Supplementary Material for

A Primer of Biblical Greek

by

N. Clayton Croy

This document contains supplementary material for both students and teachers, formatted for printing and bookmarked for easy navigation.

The resources for students include

- cumulative vocabulary lists
- the Practice and Review exercises from the Primer set out in worksheet format with adequate blank space for writing answers
- quizzes on the material in each lesson
- five sets of additional periodic exercises
- several pages summarizing particular aspects of biblical Greek, and
- several pages of “fun with Greek”

For an overview of the student materials, with links to separate items, click here.

The resources for teachers include

- An extensive Teacher’s Guide, designed to supplement the Primer by providing more detailed discussion, references to standard works on grammar, and answers to the “Practice and Review” and “English to Greek” exercises.
- Separate answer keys for the additional student exercises included here

For an overview of the teacher materials, with links to separate items, click here.
The tables on these pages show at a glance the student resources included in this document. Each table entry is linked to the relevant page later in the document. You may also navigate through the entire document using the bookmarks.

<table>
<thead>
<tr>
<th>Lesson</th>
<th>Cumulative Vocabulary</th>
<th>Practice and Review Worksheets</th>
<th>Helpful Handouts</th>
<th>Additional Exercises</th>
<th>Quick Quizzes</th>
<th>Periodic Exercises</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td></td>
<td></td>
<td>• A as in Angel</td>
<td></td>
<td>QQ 1</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Summary of General Accent Rules</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• The Alphabet in Large Print</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Greek Vowels</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>CV 2</td>
<td>P&amp;R 2</td>
<td></td>
<td></td>
<td>QQ 2</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>CV 3</td>
<td>P&amp;R 3</td>
<td></td>
<td></td>
<td>QQ 3</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>CV 4</td>
<td>P&amp;R 4</td>
<td></td>
<td></td>
<td>QQ 4</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>CV 5</td>
<td>P&amp;R 5</td>
<td></td>
<td></td>
<td>QQ 5</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>CV 6</td>
<td>P&amp;R 6</td>
<td>• Deliver Us from Evil</td>
<td></td>
<td>QQ 6</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Neuter Plural Subjects</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>CV 7</td>
<td>P&amp;R 7</td>
<td>• Κάρμεν Σάν Διήγμ</td>
<td></td>
<td>QQ 7</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>CV 8</td>
<td>P&amp;R 8</td>
<td>• Special Uses of Αὐτός</td>
<td></td>
<td>QQ 8</td>
<td>Lessons 1-8</td>
</tr>
<tr>
<td>9</td>
<td>CV 9</td>
<td>P&amp;R 9</td>
<td>• Hypo- Words</td>
<td></td>
<td>QQ 9</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Uses of the Middle Voice</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>CV 10</td>
<td>P&amp;R 10</td>
<td>• Augments</td>
<td></td>
<td>QQ 10</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>CV 11</td>
<td>P&amp;R 11</td>
<td></td>
<td></td>
<td>QQ 11</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>CV 12</td>
<td>P&amp;R 12</td>
<td>• Formation of the Future Tense</td>
<td></td>
<td>QQ 12</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Principal Parts in Greek and English</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>CV 13</td>
<td>P&amp;R 13</td>
<td>• English Past Tense Forms</td>
<td></td>
<td>QQ 13</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>CV 14</td>
<td>P&amp;R 14</td>
<td>• Story Time</td>
<td></td>
<td>QQ 14</td>
<td>Lessons 9-14</td>
</tr>
<tr>
<td>15</td>
<td>CV 15</td>
<td>P&amp;R 15</td>
<td>• The Perfect Tense</td>
<td></td>
<td>QQ 15</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>CV 16</td>
<td>P&amp;R 16</td>
<td></td>
<td></td>
<td>QQ 16</td>
<td></td>
</tr>
<tr>
<td>Lesson</td>
<td>Cumulative Vocabulary</td>
<td>Practice and Review Worksheets</td>
<td>Helpful Handouts</td>
<td>Additional Exercises</td>
<td>Quick Quizzes</td>
<td>Periodic Exercises</td>
</tr>
<tr>
<td>--------</td>
<td>-----------------------</td>
<td>-------------------------------</td>
<td>------------------</td>
<td>---------------------</td>
<td>---------------</td>
<td>-------------------</td>
</tr>
<tr>
<td>17</td>
<td>CV 17</td>
<td>P&amp;R 17</td>
<td>• Flesh and Blood</td>
<td></td>
<td></td>
<td>QQ 17</td>
</tr>
<tr>
<td>18</td>
<td>CV 18</td>
<td>P&amp;R 18</td>
<td>• Uses of Present Participles</td>
<td></td>
<td>QQ 18</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>CV 19</td>
<td>P&amp;R 19</td>
<td>• Tense and Time</td>
<td>• Uses of Aorist Participles</td>
<td></td>
<td>QQ 19</td>
</tr>
<tr>
<td>20</td>
<td>CV 20</td>
<td>P&amp;R 20</td>
<td>• Nuances of Adverbial Participles</td>
<td></td>
<td>QQ 20</td>
<td>Lessons 15-20</td>
</tr>
<tr>
<td>21</td>
<td>CV 21</td>
<td>P&amp;R 21</td>
<td>• Πᾶς in Various Constructions</td>
<td></td>
<td>QQ 21</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>CV 22</td>
<td>P&amp;R 22</td>
<td>• Liquid Verbs</td>
<td></td>
<td></td>
<td>QQ 22</td>
</tr>
<tr>
<td>23</td>
<td>CV 23</td>
<td>P&amp;R 23</td>
<td>• Uses of the Subjunctive</td>
<td></td>
<td>QQ 23</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>CV 24</td>
<td>P&amp;R 24</td>
<td>• Characteristics of the Infinitive</td>
<td></td>
<td>QQ 24</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Uses of the Infinitive</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>CV 25</td>
<td>P&amp;R 25</td>
<td></td>
<td></td>
<td></td>
<td>QQ 25</td>
</tr>
<tr>
<td>26</td>
<td>CV 26</td>
<td>P&amp;R 26</td>
<td></td>
<td></td>
<td>QQ 26</td>
<td>Lessons 21-26</td>
</tr>
<tr>
<td>27</td>
<td>CV 27</td>
<td>P&amp;R 27</td>
<td>• The Interrogative and Indefinite Adjective/Pronoun</td>
<td>• “Any” and “Who”</td>
<td></td>
<td>QQ 27</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• The Relative Pronoun</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>CV 28</td>
<td>P&amp;R 28</td>
<td>• Δίδωμι</td>
<td></td>
<td>QQ 28</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Hendiadys</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Λῶο</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>CV 29</td>
<td>P&amp;R 29</td>
<td>• Τίθημι</td>
<td></td>
<td>QQ 29</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>CV 30</td>
<td>P&amp;R 30</td>
<td>• The Aorist of Ἰστημι</td>
<td></td>
<td>QQ 30</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• Numbers</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>CV 31</td>
<td>P&amp;R 31</td>
<td>• Comparisons</td>
<td>• Contrary-to-Fact Conditions</td>
<td></td>
<td>QQ 31</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>• “Questions, Positive and Negative”</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>CV 32</td>
<td>P&amp;R 32</td>
<td></td>
<td></td>
<td>QQ 32</td>
<td>Lessons 27-32</td>
</tr>
</tbody>
</table>

© 2007 N. Clayton Croy. All Rights Reserved.
<table>
<thead>
<tr>
<th>MISCELLANEOUS HELPS</th>
<th>FUN WITH GREEK</th>
</tr>
</thead>
<tbody>
<tr>
<td>Principal Parts of Common Greek Verbs Chart</td>
<td></td>
</tr>
<tr>
<td>Principal Parts of 50 Greek Verbs List</td>
<td></td>
</tr>
<tr>
<td>Common Biblical Greek Prepositions</td>
<td></td>
</tr>
<tr>
<td>Greek Words for “See”</td>
<td></td>
</tr>
<tr>
<td></td>
<td>Songs</td>
</tr>
<tr>
<td>Eight Forms a Word</td>
<td>Lessons 1-3</td>
</tr>
<tr>
<td></td>
<td>Logomania</td>
</tr>
<tr>
<td>Greek Verb Paradigm</td>
<td>Lessons 1-14</td>
</tr>
<tr>
<td></td>
<td>Pointless Quizzes</td>
</tr>
<tr>
<td>More than Time</td>
<td>Lessons 4-5</td>
</tr>
<tr>
<td></td>
<td>Skits</td>
</tr>
<tr>
<td></td>
<td>Lessons 15-20</td>
</tr>
<tr>
<td>Moveable Nu</td>
<td>Lessons 6-7</td>
</tr>
<tr>
<td></td>
<td>Moveable Nu</td>
</tr>
<tr>
<td></td>
<td>Lessons 8-9</td>
</tr>
<tr>
<td>Participleville</td>
<td>Lessons 10-11</td>
</tr>
<tr>
<td></td>
<td>Participleville</td>
</tr>
<tr>
<td>Talkin’ Τίκ and Τί</td>
<td>Lessons 12-13</td>
</tr>
<tr>
<td></td>
<td>Talkin’ Τίκ and Τί</td>
</tr>
<tr>
<td></td>
<td>Lessons 14-15</td>
</tr>
<tr>
<td></td>
<td>Lessons 16-17</td>
</tr>
<tr>
<td></td>
<td>Lessons 18-19</td>
</tr>
<tr>
<td></td>
<td>Lessons 20-21</td>
</tr>
<tr>
<td></td>
<td>Lessons 22-23</td>
</tr>
<tr>
<td></td>
<td>Lessons 24-25</td>
</tr>
<tr>
<td></td>
<td>Lessons 26-27</td>
</tr>
<tr>
<td></td>
<td>Lessons 28-29</td>
</tr>
<tr>
<td></td>
<td>Lessons 30-32</td>
</tr>
</tbody>
</table>

© 2007 N. Clayton Croy. All Rights Reserved.
Student Materials for

A PRIMER OF

BIBLICAL GREEK
"α" as in ἀγγέλος

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>Greek Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀγγέλος</td>
<td>νέος</td>
</tr>
<tr>
<td>βλασφημία</td>
<td>ξύλον</td>
</tr>
<tr>
<td>γάγγραίνα</td>
<td>ὀλίγος</td>
</tr>
<tr>
<td>δαμόνιον</td>
<td>πατήρ</td>
</tr>
<tr>
<td>ἔγῳ</td>
<td>ράββι</td>
</tr>
<tr>
<td>ζῆλος</td>
<td>σάββατον</td>
</tr>
<tr>
<td>ἡγεμονία</td>
<td>τόπος</td>
</tr>
<tr>
<td>θεός</td>
<td>ὑπέρ</td>
</tr>
<tr>
<td>Ἰσραήλ</td>
<td>φωνή</td>
</tr>
<tr>
<td>καρδία</td>
<td>χρόνος</td>
</tr>
<tr>
<td>λόγος</td>
<td>ψυχή</td>
</tr>
<tr>
<td>μάννα</td>
<td>ὠσαννά</td>
</tr>
</tbody>
</table>

© 2007 N. Clayton Croy. All Rights Reserved.
Summary of General Accent Rules

1. General Possibilities for Accents

<table>
<thead>
<tr>
<th>Antepenult</th>
<th>Penult</th>
<th>Ultima</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acute</td>
<td>Acute Circumflex</td>
<td>Acute Circumflex</td>
</tr>
<tr>
<td></td>
<td></td>
<td>Grave</td>
</tr>
</tbody>
</table>

2. The circumflex is used only over a long syllable.

3. Possible accents when the ultima is long.

<table>
<thead>
<tr>
<th>Antepenult</th>
<th>Penult</th>
<th>Long Ultima</th>
</tr>
</thead>
<tbody>
<tr>
<td>XXXXX</td>
<td>Acute</td>
<td>Acute Circumflex Grave</td>
</tr>
</tbody>
</table>

4. Possible accents when the ultima is short.

<table>
<thead>
<tr>
<th>Antepenult</th>
<th>Penult</th>
<th>Short Ultima</th>
</tr>
</thead>
<tbody>
<tr>
<td>Acute</td>
<td>(short penult) Acute (long penult) Circumflex</td>
<td>Acute Grave</td>
</tr>
</tbody>
</table>

5. A grave accent is a substitute for an acute. An acute accent on the ultima becomes a grave when the word is followed immediately, i.e., without intervening punctuation, by another Greek word. Thus: ἄδελφος. But: ἄδελφως καὶ ἄδελφη.
Writing the Greek Alphabet

The following large font letters show clearly that Greek letters are written with reference to two lines: the line on which the letters sit and the line indicating the height of “normal” sized letters. Note the following groups:

1. Normal sized letters are α, ε, ι, κ, ν, ο, π, σ, τ, υ, and ω.
2. The letters that go slightly below the line are γ, η, μ, ρ, final ς, and χ.
3. The letters that go slightly above the upper line include δ, θ, and λ.
4. Letters that go both below and above the lines are β, ζ, ξ, φ, and ψ.

α β γ δ ε ζ
η Θ ι κ λ μ ν
ξ ο π ρ σ ς
τ υ φ χ ψ ω

© 2007 N. Clayton Croy. All Rights Reserved.
Greek Vowels

<table>
<thead>
<tr>
<th>Short Vowels</th>
<th>Long Vowels</th>
</tr>
</thead>
<tbody>
<tr>
<td>α (alpha)</td>
<td>α (alpha)</td>
</tr>
<tr>
<td>ε (epsilon)</td>
<td>η (eta)</td>
</tr>
<tr>
<td>ι (iota)</td>
<td>ι (iota)</td>
</tr>
<tr>
<td>o (omicron)</td>
<td>ω (omega)</td>
</tr>
<tr>
<td>υ (upsilon)</td>
<td>υ (upsilon)</td>
</tr>
</tbody>
</table>
Quick Quiz — Lesson 1

1. Write out the Greek alphabet (lower case letters) in the spaces below.

<p>| | | | | | | |</p>
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. What are the seven Greek vowels?

|   |   |   |   |   |   |   |

3. Name the three Greek accent marks.

|   |   |   |

4. What is the Septuagint?

________________________________________

______________________________

______________________________

© 2007 N. Clayton Croy. All Rights Reserved.
Cumulative Vocabulary — Lessons 1-2

Verbs
ἀκούω, βλέπω, γινώσκω, γράφω, διδάσκω, θέλω, λέγω, λύω, πιστεύω

Other
καί, ὅτι, οὔ, οὔκ, οὔχ
1. γινώσκομεν ὅτι πιστεύετε καὶ θέλετε διδάσκειν.

2. ἀκοῦω καὶ βλέπω ὅτι ἀδελφὴ γράφει.

3. λέγεις ὅτι ἀδελφὸς λύει· οὐ πιστεύομεν.

4. θέλει ἀδελφή ἀκούειν; οὐ γινώσκω.

5. λύουσι καὶ οὐ θέλομεν βλέπειν.

6. ἀδελφὸς λέγει ὅτι θέλει γράφειν καὶ διδάσκειν.

7. πιστεύεις ὅτι ἀδελφὸς καὶ ἀδελφὴ βλέπουσιν;

8. γινώσκω ὅτι ἀδελφὸς λέγει καὶ οὐκ ἀκούεις.

9. ἀδελφὴ διδάσκει καὶ θέλομεν ἀκούειν.

10. οὐ θέλω λύειν· θέλω γινώσκειν ὅτι ἀδελφὸς πιστεύει.
Quick Quiz — Lesson 2

1. Give the Present Active Indicative of πιστεύω.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. Translate the following sentences.

γινώσκετε ὃτι ἀδελφαὶ (sisters) θέλουσιν ἀκούειν καὶ πιστεύειν;

βλέπει ἀδελφὸς ὃτι οὐ διδάσκομεν καὶ οὐ γράφομεν.

3. Parse the verb forms from the above sentences.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Tense</th>
<th>Voice</th>
<th>Mood/Mode</th>
<th>Person</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>γινώσκετε</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>θέλουσιν</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἀκούειν</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>πιστεύειν</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>βλέπει</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>διδάσκομεν</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>γράφομεν</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Cumulative Vocabulary — Lessons 1-3

Verbs
άκούω, βλέπω, γινώσκω, γράφω, διδάσκω, ἔχω, θέλω, λέγω, λύω, πιστεύω

Nouns
ἀδελφή, ἀλήθεια, βασιλεία, γη, δόξα, ἐκκλησία, ζωή, ἡμέρα, θάλασσα, καρδία, φωνή, ὥρα

Other
καί, ὅτι, οὐ, οὐκ, οὐχ
1. ἔχομεν βασιλείαν δόξης καὶ ἄκουομεν φωνῆν ἠλθείας.

2. γινώσκουσιν ὅτι βλέπει ἀδελφὸς θάλασσαν.

3. καρδία ἀδελφῆς οὐ θέλει πιστεύειν ὅτι ἔχετε ζωῆν.

4. ἐκκλησία γινώσκει ὅραν δόξης καὶ ἡμέραν ἠλθείας.

5. θέλετε λέγειν ἠλθείαν βασιλείαν;

6. ἔχουσιν ἀδελφὸς καὶ ἀδελφὴ γῆν καὶ θέλουσιν ἔχειν βασιλείας.

7. οὐ διδάσκομεν ἀδελφὴν λύειν· διδάσκομεν καρδίαν πιστεύειν.

8. γράφω ἐκκλησία ὅτι οὐ γινώσκει ἠλθείαν.

9. θέλεις γινώσκειν ζωῆν καὶ βλέπειν ἡμέραν δόξης;

10. γῆ καὶ θάλασσα γινώσκουσιν ὅτι καρδίαι οὐ πιστεύουσιν.

11. ἀδελφαὶ λέγουσιν ἐκκλησίας ὅτι οὐ βλέπουσιν ὦραν ἠλθείας. ἐκκλησίαι ἄκουουσιν;

12. λέγει φωνῆ ὅτι ἔχομεν ὦραν ζωῆς.
Quick Quiz — Lesson 3

1. Give the declensional forms of ἡμέρα.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Genitive</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Accusative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vocative</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. Translate the following sentences.

καρδίαι γινώσκουσιν ἄληθειαν καὶ δόξαν ὅτι ἔχουσιν ὁραν ζωῆς.

ἀδελφή, γράφεις ἐκκλησία ὅτι λύει βασιλεία γῆν καὶ θάλασσαν;

3. Give the case and number of these nouns from the above sentences.

<table>
<thead>
<tr>
<th>Case</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. καρδίαι</td>
<td></td>
</tr>
<tr>
<td>2. ἄληθειαν</td>
<td></td>
</tr>
<tr>
<td>3. δόξαν</td>
<td></td>
</tr>
<tr>
<td>4. ζωῆς</td>
<td></td>
</tr>
<tr>
<td>5. ἀδελφή</td>
<td></td>
</tr>
<tr>
<td>6. ἐκκλησία</td>
<td></td>
</tr>
<tr>
<td>7. βασιλεία</td>
<td></td>
</tr>
</tbody>
</table>
Cumulative Vocabulary — Lessons 1-4

Verbs
άκουω, βλέπω, γινώσκω, γράφω, διδάσκω, ἔχω, θέλω, λέγω, λύω, πιστεύω

Nouns
ἀδελφή, ἀδελφός, ἀλήθεια, ἀνθρωπός, βασιλεία, γῆ, δόξα, δούλος, ἐκκλησία, ἔργον, ζωή, ἡμέρα, θάλασσα, θάνατος, θεός, καρδία, κύριος, λόγος, νόμος, οίκος, οὐρανός, τέκνον, νός, φωνή, ὀρα

Other
ἀλλά, δέ, καί, ὅτι, οὐ, οὐκ, οὐχ
1. γράφει ἀνθρωπος λόγους ζωῆς ἀδελφῇ.

2. θέλομεν διδάσκειν τέκνα, ἀλλὰ οὐ θέλουσι γινώσκειν ἀλήθειαν.

3. διδάσκει νόμος θεοῦ ὅτι οὐρανός ἔχει δόξαν.

4. λέγει ἀδελφὸς ἐκκλησία καὶ λέγουσιν υἱοὶ δούλῳ.

5. οὐ βλέπομεν γῆν θανάτου, πιστεύομεν δὲ ὃτι ζωῆν ἔχει οἶκος θεοῦ.

6. ἀδελφὸς καὶ ἀδελφὴ λέγουσιν, Κύριε, θέλομεν βλέπειν θεοῦ ἔργα.

7. τέκνα ἀδελφῆς θέλουσι βλέπειν οὐρανόν, τέκνα δὲ γῆς οὐ βλέπουσιν οἶκον θεοῦ.

8. διδάσκει κύριος δούλους γράφειν λόγους καὶ δούλοι διδάσκονται τέκνα.

9. ἔχετε ἔργα νόμου, γινώσκω δὲ ὃτι θεός βλέπει καρδίαν ἀνθρώπου.

10. υἱοὶ θάνατος λύει καρδίαν ἀνθρώπου, ἀλλὰ γινώσκομεν καὶ πιστεύομεν ὅτι βασιλεία θεοῦ ἔχει ζωῆν.
Quick Quiz — Lesson 4

1. Give the declensional forms of ἄνθρωπος.

<table>
<thead>
<tr>
<th>Case</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Genitive</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Accusative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vocative</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. Translate the following sentences.

οὗ λέγουσιν νίν θεοῦ λόγους θανάτου κυρίοις καὶ δούλοις.

τέκνα οὐρανοῦ οὐ διδάσκουσιν ἔργα νόμου ἄλλα ἔργα ἀληθείας.

3. Give the case and number of these nouns from the above sentences.

<table>
<thead>
<tr>
<th>Noun</th>
<th>Case</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>νίν</td>
<td></td>
<td></td>
</tr>
<tr>
<td>θεοῦ</td>
<td></td>
<td></td>
</tr>
<tr>
<td>λόγους</td>
<td></td>
<td></td>
</tr>
<tr>
<td>κυρίοις</td>
<td></td>
<td></td>
</tr>
<tr>
<td>τέκνα</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἔργα</td>
<td></td>
<td></td>
</tr>
<tr>
<td>νόμου</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Cumulative Vocabulary — Lessons 1-5

Verbs
ἀκούω, βλέπω, γινώσκω, γράφω, διδάσκω, ἔχω, θέλω, λαμβάνω, λέγω, λύω, πιστεύω

Nouns
ἀδελφή, ἀδελφός, ἀλήθεια, ἀνθρωπος, βασιλεία, γῆ, δόξα, δοῦλος, ἐκκλησία, ἔργον, ζωή, ἡμέρα, θάλασσα, θάνατος, θεός, καρδία, κύριος, λόγος, νόμος, οίκος, οὐρανός, τέκνον, υἱός, φωνή, ὥρα

Adjectives
ἀγαθός, ἄγιος, δίκαιος, ἔσχατος, κακός, καλός, μικρός, νεκρός, πιστός, πονηρός, πρῶτος

Other
ἀλλά, γάρ, δέ, καί, (ό, ή, τό), ὅτι, οὗ, οὐκ, οὐχ
1. δίκαιος καὶ ἁγιός ὁ κύριος τοῦ οὐρανοῦ.

2. λέγουσιν ὅτι πιστεύουσι τῷ λόγῳ τοῦ θεοῦ, ἔργα δὲ καλὰ οὐκ ἔχουσιν.

3. ἡ γῆ ἁγαθὴ ὅτι ὁ κύριος τῆς γῆς ἔχει δούλους ἁγαθούς.

4. ὁ νόος ὁ πρῶτος διδάσκει τὰ μικρὰ τέκνα γράφειν;

5. πιστῇ ἡ καρδία τοῦ μικροῦ δούλου, ἄλλα κακὰ τὰ ἔργα τοῦ κυρίου τοῦ οἴκου.

6. δικαία ἡ βασιλεία καὶ πιστοὶ οἱ ἀνθρώποι τῆς βασιλείας.

7. οἱ νεκροί οὐκ ἔχουσιν δόξαν, οὐ γὰρ βλέπουσι τὰ ἁγαθὰ τῆς ζωῆς.

8. ὁ πρῶτος ἀνθρώπος λέγει τῇ ἐκκλησίᾳ, ἄλλα ἡ ἐκκλησία θέλει ἀκούειν τῆς φωνῆς τοῦ ἐσχάτου ἀνθρώπου.

9. οἱ ἀδελφοὶ οἱ πονηροὶ οὐ λαμβάνουσι τὴν ἀλήθειαν τοῦ θεοῦ.

10. οἱ ἡμέραι πονηροὶ ἄλλα οἱ οἴκος τοῦ κυρίου ἁγιος.

11. ἡ ἐσχάτη βασιλεία οὐκ ἔχει νόμους κακοὺς.

12. ἡ μικρὰ ἀδελφὴ οὐ θέλει βλέπειν τὸ τέκνον τὸ νεκρόν, ὁ γὰρ θάνατος οὐ καλὸς.
Quick Quiz — Lesson 5

1. Using the words ὁ, λόγος, and καλός, show two constructions with the attributive adjective and two with the predicate adjective. Translate each into English.

<table>
<thead>
<tr>
<th>Greek</th>
<th>English</th>
</tr>
</thead>
<tbody>
<tr>
<td>Attributive #1</td>
<td>________________________</td>
</tr>
<tr>
<td>Attributive #2</td>
<td>________________________</td>
</tr>
<tr>
<td>Predicate #1</td>
<td>________________________</td>
</tr>
<tr>
<td>Predicate #2</td>
<td>________________________</td>
</tr>
</tbody>
</table>

2. Translate the following paragraph.

γινώσκομεν ὅτι ὁ θάνατος κακὸς καὶ ἡ ζωὴ καλὴ. ὁ νόμος ἁγίος,

ὁ γὰρ νόμος διδάσκει ὅτι ἔχουσιν οἱ πιστοὶ ζωὴν, ἀλλὰ λαμβάνουσιν

οἱ πονηροὶ θάνατον καὶ οἱ νεκροὶ οὐ βλέπουσιν οὐρανὸν. ὁ θεὸς δίκαιος

καὶ ὁ θεὸς θέλει τὰ μικρὰ τέκνα ἔχειν ἁγαθὴν ζωὴν. τὸ πρῶτον ἔργον

ἀνθρώπων ὁ θάνατος, ἀλλὰ τὸ ἐσχατὸν ἔργον θεοῦ λύειν τὸν θάνατον.
Cumulative Vocabulary — Lessons 1-6

Verbs
άκούω, βάλλω, βλέπω, γινώσκω, γράφω, διδάσκω, έχω, θέλω, λαμβάνω, λέγω, λύω, μένω, πέμπω, πιστεύω

Nouns
ἀγγελός, ἀδελφή, ἀδελφός, ἀλήθεια, ἀνθρωπός, βασιλεία, γῆ, δόξα, δοῦλος, ἐκκλησία, ἔργον, ἔρημος, ζωή, ἡμέρα, θάλασσα, θάνατος, θεός, καρδία, κόσμος, κύριος, λίθος, λόγος, μαθητής, νόμος, ὀδός, οίκος, οὐρανός, προφήτης, τέκνον, νίκη, φιλονίκη, ὄρα

Adjectives
ἀγαθός, ἁγιος, δίκαιος, ἔσχατος, κακός, καλός, μικρός, νεκρός, πιστός, πονηρός, πρώτος

Prepositions
ἀπό, διά, εἰς, ἐκ, ἐν, μετά, περί, πρός

Other
ἄλλα, γάρ, δέ, καί, (ὅ, ἤ, τό), ὅτι, (οὐ, οὐκ, οὐχ)
1. πέμπομεν τοὺς ἀδελφοὺς τοὺς κακοὺς ἐκ τῆς ἐκκλησίας καὶ εἰς τὴν ἔρημον.

2. ὁ θεὸς μένει ἐν τοῖς οὐρανοῖς, βάλλει δὲ τοὺς πονηροὺς ἀγγέλους εἰς τὴν γῆν.

3. ἐν τῇ ὥρᾳ τῆς δόξης λέγει ὁ κύριος πρὸς τὰς καρδίας τῶν τέκνων.

4. οἱ ἁγαθοὶ προφήται γινώσκουσι τὴν ἀλήθειαν περὶ τῆς ζωῆς καὶ τοῦ θανάτου;

5. διὰ τοῦ ἀγγέλου τοῦ κυρίου ἀκούετε περὶ τῆς ὁδοῦ τῆς ζωῆς.

6. μετὰ τῶν τέκνων αἱ ἀδελφαὶ βάλλουσι λίθους εἰς τὴν θάλασσαν.

7. προφήτα, ἔχεις καλοὺς λόγους ἀπὸ θεοῦ καὶ βλέπεις τὴν δόξαν τῆς βασιλείας;

8. ἐν τῇ ἐσχάτῃ ἡμέρᾳ πέμπει ὁ κύριος τοὺς ἀγγέλους ἀπ’ οὐρανοῦ καὶ οἱ ἁγγελοὶ λαμβάνουσι τοὺς πιστοὺς ἐκ τοῦ κόσμου.

9. ἐν τῇ ἔρημῳ διδάσκει ὁ υἱὸς τοῦ ἀγίου τὰς ἀδελφὰς περὶ τοῦ νόμου.

10. οἱ περὶ τὸν προφήτην ἄνθρωποι μένουσι μετὰ τῶν μαθητῶν.

11. μετὰ τὸν νόμον καὶ τοὺς προφήτας θέλομεν ἀκούειν τοῦ λόγου τοῦ ἀδελφοῦ.

12. οὺ γινώσκομεν τὰς ὁδοὺς τοῦ θεοῦ ἐν τῷ κόσμῳ ἀλλὰ πιστεύομεν τῷ θεῷ.

13. οὐκ ἔξ ἔργων τοῦ νόμου λαμβάνει ἄνθρωπος ζωὴν ἀπ’ οὐρανοῦ.

14. δι’ ἄνθρωπους κακοὺς λέγομεν πρὸς τὸν θεόν.
“Deliver Us from Evil”

The last petition of the Lord’s Prayer in Matthew 6:13 says: ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, “But deliver us from evil/the Evil One.” Is the adjective πονηροῦ neuter or masculine?

The neuter would mean “Rescue us from evil,” i.e., the abstract force of evil. The masculine would mean “Rescue us from the Evil One,” i.e., a personification of evil: the devil or Satan.

The debate is ancient. Augustine and most Latin church fathers favored the neuter; most Greek church fathers (Cyprian, Origen, Chrysostom) construed it as masculine.

The neuter is supported by many New Testament passages (but see the masculine in 1 John 2:13; 5:18; Matt 13:19, 38, and perhaps 5:37). The parallel petition, “Lead us not into temptation,” also seems to favor impersonal evil (although some have seen this as a reference to the final tribulation or time of testing, in which the devil leads an assault on the faithful). There are also countless references in Jewish prayers to evil as an impulse, temptation, or event. An early Christian writing echoes the last petition of the Lord’s Prayer and treats evil as an abstraction (Didache 10:5, “Deliver the church from all evil”). Finally, in the New Testament when the expression “deliver from . . .” is used, the object is almost always human or an impersonal force. See, e.g., 2 Corinthians 1:10 (“death”), 2 Timothy 3:11 (“persecutions”), 2 Timothy 4:18 (“every evil work”), and 2 Peter 2:9 (“temptation”). Matthew 6:13 is a hard call, but the neuter seems more likely. Evil in that context could refer either to the final, eschatological tribulation, without necessarily envisioning a personified evil being, or to the evil that the one praying might commit.

Neuter Plural Subjects

<table>
<thead>
<tr>
<th>Attic Greek</th>
<th>Koinē Greek</th>
<th>Modern Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>Neuter plural <em>regularly</em> has a singular verb.</td>
<td>Neuter plural <em>usually</em> has a singular verb.</td>
<td>Neuter plural <em>never</em> has a singular verb.</td>
</tr>
</tbody>
</table>

Biblical Greek Examples

Neuter Plural Subject with a *Singular* Verb

1 John 3:10
ἐν τοῖς φανερά ἐστιν τὰ τέκνα τοῦ θεοῦ
In this the children (pl.) of God are (sing.) evident.

Matthew 6:33
καὶ ταῦτα πάντα προστεθήσεται ὑμῖν
And all these things (pl.) will be added (sing.) to you.

Neuter Plural Subject with a *Plural* Verb

James 2:19
καὶ τὰ δαιμόνια πιστεύουσιν.
Even the demons (pl.) believe (pl.).

Mark 3:11
τὰ πνεύματα τὰ ἀκάθαρτα ὅταν αὐτὸν ἐθέωρον
Whenever the unclean spirits (pl.) beheld (pl.) him . . .
Quick Quiz — Lesson 6

1. Translate the following prepositional phrases.
   \[\text{ἀπ’ οὐρανοῦ πρὸς γῆν}\]
   \[\text{διὰ τῆς θαλάσσης}\]
   \[\text{μετὰ τῶν ἀγίων}\]
   \[\text{διὰ τὴν δόξαν τοῦ θεοῦ}\]
   \[\text{μετὰ τὴν ἐσχάτην ὄραν}\]

2. Translate the following paragraph.
   ἀνθρωπος κακὸς βάλλει λίθους εἰς τὴν ὀδὸν τῶν πιστῶν μαθητῶν.

   ὁ δὲ δίκαιος προφήτης βλέπει τοὺς λίθους ἐν τῇ ὀδῷ καὶ λαμβάνει τοὺς λίθους ἀπὸ τῆς ὀδοῦ. ὁ προφήτης πέμπει τοὺς λίθους ἐκ τῆς γῆς καὶ πρὸς τὴν ἔρημον. διὰ τὸ ἔργον τοῦ προφήτου μένει ἢ

   δόξα θεοῦ περί τὴν ἐκκλησίαν τῶν μαθητῶν.
Cumulative Vocabulary — Lessons 1-7

Verbs
άκούω, βάλλω, βλέπω, γινώσκω, γράφω, διδάσκω, εἰμί, ἔσθιω, ἔχω, θέλω, λαμβάνω, λέγω, λύω, μένω, πέμπω, πιστεύω, σιώζω

Nouns
ἀγάπη, ἄγγελος, ἀδελφή, ἀδελφός, ἀλήθεια, ἀμαρτία, ἀνθρωπος, ἄρτος, βασιλεία, γῆ, δόξα, δούλος, δώρον, ἐκκλησία, ἔργον, ἔρημος, ζωή, ἡμέρα, θάλασσα, θάνατος, θεός, καρδία, κόσμος, κύριος, λίθος, λόγος, μαθητής, νόμος, ὁδὸς, ὁίκος, ὀφρανός, ὄχλος, πλοίον, προφήτης, τέκνον, υἱὸς, φωνή, ψυχή, ὄρα

Adjectives
ἀγαθὸς, ἀγιος, δίκαιος, ἔσχατος, κακός, καλός, μικρός, νεκρός, πιστός, πονηρός, πρῶτος

Prepositions
ἀπό, διά, εἰς, ἐκ, ἐν, κατά, μετά, περί, πρὸς

Other
ἀλλά, γὰρ, δὲ, καί, (ὅ, ἦ, τό), ὅτι, (οὐ, οὐκ, οὐχ)

Pronouns
(αὐτός, -ή, -ό), ἐγώ, σύ
1. λέγετε λόγον κατὰ τοῦ κυρίου τοῦ οὐρανοῦ;

2. αἱ ψυχαὶ ὑμῶν ἔχουσιν ἁμαρτίαν ὅτι ἐσθίετε τὸν ἄρτον τῶν τέκνων.

3. ἡ ἀδελφή σου καὶ τὸ τέκνον αὐτῆς εἰσίν ἐν τῷ πλοίῳ ἄλλ’ οὐκ ἔχουσιν ἄρτον.

4. ἡ ἀγάπη τοῦ θεοῦ σφζεῖ ὑμᾶς ἀπὸ τῆς ἁμαρτίας ὑμῶν.

5. προφήτης πιστὸς οὐ διδάσκει κατὰ τοῦ νόμου.

6. ἡ ἁγάπη τῆς ἁμαρτίας μένει ἐν σοί, ἐγώ δὲ πιστεύω ὅτι ὁ κύριος θέλει σφζεῖν σε.

7. ἔσθιε ὁ ὀχλός τοῦ ἄρτον τῆς γῆς, ἄλλ’ οὐκ ἔχουσι τὰ δῶρα τοῦ οὐρανοῦ.

8. οὐ λαμβάνομεν δῶρα ἀπὸ τοῦ θεοῦ κατὰ τὰ ἔργα ἡμῶν ἄλλα κατὰ τὴν ἁγάπην αὐτοῦ.

9. οἱ δοῦλοι ἡμῶν βάλλουσι λίθους εἰς τὸ πλοίον ὅτι αὐτὸ θέλουσι λύειν.

10. ἡ δικαία ἀκοῦει τῆς φωνῆς τῆς ἀληθείας καὶ σφζει τὴν ψυχὴν αὐτῆς ἐκ θανάτου.

11. γινώσκομεν ὅτι σὺ εἶ ὁ ἀγγέλος τῆς ζωῆς. μετὰ σοῦ οἱ νῦι τῆς βασιλείας εἰσίν;

12. ὁ μαθητὴς οὐκ ἔχει τὴν ἁμαρτίαν, διδάσκει γάρ κατὰ τὸν νόμον τοῦ θεοῦ.
13. διὰ τὸν ὄχλον τὸν πονηρὸν πέμπει ὁ θεὸς τοὺς δούλους αὐτοῦ εἰς τὸν οἶκον.

14. λέγεις ὅτι ἐγώ εἰμι ὁ ἁγιός, σὺ δὲ οὐ βλέπεις τὴν βασιλείαν μου.
Ποῦ ἐν τῷ κόσμῳ ἔστιν Κάρμεν Σὰν Διήγω;

Ποῦ ἐστὶν Κάρμεν Σὰν Διήγω; βλέπετε Κάρμεν ἐν τῇ ὁδῇ; οὔ ἐχει
βλέπομεν Κάρμεν ἐν τῇ ὁδῇ. μένει Κάρμεν μετὰ λίθων; οὔ. πέμπετε
Κάρμεν ζωὴν μετὰ τῶν προφητῶν ἐν τῇ ἑρήμῳ; οὔ. πέμπετε
Κάρμεν ἀπὸ τῆς γῆς εἰς τοὺς οὐρανοὺς; οὔ πέμπομεν Κάρμεν εἰς
toὺς οὐρανοὺς. πιστεύετε ὅτι Κάρμεν ἐστὶν ἐν τῇ καρδίᾳ τῆς
θαλάσσης; οὔ θέλομεν πιστεύειν ὅτι Κάρμεν ἐστὶν ἐν τῇ καρδίᾳ
tῆς θαλάσσης. Κάρμεν ἐστὶν μετὰ τῶν δούλων ἐν τῇ ἁγίᾳ γῇ; οὔ.
βάλλουσιν ἄνθρωποι κακοὶ Κάρμεν ἐκ τῆς βασιλείας; οὔ.
pέμπουσι Κάρμεν διὰ τῆς ἑρήμου καὶ περὶ τὴν γῆν καὶ πρὸς τὸν
θεόν τοῦ οὐρανοῦ; οὔ. ποῦ μένει Κάρμεν; Κάρμεν ἔχει ζωὴν
μετὰ τῶν τέκνων τῆς δόξης ἐν τῇ ἐκκλησίᾳ.
Quick Quiz — Lesson 7

1. Translate the following sentences.

έγώ οὐ λέγω κατά τοῦ νόμου τοῦ ἀνθρώπου.

σὺ εἶ προφήτης καὶ τὰ ἔργα σοῦ εἰσιν ἁγία.

ἡ ἀγάπη ἐστὶν ἀπὸ τοῦ θεοῦ.

didάσκεις κατὰ τὸν νόμον τοῦ οὐρανοῦ;

γράφομεν λόγους ἁληθείας ψεύδους καὶ τοῖς τέκνοις ψεύδους.

2. Translate the following paragraph.

ὁ ἀρτος τῆς γῆς ἐστὶν δύρων ἀπὸ τοῦ οὐρανοῦ. ὁ ὄχλος ἐσθίει τὸν ἀρτον, ἀλλ’ ἡμεῖς οὐ θέλομεν ἐσθίειν αὐτὸν. θέλομεν πέμπειν τὸν ἀρτον πρὸς τοὺς ἀδελφοὺς ἡμῶν, ἡ γὰρ θάλασσα λῦει τὰ πλοῖα αὐτῶν καὶ αἱ ψυχαὶ αὐτῶν οὐ γινώσκουσιν ἁγάπην. θέλομεν σφίξειν αὐτῶν ὅτι ἔχομεν τὴν ἁγάπην τοῦ θεοῦ ἐν ταῖς καρδίαις ἡμῶν.
Cumulative Vocabulary — Lessons 1-8

Verbs
άκουω, ἀποστέλλω, βάλλω, βαπτίζω, βλέπω, γινώσκω, γράφω, διδάσκω, ἐγείρω, εἰμί, ἐσθίω, εὑρίσκω, ἔχω, θέλω, κρίνω, λαμβάνω, λέγω, λύω, μένω, πέμπω, πιστεύω, σύζω

Nouns
ἀγάπη, ἀγγελος, ἀδελφή, ἀδελφός, ἀλήθεια, ἀμαρτία, ἀνθρωπος, ἀρτος, βασιλεία, γῆ, δόξα, δοῦλος, δόρον, ἐκκλησία, ἐξουσία, ἔργον, ἔρημος, εἰρήνη, ζωή, ἡμέρα, θάλασσα, θάνατος, θεός, καρδία, κόσμος, κύριος, λαός, λίθος, λόγος, μαθητής, νόμος, οἶκος, ὁμάς, ὁμολόγος, ὁχλος, πλοῖον, πρόσωπον, προφήτης, τέκνον, υἱός, φωνή, ψυχή, ὥρα

Adjectives
ἀγαθός, ἀγιος, ἀλλος, δίκαιος, ἕσχατος, κακός, καλός, μικρός, νεκρός, πιστός, πονηρός, πρώτος

Prepositions
ἀπό, διά, εἰς, ἐκ, ἐν, κατά, μετά, περί, πρός

Other
ἀλλά, γάρ, δέ, καί, (ὅ, ἡ, τό), ὅτι, (οὖ, οὐκ, οὐχ), οὖν, οὕτως

Pronouns
(αὐτός, -ή, -ό), ἐγώ, σύ, οὗτος, ἐκεῖνος
1. ὁ θεὸς ἀποστέλλει τούτον τὸν προφήτην εἰς τὸν λαὸν.

2. ἡμεῖς ἔχουμεν ἐξουσίαν βαπτίζειν, ὑμεῖς δὲ οὐκ ἔχετε ἐξουσίαν κρίνειν ἡμᾶς.

3. ἔχουμεν τὴν ἀγάπην τὴν αὐτὴν ἐν ταῖς καρδίαις ἡμῶν καὶ αὐτὸς ὁ προφήτης γινώσκει τοῦτο.

4. τὰ τέκνα τῆς γῆς ἐκείνης οὐχ εὑρίσκουσιν τὴν εἰρήνην ὅτι ἡ καρδία τοῦ λαοῦ ἐστὶν κακῆ.

5. ἐν τῇ ὥρᾳ ἐκείνῃ ὁ κύριος πέμπει τοὺς ἄγγελους αὐτοῦ εἰς τὸν κόσμον εὑρίσκειν τὴν ἄγιαν ἀδελφὴν.

6. οὕτως λέγει ὁ κύριος, Ἐγείρω ἄγγελον θανάτου διὰ τοὺς κακοὺς ἄλλα πέμπως ζωὴν τοῖς πιστοῖς.

7. ἐν τῇ ἡμέρᾳ ἐκείνῃ ὁ θεὸς αὐτὸς ἐγείρει τοὺς νεκροὺς καὶ οἱ ὄχλοι τῆς γῆς ἀκούουσι τὴν αὐτὴν φωνὴν.

8. ἀποστέλλω τούτους τοὺς μαθητὰς βαπτίζειν τὰ τέκνα τὰ μικρά.

9. οὐ βλέπετε ἡμᾶς πρόσωπον πρὸς πρόσωπον ἀλλὰ γράφετε τοὺς λόγους τούτους ἡμῖν.
10. διδάσκομεν καὶ πιστεύομεν τὰ αὐτά, ἐκείνοι δὲ οἱ ἄδελφοι οὐ μένουσιν ἐν τῇ ἐκκλησίᾳ τῆς ἀλήθειας.

11. οὗτος οὐ κόσμος μένει ἐν ἁμαρτίᾳ, ἡμεῖς δὲ βλέπομεν τὴν δόξαν ἄλλου κόσμου ἐν τοῖς οὐρανοῖς.

12. δίκαιος ὁ κύριος· κρίνει οὖν τὴν βασιλείαν ἐκείνην κατὰ τὴν ἀλήθειαν.

13. οὐ θέλετε ἁκούειν ἡμῶν τῆς φωνῆς· ἡμεῖς οὖν λέγομεν τούτους τοὺς λόγους ἄλλους.

14. γινώσκομεν τὴν εἰρήνην τοῦ θεοῦ· ἔσθιομεν οὖν τὸν αὐτὸν ἐρτον ἐν τῷ αὐτῷ οἶκῳ.
Special Uses of αὐτός — NT Examples

Identical Use — Attributive Position with a Noun — “Same”

1. διαιρέσεις δὲ χαρισμάτων εἰσίν, τὸ δὲ αὐτὸ πνεῦμα.
   There are varieties of gifts, but the same Spirit;
   καὶ διαιρέσεις διακονιῶν εἰσίν, καὶ ὁ αὐτὸς κύριος.
   and there are varieties of ministries, and the same Lord;
   καὶ διαιρέσεις ἑνεργημάτων εἰσίν, ὁ δὲ αὐτὸς θεός (1 Cor 12:4-6).
   and there are varieties of activities, but the same God.

2. οὐ πᾶσα σάρξ ἢ αὐτὴ σάρξ (1 Cor 15:39).
   Not all flesh [is] the same flesh.

3. οἱ . . . οὐρανοὶ καὶ ἢ γῆ τοῦ αὐτοῦ λόγου τεθησαυσμένοι εἰσίν πυρί (2 Pet 3:7)
   The heavens and the earth by the same word have been reserved for fire.

Identical Use — Used without a Noun — “Same”

1. τὰ αὐτὰ γράφειν ὑμῖν ἐμοὶ μὲν οὐκ ὁκνηρόν (Phil 3:1).
   To write the same [things] to you is not troublesome for me.

2. παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, . . . ἵνα τὸ αὐτὸ λέγητε πάντες (1 Cor 1:10).
   And I exhort you, brothers [and sisters] that you all say the same thing.

Intensive Use — Predicate Position with a Noun — “. . . self/selves”

1. διὰ τὰ ἔργα αὐτὰ πιστεύετε (John 5:36).
   Because of the works themselves, believe [me].

2. εἰσῆλθεν . . . Χριστὸς . . . εἰς αὐτὸν τὸν οὐρανόν (Heb 9:24)
   Christ entered into heaven itself.

   For the Holy Spirit will teach you in that very hour (the hour itself).

Intensive Use — With a Pronoun or Implied Subject — “. . . self/selves”

1. Πέτρος ἠγείρεν αὐτὸν λέγων . . . καὶ ἔγὼ αὐτὸς ἄνθρωπός εἰμι (Acts 10:26).
   Peter raised him, saying . . . “I myself am also a human being.”

2. οὐ χρείαν ἔχετε γράφειν ὑμῖν, αὐτοὶ γὰρ ἰσχεὶς θεοδίδακτοί ἐστε (1 Thess 4:9).
   You do not have need [for us] to write to you, for you yourselves have been taught by God.
Quick Quiz — Lesson 8

1. Translate the following phrases and sentences.
   ἐκεῖνος ὁ δούλος καὶ οὗτος ὁ κύριος ___________________________
   ἐν ταύτῃ τῇ βασιλείᾳ καὶ ἐν ἑκείνῃ τῇ γῇ ___________________
   ἔχουσιν τὰ πλοῖα τὰ αὐτὰ:______________________________
   ἡ ἀδελφὴ αὐτὴ κρίνει τὸν λαὸν. __________________________
   αὐτῶς ὁ ἄνθρωπος διδάσκει τὸν αὐτὸν νόμον._________________

2. Translate the following paragraph.
   θέλομεν βαπτίζειν τὸν λαὸν, ὁ δὲ κύριος τῆς γῆς ταύτης λέγει ὅτι

   οὐκ ἔχομεν τὴν ἔξουσίαν βαπτίζειν. ἀλλ’ ὁ θεὸς αὐτὸς ἐγείρει

   ἄλλον κύριον καὶ ἀποστέλλει τοῦτον τὸν κύριον πρὸς τὴν γῆν ἡμῶν

   κρίνειν αὐτὴν. ὁ αὐτὸς θεὸς πέμπει εἰρήνην εἰς ἡμᾶς. ἑκείνη ἡ

   εἰρήνη ἔστιν οἶκος ἁγίος περὶ τὸν λαὸν. οὕτως εὑρίσκομεν ζωὴν

   καὶ βλέπομεν τὸ πρόσωπον τοῦ θεοῦ ἐν τοῖς ἁδελφοῖς καὶ ταῖς

   ἁδελφαῖς ἡμῶν. ἔχετε τὴν αὐτὴν εἰρήνην;
Periodic Exercises — Set #1 (emphasizing Lessons 1-8)

1. θέλει ἑκεῖνος ὁ προφήτης βαπτίζειν τὰ τέκνα τὰ μικρά;

2. ἀγαθὰ τὰ δῶρα τοῦ οὐρανοῦ, κακὰ δὲ τὰ ἔργα τοῦ ἀνθρώπου τῆς ἀμαρτίας.

3. λέγετε τῇ ἀδελφῇ ἡμῶν ὅτι ἐξουσίαν ἔχετε κρίνειν τὴν καρδίαν αὐτῆς.
   γινώσκομεν δὲ ὅτι οὐ λέγετε τὴν ἀλήθειαν.

4. ἐν τῇ ὁρᾷ αὐτῇ ἐγείρει ὁ θεὸς τοὺς νεκροὺς καὶ ἀποστέλλει τοὺς
   ἀγγέλους αὐτοῦ λαμβάνειν τοὺς ἀγίους.

5. οὗτοι οἱ δοῦλοι θέλουσιν ἐσθίειν ἄρτον ἐν τῷ οἴκῳ, ἀλλὰ ὁ πονηρὸς κύριος
   αὐτῶν βάλλει αὐτὸν εἰς τὴν θάλασσαν.

6. γράφω τοὺς αὐτοὺς λόγους τῷ μαθητῇ ἑκεῖνῳ, οὐ γὰρ διδάσκει κατὰ τὸν
   νόμον τῆς ἁγάπης.

7. μετὰ ταῦτα οἱ υἱοὶ τῆς δόξης ἀκούουσιν φωνῆς ἐκ τῶν οὐρανῶν καὶ
   πιστεύουσιν εἰς τὸν κύριον.

8. ἐν ταῖς ἔσχαταις ἡμέραις οἱ πονηροὶ εὐρίσκουσιν λίθους ἐν τῇ ἐρήμῳ καὶ
   βάλλουσιν αὐτοὺς εἰς τὴν ἐκκλησίαν.

9. ἡ βασιλεία οὐκ ἔχει τὴν εἰρήνην, μένει γὰρ ὁ θάνατος ἐν τῇ γῇ καὶ λύει
   τὰς ψυχὰς τῶν δικαίων.

10. πέμπομεν τὸν πιστὸν ἄδελφον διὰ τῆς ἐρήμου λέγειν ὑμῖν τὴν ἀλήθειαν
    καὶ σῶζειν ύμᾶς ἀπὸ τῶν ἀμαρτίων ὑμῶν.
11. ἐν τῷ κόσμῳ τούτῳ οὐ βλέπω ἔργα πιστά, ἀλλὰ μένω ἐν τῇ ὁδῷ τῆς ζωῆς καὶ πιστεύω τῷ θεῷ.

12. λέγει περὶ τούτων ἡ ἀδελφή σου πρὸς τοὺς δήλους. ἀκούουσι τῆς φωνῆς αὐτῆς καὶ κρίνουσι τοὺς λόγους αὐτῆς ἐν ταῖς καρδίαις αὐτῶν.

13. τὰ τέκνα εἰσίν ἐν τῷ πλοίῳ μετὰ τῶν μαθητῶν. ὁ λαὸς οὖν οὐ βλέπει τὰ πρόσωπα αὐτῶν.

14. οἱ πρῶτοι ἐν τῇ γῇ οὐ λαμβάνουσιν δόξαν καὶ δῶρα ἀπὸ τῶν ἁγίων, οὔτως γὰρ οὐκ ἔστιν ἡ ὁδὸς τοῦ θεοῦ.

15. ἀποστέλλετε ἄλλους δούλους διδάσκειν ἐκεῖνα τὰ τέκνα;
Cumulative Vocabulary — Lessons 1-9

Verbs
άκούω, ἀποκρίνομαι, ἀποστέλλω, ἀρχω, βάλλω, βαπτίζω, βλέπω, γίνομαι, γινώσκω, γράφω, διδάσκω, διέρχομαι, δύναμαι, ἐγείρω, εἰμί, εἰσέρχομαι, ἐξέρχομαι, ἔρχομαι, ἔσθίω, εὐρύσκω, ἔχω, θέλω, κρίνω, λαμβάνω, λέγω, λύω, μένω, πέμπω, πιστεύω, πορεύομαι, σφώζω

Nouns
ἄγαπη, ἀγγελος, ἀδελφή, ἀδελφός, ἀλήθεια, ἀμαρτία, ἀμαρτωλός, ἄνθρωπος, ἄρτος, βασιλεία, γῆ, δόξα, δοῦλος, δώρον, εἰρήνη, ἐκκλησία, ἔξουσία, ἔργον, ἔρημος, ζωή, ἡμέρα, θάλασσα, θάνατος, θεός, καρδία, κόσμος, κύριος, λαός, λίθος, λόγος, μαθητής, νόμος, ὀδός, οἰκος, οὐρανός, ὄχλος, πλοῖον, πρόσωπον, προφήτης, τέκνον, νίκη, φωνή, ψυχή, ὦρα

Adjectives
ἀγαθός, ἀγιος, ἀλλος, δίκαιος, ἔσχατος, κακός, καλός, μικρός, νεκρός, πιστός, πονηρός, πρώτος

Prepositions
ἀπό, διά, εἰς, ἐκ, ἐν, κατά, μετά, περί, πρός, σὺν, ύπό

Other
ἀλλά, γὰρ, δέ, καί, (ὅ, ἢ, τό), ὅτι, οὖ, οὖκ, οὖχ, οὖδέ, οὖν, οὖτως

Pronouns
(αὐτός, ἢ, ὁ), ἐγώ, σύ, οὖς, οὐκος, οὕτως
1. οἱ πονηροὶ ἁμαρτωλοὶ οὗτοι ἐξέρχονται εἰς τὸν προφήτην. αὗτοί δύνανται σώζεσθαι;

2. ὑμεῖς ἀκούετε τῆς φωνῆς ἁγγέλου, ἡμεῖς δὲ διδασκόμεθα ὑπὸ τοῦ θεοῦ αὐτοῦ.

3. ἄνθρωπος οὗ γίνεται δίκαιος εὖ ἔργων. ἡ εἰρήνη πρὸς τὸν θεόν ἔστι δώρον.

4. διερχόμεθα διὰ τῆς ἐρήμου ἄλλ᾽ οὐκ ἔχομεν ἄρτον οὐδὲ βλέπομεν τὴν θάλασσαν.

5. μετὰ ταῦτα ἔρχεται ὁ ἁγγέλος τοῦ κυρίου καὶ οἱ νεκροὶ ἐγείρονται.

6. εἰσέρχονται τὰ τέκνα εἰς τὸν οἶκον σὺν τοῖς μαθηταῖς.

7. ἡ ἀδελφῆ ἡμῶν θέλει γινώσκειν τὴν ἀλήθειαν περὶ τοῦ νεκρὸν αὐτῆς, ὑμεῖς δὲ οὐκ ἀποκρίνεσθε αὐτῇ.

8. οὐ θέλω ἁρχεῖν τῆς βασιλείας ταύτης: πορεύομαι οὖν πρὸς ἄλλην γῆν.

9. ἐν τῇ ἡμέρᾳ ἐκείνῃ πλοία λύονται καὶ ἡ θάλασσα οὕτω δύναται εὐρίσκεσθαι.

10. ὁ ὄχλος γίνεται μικρὸς ὅτι κακοὶ ἁμαρτωλοὶ εἰσέρχονται εἰς τὴν ἐκκλησίαν.

11. ἁρχομὲν πιστεύειν ἐν ταῖς καρδίαις ὑμῶν, ἄλλ᾽ οὐκ ἐξέρχεσθε ἐκ τῆς ὀδοῦ τῆς ἁμαρτίας.
12. σὺν τῇ ἅδελφῇ σου ἔρχῃ πρὸς τὸν προφήτην βαπτίζεσθαι ὑπ’ αὐτοῦ.

13. ὁ ἅδελφός ὑμῶν οὐκ ἀποκρίνεται τῷ λαῷ μετ’ ἀγάπῃ· κρίνεται οὖν ὑπὸ τοῦ λαοῦ.

14. πορευόμεθα πρὸς τὴν θάλασσαν, ἀλλ’ οὐ θέλομεν διέρχεσθαι ταύτην τὴν γῆν.
English Derivatives from Greek ὑπό

_Hypoallergenic_ — having little chance of causing an allergic response

_Hypodermic_ — pertaining to injection beneath the skin

_Hypoglycemia_ — abnormally low blood sugar level

_Hypothermia_ — abnormally low body temperature

_Hypochondria_ — morbid concern about one’s health
(from Greek ὑπό, “under” + χόνδρος, “cartilage of the breastbone.”
Hence, the abdomen and its organs.)
Uses of the Middle Voice

Active: ἀλείφω = I anoint

Middle: ἀλείφομαι = I anoint myself
   (direct reflexive)

   = I have myself anointed
      (causative)

   = I let myself be anointed
      (permissive)

   ἀλείφομαι τὴν κεφαλήν μου = I anoint my head
      (indirect reflexive)
Quick Quiz — Lesson 9


<table>
<thead>
<tr>
<th>1st Person</th>
<th>2nd Person</th>
<th>3rd Person</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>English Translation</td>
<td>English Translation</td>
<td>English Translation</td>
<td>English Translation</td>
</tr>
</tbody>
</table>

2. Translate the following sentences.

άμαρτωλοι σῴζονται τῷ λόγῳ τῆς ζωῆς. ἔρχεται ἡ ἡμέρα τοῦ κυρίου;

didάσκομαι ὑπὸ τοῦ προφήτου καὶ πορεύομαι κατὰ τοὺς νόμους αὐτοῦ.

οὐ δύνασθε βλέπειν τὴν βασιλείαν τοῦ θεοῦ, εἰσέρχεσθε δὲ εἰς αὐτήν.

3. Parse these verb forms from the above sentences.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Voice</th>
<th>Mood/Mode</th>
<th>Person</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>σῴζονται</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἔρχεται</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>didάσκομαι</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>πορεύομαι</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>δύνασθε</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>εἰσέρχεσθε</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Cumulative Vocabulary — Lessons 1-10

Verbs
άγω, αἱρω, ἀκούω, ἀναβαίνω, ἀπέρχομαι, ἀποκρίνομαι, ἀποθνῄσκω, ἀποκτείνω, ἀποστέλλω, ἄρχω, βάλλω, βαστίζω, βλέπω, γίνομαι, γινώσκω, γράφω, διδάσκω, διέρχομαι, δύναμαι, ἐγείρω, εἰμί, εἰσέρχομαι, ἔξερχομαι, ἔρχομαι, ἐσθίω, εὑρίσκω, ἔχω, θέλω, καταβαίνω, κρίνω, λαμβάνω, λέγω, λύω, μέλλω, μένω, ὁφείλω, πέμπω, πιστεύω, πορεύομαι, συνάγω, σύζω

Nouns
ἀγάπη, ἀγγελος, ἀδελφή, ἀδελφός, ἀλήθεια, ἀμαρτία, ἀμαρτωλός, ἀνθρωπός, ἀπόστολος, ἄρτος, βασιλεία, γῆ, δόξα, δοῦλος, δώρον, εἰρήνη, ἐκκλησία, ἐξουσία, ἔργον, ἔρημος, ζωή, ἡμέρα, θάλασσα, θάνατος, θεός, ἱερόν, καρδία, κόσμος, κύριος, λαός, λίθος, λόγος, μαθητής, νόμος, ὁδός, οἶκος, οὐρανός, ὄχλος, πλοῖον, πρόσωπον, προφήτης, τεκνόν, υἱός, φωνή, ψυχή, ώρα

Adjectives
ἀγαθός, ἀγιος, ἀλλος, δίκαιος, ἔσχατος, κακός, καλός, μικρός, νεκρός, πιστός, πονηρός, πρώτος

Prepositions
ἀπό, διά, εἰς, ἐκ, ἐν, κατά, μετά, παρά, περί, πρός, σύν, ὑπέρ, ὑπό

Other
ἄλλα, γάρ, δέ, καί, (ὅ, ή, τό), ὅτι, οὖ, οὐκ, οὐχ, οὐδέ, οὖν, οὕτως

Pronouns
(αὐτός, ἡ, ὁ), ἐγώ, σύ, οὗτος, ἐκείνος
1. ή δόξα του θεού ἀπέρχεται ἀπὸ τῆς ἐκκλησίας ὧτι ὁ προφήτης ἀποθνήσκει.

2. οὕτως ὁ ἀνθρωπός ἀπέθνησεν ὑπὲρ τοῦ ἀδέλφου αὐτοῦ καὶ ἐδίδασκε τὸν λαὸν περὶ ἀγάπης.

3. πρὸς θάνατον ἀγει ή ὤδὸς τῆς ἁμαρτίας, ὑμεῖς δὲ ἠμέλλετε πορεύεσθαι ἐν αὐτῇ.

4. ὁ ἀπόστολος ἦγεν τὰ τέκνα ἀπὸ τοῦ ἱεροῦ εἰς τὴν έρημον.

5. συνήγον οἱ μαθηταί οἱ πιστοὶ ἄρτοις, οἱ δὲ ἄρτοι ἦσαν μικροὶ καὶ κακοί.

6. ἤθελεν ὁ πονηρὸς ἄνθρωπος ἀποκτείνειν τὸν δούλον αὐτοῦ, ἡ δὲ ἀδελφή τοῦ ἄνθρωπον ἤθελε σφέζειν αὐτὸν.

7. ὑμεῖς ἀνεβαίνομεν πρὸς τὴν καλὴν γῆν, ὑμεῖς δὲ κατεβαίνετε παρὰ τὴν θάλασσαν.

8. ἐν τῇ ὠρᾷ ἐκείνῃ ἤρετε τὴν φωνήν ὑμῶν πρὸς τὸν κύριον ζωῆς ὧτι ἐμέλλετε ἀποθνήσκειν.

9. οὕτως οἱ ἁμαρτωλοὶ εἰσιν πονηροί, ὄλλ’ οὐκ ὁφείλομεν ἀποκτείνειν αὐτούς.

10. αἵρετις τὸ πλοῖον παρὰ τοῦ ἀποστόλου ὧτι ὁφείλεις καταβαίνειν εἰς τὴν θάλασσαν.
11. ἐν τῇ ἡμέρᾳ ἑκείνῃ ἀνέβαινες εἰς τὸ ἱερὸν μετὰ δώρων ταῖς ἐξουσίαις.

12. ἀπέρχεσθε πρὸς άλλους θεοὺς, ὀφείλετε δὲ πιστεύειν εἰς τὸν θεὸν τοῦ οὐρανοῦ.

13. ὁ προφήτης συνάγει τὸν ὅχλον εἰς τὸν οἶκον καὶ λέγει αὐτοῖς ὑπὲρ τοῦ θεοῦ.

14. ἐγὼ ἦμην ἐν τῷ ἱερῷ, ὑμεῖς δὲ ἦτε ἐν τῇ ἐρήμῳ.
Augments

An augment is a prefix added to an indicative verb of the secondary tenses (imperfect, aorist, and pluperfect). If the verb begins with a consonant, the augment is normally an epsilon (ε-). If the verb begins with a vowel or diphthong, the augment will usually consist of the lengthening of that vowel or diphthong. Examples:

### Augmenting Verbs Beginning with a Vowel

| Augment | Verb Form | English Meaning | English Meaning
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>α</td>
<td>becomes</td>
<td>η</td>
<td>άκούω</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>I hear</td>
</tr>
<tr>
<td>ε</td>
<td></td>
<td>η</td>
<td>ἐλπίζω</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>I hope</td>
</tr>
<tr>
<td>ο</td>
<td></td>
<td>ω</td>
<td>ὀφείλω</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>I am obligated</td>
</tr>
<tr>
<td>ι</td>
<td></td>
<td>ι</td>
<td>ἵσχύω</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>I have power</td>
</tr>
<tr>
<td>υ</td>
<td></td>
<td>υ</td>
<td>ὑγιάίνω</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>I am healthy</td>
</tr>
</tbody>
</table>

### Augmenting Verbs Beginning with a Diphthong

| Augment | Verb Form | English Meaning | English Meaning
<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>αι</td>
<td>becomes</td>
<td>η</td>
<td>αἱρω</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>I take up</td>
</tr>
<tr>
<td>αυ</td>
<td></td>
<td>ηυ</td>
<td>αὐξάνω</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>I grow</td>
</tr>
<tr>
<td>οι</td>
<td></td>
<td>ω</td>
<td>οἰκτίρω</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>I have compassion</td>
</tr>
<tr>
<td>ευ</td>
<td></td>
<td>ηυ</td>
<td>εὑρίσκω</td>
</tr>
<tr>
<td></td>
<td>or</td>
<td>ευ</td>
<td>I find</td>
</tr>
<tr>
<td></td>
<td>or</td>
<td>ευ</td>
<td></td>
</tr>
<tr>
<td>ει</td>
<td></td>
<td>ει</td>
<td>εἰρηνεύω</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td>I am at peace</td>
</tr>
</tbody>
</table>
Quick Quiz — Lesson 10

1. Give the Imperfect Active Indicative of διδάσκω. Translate each form.

<table>
<thead>
<tr>
<th></th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Singular</td>
<td></td>
</tr>
<tr>
<td>1st Person</td>
<td></td>
</tr>
<tr>
<td>2nd Person</td>
<td></td>
</tr>
<tr>
<td>3rd Person</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>Plural</td>
<td></td>
</tr>
<tr>
<td>1st Person</td>
<td></td>
</tr>
<tr>
<td>2nd Person</td>
<td></td>
</tr>
<tr>
<td>3rd Person</td>
<td></td>
</tr>
</tbody>
</table>

2. Translate the following paragraph.
καθός ἄνθρωπος ἀνέβαινε πρὸς τὸ ἱερὸν ἀποκτείνειν τοὺς δούλους τοῦ θεοῦ. ἀλλ’ ἐν τῇ ὥρᾳ ἐκείνῃ κατέβαινον πιστοὶ προφήται ἀπὸ τοῦ ἱεροῦ.
οἱ προφήται ἔλεγον τῷ ἄνθρωπῳ, Ὁκ ὀφείλεις αἴρειν τὴν ζωὴν ἐν τῷ ἱερῷ, τὸ γὰρ ἱερὸν ἄγιον καὶ ἡ ζωὴ ἀγαθή. οἱ προφήται οὐκ ἐγίνοσκον ὅτι ὁ κύριος ἦμελλεν πέμπειν τῷ ἄνθρωπῳ καρδίαν τῆς ἀγάπης. ὁ γὰρ κύριος ἔλυεν τὴν καρδίαν αὐτοῦ τῆς ἁμαρτίας καὶ ἔσωζεν τὸν ἄνθρωπον ἐκ τοῦ θανάτου. ὁ ἄνθρωπος ἐπίστευεν εἰς τὸν κύριον καὶ οἱ δούλοι τοῦ θεοῦ οὐκ ἀπέθνησκον ἐν ἐκείνῃ τῇ ἡμέρᾳ.
Cumulative Vocabulary — Lessons 1-11

Verbs
ἀγω, αἴρω, ἀκουόω, ἀναβαίνω, ἀπέρχομαι, ἀποκρίνομαι, ἀποθνήσκω, ἀποκτείνω, ἀποστέλλω, ἁρχω, βάλλω, βαπτίζω, βλέπω, γίνομαι, γινώσκω, γράφω, δέχομαι, διδάσκω, διέρχομαι, δύναμαι, ἑγείρω, εἰμί, εἰσέρχομαι, ἐξέρχομαι, ἔρχομαι, ἑσθίω, εὐρίσκω, ἔχω, θέλω, θεραπεύω, καταβαίνω, κρίνω, λαμβάνω, λέγω, λῦω, μέλλω, μένω, ὁφείλω, πέμπω, πιστεύω, πορεύομαι, συνάγω, σύζω

Nouns
ἀγάπη, ἀγγελος, ἀδελφή, ἀδελφός, ἀλήθεια, ἀμαρτία, ἀμαρτιωλός, ἀνθρωπός, ἀπόστολος, ἄρτος, βασιλεία, βιβλίον, γῆ, δαμόνιον, δόξα, δούλος, δῶρον, εἰρήνη, ἐκκλησία, ἐξονσία, ἔργον, ἔρημος, ἔρημος, ἡμέρα, θάλασσα, θάνατος, θεός, ἱερόν, καρδία, κόσμος, κύριος, λαός, λίθος, λόγος, μαθητής, νόμος, ὄδος, οἶκος, οὐρανός, θεῖος, ὀχλος, πλοῖον, πρὸσωπον, προφήτης, τέκνον, τόπος, ύιός, φωνή, ψυχή, ὠρα

Adjectives
ἀγαθός, ἀγιος, ἀλλος, δίκαιος, ἔσχατος, κακός, καλός, μικρός, νεκρός, πιστός, πονηρός, πρώτος

Prepositions
ἀπό, διά, εἰς, ἐκ, ἐν, ἐπί, κατά, μετά, παρά, περί, πρός, σύν, ύπέρ, ύπό

Other
ἀλλά, ἀμὴν, γάρ, δέ, ἐπί, ἰδοὺ, καί, μὲν . . . δέ, (ὁ, ἡ, τό), ὅτι, οὐ, οὐκ, οὖχ, οὐδέ, οὖν, οὗτε, οὕτως, πάλιν, τέ, τότε

Pronouns
(αὐτός, ἡ, ὁ), ἐγὼ, σύ, οὗτος, ἐκεῖνος
1. οἱ ὀφθαλμοὶ τοῦ τέκνου ἐθεραπεύοντο τῷ λόγῳ τοῦ προφήτου.

2. ἐν τῷ ἱερῷ ᾦκούομεν τούτους τοὺς λόγους παρὰ σοῦ, ἀλλ` οὐκ ἠθέλομεν δέχεσθαι αὐτοὺς.

3. ταῦτα ἐγράφοντο ἐν τῷ βιβλίῳ τοῦ νόμου, ὡμέν οὐκ ἐδύνασθε βλέπειν αὐτά.

4. τὰ μὲν δαίμονια ἐξήρχοντο ἀπὸ τοῦ τέκνου, αὐτὸ δὲ ἦτι ἀπέθνησκεν.

5. ἐκεῖνη ἡ βασιλεία ἦν πονηρά, ἀλλὰ καὶ πρὸς τὸν τόπον ἐκείνον ὁ μαθητής ἀπεστέλλετο.

6. ἐπέμποντο βιβλία τε καὶ δῶρα πρὸς τοὺς ἀμαρτωλοὺς, αὐτοὶ δὲ οὔτε ἤθελον οὔτε ἐδέχοντο αὐτά.

7. ἤρων καὶ τὰ τέκνα τὴν φωνὴν αὐτῶν καὶ ἔλεγον, Τὸν αὐτὸν ἄρτον ὁφείλομεν ἐσθίειν πάλιν;

8. καὶ ἐπορεύεσθε ἐν τῇ ὄδῷ τῆς ἀγάπης καὶ ἐδιδάσκεσθε τὸν νόμον τῆς ἀγάπης.

9. σὺ ἔλεγες τότε ὅτι θέδσ ἐθεράπευεν τοὺς ὀφθαλμοὺς σου, ἀμὴν δὲ λέγω σοι, Θεὸς μέλλει θεραπεύειν τὴν καρδίαν σου.

10. ὁ κύριος ἦμων μὲν ἦν πρῶτος ἐν τῇ γῇ, αὐτὸς δὲ ἐλύετο ταῖς ἀμαρτίαις αὐτοῦ.
11. κακὰ δαιμόνια διήρχοντο τὴν γῆν, ἀλλὰ οὔτε ἔμενον ἐν τῷ τόπῳ ἐκεῖνῷ οὔτε ἤθελον ἀποκτείνειν τὸν λαὸν.

12. ἱδοὺ ἡ βασιλεία τοῦ οὐρανοῦ ἔρχεται· ἡ δόξα τῶν θεῶν καὶ ἡ εἰρήνη τῶν δούλων αὐτῶν. ἀμήν.

13. ὑμεῖς ἦτε πιστοὶ τῷ κυρίῳ ἐν τῷ ἱερῷ καὶ ἐν τῇ ὁδῷ, ἀλλὰ ἐν τοῖς οίκοις ὑμῶν οὐκ ἐπορεύεσθε ἐν τῇ ἁληθείᾳ.

14. θέλομεν βλέπειν τὸ πρόσωπον τοῦ θεοῦ ἐπὶ τῆς γῆς καὶ πάλιν ἐν οὐρανῷ.
Quick Quiz — Lesson 11


<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>English Translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd Person</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd Person</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Plural</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. Translate the following paragraph.

ίδοι αἱ ἡμέραι αἱ ἔσχαται ἡρχοντο ἐπὶ τὴν γῆν. δαίμονια ἐβάλλετο εἰς τὴν θάλασσαν καὶ αἱ καρδίαι αἱ πονηραί ἐθεραπεύοντο. βιβλία τοῦ νόμου ἐγράφετο καὶ ὁ λόγος τοῦ κυρίου ἠκούσε τῇ ἐκκλησίᾳ.

ὁ λαὸς ἐισῆρχοντο εἰς τὸ ιερὸν βλέπειν τὴν δόξαν τοῦ θεοῦ. ἔλεγον ὁ λαὸς, ὁ ἐρχεται ὁ ύιὸς τοῦ ἀνθρώπου πάλιν; ἀμὴν οὐτε βλέπουσιν ὑφθαλμοὶ τὸν τόπον οὐτε γινώσκουσι καρδίαι τὴν ὠραν.
Cumulative Vocabulary — Lessons 1-12

Verbs
άγω, αἴρω, ἀκούω, ἀναβαίνω, ἀνοίγω, ἀπέρχομαι, ἀποθνήσκω, ἀποκρίνομαι, ἀποκτείνω, ἀποστέλλω, ἀρχω, βάλλω, βαπτίζω, βλέπω, γίνομαι (γενήσομαι), γινώσκω (γνώσομαι), γράφω, δέχομαι, διδάσκω (διδάξω), διέρχομαι, δοξάζω, δύναμαι, ἐγείρω, εἰμί, εἰσέρχομαι, ἐξέρχομαι, ἔρχομαι (ἐλεύσομαι), ἔσθίω, εὐρίσκω, ἔχω, θαυμάζω, θέλω, θεραπεύω, καταβαίνω, κηρύσσω, κρίνω, λαμβάνω (λήμφομαι), λέγω, λύω, μέλλω, μένω, ὁφείλω, πέμπω, πιστεύω, πορεύομαι, προσέχομαι, συνάγω, σῴζω, φέρω

Nouns
ἀγάπη, ἀγγελος, ἀδελφή, ἀδελφός, ἀλήθεια, ἀμαρτία, ἀμαρτωλός, ἀνθρωπος, ἀπόστολος, ἄρτος, βασιλεία, βιβλίον, γῆ, δαμόνιον, διδάσκαλος, δόξα, δούλος, δῶρον, εἰρήνη, ἐκκλησία, ἔξουσία, ἔργον, ἔρημος, ζωή, ἡμέρα, θάλασσα, θάνατος, θεός, ιερόν, καρδία, κόσμος, κύριος, λαός, λίθος, λόγος, μαθητής, νόμος, ὅδος, ὅικος, ὄψιν, ὄφθαλμος, ὄχλος, πλοῖον, πρόσωπον, προφήτης, τέκνον, τόπος, υἱός, φωνή, ψυχή, ὁρα

Adjectives
ἀγαθός, ἀγιος, ἀλλος, δίκαιος, ἔσχατος, κακός, καλός, μικρός, νεκρός, πιστός, ποιητικός, πρώτος

Prepositions
ἀπό, διά, εἰς, ἐκ, ἐν, ἐπί, κατά, μετά, παρά, περί, πρός, σύν, ύπέρ, ύπό

Other
ἀλλά, ἂμην, γάρ, δέ, εἰ, ἐπί, ἰδοὺ, καί, μέν . . . δέ, νῦν, (ὁ, ἡ, τό), ὅπι, οὐ, οὐκ, οὐχ, οὐδέ, οὖν, οὔτε, οὔτως, πάλιν, τέ, τότε

Pronouns
(αὐτός, ἡ, ὁ), ἐγώ, σύ, οὗτος, ἐκεῖνος
1. ἔθαυμάζομεν ἐν τοῖς ἔργοις τοῦ διδασκάλου ἡμῶν, καὶ ὑμεῖς δὲ θαυμάσσεσθε ἐν
tῇ ἡμέρᾳ ἑκείνῃ.

2. τότε μὲν οὐκ ἐγινώσκομεν τὰς ὀδοὺς τῆς εἰρήνης, νῦν δὲ ἐλεύσεται ὁ προφήτης
καὶ ἀνοίξει τὴν καρδίαν ἡμῶν.

3. προσεύχονται τὰ τέκνα ὑπὲρ τῆς ἀδελφῆς αὐτῶν, ἀλλ’ οὐ πιστεύοντες εἰς τὸν
κύριον καὶ θεοὶ τοῦ λίθου οὐκ ἀποκρίνονται.

4. εἰ δοξάζετε τὸ ἔργον ἁμαρτωλῶν, οὐ λήμψεσθε τὸ δῶρον ζωῆς ἐν ταῖς ἡμέραις
ταῖς ἐσχάταις.

5. ὁ διδάσκαλος λέγει τῷ πονηρῷ ὃχλῳ, Κηρύσσω ύμῖν τὸν λόγον τῆς ἀληθείας
ἀλλ’ οὐ λήμψεσθε αὐτῶν.

6. τὰς ἁμαρτίας μου οὐκ ἐδυνάμην φέρειν, ὁ δὲ κύριος οἶσε αὐτὰς ὑπὲρ ἐμοῦ.

7. ἴδοι ἢ ὥρα τοῦ θανάτου ἐλεύσεται καὶ αἱ κακαὶ ἐξουσίαι τοῦτο τοῦ κόσμου
γνώσονται ὅτι θεός ἐστιν ὁ κύριος.

8. οἱ δοῦλοι αὐτοὶ γενήσονται μαθηταὶ τοῦ ἀποστόλου καὶ διδάξουσιν ἄλλους.
9. ἀνοίξω τὸ ἱερὸν τῷ λαῷ καὶ τότε ἀκούσουσι καὶ γνώσονται τὸν νόμον τοῦ οὐρανοῦ.

10. τὰ τέκνα θεοῦ ἔσονται φωνὴ ἀληθείας ἐν τῷ κόσμῳ, διδάξουσιν οὖν ἡμᾶς προσεύχεσθαι.

11. εἰ θεὸς νῦν δοξάζεται ύπὸ τοῦ ἄδελφοῦ μου, καὶ ἐγὼ γενήσομαι ἄγγελος καὶ ἄξω τὸν υἱὸν μου πρὸς δόξαν.

12. εἰ κηρύσσεται ὅτι δαιμόνια ἀρέσται κρίνειν τὸν κόσμον, οὐ πιστεύσομεν τοῦτο οὐδὲ κηρύξομεν ἄλλοις.

13. ἡμεῖς μὲν ἐσόμεθα ἐν τῷ οίκῳ καὶ φαγόμεθα τὸν ἄρτον τῆς γῆς, ἡμεῖς δὲ ἔσεσθε ἐν τῇ ἐκκλησίᾳ καὶ φάγεσθε τὸν ἄρτον τοῦ οὐρανοῦ.

14. ὁ υἱός μου οὔτε πέμψει ἄγγελους οὔτε γράψει μοι ἀπ’ ἄλλης γῆς.
Classification of Stops (or Mutes)

<table>
<thead>
<tr>
<th>Voiceless</th>
<th>Voiced</th>
<th>Aspirate</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Palatals</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>κ</td>
<td>γ</td>
<td>χ</td>
</tr>
<tr>
<td><strong>Labials</strong></td>
<td></td>
<td></td>
</tr>
<tr>
<td>π</td>
<td>β</td>
<td>φ</td>
</tr>
<tr>
<td><strong>Dentals</strong> (or Linguals)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>τ</td>
<td>δ</td>
<td>θ</td>
</tr>
</tbody>
</table>

Formation of the Future Stem

1. Verbs Ending in a Palatal Stop: κ, γ, χ + σ yields ξ
   - πλέκω, “I weave”
   - ἀγω, “I lead”
   - ἀρχω, “I rule”
   - πλέξω, “I will weave”
   - ἀξω, “I will lead”
   - ἀρξω, “I will rule”

2. Verbs Ending in a Labial Stop: π, β, φ + σ yields ψ
   - πέμπω, “I send”
   - βλάπτω, (stem = βλαβ-), “I harm”
   - γράφω, “I write”
   - πέμψω, “I will send”
   - βλάψω, “I will harm”
   - γράψω, “I will write”

3. Verbs Ending in a Lingual Stop: τ, δ, θ + σ yields σ
   - ἄδω, “I sing”
   - πείθω, “I persuade”
   - ἄσω, “I will sing”
   - πείσω, “I will persuade”

   Note: Verbs whose stems end in zeta (such as -αζω or -ιζω verbs) usually form the future tense by dropping the zeta. Thus:

   - δοξάζω, “I glorify”
   - δοξάσω, “I will glorify”
   - βαπτίζω, “I baptize”
   - βαπτίσω, “I will baptize”
Principal Parts

English verbs have three principal parts.

<table>
<thead>
<tr>
<th>1. Present Active</th>
<th>2. Past Active</th>
<th>3. Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>walk</td>
<td>walked</td>
<td>walked</td>
</tr>
</tbody>
</table>

Regular verbs form the 2nd and 3rd principal part by adding the suffix -ed to the 1st principal part.

But many English verbs are irregular:

<table>
<thead>
<tr>
<th>1. Present Active</th>
<th>2. Past Active</th>
<th>3. Past Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>eat</td>
<td>ate</td>
<td>eaten</td>
</tr>
<tr>
<td>sing</td>
<td>sang</td>
<td>sung</td>
</tr>
<tr>
<td>run</td>
<td>ran</td>
<td>run</td>
</tr>
<tr>
<td>go</td>
<td>went</td>
<td>gone</td>
</tr>
</tbody>
</table>

Greek verbs have six principal parts. The principal parts themselves are often irregular, but the forms derived from them are usually quite regular.

1. The first principal part is the PRESENT ACTIVE INDICATIVE

   λύω = I loosen, am loosening

2. The second principal part is the FUTURE ACTIVE INDICATIVE

   λύσω = I will loosen
Quick Quiz — Lesson 12

1. Give the Future Active Indicative of λύω.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td>___________________________</td>
<td>___________________________</td>
</tr>
<tr>
<td>2nd Person</td>
<td>___________________________</td>
<td>___________________________</td>
</tr>
<tr>
<td>3rd Person</td>
<td>___________________________</td>
<td>___________________________</td>
</tr>
</tbody>
</table>

2. Give the Future Middle Indicative of λύω.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td>___________________________</td>
<td>___________________________</td>
</tr>
<tr>
<td>2nd Person</td>
<td>___________________________</td>
<td>___________________________</td>
</tr>
<tr>
<td>3rd Person</td>
<td>___________________________</td>
<td>___________________________</td>
</tr>
</tbody>
</table>

3. Translate the following paragraph.

ἐν τῇ ἐσχάτῃ ἡμέρᾳ ἔλευσόμεθα πρὸς τὸν οἶκον τοῦ προφήτου καὶ ἀνοίξει τὸ βιβλίον τοῦ νόμου. τότε κηρύξει τὴν ἀλήθειαν τοῦ θεοῦ καὶ θαυμάσομεν. ἀκούσετε τὸν λόγον καὶ γενήσεσθε μαθηταὶ τοῦ κυρίου ἐν τῇ ἡμέρᾳ ἑκείνης; εἰ λήμψεσθε τὴν ἀλήθειαν τοῦ θεοῦ, γνωσόμεθα ὅτι οἱ προφῆται ἔστιν διδάσκαλοι ἀπὸ οὐρανοῦ καὶ δοξάσομεν τὸν υἱὸν τοῦ θεοῦ. καὶ νῦν προσευχόμεθα ὅτι ὁ κύριος οἶσει ύμῖν τὴν εἰρήνην.
Cumulative Vocabulary — Lessons 1-13

Verbs
άγω, αἵρω, ἀκούω, ἀναβαίνω, ἀνοίγω, ἀπέρχομαι, ἀποθνήσκω, ἀποκρίνομαι, ἀποκτείνω, ἀπολύω, ἀποστέλλω, ἄρχω, βάλλω, βαπτίζω, βλέπω, γίνομαι (γεννήσομαι), γινώσκω (γνώσομαι), γράφω, δέι, δέχομαι, διδάσκω (διδάξω), διέρχομαι, δοξάζω, δύναμαι, ἐγείρω, εἰμί, εἰσέρχομαι, ἐξέρχομαι, ἐπιστρέφω, ἐρχομαι (ἐλεύσομαι), ἔσθιόν, ἐτοιμάζω, εὑρίσκω, ἔχω, θαυμάζω, θέλω, θεραπεύω, καταβαίνω, κηρύσσω, κράζω, κρίνω, λαμβάνω (λήψομαι), λέγω, λύω, μέλλω, μένω, ὁφείλω, πείθω, πέμπω, πιστεύω, πορεύομαι, προσεύχομαι, συνάγω, σύζω, ὑποστρέφω, φέρω

Nouns
ἀγάπη, ἀγγελος, ἀδελφή, ἀδελφός, ἀλήθεια, ἀμαρτία, ἀμαρτωλός, ἀνθρωπος, ἀπόστολος, ἄρτος, βασιλεία, βιβλίον, γῆ, δαιμόνιον, διδάσκαλος, δικαιοσύνη, δόξα, δοῦλος, δώρων, εἰρήνη, ἐκκλησία, ἐξουσία, ἔργον, ἔρημος, ἕως, ἡμέρα, θάλασσα, θάνατος, θέα, θρόνος, ιερόν, ιμάτιον, καρδία, κεφαλή, κόσμος, κύριος, λαός, λίθος, λόγος, μαθητής, νόμος, οἶκος, οὐρανός, οὐθαλμός, οὐλος, πλοίον, πρόσωπον, προφήτης, τέκνον, τόπος, νύξ, φωνή, ψυχή, ὄρα

Adjectives
ἀγαθός, ἄγιος, ἄλλος, δικαιος, ἐχατος, ἰδιος, κακός, καλός, μικρός, νεκρός, ὅλος, πιστός, πονηρός, πρώτος

Prepositions
ἀπό, διά, εἰς, ἐκ, ἐν, ἐπί, κατά, μετά, παρά, περί, πρός, σύν, ὑπέρ, ὑπό

Other
ἀλλά, ἀμήν, γάρ, δέ, εἰ, ἐκεί, ἐπὶ, ἡδη, ἰδοὺ, καί, μέν... δέ, νῦν, (ὁ, ἡ, τό), ὅτι, οὗ, οὐκ, οὐχ, οὐδέ, οὖν, οὔτε, οὕτως, πάλιν, τέ, τότε

Pronouns
(αὐτός, ἦ, ὁ), ἐγὼ, σύ, οὔτος, ἐκεῖνος
1. τότε ὁ διδάσκαλος ἀπέλυσε τὸν ὄχλον καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτοῦ.

2. ἐκεῖνοι οἱ ἀμαρτωλοὶ ἐπέστρεψαν πρὸς τὸν κύριον, καὶ νῦν ἐτοιμάζει ἐν
οὐρανοῖς τόπον αὐτοῖς.

3. ἠθελον πείσαι τὴν ἀδελφήν μου τὰ ἱμάτια τὰ καλὰ δέξασθαι, αὕτη δὲ οὐκ
ἐπίστευσεν ὅτι δεῖ αὐτὰ δέξασθαι.

4. σὺ ἡτοίμασας ἄρτον τῷ ἀποστόλῳ, αὐτὸς δὲ ἦδη ἠσθιεῖ τὸν ἴδιον ἄρτον.

5. ἐπέμψατε τὰ τέκνα εἰς τὴν ἔρημον ἀποθνῄσκειν καὶ οὐκ ἐσώσατε αὐτὰ· τοῦτο
ἔσται ἐπὶ τὴν κεφαλὴν ὑμῶν.

6. ἐγὼ ἐκραζόν ἐν τῇ ἁμαρτίᾳ μου, αὕτη δὲ ἐπεισέ με πορεύεσθαι ἐν τῇ ὁδῷ τῆς
δικαιοσύνης.

7. ἦκούσατε τὸν λόγον τῆς ζωῆς καὶ ἤνοιξατε τὴν καρδίαν ὑμῶν καὶ ἐπεστρέψατε
ἐπὶ τὸν θεόν.

8. ὁ ἄγγελος τοῦ θανάτου ἔρχεται κρίνειν τὸν κόσμον, ἦδη δὲ κράζουσιν οἱ θρόνοι
βασιλείων πονηρῶν.
9. οὐκ ἔχει προφήτης δόξαν ἐν τῇ ἱδίᾳ γῇ, ὃ δὲ κόσμος ὅλος λέγει κατὰ τῆς
φωνῆς τοῦ ἀγγέλου τοῦ θεοῦ.

10. οἱ μαθηταὶ οὐκ ἔδυναντο ἐκεῖ θεραπεύσαι τὰ τέκνα ὅτι οὐκ ἐπίστευσαν οἱ
ὄχλοι.

11. αἱ ἐξουσίαι αἱ κακαὶ ἡμελλον ἀποκτείνειν τὸν διδάσκαλον τῆς δικαιοσύνης καὶ
φέρειν τὴν κεφαλὴν αὐτοῦ εἰς τὴν ἐκκλησίαν.

12. δεῖ τοὺς δούλους ἀπολύσαι καὶ τὸν θεὸν δοξάζειν, αὕτη γὰρ ἡμέρα εἰρήνης ἐν
ολῃ τῇ γῇ.

13. οὐκ ἔχω τὸ δώρον ἴματιών καλῶν, φέρω δὲ πρὸς τὸ ἱερὸν καρδίαν ἀγάπης.

14. ὁ θρόνος τοῦ θεοῦ ἔστιν ἐν τῷ οὐρανῷ καὶ αἱ ψυχαὶ τῶν ἁγίων ὑποστρέφουσιν
ἐκεῖ.
**Formation of the English Past Tense**

(Some English verbs have more than one form for the past tense. Cf. Greek 1st and 2nd aorists.)

<table>
<thead>
<tr>
<th>Present Tense</th>
<th>Past Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. dive</td>
<td>dived or dove</td>
</tr>
<tr>
<td>2. plead</td>
<td>pleaded or pled</td>
</tr>
<tr>
<td>3. weave</td>
<td>weaved or wove</td>
</tr>
<tr>
<td>4. shine</td>
<td>shined or shone</td>
</tr>
<tr>
<td>5. leap</td>
<td>leaped or leapt</td>
</tr>
<tr>
<td>6. dream</td>
<td>dreamed or dreamt</td>
</tr>
<tr>
<td>7. strive</td>
<td>strived or strove</td>
</tr>
<tr>
<td>8. thrive</td>
<td>thrived or throve</td>
</tr>
</tbody>
</table>
Quick Quiz — Lesson 13

1. Give the Aorist Active Indicative of λῶ.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd Person</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd Person</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. Give the Aorist Middle Indicative of λῶ.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd Person</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd Person</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3. Translate the following paragraph.

οἱ Ἀπόστολοι ἐκήρυσσον τὸν λόγον ἐν τῇ κακῇ βασιλείᾳ, ὁ δὲ λαὸς

ἐκεῖ οὐκ ἦθελον ἀκούσαί αὐτῶν. ἔκραξαν οὖν οἱ Ἀπόστολοι, Πείσομεν

ὑμᾶς. μετὰ ταῦτα ὁ λαὸς ὑπέστρεψαν πρὸς τὸν κύριον, καὶ οἱ Ἀδελφοὶ

καὶ αἱ Ἀδελφαὶ ὑτοίμασαν αὐτοῖς ἰμάτια ἁγία. οἱ Ἀπόστολοι ἐβάπτισαν

αὐτοὺς καὶ ἐδέξαντο αὐτοὺς εἰς τὴν ἐκκλησίαν.

4. Parse these verb forms from the above sentences.

<table>
<thead>
<tr>
<th>Verb</th>
<th>Tense</th>
<th>Voice</th>
<th>Mood/Mode</th>
<th>Person</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐκήρυσσον</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἔκραξαν</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Πείσομεν</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐβάπτισαν</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐδέξαντο</td>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Cumulative Vocabulary — Lessons 1-14

Verbs
ἀγω, ἀνω, ἀκοῦω, ἀναβαίνω, ἀνοίγω, ἀπέρχομαι, ἀποθνήσκω, ἀποκρίνομαι, ἀποκτείνω, ἀπολύω, ἀποστέλλω, ἄρχω, βάλλω, βαπτίζω, βλέπω (ὄψωμαι, ἔδοι), γίνομαι (γενήσομαι), γινώσκω (γνώσομαι), γράφω, δεῖ, δέχομαι, διδάσκω (διδάξω), διέρχομαι, δοξάζω, δύναμαι, ἐγείρω, εἰμί, εἰσέρχομαι, ἐξέρχομαι, ἐπιστρέφω, ἔρχομαι (ἔλευσομαι, ἥλθον), ἔσθω (φάγομαι, ἔφαγον), ἐτοιμάζω, εὐρίσκω, ἔχω, θαυμάζω, θέλω, θεραπεύω, καταβαίνω, κηρύσσω, κράζω, κρίνω, λαμβάνω (λήψομαι), λέγω (ἔπιθον), λύω, μέλλω, μένω, ὄφειλω, πείθω, πέμπω, πίνω (πίομαι, ἔπιον), πίπτω (ἔπεσον), πιστεύω, πορεύομαι, προσέρχομαι, προσεύχομαι, προσφέρω, συνάγω, σέξι, ὑποστρέφω, φέρω (ἥνεγκα), φεύγω (φευξόμαι, ἔφυγον)

Nouns
ἀγάπη, ἀγγέλος, ἀδελφή, ἀδελφός, ἀλήθεια, ἀμαρτία, ἀμαρτωλός, ἀνθρωπός, ἀπόστολος, ἀρτος, βασιλεία, βιβλίον, γῆ, δαμόνιον, διδάσκαλος, δικαίους, δόξα, δούλος, δώρων, εἰρήνη, ἐκκλησία, ἔξουσία, ἔργον, ἔργος, ἔμερα, θάλασσα, θάνατος, θεός, θρόνος, ἱερόν, ἱμάτιον, καρδία, κεφαλή, κόσμος, κύριος, λαός, λίθος, λόγος, μαθητής, νόμος, ὀδός, οἶκος, οἶνος, οὐρανός, ὁφθαλμός, ὁχλός, πλοίον, πρόσωπον, προφήτης, σημείον, τέκνον, τόπος, ύιός, φωνή, ψυχή, ὄρα

Adjectives
ἀγαθός, ἀγιος, ἄλλος, δικαίος, ἔσχατος, ἰδιος, κακός, καλός, μικρός, νεκρός, ὅλος, πιστός, πονηρός, πρώτος

Prepositions
ἀπό, διά, εἰς, ἐκ, ἐν, ἐπί, κατά, μετά, παρά, περί, πρός, σύν, ὑπέρ, ὑπό

Other
ἀλλά, ἀμὴν, γάρ, δέ, εἰ, ἐκεῖ, ἐπί, ἡδη, ἰδοὺ, καί, μὲν . . . δέ, νῦν, (ὅ, ἦ, τό), ὅτι, οὐ, οὐκ, οὐχ, οὐδέ, οὖν, οὔτε, οὔτως, πάλιν, τέ, τότε

Pronouns
(αὐτός, ἡ, ὁ), ἑγώ, σύ, οὕτος, ἐκείνος
1. ἐν ἐκείνῃ τῇ ἡμέρᾳ ἤμεῖς ἐπίσημον οἶνον καὶ ἐφάγομεν ἄρτον, ἄλλα ύμεῖς
ἐφύγετε εἰς τὴν ἔρημον καὶ προσηύξασθε.

2. ὁ προφήτης εἶδεν τὸν κύριον ἐπὶ τοῦ θρόνου καὶ εἶπεν πρὸς αὐτὸν περὶ τῆς
βασιλείας τοῦ θεοῦ.

3. οἱ μαθηταὶ εἶδον τὰ σημεῖα τοῦ οὐρανοῦ καὶ ἔπεσαν ἐπὶ πρόσωπον αὐτῶν.

4. εὗρες τὴν ὄδὸν ἀληθείας ἐν τῷ ιερῷ καὶ ἐγένετο δοῦλος δικαιοσύνης, ἐγὼ δὲ οὐκ
ἠθελον ἀκούσαι.

5. οἱ ἀδελφαὶ προσήλθον τῷ διδασκάλῳ καὶ προσήνηγαν τὰ δῶρα αὐτῶν.

6. οἱ ὀφθαλμοὶ τοῦ κυρίου ὄφωνται καὶ τὰ ἔργα σου καὶ τὴν καρδίαν σου.

7. εἶδομεν ὅτι ὁ ἀπόστολος ἔθεράπευεν ἐκεῖνα τὰ τέκνα, καὶ ύμεῖς δὲ ὀφεσθε τὰ
σημεῖα τὰ αὐτά.

8. οὐ φαγόμεθα ἐν τῷ οίκῳ τῶν ἁμαρτωλῶν, ἄρτον δὲ καὶ οἶνον ἐν τῷ τόπῳ τῶν
dικαίων ἑλάβομεν.

9. εἶπεν δὲ ὁ ἀνθρωπός. Λίθοι ἀπ’ οὐρανοῦ ἔπεσον, ἄλλα ὁ λαὸς οὐκ ἐπίστευσαν
οὐδὲ συνήγαγον τὰ τέκνα εἰς τοὺς οἶκους.
10. ἀπελύσαμεν τὸν πονηρὸν ὀχλον, προσηρχόμεθα γὰρ τῷ θρόνῳ τῆς δόξης.

11. ὁ ἀδελφὸς ἡμῶν οὐκ ἔπιεν τὸν οἶνον, ἤθελε γὰρ αὐτὸν προσφέρειν ἐν τῷ ἱερῷ.

12. ἤλθεν ὁ νῖός ὑμῶν πρὸς με καὶ ἤνεγκε τὰ βιβλία τοῦ νόμου.

13. τὰ δαιμόνια ἔλαβον τὰ ἰμάτια τῶν ἄγγελων καὶ ἔβαλον αὐτὰ εἰς τὴν θάλασσαν.

14. ἔγω αὐτὸς ἤγαγον τὰ τέκνα ἐκ τῆς ἐκκλησίας, σὺ γὰρ οὐκ ἔσχες τὴν ἔξοψίαν διδάσκειν αὐτὰ.

15. ἐν ἑκείνῃ τῇ ὥρᾳ ἐφύγομεν ἀπὸ τοῦ προσώπου τοῦ ἄγγελου τοῦ θεοῦ, νῦν δὲ φεύγομεν ἀπὸ τῆς ἀμαρτίας.
Greek Story Time

tέκνα πονηρὰ ἔβαλον λίθους εἰς τὸ ἱερὸν καὶ ἔλαβον τὰ ἰμάτια τῶν ἱερέων. εἶδον δὲ οἱ ἱερεῖς αὐτὰ καὶ ἔκραξαν, Δεῖ ταῦτα τὰ τέκνα ἀποθανεῖν, τὸ γὰρ ἱερὸν ἁγιόν ἐστὶν καὶ τέκνα ὀφείλουσιν εἰσέρχεσθαι εἰς αὐτὸ ἐν εἰρήνῃ. τότε δὲ ὁ διδάσκαλος τῆς δικαιοσύνης ἠλθεν καὶ ἔγραψεν τούτους τοὺς λόγους εἰς τὴν γῆν, ἡ δόξα τοῦ θεοῦ οὐ δύναται λύεσθαι λίθοις. καὶ ὑπέστρεψεν ὁ διδάσκαλος εἰς τὸν οἶκον αὐτοῦ. τότε ὁ κύριος τῆς ἁγάπης ἥρξατο ἐπιστρέψαι τὰς καρδίας τῶν ἱερέων ἐπὶ τὴν ἀλήθειαν καὶ ἐγένοντο μαθηταὶ τοῦ διδασκάλου. καὶ οὕτως οὐκ ἀπέθανοι τὰ τέκνα ἐν τῇ ἡμέρᾳ ἑκείνῃ.
Quick Quiz — Lesson 14

1. Give the 2nd Aorist Active Indicative of λαμβάνω.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td></td>
</tr>
<tr>
<td>2nd Person</td>
<td></td>
</tr>
<tr>
<td>3rd Person</td>
<td></td>
</tr>
</tbody>
</table>

2. Give the 2nd Aorist Middle Indicative of λαμβάνω.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td></td>
</tr>
<tr>
<td>2nd Person</td>
<td></td>
</tr>
<tr>
<td>3rd Person</td>
<td></td>
</tr>
</tbody>
</table>

3. Translate the following paragraph.

   οἱ ὀχλοὶ ἠλθον εἰς τὴν ἔρημον ἁκοῦσαι τοῦ προφήτου. καὶ εἶπεν ὁ προφήτης αὐτοῖς, Θέλετε ἵδειν σημείον ἀπὸ τοῦ οὐρανοῦ; ἢδη εἶδετε καὶ ἤκουσατε τὸν διδάσκαλον τῆς δικαιοσύνης ἐν τῷ ἱερῷ καὶ οὐκ ἐπιστεύσατε εἰς αὐτὸν. ἐπίετε οὖν δὴν τὴν ἡμέραν. ἐφύγετε ἀπὸ τῆς ἀληθείας, ἀλλὰ οὐκ ἐφύγετε ἀπὸ τῶν ἁμαρτίων ύμῶν. καὶ νῦν θέλετε ἵδειν σημείον; ἀμὴν δεῖ ἀνοίξειν τὰς καρδίας ύμῶν πρὸς τὸν κύριον. τότε ὄψεσθε τὰ δώρα τοῦ οὐρανοῦ.

4. Parse these verb forms from the above paragraph.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Voice</th>
<th>Mood/Mode</th>
<th>Person</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἠλθον</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. εἶπεν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. ἤκουσατε</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. ἐφύγετε</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. ὄψεσθε</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Periodic Exercises — Set #2 (emphasizing Lessons 9-14)

1. τότε μὲν οἱ ἀμαρτωλοί οὐκ ἐδύναντο δέχεσθαι τὴν ἀλήθειαν, νῦν δὲ
didάσκονται ἐκ τῶν βιβλίων ἐν τῷ ἱερῷ.
2. ἔβαλλον οἱ ἀπόστολοι τὰ δαιμόνια εἰς τὴν θάλασσαν καὶ έθεράπευον τὰ
μικρὰ τέκνα. ὑμεῖς εἰδεῖτε ἐκεῖνα τὰ σημεῖα ἀλλ’ οὐκ ἐπιστεύσατε.
3. θαυμάζω ὅτι δύνασθε πίνειν οἶνον μετὰ τῶν ὄχλων διὰ τής ἡμέρας ὅλης
καὶ ἔτι καταβαίνετε πρὸς τὸν οἶκον ὑμῶν καὶ οὐ πίπτετε.
4. ὁ διδάσκαλος τῆς δικαιοσύνης ἐστὶν ἡ κεφαλὴ τῆς ἐκκλησίας, καὶ αὐτὸς
κηρύξει τὸ ἀγαθὸν καὶ ἐτοιμάσει ἡμᾶς τῇ βασιλείᾳ τοῦ οὐρανοῦ.
5. προσηνέγκαμεν δῶρα πρὸς τὸν θρόνον, ἰμάτια τε καὶ λίθους καλοὺς. τότε
ὑπεστρέψαμεν εἰς τοὺς οἶκους ἡμῶν καὶ προσηνέγκαμεν ὑπὲρ τῶν ἔξουσιῶν.
6. προσήλθες τῷ προφήτῃ ἐν τῷ τόπῳ ἐκείνῳ καὶ εἶπες, Δεῖ ἐξέρχεσθαι εἰς
tὴν ἔρημον καὶ κράζειν τῷ θεῷ; ὁ δὲ προφήτης οὐκ ἠθελεν
ἀποκρίνεσθαι σοι.
7. εἰ ὁ λαὸς ἀνοίγει τοὺς ὀφθαλμοὺς καὶ ἐπιστρέψει τὰς καρδίας ἐπὶ τὸν
κύριον, ὄψεται καὶ τὴν δόξαν τοῦ θεοῦ καὶ τὴν ὅδον τῆς εἰρήνης.
8. ἐν τῇ ὠρᾷ ἐκείνῃ αἱ ἀδελφαὶ κατέβαινον πρὸς τὴν θάλασσαν καὶ οἱ
ἀδελφοὶ ἀνέβαινον εἰς τὸν οἶκον, ἀλλ’ οὐκ ἠθύνατο εὑρεῖν τὸ πλοῖον.
9. ἀπεθνησκεν ὁ πιστὸς διδάσκαλος· συνήγαγεν οὖν τοὺς ἰδίους καὶ
προσημόζαντο, ἠθελον γὰρ πεῖσαι θεὸν σώσαι τὴν ψυχὴν αὐτοῦ ἐκ θανάτου.
10. οὗτος ὁ κακὸς ἀνθρωπος ἐμέλλειν ἀποκτείνειν τὸν ύιὸν αὐτοῦ. ἤνεγκα οὖν αὐτὸν πρὸς τὰς ἐξουσίας κρίνεσθαι, οὐκ ὁφείλομεν γὰρ ἀπολύσαι αὐτὸν.

11. ἔφυγεν ὁ δοῦλος εἰς ἄλλην γῆν καὶ οὐκ εἰσῆλθεν πάλιν εἰς τὴν βασιλείαν τοῦ κυρίου αὐτοῦ, ὁ γὰρ κύριος ἠρέξατο δοξάζειν ἀμαρτίαν καὶ ἔργα κακά.

12. αὖρῳ τοὺς ὀφθαλμοὺς μου καὶ βλέψω τοὺς ἀγγέλους θεοῦ. ἵδοι διέρχονται διὰ τοῦ κόσμου κηρύσσειν τοῖς ἀμαρτωλοῖς καὶ ἄγειν αὐτοὺς πρὸς θεόν.

13. ὁ δίκαιος ἔλευσεται καὶ διδάξει τὰ τέκνα. ἀμὴν λέγω ὑμῖν, Τῷ πνεύμῳ γνώσονται τὸν νόμον τῆς ἀγάπης καὶ γενήσονται μαθηταὶ τοῦ ἁγίου.

14. ἔλευσεν εἰς τὴν ἐκκλησίαν καὶ λήμψεθε τὸν ἄρτον τῆς ζωῆς. τότε δὲ σὺν ἡμῖν φάγεσθε τὸ δῶρον τοῦ θεοῦ καὶ εὐρήσετε εἰρήνην.

15. ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐδεξάμεθα ἁγαθὰ παρὰ τοῦ διδάσκαλου ἡμῶν, νῦν δὲ ἀποθνῄσκει ὁ διδάσκαλος ἡμῶν καὶ ὁφείλομεν διδάσκεσθαι αὐτῷ ἀλλοῦ.

16. ἤδη ο ἄνω ποὺς ἔστιν μεθ’ ἡμῶν ἐν τῇ γῆ ταύτῃ, νῦν δὲ δεῖ ἀπέρχεσθαι εἰς ἄλλον τόπον. γινώσκομεν οὖν ὅτι καὶ ἐκεῖ ἔσται μεθ’ ἡμῶν.

17. τὸ πλοῖον ἐλύστω τῇ θαλάσσῃ, ἀλλὰ οἱ ἀνθρωποὶ ἐν τῷ πλοίῳ ἐσόβροντο ὑπὸ τοῦ κυρίου. οἱ οὖν ἀνθρωποὶ οὔτε ἀπέθανον οὔτε ἐκέκραξαν.
Cumulative Vocabulary — Lessons 1-15

Verbs
ἀγω, αἱρω, ἀκούω (ἀκήκοα), ἀναβαίνω, ἀνοίγω, ἀπέρχομαι, ἀποθνήσκω, ἀποκρίνομαι, ἀποκτεῖνω, ἀπολύω, ἀποστέλλω, ἄρχω, βάλλω, βαπτίζω, βλέπω (βυσσοῦ, εἶδον, ἑωράκατο), γίνομαι (γενόμομαι, γέγονα), γινώσκω (γνώσομαι, ἐγνώκα), γράφω, δεῖ, δέχομαι, διδάσκω (διδάξω), διέρχομαι, δοξάζω, δύναμαι, ἐγγίζω, ἐγείρω (ἐγένερμαι), εἰμί, εἰσέρχομαι, ἐξέρχομαι, ἔπιστρέφω, ἔρχομαι (ἔλευσομαι, ἥλθον, ἐλήλυθα), ἐσθίω (φάγομαι, ἐφαγον), ἐτοιμάζω, εὐρίσκω, ἔχω, θαυμάζω, θέλω, θεραπεύω, θηνός (τέθνηκα), καταβαίνω, κηρύσσω, κράζω, κρίνω, λαμβάνω (λήμψομαι), λέγω (εἶπον, εἰρήκα), λύω, μέλλω, μένω, ὀφείλω, πείθω (πείπθα), πέμπω, πίνω (πίόμαι, ἔπον), πίπτω (ἴππεσον), πιστεύω, πορεύομαι, προσέρχομαι, προσεύχομαι, προσφέρω, συνάγω, σύζω, ὑποστρέφω, φέρω (ἠγέρεται), φεύγω (φεῦξομαι, ἐφυγόν)

Nouns
ἀγάπη, ἀγγελος, ἀδελφή, ἀδελφός, ἀλήθεια, ἀμαρτία, ἀμαρτωλός, ἀνθρωπος, ἀπόστολος, ἄρτος, βασιλεία, βυβλίον, γῆ, δαιμόνιον, διδάσκαλος, δικαιοσύνη, δόξα, δοῦλος, δώρων, εἰρήνη, ἐκκλησία, ἐξουσία, ἔργον, ἔρημος, ὕμηρα, θάλασσα, θάνατος, θέας, θρόνος, ἱερόν, ἱμάτιον, καρδία, κεφαλή, κόσμος, κύριος, λαός, λίθος, λόγος, μαθητής, νόμος, ὁδός, οἶκος, οἶνος, οὐρανός, οὕθαλμος, ὅχλος, πλοῖον, πρόσωπον, προφήτης, σημεῖον, τέκνον, τόπος, υἱός, φωνή, ψυχή, ὀρα

Adjectives
ἀγαθός, ἀγιος, ἄλλος, δίκαιος, ἔσχατος, ἐτερος, ἰδιος, κακός, καλός, μικρός, νεκρός, ὁλος, πιστός, πονηρός, πρώτος

Prepositions
ἀπό, διά, εἰς, ἐκ, ἐν, ἐπί, κατά, μετά, παρά, περί, πρός, σύν, ύπέρ, ύπο

Other
ἀλλά, ἀμήν, γάρ, δέ, εἰ, ἐκεῖ, ἔτι, ἡδη, ἱδοῦ, καί, μέν... δέ, νῦν, (ό, ἥ, τό), ὅτι, οὐ, οὔκ, οὐχ, οὐδέ, οὖν, οὐπω, οὔτε, οὔτως, πάλιν, πολλάκις, πώς, τέ, τότε

Pronouns
(αὐτός, ἥ, ὧ, ὧ), ἔγω, σύ, οὔτος, ἐκεῖνος
1. ἐν ταῖς ἡμέραις ἐκείναις ἦν ὁ υἱὸς αὐτῆς μικρός, νῦν δὲ γέγονεν ἄνθρωπος καὶ ἔχει αὐτὸς υἱόν.

2. ἀκηκόατε τοῦ προφήτου; ὁ λαὸς λέγει ὅτι ἐλήλυθεν ἀπὸ τοῦ οὐρανοῦ αὐτοῦ.

3. πολλάκις ἔπεσον ἐν τῷ οίκῳ μου, νῦν δὲ πέπτωκα καὶ οὐ δύναμαι ἐγείρεσθαι.

4. αἱ ἐξουσίαι εἴρηκαν καὶ οἱ δοῦλοι ἀπολέλυνται, αὐτοὶ γὰρ οὐκ ἔλαβον τὰ ἰμάτια οὔδὲ τὸν οίνον.

5. πονηροὶ ἄνθρωποι λέλυκαν τὸ ἱερόν, καὶ νῦν ὁφείλομεν συναγαγεῖν καλοὺς λίθους καὶ ἑτοιμάσαι ἔτερον οἶκον τῷ θεῷ ἡμῶν.

6. εἰ οὕπω ἐγνώκατε τὴν ἁγάπην τοῦ θεοῦ, οὔδὲ ἑωράκατε τὰ σημεῖα τοῦ οὐρανοῦ, οὐ δύνασθε κηρύξαι τοῖς ὄχλοις.

7. ὁ δοῦλος τῆς ἀδελφῆς ἡμῶν εἶληφεν τὸν ἄρτον. οὐ δυνάμεθα ἐσθίειν.

8. οἱ ὀφθαλμοὶ τοῦ ἁμαρτωλοῦ τεθεράπευνται ὑπὸ τοῦ κυρίου, καὶ νῦν πέπεισμαι ὅτι γενήσεται μαθητής.

9. ὁ διδάσκαλος τῆς δικαιοσύνης ἐγήγερται ἐκ τῶν νεκρῶν; ἡ ὥρα τῆς βασιλείας ἡγγικεν;
10. τέθηκεν ὁ ἀδελφός σου. προσευχόμεθα ὑπὲρ αὐτοῦ, ἢ γὰρ ψυχὴ αὐτοῦ ἐξελήλυθεν ἀπὸ τοῦτο τοῦ κόσμου;

11. ὁ ὀχλος ἐθαύμασεν καὶ εἶπεν, Ἑωράκαμεν τὸν ἄγγελον τοῦ κυρίου καὶ ἀκηκόαμεν τῆς φωνῆς αὐτοῦ.

12. τέκνον ἠλθεν εἰς τὴν ἐκκλησίαν καὶ ἐκραξεν, Ἐβρηκα ἄνθρωπον νεκρὸν ἐν τῇ θαλάσσῃ.

13. ὁ θεὸς αὐτὸς εἰρηκεν, Οὐκ ἀπελεύσομαι ἀπὸ σοῦ, καὶ πεπείσμεθα ὅτι ὁ θεὸς ἠμῶν πιστός.

14. πολλάκις ἐξηρχόμεθα κατὰ ἑτέρων λαῶν καὶ ἀπεκτείνομεν, νῦν δὲ ἡγγικεν ἡ ἡμέρα τῆς εἰρήνης.
Additional Exercises on the Perfect Tense

1. ἐν ταῖς ἡμέραις ἑκείναις ἦν ὁ υἱός μου μικρός, νῦν δὲ γέγονεν ἄνθρωπος καὶ ἔχει αὐτὸς υἱὸν.

2. αἱ κακαὶ ἄδελφαι εἰλήφασι καὶ τὰ βιβλία καὶ τὸν οἶνον ἡμῶν καὶ οὐ δυνάμεθα εὑρεῖν αὗτά.

3. ἀκηκόατε τοῦ προφήτου; ὁ λαὸς λέγει ὅτι ἐλήλυθεν ἀπὸ θεοῦ καὶ εὑρηκεν πρὸς ἄγγελούς.

4. εἰ οὖπω ἐγνώκατε τὴν ἀγάπην τοῦ κυρίου, δύνασθε κηρύξαι αὐτὴν τοῖς ἀμαρτωλοῖς;

5. πονηρῶν λέλυκαν τὸ ἱερὸν· οὖτως δεῖ συναγαγεῖν λίθους καὶ ἐτοιμάσαι οἶκον τῷ θεῷ ἡμῶν.

6. τὸ τέκνον ἦλθεν εἰς τὴν ἐκκλησίαν καὶ ἔκραξεν, Ἡδοὺ εὐρήκα ἄνθρωπον νεκρὸν ἐν τῇ ὅδῳ.

7. εὑρηκαν αἱ ἡγουσίαι καὶ οἱ δοῦλοι ἀπολέλυνται, αὐτοὶ γὰρ οὐκ ἠλάβον τὰ καλὰ ἰμάτια.

8. Δόξα θεῷ, εἶπεν ὁ ἄδελφός μου, ἑώρακα γὰρ τὸ σημεῖον καὶ ἡ καρδία μου τεθεράπευται.

9. πέπεισμαι ὅτι πέπτωκαν τὰ δαίμονια τούτου τοῦ κόσμου καὶ ἦγγικεν ἡ βασιλεία τοῦ θεοῦ.

10. πολλάκις κατέβαινες πρὸς τὴν θάλασσαν καὶ ἤκουες τοῦ διδάσκαλου τῆς δικαιοσύνης,

νῦν δὲ τέθηκεν ὁ διδάσκαλος καὶ ἐτερος οὖπω ἐλήλυθεν λαβεῖν τὸν τόπον αὐτοῦ.
### Quick Quiz — Lesson 15

1. Give the Perfect Active Indicative of λύω.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd Person</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd Person</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. Give the Perfect Middle Indicative of λύω.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd Person</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd Person</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3. Translate the following paragraph.

άνθρωπος εἶχεν δαιμόνιον, ὡς δὲ ἀπόστολος ἐθεράπευσεν αὐτὸν. οἱ ἄχλοι εἶδον τὸ ἔργον καὶ εἰσῆλθον εἰς τὸ ἱερὸν καὶ ἔκραξαν. Ἡ Ἐλήλυθεν ἡ βασιλεία τοῦ θεοῦ καὶ ἦγγικεν ἡ ἑσχάτη ὥρα. ἐωράκαμεν τὸν ἄγγελον τοῦ κυρίου ἐν τῇ γῇ ἡμῶν. νῦν πέπτωκεν ὁ πονηρὸς καὶ εὐρήκαν οἱ δίκαιοι τὴν εἰρήνην. οὕτως γέγραπται ἐν τῷ βιβλίῳ τοῦ νόμου.

4. Parse these verb forms from the above paragraph.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Voice</th>
<th>Mood/Mode</th>
<th>Person</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. εἶχεν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. ἐθεράπευσεν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. ἦγγικεν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. ἐωράκαμεν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. γέγραπται</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Cumulative Vocabulary — Lessons 1-16

Verbs
ἀγω (ήχθην), αἱρω, ἀκούω (ἀκήκοα), ἀναβαίνω, ἀνοίγω, ἀπέρχομαι, ἀποθνήσκω, ἀποκρίνομαι, ἀποκτείνω, ἀπολύω, ἀποστέλλω (ἀπεστάλην), ἄρχω, βάλλω (ἐβλήθην), βαπτίζω, βλέπω (ὁφομαι, εἴδον, ἔφερκα, ὅφηθην), γίνομαι (γενήσομαι, γέγονα, ἐγενήθην), γινώσκω (γνώσομαι, ἔγνωκα, ἐγνώθην), γράφω (ἐγράφην), δεῖ, δέχομαι, διδάσκω (διδάξω), διέρχομαι, δοξάζω, δύναμαι, ἐγγίζω, ἐγείρω (ἐγήγερμαι, ἡγέρθην), εἰμί, εἰσέρχομαι, ἐκβάλλω, ἐξέρχομαι, ἐπιστρέφω, ἐρχομαι (ἐλεύσομαι, ἤλθον, ἐλήλυθα), ἐσθίω (φάγομαι, ἔφαγον), ἐτοιμάζω, εὐφήσικω (εὐρέθην), ἐχω, θαυμάζω, θέλω, θεραπεύω, θνήσκω (τέθνηκα), καταβαίνω, κηρύσσω, κράζω, κρίσω, λαμβάνω (λήψομαι, ἐλήμφηθην), λέγω (ἐίπον, εἰρήκα), λῦω, μέλλω, μένω, ὁφείλω, πείθω (πέποιθα), πέμπω, πίνω (πίωμαι, ἔπινον), πίπτω (ἐπεσον), πιστεύω, πορεύομαι, προσέρχομαι, προσεύχομαι, προσφέρω, συνάγω, σύζω, ὑποστρέφω, φέρω (ἡγεγκα, ἠνέχθην), φεύγω (φεύξομαι, ἔφυγον)

Nouns
ἀγάπη, ἀγγελός, ἀδελφή, ἀδελφός, ἀλήθεια, ἀμαρτία, ἀμαρτωλός, ἀνθρωπός, ἀπόστολος, ἄρτος, βασιλεία, βιβλίον, γῆ, δαιμόνιον, διδάσκαλος, δικαίοτητή, δόξα, δοῦλος, δῶρον, εἰρήνη, ἐκκλησία, ἐξουσία, ἔργον, ἔρημος, ἕως, ἡμέρα, θάλασσα, θάνατος, θεός, θρόνος, ἵερον, ἰμάτιον, καρδία, κεφαλή, κόσμος, κύριος, λαός, λίθος, λόγος, μαθητής, νόμος, οἶδα, οἶκος, οἶνος, οὐρανός, ὁφθαλμὸς, ὄχλος, πλοίον, πρόσωπον, προφήτης, σημεῖον, τέκνον, τόπος, νίος, φωνή, φυχή, ὁρα

Adjectives
ἀγαθός, ἀγιος, ἄλλος, δίκαιος, ἔσχατος, ἔτερος, ἰδιος, κακος, καλος, μικρος, νεκρος, όλος, πιστος, πονηρος, πρωτος

Prepositions
ἀπό, διά, εἰς, ἐκ, ἐν, ἐπί, κατά, μετά, παρά, περί, πρὸς, σύν, ύπέρ, ύπό

Other
ἀλλά, ἀμήν, γάρ, δέ, εἰ, ἕκει, ἕτι, ἥδη, ἰδοῦ, καί, μὲν . . . δέ, νῦν, (ὁ, ἡ, τό), ὅτι, οὐ, οὐκ, οὔχ, οὐδέ, οὖν, οὐπώ, οὔτε, οὔτως, πάλιν, πολλάκις, πῶς, τέ, τότε

Pronouns
(αὐτός, ἡ, ὁ), ἐγὼ, σὺ, οὗτος, ἐκεῖνος
1. ὁ δοῦλος ἀπεκρίθη τῷ ἀνθρώπῳ. Ἀπεστάλην πρὸς σε ὑπὸ τοῦ κυρίου μου, ἄλλ᾿ οὐκ ἐλήμφθην εἰς τὸν οἶκόν σου.

2. ἤχθημεν εἰς τὴν ἔρημον φωνῇ ἑκ τῶν οὐρανῶν καὶ ἐκεί ὥφθη ἡμῖν ἄγγελος θεοῦ.

3. πῶς ἔγερθησονται οἱ νεκροὶ καὶ πῶς ἐκβληθήσεται τὰ δαίμονια ἐκ τῆς γῆς ταύτης.

4. ἡ ἀδελφὴ ὑμῶν ἐπορεύθη πρὸς τὸν λαὸν κηρύξαι τὴν ἀλήθειαν καὶ οἱ λόγοι αὐτῆς ἐγράφησαν ἐν βιβλίῳ.

5. ἐν τῷ ιερῷ τόπος οὐχ εὑρέθη τοῖς τέκνοις, ἐνεχθήσονται οὖν εἰς τὸν οἶκον τοῦ διδασκάλου.

6. οὐκ ἐγνώσθη ὁ κακὸς τῷ προσώπῳ ταῖς ἐξουσίαις, οὕτως ἡδυνήθη πάλιν ἀπολυθῆναι.

7. καλὰ δῶρα προσηνέχθησαν τῷ προφήτῃ, ἄλλ᾿ ἤθελεν αὐτὰ πεμφθῆναι τοῖς τέκνοις.
8. ἐν τῇ ὥρᾳ ἔκεινη οἱ ὀφθαλμοὶ τοῦ νίου ἡμῶν ἑθεραπεύθησαν καὶ ἐπορεύθη εἰς τὴν ἐκκλησίαν δοξάσαι τὸν Θεόν.

9. λίθοι ἐβλήθησαν εἰς τὰ πλοῖα, καὶ οἱ ὄχλοι ἔθαμβασαν ὅτι αὕτα οὐκ ἐλύθη.

10. ἐβαπτίσθητε ἐν τῇ θαλάσσῃ καὶ ἐδίδαχθη τὴν ὄδόν, οὕτως δὲ ἐγενήθητε πιστοὶ μαθηταί.

11. ἡ ἀδελφὴ ἡμῶν ἔκριθη ὑπὸ τῶν ἐξουσιών καὶ εὑρέθη πιστὴ ἐν ὅλῳ τῷ οίκῳ αὐτῆς.

12. οἱ ἀμαρτωλοὶ ἀχθήσονται πρὸς τὸν θρόνον τῆς δικαιοσύνης, καὶ τὰ ἔργα αὐτῶν κατὰ τοῦ νόμου γνωσθήσονται.

13. πῶς σωθήσονται αἱ βασιλεῖαι τοῦ κόσμου τούτου ἐν τῇ ἐσχάτῃ ἡμέρᾳ;

14. ἄρτος καὶ οἶνος ἡτοιμάσθησαν τῷ ἀποστόλῳ, ἀλλὰ ἰδοὺ οὔτε ἔφαγεν οὔτε ἔπιεν.
Quick Quiz — Lesson 16


<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td></td>
</tr>
<tr>
<td>2nd Person</td>
<td></td>
</tr>
<tr>
<td>3rd Person</td>
<td></td>
</tr>
</tbody>
</table>

2. Give the Future Passive Indicative of λύω.

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st Person</td>
<td></td>
</tr>
<tr>
<td>2nd Person</td>
<td></td>
</tr>
<tr>
<td>3rd Person</td>
<td></td>
</tr>
</tbody>
</table>

3. Translate the following paragraph.

   εἶπεν ἡ ὀδελφή σου, Ἐπεσον ἀπὸ τοῦ πλοίου μου εἰς τὴν θάλασσαν καὶ ἡγγισά
tῷ θανάτῳ. ἔσωθην δὲ ὑπὸ τῶν δούλων καὶ ἑθεραπεύθην ὑπὸ τοῦ κυρίου. τότε
ἐπορεύθην εἰς τὴν ἐκκλησίαν καὶ ἐδόξασα τὸν θεόν. ὡφθη ἄγγελος καὶ εἶπεν,
Πῶς ἤνεχθης πρὸς τὸν τόπον τούτον; ἀπεκρίθην καὶ εἶπον, Ἐλήμφθην ἐκ τῆς
καρδίας τῆς θαλάσσης τῇ ἔξουσίᾳ τοῦ θεοῦ καὶ ἤχθην πρὸς τὴν ἐκκλησίαν.

4. Parse these verb forms from the above paragraph.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Voice</th>
<th>Mood/Mode</th>
<th>Person</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἡγγισά</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. ἑθεραπεύθην</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. ὡφθη</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. ἤνεχθης</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. Ἐλήμφθην</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Cumulative Vocabulary — Lessons 1-17

Verbs
άγω (ήχθην), αἰρόμεθα, ἀκούσε, ἀναβάειν, ἀνοίγομεθα, ἀπέρχομαι, ἀποθνῄσκω, ἀποκρίνομαι, ἀποκτείνω, ἀπολόγω, ἀποστέλλω (ἀπεστάλην), ἄρχω, βάλλω (ἐβαλθην), βαπτίζω, βλέπω (ὁφομαι, εἶδον, ἑώρακα, ὥφην), γίνομαι (γεννήσομαι, γέγονα, ἤγεγον), γινώσκω (γινώσκομαι, ἤγνωκα, ἤγνώθην), γράφω (ἐγράφην), δεί, δέχομαι, διδάσκω (διδάξω), διέρχομαι, δοξάζω, δύναμαι, ἐγγίζω, ἐγείρω (ἐγείρομαι, ἤγερθην), εἰμί, εἰσέρχομαι, ἐκβάλλω, ἐξέρχομαι, ἐπιστρέφω, ἐρχομαι (ἀλέσομαι, ἥλθον, ἠλήθθα), ἐσθίω (φάγομαι, ἔφαγον), ἐτοιμάζω, εὐρίσκω (ἐβαθύθη), ἔχω, θαυμάζω, θέλω, θεραπεύω, θηνήσω (τέθνηκα), καταβαίνω, κηρύσσω, κράζω, κρίνω, λαμβάνω (λήψομαι, ἐλήμφην), λέγω (ἐἶπον, εἰρήκα), λύω, μέλλω, μένω, οφείλω, πείθω (πέποιθα), πέμπω, πίνω (πίόμαι, ἔπιον), πίπτω (ἐπέσον), πιστεύω, πορεύομαι, προσέρχομαι, προσέχω, προσφέρω, συνάγω, σωζω, ὑποστρέφω, φέρω (ἡγεγκε, ἤνέκθην), φεύγω (φεῦξομαι, ἔφαγον)

Nouns
ἀγάπη, ἀγγελος, ἀδελφή, ἀδελφός, αἴμα, αἰών, ἄληθεια, ἄμαρτία, ἄμαρτωλός, ἀνήρ, ἄνθρωπος, ἀπόστολος, ἄρτος, ἄρχων, βασιλεία, βιβλίον, γῆ, γυνή, δαμόν, διάσκελος, δικαιοσύνη, δόξα, δοῦλος, δῶρον, εἰρήνη, ἐκκλησία, ἐξομοίωσις, ἔργων, ἔρημος, ζωή, ἡμέρα, θάλασσα, θάνατος, θέλημα, θέος, θρόνος, ἱερόν, ἱμάτιον, καρδία, κεφαλή, κόσμος, κύριος, λαός, λίθος, λόγος, μαθητής, νόμος, νῦς, ὄνομα, ὀνομα, ὀφθαλμός, ὄχλος, πλοῖον, πνεύμα, πρόσωπον, προφήτης, ῥῆμα, σάρξ, σημεῖον, σπέρμα, στόμα, σῶμα, τέκνον, τόπος, νόος, φωνή, ψυχή, ὄρα

Adjectives
ἀγαθός, ἀγίος, ἄλλος, δίκαιος, ἔσχατος, ἔτερος, ἱδιος, κακός, καλός, μικρός, νεκρός, ὅλος, πιστός, πονηρός, πρώτος

Prepositions
ἀπό, διά, εἰς, ἐκ, ἐν, ἐπί, κατά, μετά, παρά, περί, πρός, σύν, ὑπέρ, ὑπό

Other
ἄλλα, ἀμήν, γάρ, δὲ, εἰ, ἐκεῖ, ἐτι, ἔως, ἢδη, ἰδιοῦ, καί, μὲν . . . δὲ, νῦν, (ὁ, ή, τό), ὅτι, οὐ, οὐκ, οὐχ, οὐδέ, οὐν, οὗπω, οὔτε, οὔτως, πάλιν, πολλάκις, πῶς, τέ, τότε

Pronouns
(αὐτός, ή, ὁ), ἕγω, σύ, οὗτος, ἐκεῖνος
1. ἐκ τοῦ στόματος τοῦ διδασκάλου ἡμῶν ἔξερχονται ταῦτα τὰ ρήματα τῆς ζωῆς.

2. οὐ γινώσκομεν τὸ ὄνομα τοῦ ἀνδρὸς ἑκείνου, ἢ δὲ γυνὴ αὐτοῦ μέλλει λέγειν ὑπὲρ αὐτοῦ τοῖς ἄρχουσιν.

3. ἔως τὸ πνεῦμα ἔρχεται ἀπ' ὦρανοῦ, δεῖ κηρύσσειν τὸ θέλημα τοῦ θεοῦ ἐν τούτῳ τῷ πονηρῷ αἰῶνι.

4. ἐν ἑκείνῃ τῇ νυκτί γινώσκεσθε ὅτι σὰρξ καὶ αἷμα οὐ δύναται σώσαι ἀνθρωπὸν ἀφ' ἁμαρτίας.

5. τὰ ἔργα τῆς σαρκὸς οὐ δοξασθῆσεται οὐδὲ ρήματα δαιμονίου ἀκουσθῆσεται ἐν τῇ ἐκκλησίᾳ.

6. ἐν τῷ ὄνομα τοῦ ἀνδρὸς τῆς εἰρήνης ἠθέλομεν ἐγείρειν λίθον παρὰ τὴν ὀδὸν.

7. ὁ πιστὸς ἄρχων τῆς γῆς ἑκείνης μέλλει ἀποθνῄσκειν καὶ οὐκ ἔχει σπέρμα.

ἀχθῆσεται ὁ λαὸς τῷ πνεύματι;

8. νῦν οὐκ ἔσται ἐν τῇ βασιλείᾳ δόξης καὶ συναχθησόμεθα περὶ τὸν θρόνον τοῦ θεοῦ εἰς τοὺς αἰῶνας τῶν αἰώνων.
9. ἔπεσεν ὁ δοῦλος ἐκ τοῦ πλοίου εἰς τὸ στόμα τῆς θαλάσσης καὶ οὐ πάλιν ὤφθη τὸ σῶμα αὐτοῦ.

10. τὸ αἷμα τοῦ δικαίου προφήτου ἔσται σπέρμα, καὶ ἡ βασιλεία τῆς δικαιοσύνης ὀφθησεται.

11. ἀπεκρίθησαν αἱ γυναῖκες, Τὰ σώματα ἡμῶν ἠγγίσαν ἕως θανάτου, ἀλλὰ ἦν τὸ θέλημα τοῦ κυρίου θεραπεῦσαι ἡμᾶς.

12. οὐκ ἐπιστεύσαμεν τοῖς ρήμασι τοῦ ἀγγέλου, ἡ γὰρ ἀλήθεια οὐκ ἦν ἐν τῷ στόματι αὐτοῦ ἀλλὰ ὀἴνος.

13. αἷμα εὑρέθη ἐν τῷ στόματι τοῦ ἄνδρος, ἐἶπεν δὲ ἡ γυνὴ αὐτοῦ τοῖς ἁρχουσιν ὅτι αὐτὸς ἀπέθανεν ἐν τῇ νυκτὶ καὶ αὐτῇ οὐκ ἦν ἐκεῖ.

14. ἔσωράκαμεν τὸ σημεῖον τοῦ πνεύματος καὶ ἐγνώκαμεν τὸ ὄνομα τοῦ ἁγίου τοῦ θεοῦ.
“Flesh and Blood” in the Greek NT

These words occur together seven times in the NT.

Twice the terms are objects of separate verbs. In both cases the order is “flesh” then “blood.” John 6:54, 56.

Five times they occur in a couplet, separated only by καί.

In those five instances, σάρξ is first three times (Matt 16:27; 1 Cor 15:50; Gal 1:16); αἷμα is first twice (Eph 6:12; Heb 2:14).

Only two times is the expression σάρξ καὶ αἷμα the subject of a verb. Both of these times the verb is singular.

Matt 16:17 with singular verb
1 Cor 15:50 with singular verb
Quick Quiz — Lesson 17

1. Give the declensional forms of ἀρχων.

<table>
<thead>
<tr>
<th></th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nominative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Genitive</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Dative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Accusative</td>
<td></td>
<td></td>
</tr>
<tr>
<td>Vocative</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. Translate the following paragraph.

ἀπέθανεν ὁ ἀρχων καὶ οἱ δούλοι αὐτοῦ ἦλθον ἦραι τὸ νέκρον σῶμα τοῦ ἀνδρός. ἐν τῇ νυκτὶ ἐκείνη ἤτοίμασαν τὸ σῶμα. τότε ἡ γυνὴ αὐτοῦ εἶπεν τὸ ῥῆμα τοῦτο, Τὸ θέλημα τοῦ ἀνδρός μου ἢ ἄρχειν ἕως τοῦ αἰῶνος. νῦν δὲ τὸ σπέρμα αὐτοῦ ὀφείλει ἔχειν τὸν θρόνον. ἢ γὰρ σὰρξ αὐτοῦ μέλλει μένειν ἐν τῷ στόματι τῆς γῆς, τὸ δὲ πνεῦμα καὶ τὸ ὄνομα αὐτοῦ ἔξει ἵππην εἰς τοὺς αἰώνας τῶν αἰώνων. ἀνθρωπος πονηρός ἀπέκτεινεν αὐτὸν. τὸ αἷμα αὐτοῦ ἔσται ἐπὶ ἱερεῖν τὸν ἀνθρωπον.

3. Identify case and number of these nouns from the above paragraph.

<table>
<thead>
<tr>
<th></th>
<th>Case</th>
<th>Number</th>
<th></th>
<th>Case</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἀρχων</td>
<td></td>
<td></td>
<td>6. στόματι</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. νυκτὶ</td>
<td></td>
<td></td>
<td>7. πνεῦμα</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. θέλημα</td>
<td></td>
<td></td>
<td>8. αἰώνας</td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. ἀνδρός</td>
<td></td>
<td></td>
<td>9. αἰώνων</td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. σὰρξ</td>
<td></td>
<td></td>
<td>10. αἷμα</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Cumulative Vocabulary — Lessons 1-18

Verbs
ἀγω (ἦχθην), αἰρω, ἀκούω (ἀκήκοα), ἀμαρτάω, ἀναβάινω, ἀνοίγω, ἀπέρχομαι, ἀποθνήσκω, ἀποκρίνομαι, ἀποκτείνω, ἀπολύω, ἀποστέλλω (ἀπεστάλην), ἄρχω, βάλλω (ἐβλήθην), βασπίζω, βλέπω (δυομαι, εἶδον, ἑώρακα, ὄφθην), βουλομαι, γίνομαι (γεννήσομαι, γέγονα, ἐγενήθην), γινώσκω (γνώσομαι, ἔγνωκα, ἐγνώθην), γράφω (ἐγράφην), δεῖ, δέχομαι, διδάσκω (διδάξω), διερχομαι, διώκω, δοξάζω, δύναμαι, ἐγγίζω, ἐγείρω (ἐγήγερμαι, ἡγέρθην), εἰμί (ἐν), εἰσέρχομαι, ἐκβάλλω, ἐξέρχομαι, ἐπιστρέφω, ἐργάζομαι, ἔρχομαι (ἐλεύσομαι, ἥλθον, ἐλήλυθα), ἔσθω (φάγομαι, ἔφαγον), ἑτοιμάζω, εὐαγγελίζομαι, εὐρίσκω (ἐυρέθην), ἔχω, θαυμάζω, θέλω, θεραπεύω, θηρίσκω (τέθηκα), κάθομαι, καταβαίνω, κηρύσσω, κράζω, κρίνω, λαμβάνω (λήμμοιμαι, ἐλήμφθην), λέγω (ἐἶπον, εἶρηκα), λογίζομαι, λῦω, μέλλω, μένω, ὀφείλω, πείθω (πέποιθα), πέμπω, πίνω (πίναι, ἐπίπτω, πίπτω (ἐπέσον), πιστεύω, πορεύομαι, προσέρχομαι, προσφέρω, συνάγω, σύζω, ὑπάρχω (ὑπάρχοντα), ὑποστρέφω, φέρω (ἡνεγκα, ἡνέχθην), φεύγω (φεῦξομαι, ἐφυγόν).

Nouns
ἀγάπη, ἀγγελος, ἀδελφή, ἀδελφός, αἷμα, αἰών, ἀλήθεια, ἀμαρτία, ἀμαρτωλός, ἀνήρ, ἀνθρωπος, ἀπόστολος, ἄρτος, ἄρχων, βασιλεία, βιβλιον, γή, γυνή, δαμόνιον, διδάσκαλος, δικαιοσύνη, δόξα, δοῦλος, δώρον, εἰρήνη, ἐκκλησία, ἐξουσία, ἔργον, ἐρήμος, ζωή, ἱμέρα, θάλασσα, θάνατος, θέλημα, θεός, θρόνος, ἱερόν, ἴματιον, καρδία, κεφαλή, κόσμος, κύριος, λαός, λίθος, λόγος, μιαθήτης, νόμος, νύξ, ὀδός, ὁκος, ὁνος, ὄνομα, οὔρανός, ὀφθαλμός, ὄχλος, πλοίον, πνεῦμα, πρόσωπον, προφήτης, ρῆμα, σάρξ, σήμειον, σπέρμα, στόμα, σώμα, τέκνον, τόπος, υἱός, φωνή, ψυχή, ὄρα

Adjectives
ἀγαθός, ἀγιος, ἀλλος, δίκαιος, ἔσχατος, ἔτερος, ἰδιος, κακός, καλός, μικρός, νεκρός, ὄλος, πιστός, πονηρός, πρώτος

Prepositions
ἀπό, διά, εἰς, ἐκ, ἐν, ἐπί, κατά, μετά, παρά, περί, πρός, σύν, ὑπέρ, ὑπὸ

Other
ὁλλά, ὁμήν, γάρ, δέ, εἰ, ἐκεῖ, ἐτί, ἔως, ἡδη, ἴδου, καί, μέν . . . δέ, μή, νῦν, (ὁ, ἡ, τό), ὅτι, οὐ, οὐκ, οὐχ, οὐδέ, οὖν, οὕτως, πάλιν, πολλάκις, πώς, τέ, τότε

Pronouns
(αὐτός, ἡ, ὁ), ἐγὼ, σὺ, οὗτος, ἐκεῖνος
1. πιστὸς μαθητής ὦν οὐκ ἄμαρτάνω εἰς τὸν κύριον οὔδὲ διώκω τοὺς δικαίους.

2. ὁ καθήμενος ἐπὶ τοῦ θρόνου γινώσκει τὰς καρδίας τῶν ἄμαρτωλῶν καὶ

λογίζεται τὰς ἄμαρτίας αὐτοῖς.

3. τότε οἱ ἀπόστολοι διήρκοντο διὰ τῆς γῆς κηρύσσοντες καὶ εὐαγγελιζόμενοι τῷ

λαῷ.

4. τὰ ὑπάρχοντά σου οὐκ ἔστιν ἡ ζωὴ σου, οὐ δεῖ οὖν ἔχειν οἶκους καλοὺς καὶ

ἰμάτια καὶ δώρα.

5. εἰ λέγομεν ὅτι οὐχ ἡμαρτήκαμεν, οὐ δυνησόμεθα ἐγγίσαι εἰς τὸν θρόνον τῆς

ζωῆς, μὴ λέγοντες ρήματα τῆς ἀληθείας.

6. καθήμενοι ἐπὶ λίθῳ παρὰ τὸν οἶκον ὑμῶν, πολλάκις ἤνοιγετε τὸ βιβλίον τοῦ

νόμου.

7. ὁ πιστεύων θεῷ καὶ ἐργαζόμενος δικαιοσύνην ἀχθήσεται εἰς τὸν οὐρανόν.

8. ἀποθνήσκουσα ἐν τῇ ἐρήμῳ ἡ γυνὴ ἐκραξεὶ τῷ θεῷ τῷ βλέποντι καὶ θεραπεύοντι

τὰ τέκνα αὐτοῦ.
9. ὁ κύριος τῆς δόξης οὐκ ἐγγίσει τῷ ἐργαζόμενῳ ἔργα τοῦ νόμου ἀλλὰ τῷ πιστεύοντι εἰς τὸν θεὸν τὸν σώζοντα ἀμαρτωλούς.

10. εἰ ὑμεῖς πονηροὶ ὄντες βούλεσθε πέμψαι ἁγαθὰ τοῖς τέκνοις ὑμῶν, ὁ θεὸς οὐ πέμψει ἁγαθὰ ὑμῖν;

11. οἱ βουλόμενοι εὑρίσκειν τὴν εἰρήνην ὄφειλον δέχεσθαι εἰς τοὺς οἶκους αὐτῶν τοὺς πορευομένους διὰ τῆς γῆς.

12. πῶς ἁγαθὸν ἔστιν ἀκούσαι τοὺς λόγους τῶν εὐαγγελιζομένων προφητῶν.

13. ὑπάρχοντες ἄνθρωποι τοῦ πνεύματος ἐλογιζόμεθα ὅτι καὶ ἐκ νεκρῶν ἐγείρειν δύναται ὁ θεὸς ἡμᾶς.

14. ἄγγελοι ἤνεγκαν ἀρτὸν πρὸς τὰς διωκομένας ἀδελφὰς ὑπὸ τῶν ἐξουσιῶν.
Present Tense Participles

1. Adjectival (attributive) — Used with a Noun; generally with the article.

ο ἁμαρτωλὸς ο ἀκούων τὸν λόγον τοῦ θεοῦ εὑρίσει ζωὴν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

ἡ ἀποστέλλομένη γυνὴ ἔχει τὴν ἐξουσίαν διδάσκειν τοὺς νόμους τοῦ κυρίου.

tὸ πνεῦμα τὸ καταβαίνον ἀπὸ τοῦ θρόνου τοῦ οὐρανοῦ κηρύσσει τὴν ἀλήθειαν.

2. Adjectival (substantive) — Used as a Noun; generally with the article.

οὶ διώκοντες τοὺς μαθητὰς ἐλήλυθαν εἰς τὸ ἱερὸν εὑρίσκειν τὸν διδάσκαλον.

ἐωράκατε τὰς ἑτοιμαζούσας ἁρτον καὶ οἶνον τοῖς ἀποστόλοις;

οὶ μὴ ἐργαζόμενοι τῇ βασιλείᾳ θέλουσι τὴν δόξαν τοῦ κόσμου τοῦτον.

3. Adverbial Participles — Predicate position; lacking the article.

eἰσερχόμενος εἰς τὸ ἱερὸν καὶ αἰρὼν τοὺς όφθαλμοὺς μου εἶδον ἄγγελον.

κράζοντες καὶ βάλλοντες λίθους, οὶ οὐνηροὶ ἀδελφοὶ ἔλυσαν τὸν οἶκον ἡμῶν.

ἀνοίγοντος τοῦ στόματος τῆς γῆς, ἐφύγετε εἰς τὴν ἔρημον καὶ προσηύξασθε.
1. Translate the following sentences and identify the use of the underlined participles as attributive, substantive, or adverbial.

ο μαθητής ο προσευχόμενος ταῦτα εἶδεν ἄγγελον τοῦ θεοῦ ἐν τῷ ἱερῷ.

οἱ πιστεύοντες εἰς τὸν κύριον δύονται τοὺς ἁγίους ἄγγελους ἐν τῷ οὐρανῷ.

λέγων ταῦτα ἐν τῷ ἱερῷ ὁ πιστός μαθητής εἶδεν ἄγγελον τοῦ θεοῦ.

2. Translate the following paragraph and identify the underlined forms below.

καθήμενος ἐπὶ τὸν θρόνον ὁ ἄρχων ἠκουσεν τῆς φωνῆς τῆς γυναῖκος αὐτοῦ

λεγούσης. Βούλομαι ἔχειν τὴν ἐξουσίαν ἐν ταύτῃ τῇ γῇ, ὃ γὰρ ἀνήρ μου ἐστίν

πονηρὸς καὶ διώκει τοὺς μὴ δοξάζοντας αὐτὸν. ἄκουσιν ταῦτα, ὁ ἄρχων ἔλογίζετο,

Συνάξω τοὺς δούλους τοὺς ἐργαζόμενους ἐν τῷ οἴκῳ μου. τότε ἤξομεν εἰς τὴν

ἐρημον ταύτῃ τὴν γυναῖκα τὴν ἀμαρτάνουσαν εἰς ἐμέ. ἄλλῳ ὁ δοῦλοι, ὁντες

ἀγαθοὶ καὶ δίκαιοι, οὐκ ἠθελον σώζειν τὸν ἄρχοντα. ἔπεμψαν αὐτὸν μέτα τῶν

ὑπαρχόντων αὐτοῦ πρὸς ἄλλην γῆν. καὶ νῦν ἢ γυνὴ ἄρχει ἐν τῷ τόπῳ αὐτοῦ.

3. Parse these verb forms from the above paragraph.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Voice</th>
<th>Mode</th>
<th>Case</th>
<th>Number</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. καθήμενος</td>
<td>Participle</td>
<td>Participle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. λεγούσης</td>
<td>Participle</td>
<td>Participle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. δοξάζοντας</td>
<td>Participle</td>
<td>Participle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. ἐργαζόμενος</td>
<td>Participle</td>
<td>Participle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. ὁντες</td>
<td>Participle</td>
<td>Participle</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Cumulative Vocabulary — Lessons 1-19

Verbs

| άγω (ήχθην), αἴρω, ἀκούω (ἀκήκοα), ἀμαρτάω, ἀναβάω, ἀνοίγω, ἀπέρχομαι, ἀποθνῄσκω, ἀποκρίνομαι, ἀποκτείνω, ἀπολύω, ἀποστέλλω (ἀπεστάλην), ἄρχω, ἀστάξομαι, βάλλω (ἐβλήθην), βαπτίζω, βλέπω (ὅψομαι, ἐιδον, ἐώρακα, ὑφήν), βούλομαι, γίνομαι (γενήσομαι, γέγονα, ἐγενήθην), γινώσκω (γνώσομαι, ἐγνωκα, ἐγνώσθην), γράφω (ἐγράφητον), δεί, δέχομαι, διδάσκω (διδάξω), διέρχομαι, διώκω, δοξάζω, δύναμαι, ἐγγίζω, ἐγείρω (ἐγήγερμαι, ἡγέρθην), εἰμί (ἰν), εἰσέρχομαι, ἐκβάλλω, ἐξέρχομαι, ἐπιστρέφω, ἐργάζομαι, ἐρχομαι (ἐλεύσομαι, ἠλθον, ἐλήλυθα), ἐσθίω (φάγομαι, ἔφαγον), ἐτοιμάζω, εὐαγγελίζομαι, εὐρίσκω (εὐρέθην), ἔχω, θαυμάζω, θέλω, θεραπεύω, θνήσκω (τέθηκα), κάθημαι, καθιζω, καταβαίνω, κηρύσσω, κράζω, κρίνω, λαμβάνω (λήμψομαι, ἐλήμφθην), λέγω (εἴπον, εἰρήκα), λογίζομαι, λύω, μέλλω, μένω, ὁφείλω, παραγίνομαι, παραλαμβάνω, πείθω (πεποίθα), πέμπω, πίνω (πίομαι, ἐπιν), πίπτω (ἐπεσον), πιστεύω, πορεύομαι, προσέρχομαι, προσέχομαι, προσφέρω, συνάγω, σῴζω, ύπάρχω (ὑπάρχοντα), ὑποστρέφω, φέρω (ἡγεγκα, ἡνέχθην), φεύγω (φεύξομαι, ἔφυγον)

Nouns

| ἄγαστη, ἄγγελος, ἄδελφη, ἄδελφος, αἴμα, αἰών, ἀλήθεια, ἀμαρτία, ἀμαρτωλός, ἀνήρ, ἀνθρώπος, ἀπόστολος, ἄρτος, ἄρχων, βασιλεία, βιβλίον, γῆ, γυνή, δαμόνιον, διδάσκαλος, δικαιοσύνη, δόξα, δοῦλος, δύρων, εἰρήνη, ἐκκλησία, ἔξουσία, ἐργον, ἐρημος, ζωή, ἡμέρα, θάλασσα, θάνατος, θέλημα, θεός, θρόνος, ιερόν, ιμάτιον, καρδία, κεφαλή, κόσμος, κύριος, λαός, λίθος, λόγος, μαθητής, μητήρ, νόμος, νός, ὄδος, οἶκος, οἶνος, οὖν, οὐρανός, ὀφθαλμός, ὁχλός, πατήρ, πλοῖον, πνεῦμα, ποὺς, πρόωπων, προφήτης, ρῆμα, σάββατον, σάρξ, σημείων, σπέρμα, στόμα, συναγωγή, σῶμα, τέκνον, τόπος, υἱός, φωνή, χείρ, ψυχή, ἄρα

Adjectives

| ἄγαθός, ἄγιος, ἄλλος, δίκαιος, ἔσχατος, ἔτερος, ἱδίος, κακός, καλός, μικρός, νεκρός, ὅλος, πιστός, πονηρός, πρώτος

Prepositions

| ἀπό, διά, εἰς, ἐκ, ἐν, ἐπί, κατά, μετά, παρά, περί, πρός, σύν, ύπέρ, ύπό

Other

| ἀλλά, ἀμήν, γάρ, δέ, εἰ, ἐκεῖ, ἐπί, ἔως, ἡδη, ἰδού, καί, μέν . . . δέ, μή, νῦν, (ὁ, ἢ, τό), ὅτι, οὖ, οὔ, οὐχ, οὐδέ, οὖν, οὕτως, οὔτως, πάλιν, πολλάκις, πώς, τέ, τότε

Pronouns

| (αὐτός, ἢ, ὃ), ἐγώ, σὺ, οὗτος, ἐκεῖνος
1. ἀσπασάμενοι τοὺς ἀδελφοὺς καὶ τὰς ἀδελφὰς, ἀπήλθον οἱ ἄποστολοι εἰς ἔτεραν γῆν.

2. παραλαβὼν τὴν μητέρα αὐτοῦ ὁ ἀνήρ ἑπορεύθη εἰς τὴν ξηρᾶν προσεύξασθαι.

3. ἡ ψυχῆ ἡ κράξασα ἐν τῇ συναγωγῇ γνώσεται τῇ εἰρήνῃ τοῦ θεοῦ.

4. καθίσαντος τοῦ διδασκάλου ἐπὶ λίθον ὁ ὄχλος ὁ πίνων οἶνον ἤρξατο ἀκοῦσαι αὐτοῦ.

5. παραγενόμενος δὲ καὶ συναγαγὼν τὰ τέκνα ὁ πατὴρ προσήνεγκε τὰ δῶρα.

6. καὶ οἱ μὴ ἔχοντες πόδας καὶ χεῖρας δύνανται ἐργάσασθαι ἔργα δικαιοσύνης.

7. οἱ μὴ λογισάμενοι τὴν θεοῦ ἀγάπην εἶπον ὑμῖν, Οὐκ ὀφείλετε θεραπεύσαι ἐν τῷ σαββάτῳ.

8. ἔλθοντος τοῦ προφήτου εἰς τὴν συναγωγὴν αἱ γυναῖκες αἱ καθίζουσαι ἐν ἐκείνῳ τῷ τόπῳ εἶπον, Θέλομεν αἴρειν τὰς χεῖρας ἡμῶν καὶ δοξάζειν τὸν κύριον.

9. ἐφάγομεν καὶ ἐπίομεν μετὰ τοῦ πατρός σου ἀσπασαμένου τοὺς δούλους καὶ λύσαντος τὸ ἱμάτιον αὐτοῦ.

10. τῆς μητρὸς μου ἔτι ἔτοιμαζοῦσης ἀρτὸν παρεγένοντο οἱ ἀγγέλοι.
11. ὁ ἀνθρωπὸς ὁ παραλαβὼν βασιλείαν καὶ βουλόμενος γινώσκειν περὶ αὐτῆς ἔπεμψε δοῦλους βλέπειν αὐτήν.

12. γενομένου σαββάτου ὁ ἀναβαίνων πρὸς τὸ ἱερὸν ἐπεσεν πρὸς τοὺς πόδας τοῦ διδασκάλου.

13. τοῦ πνεύματος ἀγαγόντος τοὺς ἀμαρτωλοὺς εἰς τὴν ἐκκλησίαν, ἠνοίξαμεν τὸ στόμα ἡμῶν καὶ εὐηγελισάμεθα.

14. ὁ κηρύξας ὑμῖν τὸν λόγον τῆς ἀληθείας ἐώρακε τὸ βιβλίον τῆς ζωῆς καὶ ἔγνωκε τὰ μέλλοντα.
Tense and Time in the Participle

Greek participles are fundamentally nontemporal. This means that a present participle doesn’t necessarily denote action in present time, nor does an aorist participle necessarily denote action in past time. In practice, however, participles had certain tendencies. Present participles *usually* denoted action simultaneous with that of the main verb, and aorist participles *usually* denoted action prior to the main verb. But context, not tense, is ultimately what determines the time of the participle’s action. (Remember also that adverbial participles can serve a variety of functions, not just the temporal one.) The following chart shows the tendency for each tense.

<table>
<thead>
<tr>
<th>Participle’s Time Relative to the Main Verb</th>
<th>Antecedent</th>
<th>Simultaneous</th>
<th>Subsequent</th>
</tr>
</thead>
<tbody>
<tr>
<td>Present Participle</td>
<td>Sometimes</td>
<td><strong>Usually</strong></td>
<td>Sometimes</td>
</tr>
<tr>
<td>Aorist Participle</td>
<td><strong>Usually</strong></td>
<td>Sometimes</td>
<td>Rarely</td>
</tr>
<tr>
<td>Perfect Participle</td>
<td><strong>Usually</strong></td>
<td>Rarely</td>
<td>Rarely</td>
</tr>
</tbody>
</table>

**Translation Possibilities**

1. **Present Participle/Present Verb**

λαμβάνων τὸ πνεῦμα ὁ προφήτης λέγει τὸν λόγον.
While he is receiving the Spirit, the prophet speaks the word.

2. **Present Participle/Past Verb**

λαμβάνων τὸ πνεῦμα ὁ προφήτης ἔιπεν τὸν λόγον.
While he was receiving the Spirit, the prophet spoke the word.
3. Aorist Participle/Present Verb
λαβὼν τὸ πνεῦμα ὁ προφήτης λέγει τὸν λόγον.
When/after he has received the Spirit, the prophet speaks the word.

4. Aorist Participle/Past Verb
λαβὼν τὸ πνεῦμα ὁ προφήτης εἶπεν τὸν λόγον.
When/after he had received the Spirit, the prophet spoke the word.
Aorist Participles

Adjectival (attributive) — Used with a Noun; generally with the article.
1. οἱ διώξαντες ἡμᾶς ἀνθρωποὶ οὐχ εὑρήσονται εἰρήνην ἐν τῇ καρδίᾳ αὐτῶν.
2. ἡ ἀδελφὴ ἡ προσευξαμένη τῷ κυρίῳ γνώσεται τὸ θέλημα τοῦ θεοῦ.
3. τὸ τέκνον τὸ βαλὸν λίθους εἰς τὴν ἐκκλησίαν οὐκ ὄψεται τὸ πρόσωπον τοῦ θεοῦ.

Adjectival (substantive) — Used as a Noun; generally with the article.
4. οἱ ἐπιστρέψαντες πρὸς τὸν θεὸν ἀναβαίνουσιν εἰς τὸ ἱερὸν.
5. γινώσκετε τὰς εἰσελθούσας τὴν συναγωγὴν καὶ κραξάσας;
6. πιστεύομεν εἰς τὸν προφήτην τῆς ἀληθείας καὶ τοὺς πέμψαντας αὐτὸν.

Adverbial Participles — Predicate position; lacking the article.
7. σώσας τοὺς ἀμαρτωλοὺς τῷ θανάτῳ αὐτοῦ, ὁ κύριος ὑπέστρεψεν εἰς οὐρανόν.
8. γράψασα ῥήματα τῆς ἀγάπης, ἢ γυνὴ ἐδίδαξεν αὐτὰ τὸν λαόν.
9. τοὺ διδασκάλου παραγενομένου, οἱ δοῦλοι ἤνεγκαν τὸν οἶνον καὶ τὸν ἄρτον.
1. The men/persons who persecuted us will not find peace in their heart[s].

2. The sister who prayed to the Lord will know the will of God.

3. The child who threw stones into the church will not see the face of God.

4. The [men/people] who have turned to God are going up to the temple.

5. Do you know the [women] who entered the synagogue and cried out?

6. We believe in the prophet of truth and the ones who sent him.

7. Having saved [the] sinners by his death, the Lord returned to heaven.

8. [After] having written words of love, the woman taught them to the people.

9. The teacher having arrived, the slaves brought the wine and the bread.
Quick Quiz — Lesson 19

1. Translate the following sentences and identify the use of the underlined participles as
attributive, substantive, or adverbial.

άσπασάμενοι τοὺς ἄδελφοὺς καὶ τὰς ἀδελφὰς εἰσήλθομεν εἰς τὴν συναγωγὴν.

οἱ παραλαβόντες τὸν λόγον ἦραν τὰς χείρας δοξάζειν τὸν θεὸν τοῦ οὐρανοῦ.

ἡ μήτηρ μου ἡσπάσατο τοὺς δώλους τοὺς παραγενομένους πρὸς αὐτήν.

2. Translate the following paragraph and identify the underlined forms below.

καθίσας ἐν τῷ οίκῳ ὁ διδάσκαλος εἶπεν, Κακὸς ἄρχων ἦθελεν διώκειν τοὺς
ἀκουόσαντας καὶ πιστεύσαντας τὸν λόγον τῆς ἀληθείας. ἰδὼν οὖν τὴν συναγωγὴν
αὐτῶν ἔβαλε λίθους εἰς αὐτήν. λαβὼν τὸν ἄρτον αὐτῶν ἔπεμψεν αὐτὸν πρὸς
ἀλλὴν γῆν. οὐκ ἐδέξατο τοὺς ἐλθόντας πρὸς αὐτὸν, ἀλλ’ ἐξέβαλεν αὐτούς. εἶπεν
ὁ ἄρχων, Λύσω τούτους ὑπὸ τοὺς πόδας μου. αἱ χεῖρες αἱ μὴ ἁσπασάμεναι με καὶ
tὰ στομάτα τὰ μὴ θαυμάσαντά με μέλλουσιν λύεσθαι. ὁ δὲ κύριος ὁ ἀγαγὼν τὸν
λαὸν αὐτοῦ ἐκ τῆς ἐρήμου εἶπεν, Λύσω τούτον τὸν ἄρχοντα ὑπὸ τοὺς πόδας μου.

3. Parse these verb forms from the above paragraph.

<table>
<thead>
<tr>
<th></th>
<th>Tense</th>
<th>Voice</th>
<th>Mode</th>
<th>Case</th>
<th>Number</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>καθίσας</td>
<td></td>
<td>Participle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>ἀκούσαντας</td>
<td></td>
<td>Participle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>λαβὼν</td>
<td></td>
<td>Participle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>ἐλθόντας</td>
<td></td>
<td>Participle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>ἀγαγὼν</td>
<td></td>
<td>Participle</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Cumulative Vocabulary — Lessons 1-20

Verbs

άγιάω, ἀγω (ἡχθην), αἰρω, ἀκούω (ἀκήκοα), ἀματάω, ἀναβαίνω, ἀνοίγω, ἀπερχομαι, ἀποδυνάω, ἀποκρίνομαι, ἀποκτείνω, ἀπολέω, ἀποστέλλω (ἀπεστάλην), ἄρχω, ἀσπάζομαι, βάλλω (ἐβλήθην), βαπτίζω, βλέπω (ὕφομαι, ἔδοξα, ὥφην), βούλομαι, γίνομαι (γενήσομαι, γέγονα, ἐγενήθην), γινώσκω (γνώσομαι, ἐγνωκα, ἐγνώθην), γνωρίζω, γράφω (ἔγραφην), δει, δέχομαι, διδάσκω (διδάξω), διέρχομαι, διώκω, δοξάζω, δύναμαι, ἐγγίζω, ἐγείρω (ekyllηραι, ἡγέρθην), εἰμί (ἐν), εἰσέρχομαι, ἐκβάλλω, ἐξερχομαι, ἐπιστρέφω, ἐργάζομαι, ἔρχομαι (ἐλεύσομαι, ἠλθον, ἐλήλυθα), ἐσθίω (φάγομαι, ἔφαγον), ἑτοιμάζω, εὐαγγελίζομαι, εὐρίσκω (ἐυρέθην), ἐχω, θαυμάζω, θέλω, θεραπεύω, θηήσκω (τέθηκα), κάθημαι, καθίζω, καταβαίνω, κηρύσσω, κράζω, κρίνω, κτίζω, λαμβάνω (λήψομαι, ἐλημφήθην), λέγω (ἔιπος, εἰρηκα), λογίζομαι, λύω, μέλλω, μένω, ὁφείλω, παραγίνομαι, παραλαμβάνω, πείθω (πέποιθα), πέμπω, πίνω (πίναι), πίπτω (ἐπεσον), πιστεύω, πορεύομαι, προσέρχομαι, προσεύχομαι, προσφέρω, συνάγω, σῶζω, ὑπάρχω (ὑπάρχοντα), ὑποστρέφω, φέρω (ἠνεγκα, ἡνέχθην), φεύγω (φεύξομαι, ἔφυγον), χαρίζομαι

Nouns

ἀγάπη, ἀγγελος, ἀδελφή, ἀδελφός, αἶμα, αἰών, ἀλήθεια, ἀμαρτία, ἀμαρτωλός, ἀνήρ, ἀνθρωπος, ἀπόστολος, ἄρτος, ἄρχων, βασιλεία, βιβλίον, γη, γυνή, δαιμόνιον, διδάσκαλος, δικαιοσύνη, δόξα, δούλος, δώρων, εἰρήνη, ἐκκλησία, ἐξουσία, ἔργον, ἐρμος, εὐαγγέλιον, ζωή, ἡμέρα, θάλασσα, θάνατος, θέλημα, θεός, θρόνος, θύρα, ιερόν, ιμάτιον, καρδία, κεφάλη, κόσμος, κύριος, λαός, λίθος, λόγος, μαθητής, μητήρ, νόμος, νυξ, ὁδός, οἶκος, οἶνος, οὐρανός, ὄφθαλμος, ὄχλος, πατήρ, πλοῖον, πνεῦμα, πούς, πρόσωπον, προφήτης, ῥήμα, σάββατον, σάρξ, σημείον, σπέρμα, στόμα, συναγωγή, σώμα, τέκνον, τόπος, τυφλός, υίος, φυλακή, φωνή, χάρις, ψυχή, ὄρα

Adjectives

ἀγαθός, ἀγιος, ἀλλος, δίκαιος, ἐσχατος, ἔτερος, ἱδιος, κακός, καλός, μικρός, νεκρός, ὀλος, πιστός, πονηρός, πρώτος

Prepositions

ἀπό, διά, εἰς, ἐκ, ἐν, ἐπί, κατά, μετά, παρά, περί, πρός, σύν, ὑπέρ, ὑπό

Other

ἄλλα, ἀμην, γάρ, δέ, εἰ, ἐκεῖ, ἐτί, ἔως, ἡδη, ἴδοι, καί, μὲν . . . δέ, μή, νῦν, (ὅ, ἡ, τό), ὅτι, οὗ, οὐκ, οὐχ, οὔδε, οὖν, οὔπω, οὔτε, οὔτως, πάλιν, πολλάκις, πῶς, τέ, τότε

Pronouns

(αὐτός, ἡ, ὁ), ἐγώ, σύ, οὗτος, ἐκεῖνος
1. ἐδεξάμην τὰ δῶρα τὰ ἁγιασθέντα καὶ ἧνεκα αὐτὰ διὰ τῶν θύρων τοῦ ἱεροῦ.

2. ἦσαν καθήμενοι ἐν τῇ φυλακῇ καὶ θέλοντες ἅκουσαι τὸ εὐαγγέλιον.

3. διδαχθέντες ὑπὸ τοῦ διδασκάλου, καὶ γνώσκομεν τὴν χάριν τοῦ θεοῦ καὶ
gνωρίζομεν ἄλλοις αὐτήν.

4. νῦν οἱ τυφλοὶ οὐ δύνανται ἰδεῖν τὰ κτισθέντα ὑπὸ θεοῦ, ἄλλα ἐν ἐκείνῃ τῇ
heimer θεός χαρίσεται ὀφθαλμοὺς αὐτοῖς βλέπειν.

5. πολλάκις ἁμαρτάνοντες εἰς τὸν νόμον πῶς λημψόμεθα τὴν ἡτοιμασμένην ἡμῖν
ζωὴν ἐν οὐρανοῖς;

6. βλέποντες τοὺς καλοὺς οὐρανοὺς καὶ τὴν ἁγαθὴν γῇν πεπιστεύκαμεν ὅτι ο
κόσμος ἐκτίσθη ὑπὸ τοῦ θεοῦ.

7. ἀποκριθεὶς τῷ πατρὶ μου εἶπον, Γνωρίσω τὸ εὐαγγέλιον τῷ λαῷ, ἐμοὶ γὰρ
ἐχαρίσατο ὁ κύριος τὰς ἁμαρτίας.

8. ὑμεῖς αὐτοὶ ἅκουσαντες τὰ ῥήματα τῶν τεθεραπευμένων οὔπω πιστεύετε τούτοις
toῖς σημείοις.
9. οὗτοι οἱ μαθηταὶ εἰσὶν ἡγιασμένοι ἐν τῷ πνεύματι τῷ ἁγίῳ καὶ αὐτῶν τὰ ὄνοματὰ ἐστὶ γεγραμμένα ἐν οὐρανῷ.

10. κράζουσα ἐν τῇ νυκτὶ ἡ γυνὴ ἐγνώρισεν ὅτι ἄνθρωπος πονηρὸς εἰσῆλθεν εἰς τὸν οἶκον αὐτῆς καὶ λαβὼν ἄρτον ἔφυγεν.

11. τὰ τέκνα τὰ ἐκβλήθέντα ἐκ τοῦ οἴκου ὑποστρέψει, τῆς μητρὸς αὐτῶν θελούσης.

12. ἰδόντες ἀνεφημένας τὰς θύρας τῆς φυλακῆς ἐθαυμάσαμεν ἐπὶ τῇ χάριτι τοῦ θεοῦ.

13. πορευθέντες εἰς τὴν συναγωγὴν προσηύξασθε λέγοντες, Κύριε, ἐωράκαμεν τὸ ἀἷμα τῶν δεδιωγμένων τέκνων σου.

14. οὐκ ἔχεις βιβλία, τὰ δὲ γεγραμμένα ἐν τῇ καρδίᾳ σου γνωρίζει τὴν χάριν θεοῦ.
Nuances of the Adverbial Participle

Adverbial participles modify verbs. Their chief purpose is not to give information about their subject (the attributive participle does that), but to describe some circumstance or action related to the action of another verb (usually the main verb) in the sentence. The precise relationship between the participle and the (main) verb can only be determined from the context. Some of the possibilities (and words used to translate them) are the following: *temporal* (while, when, after), *purpose* (in order to), *conditional* (if), *causal* (because, since), *concessive* (though, although), *manner* (translate with an English participle or some adverbial expression), *instrumental* (by), and *circumstantial*. (Circumstantial participles express action loosely related to the main verb. To translate a circumstantial participle, either use an English participle or translate as a finite verb and supply the conjunction “and.”) Translate the following sentences and try to categorize the function of the participles.

1. ἐτὶ ταῦτα λέγοντος τοῦ διδασκάλου, ὁ ὄχλος εξήλθεν ἐκ τῆς συναγωγῆς.
   Function ____________________

2. δόντες ἐν φυλακῇ οὐ δυνάμεθα ἐλθεῖν καὶ ἀσπάζεσθαι τοὺς ἀδελφοὺς ἡμῶν.
   Function ____________________

3. πῶς διδάξομεν τὰ μικρὰ τέκνα μὴ γινώσκοντες τὸν νόμον καὶ τοὺς προφήτας;
   Function ____________________

4. μέλλων ἀποθανεῖν ὁ πιστὸς δοῦλος οὐκ ἔκραζεν ταῖς ἐξουσίαις ἀπολυθήναι.
   Function ____________________

5. ἔληλυθαμεν πρὸς τὸ ιερὸν προσφέροντες δῶρα τῷ κυρίῳ τοῦ οὐρανοῦ καὶ τῆς γῆς.
   Function ____________________

6. ἔργοις ὁμοίους διὰ τῆς νυκτὸς ὅλης ἡτοιμάσατε ἄρτους ταῖς γυναικεῖς καὶ τοῖς τέκνοις.
   Function ____________________

7. ὡτε ἡ ἀδελφή ἡμῶν ἤγερθε ἐκ τῶν νεκρῶν εξῆλθομεν ἐκ τῆς συναγωγῆς θαυμάζοντες.
   Function ____________________

8. ὁ ἀπόστολος ἐδίδασκεν ἐν τῷ ιερῷ δοξαζόμενος ὑπὸ καὶ τῶν μαθητῶν καὶ τῶν ἁρχόντων.
   Function ____________________

© 2007 N. Clayton Croy. All Rights Reserved.
Quick Quiz — Lesson 20

1. Translate the following sentences and identify the use of the underlined participles as attributive, substantive, or adverbial.

οἱ Ἡγιασμένοι τῷ χάριτι θεοῦ ἔξηλθον εἰς τὸν κόσμον κηρύσσειν τὸ εὐαγγέλιον.

οὐχ ὑπέστρεψεν τὰ δαμονία τὰ ἐκβληθέντα ὑπὸ τοῦ διδασκάλου τῆς δικαιοσύνης.

τῶν ὀφθαλμῶν αὐτοῦ θεραπευμένων εἶπεν ὁ ἄνήρ, Τυφλὸς ὦν, νῦν βλέπω.

2. Translate the following paragraph and identify the underlined forms below.

Θέλοντες γνωρίζειν τὸ εὐαγγέλιον ἐπορεύθημεν εἰς τὴν φυλακὴν. ἦνοιξεν γὰρ ὁ κύριος θύραν ἁμαρτωλοῖς, πέμπων ἡμᾶς κηρύσσειν αὐτοῖς τὴν χάριν αὐτοῦ. οὕτως Ἡγιασμένοι καὶ ἀπεσταλμένοι ὑπὸ τοῦ ἁγίου πνεύματος εἰσῆλθομεν τὴν φυλακὴν.

ἐκεῖ εὐαγγελισθέντες καὶ βαπτισθέντες οἱ ἁμαρτωλοὶ ἐγενήθησαν μαθηταί. νῦν γινώσκομεν ὅτι ὁ θεὸς δύναται θεραπεύσαι τυφλοὺς καὶ χαρίσασθαι ἁμαρτωλοὺς.

Ἀπολελυμένοι ἀπὸ τῶν ἁμαρτίων αὐτῶν καὶ κτισθέντες πάλιν ἐν δικαιοσύνῃ,

γινώσκουσιν τὴν ἁγάπην τοῦ θεοῦ.

3. Parse these verb forms from the above paragraph.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Voice</th>
<th>Mode</th>
<th>Case</th>
<th>Number</th>
<th>Gender</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. θέλοντες</td>
<td></td>
<td>Participle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. Ἡγιασμένοι</td>
<td></td>
<td>Participle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. βαπτισθέντες</td>
<td></td>
<td>Participle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. Ἀπολελυμένοι</td>
<td></td>
<td>Participle</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. κτισθέντες</td>
<td></td>
<td>Participle</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Periodic Exercises — Set #3 (emphasizing Lessons 15-20)

1. οἱ ἄρχοντες ἔγνωκαν τὸ θέλημα θεοῦ ἐγγίζοντες τῇ συναγωγῇ καὶ ἀκούοντες τὰ ρήματα τοῦ προφήτου τοῦ τυφλοῦ.

2. οὐ βουλόμεθα ἀμαρτάνειν εἰς τὸν οὐρανὸν, ἀλλ’ ὄντες πονηροὶ οὐ δυνάμεθα φεύγειν τὰς ἀμαρτίας ἡμῶν καὶ διώκειν δικαιοσύνην.

3. οἱ ἐργαζόμενοι τὴν γῆν ὀφείλουσιν βαλεῖν σπέρμα. τότε δεῖ καθῆσθαι ἐν τῷ ἱδίῳ οἴκῳ ἐώς ἀνοίγει τὸ στόμα τῆς γῆς καὶ ἀναβάειν τὰ κτισθέντα.

4. ἦσαν καθήμενοι οἱ διδάσκαλοι τοῦ νόμου ἐν τῷ ἱερῷ λογιζόμενοι ἐν ταῖς καρδίαις ὅτι αἷμα καὶ σῶρες οὐχ ἔωρακεν τὴν βασιλείαν τοῦ οὐρανοῦ.

5. ἐγγίσαντος τοῦ κακοῦ ἄνδρὸς τῇ θύρᾳ τοῦ οἴκου, ἔφυγον οἱ δούλοι εἰς τόπον ἄλλον.

6. εἶπον δὲ οἱ ὄχλοι, Δύναται οὕτως ὁ ἄνθρωπος ἐγείρειν τοὺς νεκροὺς, εἴδομεν γὰρ σημεία διὰ τῶν χειρῶν αὐτοῦ γινόμενα.

7. οὐκ ἠθελον αἰ πισταὶ γυναῖκες καταβαίνειν πρὸς τὴν θάλασσαν καὶ ἔτοιμαζειν τὸ πλοῖον, εἶδον γὰρ τὸ σάββατον ἐγγίζον.

8. καὶ καθίσαντες ἦρξαντο γνωρίζειν ὁ πατὴρ καὶ ἡ μήτηρ ὅμων ὅτι ἐχαρίσθη τὸ πνεῦμα τὸ ἁγιον τοῖς βληθεῖσιν ἀδελφοῖς εἰς φυλακὴν.

9. παραγενόμενοι καὶ συναγαγόντες τὴν ἐκκλησίαν ἐκήρυξαν οἱ ἀπόστολοι
τὸ εὐαγγέλιον τῆς χάριτος τοῦ θεοῦ δοξάζοντες τὸ ὄνομα τοῦ κυρίου.

10. ἐν ἐκείνῃ τῇ νυκτὶ προσημάχησιν θεῷ καὶ οἱ πόδες μου ἐθεραπεύθησαν. καὶ νῦν πέπεισμαι ὅτι οὐκ ἔστιν ἀγαθὸν πορεύεσθαι διὰ γῆς λίθων.

11. οἱ ἀποθανόντες ἐν τῷ κυρίῳ ἔχουσιν ζωήν, καὶ οἱ ἄγγελοι ἐλεύθονται καὶ λήμψουν αὐτοὺς πρὸς οὐρανόν. καὶ οὕτως ἔσονται σῦν τῷ κυρίῳ εἰς τοὺς αἰῶνας τῶν αἰώνων.

12. τὰ βιβλία ὑμῶν οὕχ εὑρέθη ἐν τῷ οίκῳ, οὐδὲ εἶδετε τὰ ἄλλα ὑπάρχοντα, ἐλήμφθη γὰρ ὑπὸ τοῦ ύιοῦ ὑμῶν καὶ ἠνέχθη εἰς τὴν συναγωγὴν.

13. τὰ δαίμονια τὰ ἐκβληθέντα ἐκ τῆς ἀδελφῆς ὑμῶν ὑπέστρεψεν πάλιν πρὸς τὸν οἶκον ὑμῶν. ἄλλα δίκαιος προφήτης ἀπεστάλη ὑπὸ τοῦ θεοῦ σῶσαι ἡμᾶς.

14. ἐκήρυξέν ἐκείνος ὁ ἄνηρ ὑμῖν ἔτερον εὐαγγέλιον, ἄλλ’ οὐκ ἐπιστεύσαμεν τοῖς λόγοις αὐτοῦ, ἤγιάσθημεν γὰρ ὑπὸ τοῦ ὑπὲρ ὑμῶν ἀποθανόντος.

15. εὐηγελισάμεθα ύμῖν περὶ τῆς ὀδοῦ τῆς ζωῆς. νῦν ἀκηκόατε τῶν λόγων ἡμῶν, ἄλλ’ οὖπω πιστεύετε εἰς τὸν θεὸν τὸν ἐγείροντα τοὺς νεκροὺς.

16. οἱ μὴ παραλαβόντες τὸν λόγον τῆς ἀληθείας καὶ μὴ γενόμενοι μαθηταὶ ὀφείλουσιν ἀποκριθῆναι τῷ θεῷ τῷ καθημένῳ ἐπὶ τῷ θρόνῳ.

17. ἀποκριθεῖσα δὲ εἶπεν ἡ γυνὴ ταῖς ἐξουσίαις, Γνωρίσω ύμῖν πῶς οἱ νεκροὶ ἐγερθῆσονται, τὸ πνεῦμα γὰρ εἰρηκέ μοι περὶ τῶν μελλόντων.
Cumulative Vocabulary — Lessons 1-21

Verbs

άγαπάω, ἀγιάζω, ἀγω (ἦθην), αἱρω, αἰτέω, ἀκολοθεύω, ἀκοῦω (ἀκήκοα), ἀμαρτάνω, ἀναβαίνω, ἄνοιγμα, ἀπέρχομαι, ἀποθνῄσκω, ἀποκρίνομαι, ἀποκτεῖνω, ἀπολύω, ἀποστέλλω (ἀπεστάλην), ἄρχω, ἀπάχομαι, βάλλω (ἐβλήθην), βαπτίζω, βλέπω, βούλομαι, γεννάω, γίνομαι (γεννησμόν, γέγονα, ἐγεννηθην), γινώσκω (γινώσκω, ἐγνωκα, ἐγνώθην), γνωρίζω, γράφω (ἐγράφην), δει, δέχομαι, διδάσκω (διδάξεω), διέρχομαι, διώκω, δοξάζω, δύναμαι, ἐγγίζω, ἐγείρω (ἐγήγερμαι, ἡγέρθην), εἰμί (οίν), εἰσέρχομαι, ἐκβάλλω, ἐξέρχομαι, ἐπιστρέφω, ἐργάζομαι, ἔρχομαι (ἐλεύσομαι, ἦλθον, ἐλήλυθα), ἐσθίω (φάγομαι, ἔφαγον), ἐτοιμάζω, εὐαγγελίζομαι, εὐρίσκω (ἐυρέθην), ἔχω, ζῶω, ζητώ, θαυμάζω, θέλω, θεραπεύω, θνήσκω (τέθνηκα), καλέω, κάθημαι, καθίζω, καταβαίνω, κηρύσσω, κράζω, κρίνω, κτίζω, λαλέω, λαμβάνω (λήψομαι, ἐλήμφθην), λέγω (ἐπιον, εἰρήκα), λογίζομαι, λύω, μέλλω, μένω, ὑπάρχω (ὑπάρχειν, ὑπάρχων), ὀφείλω, παραγίνομαι, παρακαλέω, παραλαμβάνω, πείθω (πέποιθα), πέμπω, περιπατέω, πίνω (πίναι, ἐπίοιν), πίπτω (ἔπεσον), πιστεύω, πληρώω, ποιέω, πορεύομαι, προσέρχομαι, προσέχομαι, προσφέρω, σταυρώ, συνάγω, σύζω, ὑπάρχω (ὑπάρχοντα), ὑποστρέφω, φέρω (ἡγεῖσθαι, ἡνέχθην), φεύγω (φεύξομαι, ἔφυγον), φοβέομαι, χαρίζομαι

Nouns

ἀγάπη, ἀγγέλου, ἀδελφή, ἀδελφός, ἀίμα, αἰών, ἀλήθεια, ἀμαρτία, ἀμαρτωλός, ἀνήρ, ἀνθρωπος, ἀπόστολος, ἀρτός, ἄρχων, βασιλεία, βιβλίον, γῆ, γυνή, δαιμόνιον, διάσκαλος, δικαιοσύνη, δόξα, δοξολογία, δώρων, εἰρήνη, ἐκκλησία, ἐξουσία, ἔργον, ἔρημος, εὐαγγέλιον, ζώη, ἡμέρα, θάλασσα, θάνατος, θέλημα, θεός, θρόνος, θύρα, ἱερόν, ἱμάτιον, καρδία, κεφαλή, κόσμος, κύριος, λαὸς, λίθος, λόγος, μαθητής, μητήρ, νόμος, νῦξ, ὅδος, ὅικος, οἶνος, ὁμοίως, ὁφθαλμός, ὄχλος, πατήρ, πλοῖον, πνεῦμα, ποιήσατον, προφήτης, ῥήμα, σάββατον, σάρξ, σημείον, σπέρμα, στόμα, συναγωγή, σῶμα, τέκνον, τόπος, τυφλός, υἱός, φυλακή, φωνή, χάρις, χείρ, ψυχή, ώρα

Adjectives

ἀγαθός, ἀγιος, ἀλλός, δίκαιος, ἔχαστος, ἔτερος, ἰδιος, κακός, καλός, μικρός, νεκρός, ὅλος, πᾶς, πιστός, πονηρός, πρῶτος

Prepositions

ἀπό, διά, εἰς, ἐκ, ἐν, ἐπί, κατά, μετά, παρά, περί, πρός, σὺν, ύπέρ, ύπό

Other

ὁλόλα, ὀμήν, γάρ, δέ, εἰ, ἐκεί, ἔτι, ἐξω, ἡδη, ἰδού, καί, μέν . . . δέ, μή, νῦν, (ὁ, ἥ, τό), οὗ, οὐ, οὐκ, οὕθ, οὗδέ, οὗν, οὖν, οὔτε, οὔτως, πάλιν, πολλάκις, πῶς, τέ, τότε

Pronouns

(αὐτός, ἦ, ὁ), ἐγώ, σύ, ἐαυτοῦ, ἐκείνος, ἐμαυτό, οὗτος, σεαυτοῦ
1. ἀγαπῶμεν δὲ πάντας τοὺς ἀδελφούς ἡμῶν καὶ πάσας τὰς ἀδελφὰς ἡμῶν καὶ παρακαλοῦμεν ζῆν μὴ ἑαυτοῖς ἀλλὰ τῷ κυρίῳ.

2. φοβεῖσθε τοὺς ἀρχοντας τοὺς σταυροῦντας τοὺς ἁγίους προφήτας καὶ διώκοντας τοὺς πιστούς;

3. τὰ τέκνα ἐκάλεσαν τὴν μητέρα αὐτῶν καὶ ἤτησαν ἄρτον παρ’ αὐτῆς, αὐτῇ δὲ οὐκ ἡδύνατο ἐτοιμάσαι αὐτόν.

4. ὁ διδάσκαλός μου ἐλάλει τοῖς ἁμαρτωλοῖς τούτοις, ἀλλ’ οὐκ ἠθέλον ἀκολουθεῖν αὐτῷ οὐδὲ περιπατεῖν ἐν τῇ ὁδῷ τοῦ πνεύματος.

5. οἱ τυφλοὶ οὐχ ὄρωσι τὰ κτισθέντα ὑπὸ θεοῦ, οἱ δὲ ὀφθαλμοὶ τῆς καρδίας αὐτῶν βλέπουσι τὴν βασιλείαν τοῦ οὐρανοῦ.

6. πᾶσαι αἱ γυναῖκες ἐποίησαν ἑαυταῖς καλὰ ἰμάτια, ἀλλὰ πονηροὶ ἄνθρωποι ἔβαλον αὐτὰ εἰς τὴν θάλασσαν.

7. εἰ ζητῶ δοξάζειν ἐμαυτόν, οὔτε πληρῶσω τὸν λόγον τοῦ θεοῦ οὔτε ποιήσω τὸ ἔργον πνεύματος.
8. ὁ ἄνηρ ἐκεῖνος ἐλάλει περὶ ἑαυτοῦ καὶ οὐ περὶ τῆς χάριτος θεοῦ. σὺ οὖν οὐκ ἢκουσας αὐτοῦ οὐδὲ ἠκολούθησας.

9. ἐγὼ οὖπω λογίζομαι ἐμαυτόν πεπληρωκέναι τὸν πάντα νόμον, ζητῶ δὲ ἀγαπάν πάντας τοὺς διώκοντάς με.

10. ὁ μὲν ἀνθρωπος ἐκεῖνος ἐγέννησέν με καὶ τὴν ἀδελφήν μου, ἡμεῖς δὲ οὐ ζῶμεν ἐν τῷ οίκῳ αὐτοῦ οὐδὲ περιπατοῦμεν ἐν ταῖς ὁδοῖς αὐτοῦ.

11. ἔδιδαξας ἄλλους φοβεῖσθαι τὸν κύριον· ἔδιδαξας δὲ σεαυτόν τὸ αὐτὸ ποιεῖν;

12. ὅρξ̄ ὁ δοῦλος ἀπὸ τῆς γῆς πλοῖον ἐπὶ τῆς θαλάσσης καὶ καλεὶ τοῖς ἐργαζομένοις ἐν αὐτῷ.

13. ἡ μήτηρ μου παρεκάλει με καὶ τὴν γυναῖκα μου γεννῆσαι τέκνα, ἡμεῖς δὲ ἐτὶ ἠτοιμάζομεν ἑαυτοὺς.

14. ποιῶν σεαυτῷ θρόνον ἐβούλου ἄρχειν τῆς γῆς, ὁ δὲ ἄγγελος τοῦ θανάτου εἶπεν,

Ἐν ταύτῃ τῇ νυκτὶ τὴν ψυχὴν σου αἰτήσω ἀπὸ σοῦ.

15. σταυρωθέντος τοῦ κυρίου ύπὸ τῶν ἐξουσιῶν καὶ ἀποθανόντος, ἠτῆσαντο πάντες οἱ ἀκολουθοῦντες αὐτῷ τὸ σῶμα αὐτοῦ.
Πάς in Various Constructions

1. In the Predicate Position (very common)

Phil 4:22 ἀσπάζονται ὑμᾶς πάντες οἱ ἅγιοι
“All the saints greet you.”

Matt 7:21 Οὐ πάς ὁ λέγων μοι, Κύριε κύριε, εἰσελεύσεται εἰς τὴν βασιλείαν. . . .
“All not everyone who says to me, “Lord, Lord,” will enter into the kingdom. . . .”

2. In the Attributive Position (relatively rare)

Gal 5:14 ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπλήρωται
“For the entire law is fulfilled in one saying. . . .”

Acts 19:7 ἦσαν δὲ οἱ πάντες ἄνδρες ὡσεὶ δώδεκα
“Altogether there were about twelve men.” (See also Acts 27:37.)

3. Without the Article

John 2:10 Πάς ἄνθρωπος πρῶτον τὸν καλὸν οἶνον τίθησιν.
“All person first sets out the good wine.”

Rom 5:12 καὶ οὕτως εἰς πάντας ἄνθρωπους οἱ θάνατος διήλθεν
“And so death came to all human beings.”

4. With Personal Pronouns, Demonstratives, and Participles

Gal 3:28 πάντες γὰρ ὑμεῖς εἰς ἑστε ἐν Χριστῷ Ἰησοῦ.
“For you are all one in Christ Jesus.”

John 15:21 ἄλλα ὑπάτα πάντα ποιήσουσιν εἰς ὑμᾶς διὰ τὸ ὅνομά μου.
“But all these things they will do to you because of my name.”

Matt 26:52 πάντες γὰρ οἱ λαβόντες μάχαιραν ἐν μαχαίρῃ ἀπολούνται.
“For all who draw the sword will perish by the sword.”

5. Used as a Substantive, with or without the Article

Matt 21:26 πάντες γὰρ ὃς προφήτην ἔχουσιν τὸν Ἰωάννην.
“For all hold that John is a prophet.”

Col 1:16 ἐν αὐτῷ ἐκτίσθη τὰ πάντα ἐν τοῖς οὐρανοῖς καὶ ἐπὶ τῆς γῆς.
“In him all things were created in heaven and on earth.”
Quick Quiz — Lesson 21

1. Translate the following sentences.

πάντες οἱ ἁγαπῶντες τὸν νόμον καὶ ποιοῦντες τὸ δίκαιον ζήσουσιν.

πᾶς ὁ φοβούμενος δαιμόνια ὁφείλει γενέσθαι μαθητής καὶ φοβεῖσθαι τὸν κύριον.

περιπατοῦμεν ἐν τῇ ἀληθείᾳ, γεγεννήμεθα γὰρ ἐκ τοῦ πνεύματος τοῦ ἁγίου.

2. Translate the following paragraph and identify the underlined forms below.

ὁ προφήτης ἐλάλησεν τῷ λαῷ καὶ ἤτρήσατο αὐτούς ἀκολουθῆσαι αὐτῷ. εἶπεν γὰρ,

Οὐ δοξάζω ἐμαυτόν, ἀλλὰ δοξάζω τὸν ἐσταυρωμένον υἱὸν τοῦ θεοῦ. παρακαλῶ οὖν ὑμᾶς ζητεῖν τὴν ὁδὸν τοῦ υἱοῦ. οὐ δύνασθε διδάσκειν ἑαυτούς. διδαχθῆσθε ὑπὸ τοῦ καλοῦντος θεοῦ ἀπὸ οὐρανοῦ, καὶ ἐγὼ εἰμὶ ὁ δοῦλος αὐτοῦ. ὁ θεὸς τοῦ οὐρανοῦ ἐώρακεν τὰ μέλλοντα καὶ πληρώσει πάντα.

3. Parse these verb forms from the above paragraph.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Voice</th>
<th>Mood</th>
<th>Person</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἐλάλησεν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. ἤτρήσατο</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. παρακαλῶ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. ἐώρακεν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. πληρώσει</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Cumulative Vocabulary — Lessons 1-22

Verbs

άγαπάω, ἀγιάζω, ἄγω (Ἥχθην), αἱρω, αἰτέω, ἀκολουθέω, ἀκούω (Ἀκήκοα), ἀμαρτάω, ἀναβαίνω, ἀνοίγω, ἀπαγγέλλω, ἀπέρχομαι, ἀποθήκηςκοι, ἀπόκρίνομαι, ἀποκτείνω, ἀπολύο, ἀποστέλλω (Ἀπεστάλην), ἄρχω, ἀσπάζομαι, βάλλω (Ἐβλήθην), βασπίζω, βλέπω, βουλομαι, γεννάω, γίνομαι (γενήσομαι, γέγονα, ἐγενήθην), γινώσκω (γνώσομαι, ἔγνωκα, ἐγνώθην).

GRAMMAR

γνωρίζω, γράφω (Ἐγράφην), δεί, δέχομαι, διδάσκω (Διδάξω), διέρχομαι, διώκω, δοκέω, δοξάζω, δύναμαι, ἐγγίζω, ἐγείρω (Ἐγένερμαι, ἡγέρθην), εἰμί (Ὡν), εἰσέρχομαι, ἐκβάλλω, ἐξέρχομαι, ἔπιστρέφω, ἐργάζομαι, ἔρχομαι (Ἐλεύσομαι, ᾿Ηλόν, ἐλλυθα), ἐσθίω (Φάγομαι, ἔφαγον), ἐτοιμάζω, εὑρισκομαι, εὐρίσκω (Εὐρέθην), ἔχω, ζῶ, ζητέω, θαυμάζω, θέλω, θεραπεύω, θηρίσκω (Θέρνηκα), καλέω, κάθημαι, καθίζω, καταβαίνω, κηρύσσω, κράζω, κρίνω, κτίζω, λαλέω, λαμβάνω (λήμψομαι, ἐλήμψθην), λέγω (Εἶπον, Εἴρηκα), λογίζομαι, λύω, μέλλω, μένω, ὀρᾶμα (Ὠρομαι, ᾿Εδών, ᾿Εώρακα, ᾿Ωφθην), ὀφείλω, παραγόμαι, παρακάλεω, παραλαμβάνω, πείθω (Πέποιθα), πέμπω, περιπατέω, πίνω (Πίομαι, Εἶπον), πίπτω (Πεσοῦμαι, Ἑπέσον), πιστεύω, πληρώω, ποιών, πορεύομαι, προσέρχομαι, προσεύχομαι, προσκυνέω, προσφέρω, στέρω, σταυρώ, συνάγω, σώζω, τηρέω, ὑπάρχω (Ὑπάρχοντα), ὑποστρέφω, φέρω (Ἥνεγκα, Ἰνέχθην), φεύγω (Φεύξομαι, Ἐφυγον), φοβέομαι, χαρίζομαι

Nouns

ἀγάπη, ἀγγελος, ἀδελφή, ἀδελφός, αἴμα, αἰών, ἀλήθεια, ἀμαρτία, ἀμαρτωλός, ἀνήρ, ἀνθρωπος, ἀπόστολος, ἀρτος, ἄρχων, βασιλεία, βιβλίον, γη, γυνή, δαμώνιον, διδάσκαλος, δικαιοσύνη, δόξα, δούλος, δώρον, εἰρηνή, ἐκκλησία, ἐντολή, ἐξουσία, ἔργον, ἔρημος, εὐαγγέλιον, ζωή, ἡμέρα, θάλασσα, θάνατος, θέλημα, θεός, θρόνος, θύρα, ἱερό, ἵματιον, καρδία, κεφαλή, κόσμος, κύριος, λάος, λίθος, λόγος, μαθητής, μητήρ, νόμος, νῦς, ὀδός, ὀίκος, οἶνος, ὄνομα, ὄφρανός, ὀφθαλμός, ὄχλος, πατήρ, πλοῖον, πνεῦμα, πούς, πρόσωπον, προφήτης, πυρ, ῥήμα, σάββατον, σάρξ, σημεῖον, στέρμα, στόμα, συναγωγή, σώμα, τέκνων, τόπως, τυφλός, υδρός, υἱός, φυλακή, φωνή, φως, χάρις, χείρ, ψυχή, ὀρα

Adjectives

ἀγαθός, ἄγιος, ἄλλος, δίκαιος, ἔκαστος, ἐμός, ἔσχατος, ἔτερος, ἠμέτρως, ἴδιος, κακός, καλός, μικρός, νεκρός, νός, πᾶς, πιστός, πονηρός, πρῶτος, σός, ὑμέτερος

Prepositions

ἀπό, διά, εἰς, ἐκ, ἐν, ἐπί, κατά, μετά, παρά, περί, πρός, σύν, ὑπέρ, ὑπό

Other

ἀλλά, ἀμήν, γάρ, δέ, εἰ, ἐκεῖ, ἐπί, ἐως, ἡδή, ἰδοὺ, καί, μέν . . . δέ, μή, νῦν, (ὅ, ἡ, τό), ὅπως, ὅτι, οὗ, οὐκ, οὐχ, οὐδὲ, οὖν, οὔπω, οὔτε, οὔτως, πάλιν, πολλάκις, πώς, τέ, τότε

Pronouns

ἀλλήλων, (ἀυτός, ἡ, ὁ), ἐγώ, σύ, έαυτοῦ, έκεῖνος, ἐμαυτοῦ, οὕτως, σεαυτοῦ
1. ἐν ἑκείνῃ τῇ ἡμέρᾳ πῦρ πεσεῖται ἀπὸ τοῦ οὐρανοῦ καὶ ὁ ἄγγελος τοῦ φωτὸς ἀπαγγέλει τὸν λόγον σαρκὶ πάση.

2. γινώσκομεν ὅτι ἀποθανοῦμεθα, ἀλλ’ οὐ γινώσκομεν ὅπου ἐλευσόμεθα. ἡμεῖς γὰρ οὐκ ἐτηρήσαμεν τὰς ἐντολὰς τοῦ θεοῦ.

3. κρινεῖ ὁ θεὸς ἐκαστὸν ἦμῶν ἐν τῇ ἡμέρᾳ τῇ ἑσχάτῃ, ὁφείλομεν οὖν πολλάκις παρακαλεῖν ἀλλήλους.

4. ἡμεῖς μὲν προσκυνεῖτε δαιμονίοις, ἡμεῖς δὲ προσκυνοῦμεν τῷ θεῷ τῷ ποιήσαντι τὸ ὑδωρ καὶ τὴν γην καὶ πάντα ἐν αὐτοῖς.

5. ὁ σπείρων βαλεὶ τὸ σπέρμα ἐπὶ τὴν γῆν, ἀλλὰ δοκοῦμεν ὅτι ὁ πονηρὸς ἐλεύσεται καὶ ἄρει αὐτὸ.

6. εὐρήσομεν ἐκεῖνον τὸν ἄνθρωπον καὶ κρινοῦμεν αὐτὸν κατὰ τὸν ἡμέτερον νόμον· αὐτὸς γὰρ ἔλαβε τὰ σὰ βιβλία καὶ ἔφυγεν.

7. ἔρειτε τοὺς ἐμοὺς λόγους τοῖς ὄχλοις καὶ ἀποστελεῖτε τοὺς ὑμετέρους δούλους συναγαγεῖν τὰ τέκνα εἰς τὸ ἱερόν.
8. μενούμεν ἐν τῇ ἠλθείᾳ, ὁ θεὸς γὰρ ἀπέστειλεν τὸν ἄγιον προφήτην αὐτοῦ ἀπαγγέλλοντα ταῦτα.

9. τὸ ἔργον ἐκάστου κριθήσεται ἐν πυρί, καὶ ὁ κύριος αὐτὸς ἐγερεὶ ἡμᾶς ζῆν ἐν τῷ φωτὶ μετ᾽ ἀλλήλων.

10. βαλεῖτε τὸν ὑμέτερον ἄρτον ἐπὶ τὸ ὕδωρ καὶ προσκυνήσετε τῷ υἱῷ τῆς δικαιοσύνης ἐν τοὺς τῶν τόπων.

11. οἱ ἁμαρτωλοὶ ἐκεῖνοι δοκοῦσιν ὅτι τηροῦντες τὰς ἀνθρώπων ἐντολὰς εὑρήσουσι χάριν μετὰ θεοῦ.

12. ἐν τῷ σῷ ὄνοματι, κύριε, ἐσπείραμεν σπέρματα τῆς εἰρήνης, ἀλλὰ μενεῖ τὸ ἔργον τὸ ἡμέτερον;

13. ὁ κύριος ἀπέστειλεν τὴν ἐμὴν ἀδελφὴν ὅπου οὐκ ἤθελεν ἐλθεῖν, ἀλλὰ ἔμεινεν ἐκεῖ καὶ ἀπήγγειλεν τὸ πᾶν θέλημα τοῦ θεοῦ.

14. οἱ δοκοῦντες ἔχειν τὸ πῦρ τοῦ πνεύματος ἦραν τὰς χεῖρας καὶ προσηύξαντο τῷ θεῷ.
Liquid Verbs

— Stems ending in λ, μ, ν, and ρ
— They do *not* accept the direct attachment of the -σ of the future tense.
— They do *not* accept the direct attachment of the -σα of the first aorist.

Future of Liquid Verbs
— Add an epsilon to the stem.
— Epsilon contracts with the connecting vowel of the person/number endings.
— Result looks like the present tense of a contract verb in -εω.

Future Active of μένω

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. μενῶ, I will remain</td>
<td>μενόμεν, we will remain</td>
</tr>
<tr>
<td>2. μενῄς, you will remain</td>
<td>μενείτε, you will remain</td>
</tr>
<tr>
<td>3. μενεῖ, he/she will remain</td>
<td>μενούσι(ν), they will remain</td>
</tr>
</tbody>
</table>

Future Middle of μένω

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. μενοῦμαι</td>
<td>μενοῦμεθα</td>
</tr>
<tr>
<td>2. μενῆ</td>
<td>μενεῖσθε</td>
</tr>
<tr>
<td>3. μενεῖται</td>
<td>μενοῦνται</td>
</tr>
</tbody>
</table>

Note: Some forms of the future active and middle of contract verbs differ from the corresponding present tense forms only by accent. Thus . . .

μένω = “I remain”
but μενῶ = “I will remain”
First Aorist of Liquid Verbs

First Aorist Active of μένω

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἔμεινα, I remained</td>
<td>ἔμείναμεν, we remained</td>
</tr>
<tr>
<td>2. ἔμεινας, you remained</td>
<td>ἔμείνατε, you remained</td>
</tr>
<tr>
<td>3. ἔμεινε(ν), he/she remained</td>
<td>ἔμείναν, they remained</td>
</tr>
</tbody>
</table>

First Aorist Middle of μένω

(see §345 in appendix)

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἔμεινάμην</td>
<td>ἔμεινάμεθα</td>
</tr>
<tr>
<td>2. ἔμείνω</td>
<td>ἔμείνασθε</td>
</tr>
<tr>
<td>3. ἔμεινατο</td>
<td>ἔμείναντο</td>
</tr>
</tbody>
</table>
Quick Quiz — Lesson 22

1. Give the Future Active Indicative of μένω.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

2. Give the Aorist Active Indicative of μένω.

<table>
<thead>
<tr>
<th>Person</th>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td></td>
<td></td>
</tr>
<tr>
<td>2nd</td>
<td></td>
<td></td>
</tr>
<tr>
<td>3rd</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

3. Translate the following paragraph and identify the underlined forms.

ἐσπείραμεν σπέρματα τῆς εἰρήνης ἐν τῇ ἡμετέρῃ γῇ καὶ παρεκαλέσαμεν

ἀλλήλους τηρεῖν τὰς ἐντολὰς τοῦ θεοῦ. ἄλλα προσεκυνήσατε δαιμονίοις καὶ

ἐπέμψατε τὰ τέκνα τὰ ύμετρα εἰς τὸ πῦρ. νῦν ἀπαγγέλω υμῖν, Ὅ κύριος κρινεῖ

ὑμᾶς διὰ τὴν ἡμετέραν ἁμαρτίαν καὶ οὐκ ἐγερεῖ υμᾶς ἐν τῇ ἐσχάτῃ ἡμέρα.

ἀποθανεῖσθε ἐν τῇ ἁμαρτίᾳ υμῶν καὶ οὐκ ὄψεσθε τὸ φῶς τοῦ οὐρανοῦ. δοκεῖτε γὰρ

ὅτι ἐκάστη ἡμέρα ἐστὶν δώρον ἀπὸ δαιμονίων καὶ ὡδῷρ ζῶν ἔρχεται ἀπὸ αὐτῶν.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Voice</th>
<th>Mood</th>
<th>Person</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐσπείραμεν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἀπαγγέλω</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>κρινεῖ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐγερεῖ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἀποθανεῖσθε</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Cumulative Vocabulary — Lessons 1-23

**Verbs**

άγαπάω, ἀγιάζω, ἀγοράζω, ἄγω (ήχην), αἰρω, αἰτέω, ἀκολουθέω, ἀκοῦω (ἀκήκοα), ἀμαρτῶ, ἀναβάω, ἀνοίγω, ἀπαγγέλω, ἀπέρχομαι, ἀποθήκω, ἀποκρίνομαι, ἀποκτείνω, ἀπολῦω, ἀποστέλλω (ἀπεστάλην), ἄρχω, ἀσπάζομαι, βάλλω (ἐβλήθην), βασπίζω, βλέπω, βουλομαι, γεννάω, γίνομαι (γεννήσωμαι, γέγονα, ἐγενήθην), γινώσκω (γνώσομαι, ἐγνώσκα, ἐγνώςθην), γνωρίζω, γράφω (ἐγράφην), δεῖ, δέχομαι, διδάσκω (διδάξω), διέρχομαι, διώκω, δοκέω, δοξάζω, δύναμαι, ἐγίνομαι, ἐγείρω (ἐγίνηκα, ἤγείρθην), εἰμί (ἀν), εἰσέρχομαι, ἐκβάλλω, ἐξέρχομαι, ἐπιστρέφω, ἐργάζομαι, ἐρχομαι (ἐλεύσομαι, ἦλθον, ἐλήλυθα), ἐσθίω (φάγομαι, ἔφαγον), ἐτοιμάζω, ἐπικεφαλέω, εὐρύσκω (ὑπέρθην), ἐχώ, ζῶ, ζητέω, θαυμάζω, θέλω, θεραπεύω, θυήσω (τέθνηκα), καλέω, κάθημαι, καθίζω, καταβαίνω, κηρύσσω, κράζω, κρίνω, κτίζω, λαλέω, λαμβάνω (λήψομαι, ἐλήψθην), λέγω (λέγων, λέρηκα), λογίζομαι, λύω, μέλλω, μένω, ὁράω (ὁρομαι, ἐδοξακα, ὠφθην), ὀφείλω, παραγίνομαι, παρακαλέω, παραλαμβάνω, πείθω (πέποιθα), πέμπω, περιπατέω, πίνω (πίμας, ἐπιν), πίπτω (πεσούμαι, ἐπέσον), πιστέω, πληρώω, ποιέω, πορεύομαι, προσέρχομαι, προσκευόμασί, προσφέρω, προσφέρεται, σπερώ, σταυροῦ, συνάγω, σύζω, τηρέω, ὑπάρχω (ὑπάρχοντα), ὑποπρόφεφθαι, φέρω (ἡγεγκα, ἤγεχθην), φεύγω (φεύξομαι, ἔφυγον), φοβέρωμαι, χαρίζομαι

**Nouns**

ἀγάπη, ἀγγελος, ἀδελφή, ἀδελφός, αἰμα, αἰών, ἀλήθεια, ἀμαρτία, ἀμαρτωλός, ἀνήρ, ἀνήρως, ἀπόστολος, ἄρτος, ἄρχων, βασιλεία, βιβλίον, γῆ, γραφή, γυνή, δαιμόνιον, διδάσκαλος, δικαιοσύνη, δόξα, δοῦλος, δώρων, εἰρήνη, ἐκκλησία, ἑντολή, ἐξουσία, ἔργον, ἐρήμος, εὐαγγέλιον, ζωή, ἡμέρα, θάλασσα, θάνατος, θέλημα, θεός, θρόνος, θύρα, Ιερός, ἱμάτιον, καρδία, κεφαλή, κόσμος, κύριος, κωμή, λαός, λίθος, λόγος, μαθητής, μητήρ, νόμος, νύξ, ὄδος, οἴκος, οἶνος, ὄνομα, οὐρανός, ὄφθαλμος, ὄχλος, πατήρ, πλοῖον, πνεῦμα, πούς, πρόσωπον, προφήτης, πύρ, ῥήμα, σάββατον, σάρξ, σημεῖον, σπέρμα, στόμα, συναγωγή, σῶμα, τέκνον, τόπος, τυφλός, ὑδωρ, νίκη, φυλακή, φωνή, φῶς, χάρις, χείρ, ψυχή, ὀρά

**Adjectives**

ἀγαθός, ἄγιος, ἄλλος, δικαιος, ἐκαστος, ἐμός, ἐσχατος, ἔτερος, ἴδητος, ἴδιος, κακός, καλός, μικρός, νεκρός, ὀλος, πᾶς, πιστός, πονηρός, πρώτος, σός, ὑμέτερος

**Prepositions**

ἀπό, διά, εἰς, ἐκ, ἐν, ἐπί, κατά, μετά, παρά, περί, πρός, σύν, ὑπέρ, ὑπό

**Other**

ἀλλά, ἀμήν, ἀν, γάρ, δέ, ἐάν, εἰ, ἐκεῖ, ἐτι, ἐως, ἠδη, ἴδον, ἴνα, καί, μέν . . . δέ, μή, μηδέ, μηκέτι, νῦν, (ὁ, ἡ, τό), ὑπον, ὑπως, ὑταν, ὑτε, ὑτι, (οῦ, οὐκ, οὐχ), οὔδε, οὐκέτι, οὖν, οὔπω, οὔτε, οὕτως, πάλιν, πολλάκις, πῶς, τέ, τότε, ὡς

**Pronouns**

ἀλλήλων, (αὐτός, ἡ, ὁ), ἐγώ, σύ, ἑαυτοῦ, ἐκείνος, ἐμαυτοῦ, οὗτος, σεαυτοῦ
1. ὁ διδάσκαλος τῆς δικαιοσύνης ἀπέλυσεν τοὺς ὄχλους ἵνα ἀπελθόντες εἰς τὰς κόμας ἀγοράσωσιν ἑαυτοῖς ἄρτον.

2. συναγάγωμεν τὸν λαὸν εἰς τὸ ἱερὸν ἵνα διὰ τῶν γραφῶν παρακληθῶμεν.

3. ὅπου ἐν εἰσέλθητε εἰς οἶκον, ἦν εὐρήτη ἐκεῖ τὸ βιβλίον τοῦ νόμου, γνώσεσθε ὅτι ἡ δόξα τοῦ θεοῦ μένει ἐν ἑκείνῳ τῷ τόπῳ.

4. μηκέτι οὖν ἄλληλους κρίνωμεν, ὅτε γὰρ κρίνομεν τοὺς ἀδελφοὺς καὶ τὰς ἄδελφας ἡμῶν, οὐ πληροῦμεν τὸ τοῦ πνεύματος θέλημα.

5. πῶς ζήσωμεν ἐν τῷ κόσμῳ τούτῳ ὡς ὁ λαὸς ἤδη τὸ φῶς τοῦ εὐαγγελίου;

6. ἕαν μὴ ἀσπάσωμαι αὐτὴν πρὸς τὴν θύραν μηδεὶς προσενέγκω ὦδωρ πίνειν, ἢ μήτηρ τῆς γυναικὸς μου οὐ πάλιν ὑποστρέψει εἰς τὸν οἶκον ἡμῶν.

7. τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω καὶ τὸν ζητοῦντα εἰρήνην οὐ μὴ ἀποστείλω εἰς τὴν ἔρημον.

8. ἕαν μὴ ἀγιάσητε τὸν κύριον ἐν ταῖς καρδίαις ὑμῶν, πῶς προσκυνήσητε αὕτῳ εἰς τὸν αἰῶνα;
9. ὅταν προσεύχησθε οὐκ ἔσεσθε ως οἱ ἁγαπῶντες ἐν ταῖς ὀδοῖς προσεύχεσθαι, ὡς οἱ ἄνθρωποι ἴδωσιν αὐτούς.

10. μηκέτι ἁμαρτάνωμεν εἰς τὸν οὐρανὸν ἀλλ’ ἐργαζόμεθα τὸ ἁγαθὸν ἵνα ὡμεν τέκνα τῆς βασιλείας τοῦ θεοῦ.

11. οὐ μὴ πάλιν ἁγοράσωσιν ἄρτον ἐν ταύτῃ τῇ κόμῃ, πάντες οἱ γὰρ φαγόντες αὐτὸν οὐκέτι ζῶσιν.

12. ὅταν δὲ ἔλθῃ ὁ νῦς τοῦ ἄνθρωπου, αἱ γραφαὶ τῶν προφητῶν πληρωθήσονται.

13. ὅτε ἡμὴν μεθ’ ὑμῶν ἔλεγον. Μὴ φοβώμεθα ἁμαρτίαν μηδὲ θάνατον, οὐκέτι γὰρ ἔσμεν δοῦλοι τῆς σαρκός.

14. πίνωμεν οἶνον ἔως ἃν μὴ δυνώμεθα περιπατεῖν μηδὲ λαλεῖν;
Uses of the Subjunctive

I. INDEPENDENT USES (Subjunctive is the main verb)

1. Hortatory Subjunctive

αγαπήσωμεν τὸν διδάσκαλον ἡμῶν καὶ φέρωμεν αὐτῷ δῶρα.
Let us love our teacher and let us bring gifts to him.

2. Deliberative Subjunctive

πιστεύσητε τοῖς μὴ ἀκολουθοῦσι τῷ διδάσκαλῷ ὑμῶν;
Should you trust the ones who do not follow your teacher?

3. Emphatic Negation

οὐ μὴ ἔργάζησθε κακῶν τῷ διδάσκαλῷ.
You will never do harm to the teacher!

II. DEPENDENT USES (In a subordinate clause)

4. Purpose

καὶ οἱ πονηροί ἄδελφοι πορεύονται πρὸς τὸν διδάσκαλον ἵνα ἀκούσωσιν τὰ ῥήματα τῆς ζωῆς.
Even the evil brothers are going to the teacher in order that they may hear the words of life.

5. Future or Present General Conditions

ἐὰν βάλω τὸ βιβλίον εἰς τὸ πῦρ, ὁ διδάσκαλος ἔτι διδάξει με.
If I should throw the book into the fire, the teacher will still teach me.
Quick Quiz — Lesson 23

Translate the following paragraph and identify the underlined forms.

έκραξεν τά τέκνα, Οὐκ ἔχομεν ἄρτον ἔσθίειν. εἰσῆλθεν οὖν ὁ πατήρ αὐτῶν εἰς τὴν κώμην ἵνα ἀγοράσῃ ἄρτον. ἐν τῇ κώμῃ εὗρεν ἄρτον καὶ ὑπέστρεψεν εἰς τὸν οἶκον αὐτοῦ. τότε εἶπεν ὁ πατήρ, Δοξάσωμεν τὸν θεόν τὸν πέμποντα ἄρτον τοῖς τέκνοις τής γῆς, ὅταν γὰρ ἔσθίωμεν ἄρτον δυνάμεθα ἐργάζεσθαι τὸ ἔργον τοῦ θεοῦ. καὶ ἔλεγεν ἐργαζόμεθα τὸ ἔργον τοῦ θεοῦ, οὐκέτι ἐσόμεθα βασιλεία ἀνθρώπων ποιημένην. καὶ οὐ μὴ εἶπητε ὅτι ὁ θεὸς οὐκ ἀκούσει ἡμῶν ὅταν προσευχόμεθα καὶ αἰτήσωμεν ἄρτον. τότε ἔκραξεν τὰ τέκνα, Πάτερ, εἰρηκας τὴν ἀλήθειαν. ἀλλὰ νῦν οὐ θέλομεν ἀκούσαι τῆς φωνῆς σου. βουλόμεθα ἔσθίειν.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Voice</th>
<th>Mood</th>
<th>Person</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἔκραξεν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. ἀγοράσῃ</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. Δοξάσωμεν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. ἔσθίωμεν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. ἐργαζόμεθα</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. εἶπητε</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. προσευχόμεθα</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. εἰρηκας</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Cumulative Vocabulary — Lessons 1-24

Verbs

άγαπάω, ἀγιάζω, ἀγοράζω, ἄγω (ήχηθην), αἴρω, αἰτέω, ἀκολούθεω, ἀκοῦω (ἀκήκοα), ἀμαρτάω, ἀναβαίνω, ἀνοίγω, ἀπαγγέλλω, ἀπέρχομαι, ἀποθνήσκω, ἀποκρίνομαι, ἀποκτείνω, ἀπολύω, ἀποστέλλω (ἀπεστάλην), ἄρχω, ἀσπάζομαι, βάλλω (ἐβλήθην), βασπίζω, βλέπω, βουλομαι, γεννάω, γίνομαι (γεννήσωμαι, γέγονα, ἐγενήθην), γινώσκω (γινώσκει, ἐγνωκα, ἐγνώθην), γνωρίζω, γράφω (ἐγράφην), δεῖ, δέχομαι, διδάσκω (διδάξω), διέρχομαι, διώκω, δοκεῖ, δοξάζω, δύναμαι, ἑγγίζω, ἑγείρω (ἐγέργερμαι, ἡγέρθην), εἰμί (ἐν, εἶναι), εἰσέρχομαι, εἰσέβαλλω, εἰσέρχομαι, ἐξεστίν, ἐπιστρέφω, ἐργάζομαι, ἔρχομαι (ἐλεύσομαι, ἥλθον, ἐλήλυθα), ἐσθίω (φάγομαι, ἔφαγον), ἐτοιμάζω, εὐαγγελίζομαι, εὐρίσκω (εὐρέθην), ἔχω, ζάω, ζητεῖ, θαυμάζω, Θέλω, θεραπεύω, θεωρέω, θησκό (θέρησσα), καλέω, κάθημαι, καθίζω, καταβαίνω, κελεύω, κηρύσσω, κράζω, κρίνω, κτίζω, λαλέω, λαμβάνω (λήμψομαι, ἐλήμφθην), λέγω (εἶπον, εἰρήκα), λογίζομαι, λῶ, μαρτυρέω, μέλλω, μένω, ὅραω (ὁροῦμαι, ἔδοξα, ὕφθην), ὁφείλω, παραγόνομαι, παρακάλεω, παραλαμβάνω, πέιθω (πέποιθα), πέμπω, περιπατεῖ, πίνω (πίόμαι, ἔπιστιν), πίπτω (πεσοῦμαι, ἔπεσον), πιστεύω, πληρώω, ποιέω, πορεύομαι, προσέρχομαι, προσεύχομαι, προσκυνέω, προσφέρω, σπείρω, σταυρόφορο, συνάγω, σύζω, τηρέω, ύπάρχω (ὑπάρχοντα), ὑποστρέφω, φέρω (ἠγέρκα, ἡνέχθην), φεύγω (φεύξομαι, ἔφυγον), φοβέομαι, χαρίζομαι

Nouns

ἀγάπη, ἀγγελος, ἀδελφή, ἀδελφός, αἷμα, αἰών, ἀλῆθεια, ἀμαρτία, ἀμαρτωλός, ἀνήρ, ἀνθρώπος, ἀπόστολος, ἀρτος, ἀρχή, ἄρχων, βασιλεία, βιβλίον, γῆ, γλῶσσα, γραφή, γυνή, δαμόνιον, διδάσκαλος, δικαίωσύνη, δόξα, δούλος, δώρον, εἰρήνη, ἐκκλησία, ἐντολή, ἐξουσία, ἔργον, ἔρημος, εὐαγγέλιον, ζωή, ἡμέρα, θάλασσα, θάνατος, θήλη, θεός, θρόνος, θύρα, ιερόν, ἴματον, καρδία, κεφαλή, κόσμος, κύριος, κωμή, λαός, λίθος, λόγος, μαθητής, μητήρ, νόμος, νύξ, ὄδός, οἶκος, οἶνος, ὀνομα, ὀφθαλμός, ὀχύρος, παιδίον, παραβολή, πατήρ, πλοῖον, πνεύμα, ποὺς, πρόσωπον, προφήτης, πῦρ, ῥῆμα, σάββατον, σάρξ, σημεῖον, σοφία, στέρμα, στόμα, συναγωγή, σώμα, τέκνον, τόπος, τυφλός, ὤδωρ, ύδωρ, ύφασμα, φυλακή, φωνή, φῶς, χάρις, χείρ, ψυχή, ὄρα

Adjectives

ἀγαθός, ἀγαπητός, ἀγιος, ἀλλος, δίκαιος, ἐκαστός, ἐμός, ἔσχατος, ἐτερός, ἡμέτερος, ἰδιος, κακός, καλός, μικρός, νεκρός, ὄλος, πάς, πιστός, πονηρός, πρωτός, σός, ύμετέρος

Prepositions

ἀπό, διά, εἰς, ἐκ, ἐν, ἐπί, κατά, μετά, παρά, περί, πρό, πρός, σύν, ὑπέρ, ὑπό
Other
ἀλλά, ἀμήν, ἄν, γάρ, δέ, ἕάν, εἰ, ἐκεῖ, ἐπὶ, ἔως, ἥδη, ἱδού, ἵνα, καί, μέν... δέ, μὴ, μηδέ, μηκέτι, νῦν, (ὁ, ή, τό), ὅπου, ὅπως, οὗτα, οὗτε, οὗτος, οὗτως, πάλιν, πολλάκις, πῶς, τέ, τότε, ώς, ὡστε

Pronouns
ἀλλήλων, (αὐτός, ἡ, ὁ), ἕγώ, σύ, ἑαυτῷ, ἑκείνος, ἑμαυτῷ, οὗτος, σεαυτῷ
1. σὺ μὲν λέγεις. Οὐκ ἔξεστιν ἐργάζεσθαι ἐν σαββάτῳ οὐδὲ θεραπεύσαι, ἡμεῖς δὲ
θέλουμεν ἀνοίξαι τοὺς ὀφθαλμούς τῶν τυφλῶν.

2. ὁ ἄρχων ἐκέλευσε τὸν δούλον τὸν ἀγαπητὸν δέξιασθαι τὰ καλὰ ἰμάτια ὡς δῶρα.

3. πρὸ τοῦ θεωρεῖν τὴν δόξαν τοῦ οὐρανοῦ δεῖ περιπατεῖν ἀνθρωπον ἐν ἀληθείᾳ
ἐν τούτῳ τῷ κόσμῳ.

4. κακὸν ἐστίν λαβεῖν παιδίον ἀπὸ τοῦ οἴκου τῆς μητρὸς αὐτοῦ.

5. διὰ τὸ μὴ λελυκέναι τὸν κύριον τὴν γλώσσαν τοῦ ἄνδρός, οὐκ ἐδύνατο
μαρτυρεῖν περὶ χάριτος τοῦ θεοῦ.

6. ἔλαλησε παραβολὴν κατ’ αὐτῶν ὡστε ἄραι αὐτοὺς λίθους βαλεῖν ἐπ’ αὐτῶν.

7. ἐν τῷ ἀποθνῄσκειν τὸν διδάσκαλον, εἶπεν ὁ νῖκος αὐτοῦ ὅτι ἔχει τὴν σοφίαν τοῦ
πατρὸς αὐτοῦ καὶ διδάξει ἐν τῷ τόπῳ αὐτοῦ.

8. ἡ ἄρχη τῆς σοφίας ἔστιν τὸ φοβεῖσθαι τὸν κύριον καὶ προσκυνῆσαι αὐτῷ.

9. μετὰ τὸ ἀκούσαι τὴν παραβολὴν οἱ ἁμαρτωλοὶ ἤτήσαντο τοὺς μαθητὰς
ἀπελθεῖν ἀπὸ τῆς κόμης αὐτῶν.
10. εἰ ἡ γλώσσα βούλεται ἀρχεῖν ὅλου τοῦ σῶματος, ἡ κεφαλὴ ὀφείλει κελεύειν τὸ στόμα μὴ ἀνοίξαι.

11. ἐληλύθαμεν ἰδεῖν τὴν ἀρχὴν τῶν ἐσχάτων ἡμερῶν πρὸ τοῦ ὀφθήναι τὸν τοῦ θανάτου ἄγγελον.

12. ἔξεστιν οὕτως κράζειν ἐν τῷ ἱερῷ ὡστε λυθῆναι τὴν εἰρήνην καὶ μὴ δύνασθαι τὸν λαὸν ἀκούσαι τὰς γραφάς;

13. κακοὶ ἀνθρώποι ἐμαρτύρησαν κατὰ τοῦ ἀποστόλου εἰς τὸ κριθῆναι αὐτόν καὶ ἐκβληθῆναι ἐκ τῆς συναγωγῆς.

14. ἐν τῷ θεωρεῖν ὑμᾶς τὸ παιδίον τὸ ἀγαπητὸν παρεγένοντο πᾶσαι αἱ ἁγίαι γυναῖκες λέγουσαι, Δεῖ βαπτισθῆναι αὐτήν.

15. ἐγινώσκετε τὸν προφήτην μὴ εἶναι πιστῶν· εἶπετε οὖν ὃτι οὕκ ἀκολουθήσετε αὐτῷ εἰς τὴν ἔρημον, ἀλλὰ φεύξεσθε ἀπ' αὐτοῦ.
Characteristics of the Greek Infinitive

The Greek infinitive is a verbal noun.

<table>
<thead>
<tr>
<th>Verbal Qualities</th>
<th>Noun-like Qualities</th>
</tr>
</thead>
<tbody>
<tr>
<td>Has tense (present, aorist, perfect)</td>
<td>Has gender (always regarded as neuter)</td>
</tr>
<tr>
<td>Has voice (active, middle, passive, deponent)</td>
<td>Has number (always regarded as singular)</td>
</tr>
<tr>
<td>May have a subject (accusative of respect)</td>
<td>Is indeclinable, but article may reveal case</td>
</tr>
<tr>
<td>May have a direct object or indirect object</td>
<td>May take the definite article</td>
</tr>
<tr>
<td>May have adverbial modifiers</td>
<td>May be the object of a preposition</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Verbal Functions</th>
<th>Noun-like Functions</th>
</tr>
</thead>
<tbody>
<tr>
<td>May express purpose</td>
<td>Subject of a sentence</td>
</tr>
<tr>
<td>May express result</td>
<td>Direct object of a verb</td>
</tr>
<tr>
<td>May express time</td>
<td></td>
</tr>
<tr>
<td>May express cause</td>
<td></td>
</tr>
</tbody>
</table>
Noun-related Functions of the Greek Infinitive

1. Subject of a Sentence

ταῦτα γράφειν ὑμῖν οὐκ ἔστιν ἔργον μικρόν.
To write these things to you is not a small task.

ἀγαθὸν ἔστιν τὸ πιστεύειν εἰς τὸν κύριον.
To believe in the Lord is a good thing.

2. Direct Object of a Verb (may include some complementary infinitives)

εἶπεν ἡ γυνὴ, Κύριε, βουλομαι λαλεῖν.
The woman said, “Lord, I want to speak.”

ὁ ἄρχων οὐκ ἔχει τὸ θέλειν ὑπὲρ τῆς εἰρήνης.
The ruler does not have the desire for peace.

Verb-related Functions of the Greek Infinitive

1. Purpose

ἐληλύθαμεν εἰς τὸ βλέπειν τὸν προφήτην.
We have come in order to see the prophet.

ὁ κύριος ἔσπευσε με βαπτίζειν ἐν πνεύματι.
The Lord sent me to baptize in [the] Spirit.

2. Result

ἡ γῆ ἡμῶν ἐλύθη ὡστε μὴ εἶναι ἄρτον.
Our land was destroyed such that there is no bread.

ἔλαβες τὸν οἶνον τοῦ βληθῆναι σε εἰς φυλακήν.
You took the wine with the result that you were thrown into prison.

3. Temporal Relationships (three types)

πρὸ τοῦ λαλεῖν σε γινώσκομεν τοὺς λόγους σου.
Before you speak, we know your words.

ἐν τῷ κηρύσσειν με ἔπεσεν τὸ πνεῦμα τὸ ἁγίον.
While I was preaching, the Holy Spirit fell.

μετὰ τὸ ἐγερθῆναι με ἐλεύσομαι πρὸς ὑμᾶς.
After I have been raised, I will come to you.

4. Cause

ἀπέθνησεν ὁ ἄνηρ διὰ τὸ μὴ ἔχειν ὕδωρ.
The man was dying because [he] did not have water.
Translate the following paragraph and identify the underlined forms.

ο ἁγαπητός μαθητής ἠλθὲν πρὸς τὴν κώμην ἡμῶν φέρειν τὴν σοφίαν τῶν γραφῶν.

πάντες οἱ ἄγιοι συνήγαγον τὰ παιδία αὐτῶν εἰς τὸ ἀκοῦσαι τοῦ μαθητοῦ. πρὸ τοῦ λέγειν ἐκέλευσεν ἡμᾶς καθίσαι καὶ ἀνοίξαι τὰς καρδίας ἡμῶν πρὸς τὸν κύριον.

tότε ἐλάλησεν παραβολήν. Ἡ βασιλεία τοῦ θεοῦ ἔστιν ως πῦρ καὶ ὕδωρ. οἱ πιστοὶ θέλουσιν θεωρεῖν τὸν κύριον, καὶ ἐν τῷ ἐλθεῖν αὐτὸν ὄφνονται αὐτὸν καὶ πίονται τὸν λόγον τοῦ θεοῦ ως ὕδωρ. οἱ δὲ κακοὶ θέλουσιν εἶναι πρώτοι καὶ ἔχειν πᾶσαν ἔξουσίαν, ὡστε τὴν βασιλείαν εἶναι αὐτοῖς ως πῦρ. ὁ γὰρ θεὸς κρίνει αὐτοὺς μετὰ τὸ ἐγερθῆναι τοὺς νεκροὺς. οὕτως ἐμαρτύρησεν ὁ ἁγαπητός μαθητής.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Voice</th>
<th>Mood</th>
<th>Person</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἠλθὲν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. φέρειν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. ἀκοῦσαι</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. ἐκέλευσεν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. ἀνοίξαι</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. θεωρεῖν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. ὄφνονται</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. ἐγερθῆναι</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

Note: These categories may not always apply.
Cumulative Vocabulary — Lessons 1-25

**Verbs**

άγαπάω, ἀγιάζω, ἀγοράζω, ἄγω (ἤχηθην), αἴρω, αἰτέω, ἀκολουθεώ, ἀκούω (ἀκῆκομα), ἀμαρτάω, ἀναβαίνω, ἄνοιγμα, ἀπαγόρευσι, ἀπέρχομαι, ἀποθηκεύω, ἀποκρίνομαι, ἀποκτείνω, ἀπολύω, ἀποστέλλω (ἀπεστάλην), ἄρχω, ἀσπαζόμαι, βάλλω (ἐβλήθην), βαπτίζω, βλέπω, βούλομαι, γεννάω, γίνομαι (γενήσομαι, γέγονα, ἐγενήθην), γινώσκω (γινώσκομαι, ἔγνωκα, ἐγνώσθην), γνωρίζω, γράφω (ἐγράφην), δεί, δέχομαι, διδάσκω (διδάξω), διέρχομαι, διώκω, δοκεώ, δοξάζω, δύναμαι, ἐγγίζω, ἐγείρω (ἐγήγερμαι, ἠγέρθην), εἰμὶ (ὡν, εἶναι), εἰσέρχομαι, ἐκβάλλω, ἐξερχόμαι, ἔξεστιν, ἐπιστρέφω, ἐργάζομαι, ἔρχομαι (ἔρχομαι, ἥλθον, ἠλήθθα), ἔσθιω (φάγομαι, ἔφαγον), ἐτοιμάζω, εὐαγγελίζομαι, εὐρίσκω (εὐρίζῃ), ἔχω, ζάω, ζητεώ, θαυμάζω, θέλω, θεραπεύω, θεωρέω, θηέσκω (θέθηκα), καλέω, κάθημαι, καθίζω, καταβαίνω, κελεύω, κηρύσσω, κράζω, κρίνω, κτίζω, λαλέω, λαμβάνω (λήμψομαι, ἐλήμφθην), λέγω (εἶπον, εἴρηκα), λογίζομαι, λῦω, μαρτυρέω, μέλλω, µένω, ὁράω (ὄρομαι, οἴδον, οὐράκα, οὐφθην), ὅφειλο, παραγίνομαι, παρακαλέω, παραλαμβάνω, πείθω (πεποίθηκα), πέμπω, περιπατεῖ, πίνω (πίνομαι, ἔπιον), πίπτω (πεσοῦμαι, ἐπέσον), πιστεύω, πληρώω, ποιέω, πορεύομαι, προσέρχομαι, προσεύχομαι, προσκυνέω, προσφέρω, σπείρω, σταυρόω, συνάγω, σφαίρα, σθένω, ὑπάρχω (ὑπάρχοντα), ὑποστρέφω, φέρω (ἣγεκα, ἡνέχθην), φεύγω (φεῦξομαι, ἔφυγον), φοβέομαι, χαρίζομαι

**Nouns**

ἀγάπη, ἀγγελος, ἀδελφή, ἀδελφός, αἷμα, αἰών, ἀλήθεια, ἀμαρτία, ἀμαρτωλός, ἀνήρ, ἀνθρωπος, ἀπόστολος, ἄρτος, ἄρχη, ἄρχερευς, ἄρχων, βασιλεία, βασιλεύς, βιβλίον, γένος, γῆ, γλῶσσα, γραμματεύς, γραφή, γυνή, δαμόν, διδάσκαλος, δικαίωσις, δόξα, δοῦλος, δύναμις, δώρον, ἔθνος, εἰρήνη, ἐκκλησία, ἐντολή, ἐξουσία, ἔργον, ἔρημος, εὐαγγέλιον, ζωή, ἰμέρα, θάλασσα, θάνατος, θεός, θρόνος, θύρα, ἰερεύς, ἰερόν, ἰματίον, καρδία, κεφαλή, κόσμος, κρίσις, κύριος, κωμή, λαός, λίθος, λόγος, μαθητής, μητέρ, νόμος, νῦξ, ὅδός, οἶκος, οἶνος, ὄνομα, ὄρος, ὄρνανος, ὄφθαλμος, ὄχλος, παιδίον, παραβολή, πατήρ, πίστις, πλοῖον, πνεῦμα, πόλεις, πούς, πρόσωπον, προφητής, πῦρ, ῥῆμα, σάββατον, σάρξ, σημεῖον, σοφία, σπέρμα, σώμα, συναγωγή, σώμα, τέκνων, τέλος, τόπος, τυφλός, ύδωρ, ύιός, φυλακή, φωνή, φῶς, χάρις, χείρ, ψυχή, ὀρα

**Adjectives**

ἀγαθός, ἀγαπητός, ἄγιος, ἀληθής, ἄλλος, ἀσθενής, δίκαιος, ἐκαστός, ἐμός, ἐσχάτος, ἐτερός, ἡμέτερος, ἴδιος, κακός, καλός, μικρός, νεκρός, ὀλος, πᾶς, πιστός, πλήρης, πονηρός, πρώτος, σός, ὑμέτερος

**Prepositions**

ἀπό, διά, εἰς, ἐκ, ἐν, ἐπί, κατά, μετά, παρά, περί, πρό, πρός, σὺν, ύπέρ, ύπο

© 2007 N. Clayton Croy. All Rights Reserved.
Other

ἀλλά, ἀμήν, ἂν, γάρ, δέ, ἐάν, εἰ, ἐκεῖ, ἕτι, ἕως, ἡδη, ἰδού, ἰνα, καί, μὲν... δέ, μὴ, μηδὲ, μηκέτι, νῦν, (ὁ, ἡ, τό), ὅπου, ὡς, ὡς, ὡταν, ὡτε, ὡτι, (οὐ, οὐκ, οὐχ), οὐδὲ, οὐκέτι, οὖν, οὔπω, οὔτε, οὔτως, πάλιν, πολλάκις, πῶς, τέ, τότε, ώς, ὡστε

Pronouns

ἀλλήλων, (αὐτός, ή, ὁ), ἐγώ, ἑαυτοῦ, ἑκεῖνος, ἑμαυτοῦ, οὗτος, σεαυτοῦ, σύ
1. εἰ τὰ κηρυχθέντα υπὸ τῶν μαθητῶν ἀληθῆ ἐστίν, ἥ κρίσις τοῦ θεοῦ μέλλει
   πεσεῖν ἐπὶ τὴν πόλιν ἡμῶν.

2. οὔσαι πληρεῖς πίστεως καὶ δυνάμεως αἱ ἀδελφαὶ ὡμῶν οὐκ ἐφοβοῦντο τὸν
   βασιλέα.

3. ἀναβαινόντων εἰς τὸ ὄρος τῶν ἱερέων, ἄνθρωποι πονηροὶ εἰσῆλθον εἰς τὸ ἱερὸν
   λαβεῖν τὸ βιβλίον τοῦ νόμου.

4. ἐκείνοι οἱ ἄνδρες ἤσαν ἐκ γένους ἀρχιερέων· προσέφερον οὖν δῶρα ὑπὲρ
   ἁμαρτίων τοῦ ἐθνούς.

5. τὸ ἔργον τοῦ γραμματέως ἐστίν γράψαι τὰ ῥήματα τοῦ θεοῦ εἰς βιβλίον καὶ
   διδάσκειν αὐτὰ τῷ λαῷ.

6. ἀσθενής ἡμῖν καὶ ἐν φυλακῇ ἄλλῳ οὐκ ἔλθετε ιδεῖν με οὐδὲ προσηύξασθε ὑπὲρ
   ἐμοῦ.

7. ὁ μένων εἰς τὸ τέλος σωθῆσεται καὶ γνώσεται τὴν ἁγάπην τοῦ κυρίου.

8. ὁ πέμψας με ἀληθῆς ἐστίν· ἔλευσομαι οὖν καὶ ἀπαγγελῶ τὴν ἀλήθειαν αὐτοῦ εἰς
   τὰ ἔθνη.
9. ἔχωμεν πίστιν εἰς θεόν ἵνα ὅταν ὁ νῦς τοῦ ἀνθρώπου ὑποστρέφῃ εὑρεθῶμεν πιστοὶ ἐν ἡμέρα κρίσεως.

10. θεωροῦντες σημεία τε καὶ δυνάμεις γινομένας διὰ τῶν χειρῶν τοῦ προφήτου, οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς ἐθαύμασαν καὶ ἔδόξασαν τὸν βασιλέα τοῦ οὐρανοῦ.

11. ὃν ἀσθενής ἐν σώματι καὶ πνεύματι ἔτι θέλει ὁ τυφλὸς ἐξελθεῖν ἀπὸ τῆς πόλεως θεραπευθῆναι ὑπὸ τοῦ διδασκάλου ἐπὶ τὸ ὄρος.

12. γένος οὖν ὑπάρχοντες τοῦ θεοῦ οὐκ ὀφείλομεν δοκεῖν τὸν θεόν εἶναι λίθον.

13. τὸ μὲν τέλος ἐκείνου τοῦ δικαίου δούλου ἔσται ἄληθής δόξα, τὸ δὲ τέλος τοῦτο τοῦ κακοῦ ἱερέως ἔσται κρίσις πυρός.

14. εἶπεν ὁ βασιλεὺς ὅτι ἡ πᾶσα πόλις ἔστιν πλήρης αἵματος καὶ ὁ ἀγγέλος τῆς κρίσεως ἐπ’ αὐτὴν ἐλεύσεται.
Quick Quiz — Lesson 25

1. Translate the following paragraph.

ό λαος ἐν τῇ πόλει ἐγίνοντο ἁσθενῆς. οὐκ ἐδύναντο βλέπειν τοῖς ὀφθαλμοῖς

οὐδὲ ἔργαζεσθαι ταῖς χέρσιν οὐδὲ περιπατεῖν τοῖς ποσίν. ἔκραζαν οὖν τῷ

βασιλεῖ λέγοντες, Σῶσον ἡμᾶς, ἀποθνήσκομεν γὰρ ἐν ταῖς ὀδοίς. οὐ δὲ βασιλεὺς

οὐκ ἐδύνατο σώσαι αὐτοὺς. ἔκραζαν οὖν τοῖς ἱερεύσιν καὶ τοῖς γραμματεύσιν.

οὐ δὲ ἄρχιερεῖς εἶπεν, Οὐκ ἔχομεν τὴν δύναμιν σώσαι ἡμᾶς. τότε ἔκραζαν τῷ

προφήτη ἐν τῷ ἁγίῳ ὄρει λέγοντες, Σὺ εἶ ὁ ἁληθῆς προφήτης τοῦ θεοῦ. Σὺ εἶ

πλήρης πίστεως καὶ πνεύματος ἁγίου. δύνασαι ἀποκρίνεσθαι ἡμῖν; λήμψεται

ὁ θάνατος ἡμᾶς πάντας; ἠγγίκεν τὸ τέλος τοῦ ἔθνους καὶ τοῦ γένους ἡμῶν; εἶπεν

dὲ ὁ προφήτης. Ἀὕτη ἡ κρίσις ὦ φέρει τὸν θάνατον πᾶσιν. ἐν γὰρ ταῦτῃ τῇ νυκτὶ

ἔλευσονται οἱ ἁγγελοὶ τοῦ θεοῦ ἀπ᾽ οὐρανοῦ καὶ θεραπεύσουσιν τὴν πόλιν.

2. Identify the case and number of these underlined words from the above paragraph.

<table>
<thead>
<tr>
<th>Case</th>
<th>Number</th>
<th>Case</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>πόλει</td>
<td></td>
<td>δύναμιν</td>
<td></td>
</tr>
<tr>
<td>ἁσθενῆς</td>
<td></td>
<td>ὄρει</td>
<td></td>
</tr>
<tr>
<td>βασιλεῖ</td>
<td></td>
<td>ἁληθῆς</td>
<td></td>
</tr>
<tr>
<td>γραμματεύσιν</td>
<td></td>
<td>πίστεως</td>
<td></td>
</tr>
<tr>
<td>ἁρχιερεύς</td>
<td></td>
<td>τέλος</td>
<td></td>
</tr>
</tbody>
</table>
Verbs

γιαπτάω, ἀγιάζω, ἀγοράζω, ἄγω (ἦχθην), αἰρώ, αἰτέω, ἀκολουθεῖω, ἀκοῦω (ἀκήκοα), ἀμαρτάω, ἀναβαίνω, ἀνοίγω, ἀπαγέλλω, ἀπέρχομαι, ἀποθηνηκόω, ἀποκρίνομαι, ἀποκτείνω, ἀπολύω, ἀποστέλλω (ἀπεστάλην), ἄρχω, ἀσπάζομαι, βάλλω (ἐβλήθην), βαπτίζω, βλέπω, βούλομαι, γεννάω, γίνομαι (γενήσομαι, γέγονα, ἐγενήθην), γινώσκω (γινώσκα, ἐγνώσθη), γνωρίζω, γράφω (ἐγράφην), δεῖ, δέχομαι, διδάσκω (διδάξω), διέρχομαι, διώκω, δοκέω, δοξάζω, δύναμαι, ἐγγίζω, ἐγείρω (ἐγήγερμαι, ἠγέρθην), εἰμί (/vnd, ἕνα), εἰσέρχομαι, ἐκβάλλω, ἔλεεω, ἔξερχομαι, ἔξεστιν, ἐπερωτάω, ἐπιστρέφω, ἐργάζομαι, ἔρχομαι (ἔλεύσομαι, ἥθον, ἐλήλυθα), ἐρωτάω, ἐσθίω (φάγομαι, ἔφαγον), ἐτοιμάζω, εὐαγγελίζομαι, εὑρίσκω (εὑρέθην), ἔχω, ἔτω, ἐτέθη, ἐμφάνιζω, ἐθέλω, εὐθυγραμμίζω, θεωρέω, θηνύσκω (τέθνηκα), καλέω, κάθημαι, καθίζω, καταβαίνω, κελεύω, κηρύσσω, κράζω, κρατέω, κρίνω, κτίζω, λαλέω, λαμβάνω (λήμψομαι, ἐλήμψθην), λέγω (ἐἶπον, ἔρηκα), λογίζομαι, λῦω, μαρτυρέω, μέλλω, μένω, μετανοεῖο, ὄραω (ὅψομαι, ἔδοξα, ὡφθην), ὁφείλω, παραγίνομαι, παρακαλέω, παραλαμβάνω, πείθω (πέποιθα), πείμπω, περιπατέω, πίνω (πίσομαι, ἐπίσυν), πίπτω (πεσοῦμαι, ἐπέσων), πιστεύω, πληρώω, ποιέω, πορεύομαι, προσέρχομαι, προσεύχομαι, προσκυνέω, προσφέρω, στείρω, σταυρός, συνάγω, σῶζω, τηρέω, ὑπάγω, ὑπάρχω (ὑπάρχοντα), ὑποστρέφω, φέρω (ἵνεγκα, ἧνέχθην), φεύγω (φεύξομαι, ἐφγον), φοβέομαι, χαίρω, χαρίζομαι

Nouns

ἀγάπη, ἀγγελος, ἀγρός, ἀδελφή, ἀδελφός, ἀίμα, αἰών, ἀλήθεια, ἀμαρτία, ἀμαρτωλός, ἀνήρ, ἀνθρωπός, ἀπόστασις, ἀρτος, ἀρχή, ἀρχιερεύς, ἀρχων, βασιλεία, βασιλεύς, βιβλίον, γένος, γῆ, γλῶσσα, γραμματεύς, γραφή, γυνή, δαιμόνιον, διάσκαλος, δικαιοσύνη, δόξα, δοῦλος, δύναμις, δύρων, ἔθνος, εἰρήνη, ἐκκλησία, ἐντολή, ἐξουσία, ἐργον, ἐρήμος, εὐαγγέλιον, ζωή, ἱμέρα, ἱάλασσα, θάνατος, θέλημα, θεός, θρόνος, θύρα, ιερεύς, ιερὸν, ἰμάτιον, καρδία, καρπός, κεφαλή, κόσμος, κρίσις, κύριος, κωμή, λαὸς, λίθος, λόγος, μαθητής, μητήρ, νόμος, νῦς, ὅδος, ὁίκος, ὁίνος, ὄνομα, ὄρος, ὀφθαλμός, ὄχλος, παιδίον, παραβολή, πατήρ, πίστιν, πλοῖον, πνεῦμα, πόλις, ποὺς, πρόσωπον, προφήτης, πύρ, ῥῆμα, σάββατον, σάρξ, σημεῖον, σοφία, σπέρμα, στόμα, συναγωγή, σῶμα, τέκνον, τέλος, τόπος, τυφλός, ὕδωρ, νύς, φιλακή, φωνή, φῶς, χάρις, χείρ, ψυχή, ᾳρα

Adjectives

ἀγάθος, ἀγαπητός, ἀγιος, αἰώνιος, ἀληθής, ἀλός, ἀσθενής, δίκαιος, ἔκαστος, ἔμοι, ἔσχατος, ἑτέρος, ἕμετερος, ἴδιος, κακός, καλός, μικρός, νεκρός, ὀλος, πάς, πιστός, πλήρης, πονηρός, πρώτος, σός, ὑμέτερος

Prepositions

ἀπό, διά, εἰς, ἐκ, ἐν, ἐπί, κατά, μετά, παρά, περί, πρό, πρός, σύν, ὑπέρ, ὑπό
Other
ἀλλὰ, ἀμήν, ἄν, γάρ, δέ, εάν, εἰ, έκεί, ἐτι, ἐως, ἡδη, ἰδού, ἴνα, καί, μέν . . . δέ, μή, μηδέ, μηκέτι, νῦν, (ὁ, ἦ, τό), ὁπον, ὁπως, ὅταν, ὅτε, ὅτι, (οὔ, οὐκ, οὐχ), οὐδέ, οὐκέτι, οὖν, οὔπω, οὔτε, οὔτως, πάλιν, πολλάκις, πῶς, τέ, τότε, ὃδε, ὃς, ὅστε

Pronouns
ἀλλήλων, (αὐτός, ἦ, ὁ), ἐγώ, ἐαυτοῦ, ἐκεῖνος, ἐμαυτοῦ, οὗτος, σεαυτοῦ, σύ
1. οἱ ἁμαρτωλοὶ ἔκραξαν, Κύριε, ἐλέησον ἡμᾶς καὶ μὴ πέμψης ἡμᾶς εἰς κρίσιν αἰώνιον.

2. εἶπεν ἡ γυνή, Κράτησον ἐκείνον τὸν ἀνθρώπον, αὐτὸς γὰρ ἐλαβὲν καρπὸν ἐκ τῶν στομάτων τῶν παιδίων μου.

3. μὴ ἐρωτήσητε πώς δύνανται οἱ νεκροὶ ἐγερθῶναι· πιστεύσατε καὶ χαίρετε ἐν τῇ δυνάμει τοῦ θεοῦ.

4. ὑπαγε εἰς τὸν σῶν οἶκον ἐν τῷ ἄγρῳ, εἶπεν ὁ πονηρός βασιλεὺς. ἐλθὲ πάλιν πρὸς τὴν πόλιν ὅταν ἔχης δῶρα προσενέγκαι μοι.

5. οὐ γινώσκομεν πῶς ὁ προφήτης μὴ ἔχων πλοῖον διὰ τῆς θαλάσσης διήλθεν· ἐπερώτησον αὐτὸν, τότε ἐλθὲ ὅδε καὶ εἰπὲ ἡμῖν.

6. μετανόησον ἀπὸ τῶν ἔργων τῶν κακῶν καὶ βάλε τοὺς λόγους τοῦ πνεῦματος εἰς τὰ ὅτα σου.

7. μὴ πίνετε οἶνον ἐν τῇ κόμη ἕως ἂν πέσητε ἐπὶ πρόσωπον υμῶν, ἄλλα πληροῦσθε ἐν πνεύματι.
8. μὴ ἀνοίξῃς τὰ ὄτα σου τοῖς ῥήμασιν τῶν δαμονίων, ἀλλ’ ἐρώτησον τὸν κύριον
didάσκειν σε σοφίαν.

9. μὴ χαίρετε ἐπὶ ταῖς βασιλείαις τοῦ κόσμου τούτου, ἀλλ’ δέξασθε τὸ φῶς τοῦ
οὐρανοῦ καὶ κρατήσατε τὴν αἰώνιον ἀλήθειαν.

10. οἱ ἱερεῖς τῆς γῆς ἔστωσαν πιστοὶ καὶ ὁ ἄρχων ἐπὶ τοῦ θρόνου ἔστω δίκαιος.

11. ἐὰν ἡ καρδία υμῶν ἡ πλήρης ἁμαρτίας, προσεύξασθε τῷ θεῷ, μετανοήσατε, καὶ
ὑπάγετε ἐν εἰρήνῃ.

12. ἐκεῖναι αἱ γυναίκες ἔλθετωσαν ὡς καὶ βαπτισθήτωσαν ὑπὸ τοῦ διδασκάλου.

13. ποιήσατε τὸν καρπὸν δικαιοσύνης καὶ ἔλεησομεν ύμᾶς, γέγραπται γάρ, Ἀπὸ
tῶν καρπῶν αὐτῶν γνώσθησθε αὐτοὺς.

14. πορεύθητι εἰς τὸν ἄγρον καὶ ἐπερώτησον τοὺς δούλους τοὺς ἐργαζομένους ἐκεῖ
eἰ τὸ τέλος τοῦ ἔργου ἐγγίζει.
Translate the following paragraph and identify the underlined forms.

αἱ ἀγιαὶ ἀδελφαὶ ἐκήρυσσον τὸ εὐαγγέλιον τὸ αἰώνιον εἰς τοὺς ἔχοντας δουλοὺς καὶ ἀγροὺς. καὶ ἐἴπον, Ἡτοιμάκατε τὸν καρπὸν τοῦ ἅγου, ἀλλὰ πεποιήκατε τὸν καρπὸν τῆς δικαιοσύνης; μετανοήσατε καὶ βαπτίσθητε, καὶ ὁ κύριος ἐλεήσει ὑμᾶς. μὴ ἐπερωτήσητε. Δυνάμεθα ἀγοράσαι τὴν ἁγάπην τοῦ κυρίου; ὁ γὰρ κύριος ἀγαπᾷ τοὺς ἀμαρτωλοὺς τοὺς μὴ ἀγαπῶντας αὐτὸν καὶ μὴ ἔχοντας ὑπάρχοντα.

ἐλθετε οὖν ὡδε καὶ ἀνοίξατε τὰ ὅτα ὑμῶν ἀκούσαι τὸν λόγον τῆς ἁληθείας. μὴ κρατήσητε τὰ ὑπάρχοντα ὑμῶν, ἀλλὰ πέμψατε δώρα τοῖς ἐν φυλακῇ ἀνθρώποις καὶ ἐρωτήσατε τὸν κύριον χαρίσασθαι ὑμῖν. καὶ ὅτε ἐποίησαν ταῦτα, τότε ἐἴπον αἱ ἀδελφαί, Νῦν ὑπάγετε ἐν εἰρήνῃ καὶ χαίρετε ἐν τῷ κυρίῳ.
Periodic Exercises — Set #4 (emphasizing Lessons 21-26)

1. ἀγοράσωμεν καρπὸν τε καὶ ἀρτον ἵνα μὴ ὥμεν ἁσθενεῖς· δεὶ γὰρ ἔσθειεν ἀγαθὰ εἰς τὸ ἐργάζεσθαι ἐν τῷ ἄγρῳ.

2. παρεκάλεσεν ὁ ἱερεὺς τὰ παιδία πάντα λέγων, Περιπατεῖτε ἐν τῷ φωτί καὶ λαλείτε τὰ ἀληθῆ ἀλλήλοις. οὕτως γὰρ οὐ πεσεῖσθε ὑπὸ κρίσιν.

3. ἤρωτησεν ὁ ἀπόστολος. Πῶς προσκυνήσωμεν τῷ βασιλεί του οὐρανοῦ; προσφέρωμεν δόρα τοῖς ἁρχιερεύσιν; ζητῶμεν δύναμιν καὶ ἐξουσίαν;

4. καταβαίνετω ὁ καθήμενος ἐπὶ τὸ ὄρος καὶ ἀπαγγείλατω ἐν τῇ πόλει τὴν αἰώνιον σοφίαν τὴν ἁγιάζουσαν πάντα.

5. ἐὰν φύγητε ἀπὸ τῆς κόμης διὰ τὸ πῦρ τὸ λύον τοὺς υμετέρους οἰκους, ὅπου φεύξεσθε ὅταν ἡ κρίσις ἑλθῃ ἐπὶ πάντα τὰ ἔθνη;

6. δοκεῖτε τὸν βασιλέα ἴχειν ἐξουσίαν ἐπὶ πάντων, ἐγὼ δὲ λέγω ὡμῖν ὅτι πᾶς ὁ τηρῶν τὰς ἐντολὰς θεοῦ ἴχει ἐξουσίαν ἐπὶ ἀμαρτίας καὶ θανάτου.

7. ἐὰν τὰ ὅτα τοῦτον τοῦ γραμματέως μὴ θεραπεύῃ, οὐ δυνήσεται ποιεῖν τὸ ἐργὸν αὐτοῦ. δεὶ γὰρ γραμματεῖς ἀκούσαι πάντα τὰ ῥήματα τὰ λαληθέντα αὐτοῖς.

8. ἐὰν ἡ μητήρ ἡμῶν ὑποστρέψῃ καὶ ἵδη πῶς πίνοντες οἴνον λελύκαμεν τὸν οἶκον, οὐκ ἐλεῆσει ἀλλὰ σταυρώσει ἡμᾶς.

9. ἐλήλυθαν οἱ πιστοὶ μαθηταί εἰς τὸ μαρτυρῆσαι περὶ τοῦ νόμου· ὀφείλουσιν γὰρ οἱ ἁγαπώντες τὸν κύριον ἀκολουθεῖν τοῖς γεγραμμένοις ἐν αὐτῷ.
10. μετανοησάτωσαν οἱ ἄρχοντες ἀπὸ τῆς ἁμαρτίας αὐτῶν καὶ
ἐπιστρεψάτωσαν ἐπὶ τὸν θεόν. τότε χαρησόμεθα σὺν αὐτοῖς
καὶ καλέσομεν αὐτοὺς ἁδελφοὺς.
11. ἡ ἁρχὴ πίστεως ἔστιν τὸ βαπτισθῆναι ἐν ὕδατι· τὸ τέλος πίστεως ἔστιν
θεωρεῖν τὸ πρόσωπον τοῦ ἡμετέρου κυρίου καὶ πληρωθῆναι ἐν πνεύματι.
12. ὃς ἐγείρει τῷ γενεῖ τῷ ἀγαπητῷ ἡμῶν, ὀλλὰ μὴ κρατήσωμεν τὴν γῆν
ἀλλων μηδὲ λάβωμεν τὰ υπάρχοντα αὐτῶν.
13. καὶ πάσαι αἱ ἁδελφαὶ ἐπληρώθησαν πνεύματος ἁγίου, καὶ ἡρέσαντο
λαλεῖν ἐτέραις γλώσσαις όταν τὸ πνεῦμα ἐκελεύσῃ αὐτὰς μαρτυρεῖν.
14. οἱ μαθηταὶ ἐκήρυξαν τοὺς δόξαν ἐν παραβολαῖς ὡστε αὐτοὺς δύνασθαι
ἀκούσαι τὸ εὐαγγέλιον καὶ ἀνοίξει τὰς καρδίας αὐτῶν τῇ θεῷ.
15. ἐπηρώτησαν οἱ ηερεῖς ἀλλήλους εἰ ἔξεστιν τῷ βασιλεί ἐχειν τὴν γυναῖκα
tοῦ ἁδελφοῦ ἑαυτοῦ καὶ γεννήσαι τέκνα ἔξ αὐτῆς.
16. ἄνδρες τε καὶ γυναῖκες τοῦ ἁγροῦ ὡς δύνανται καθῆσθαι ἐν τῷ οἴκῳ καὶ
πίνειν οἶνον, πρὸ γὰρ τοῦ σπείρειν σπέρματα δεῖ ἐτοιμάζειν τὴν γῆν.
17. διὰ τὸ γινώσκειν τὸν προφήτην πάντα, γινώσκει ὅτι οὐ φοβεῖσθε τὸν
κύριον, ἐὰν γὰρ σημεῖα μὴ ἴδητε οὐ μὴ πιστεύσητε.
18. υπάγετε καὶ ἰδεῖτε τὸν προφήτην καὶ ἐρεῖ ύμῖν ὅτι οὐκ ἔχετε διὰ τὸ μὴ
αἰτεῖσθαι ύμᾶς. ὁ θεὸς γὰρ ἔστιν πλήρης χάριτος καὶ θέλει πάντα
τὰ τέκνα αὐτοῦ ἔχειν εἰρήνην.
19. μὴ κρατήσῃς δύναμιν σεαυτῷ καὶ μηκέτι λάμβανε τὸν ἄρτον τῶν ἁσθενῶν. τὸ πνεῦμα γὰρ οὐκέτι μενεῖ ἐν τῷ σῶ οἶκῳ ἕαν ταῦτα ποιῆς.

20. ὅτε ἥγειρα ἐμαυτὸν ἐκ τῶν νεκρῶν, τότε ἐκαστός τῶν ἱερέων ἐβουλεύτο εἶναι μαθητής ἐμός. εἶπον δὲ αὐτοῖς, Μενεῖτε ὑπὸ κρίσιν ἐως ὅλθω ἐν δόξῃ.
Cumulative Vocabulary — Lessons 1-27

Verbs

ἀγαπάω, ἀγιάζω, ἀγοράζω, ἀγω (ἡχθην), αἰρω, αἰτέω, ἀκολουθέω, ἀκοῦω (ἀκήκοα), ἀμαρτάω, ἀναβαίνω, ἀνοίγω, ἀπαγέλλω, ἀπέρχομαι, ἀποθήκησω, ἀποκρίνομαι, ἀποκτείνω, ἀπολύω, ἀποστέλλω (ἀπεστάλην), ἄρχω, ἀσπάζομαι, βάλλω (ἐβλήθην), βαπτίζω, βλέπω, βούλομαι, γεννάω, γίνομαι (γενήσομαι, γέγονα, ἐγενήθην), γινώσκω (γινώσκαι, ἐγνώθην), γνωρίζω, γράφω (ἐγράφην), δει, δέχομαι, διδάσκω (διδάξω), διέρχομαι, διώκω, δοκέω, δοξάζω, δύναμαι, ἐγγίζω, ἐγείρω (ἐγήγερμαι, ἡγέρθην), εἰμί (ἐν, εἰναι), εἰσέρχομαι, εἰκβάλλω, ἐλεέω, ἐξέρχομαι, ἔξεστιν, ἐπερωτάω, ἐπιστρέφω, ἐργάζομαι, ἔρχομαι (ἔλευσομαι, ἥλθον, ἐληλύθα), ἔρωτάω, ἐσθίω (φάγομαι, ἐφαγον), ἔτοιμάζω, εὐαγγελίζομαι, εὐρίσκω (εὐρέθην), ἔχω, ζάω, ζητέω, θαυμάζω, θέλω, θεραπεύω, θεωρέω, θυνήσω (τέθνηκα), καλέω, κάθημαι, καθίζω, καταβαίνω, κελεύω, κηρύσσω, κράζω, κρατέω, κρίνω, κτίζω, λαλέω, λαμβάνω (λήμψομαι, ἐλήμφηθην), λέγω (ἐἶπον, ἐήρκα), λογίζομαι, λύω, μαρτυρέω, μέλλω, μένω, μετανοεῖ, οἶδα, ὄραω (ὁφομαι, εἶδον, ἑώρακα, ὃθηθην), ὀφείλω, παραγινομαι, παρακαλέω, παραλαμβάνω, πείθω (πέποιθα), πέμπω, περιπατέω, πίνω (πινομαι, ἐπέσον), πιστέω, πληρῶ, ποιέω, πορεύομαι, προσέρχομαι, προσκυνέω, προσφέρω, σπείρω, σταυρόω, συνάγω, σώζω, τηρέω, ὑπάγω, ὑπάρχω (ὑπάρχοντα), ὑποστρέφω, φέρω (ἤνεγκα, ἡνέκθην), φεύγω (φεύξομαι, ἐφαγον), φοβέομαι, χαίρω, χαρίζομαι

Nouns

ἀγάπη, ἀγγελος, ἀγρός, ἀδελφή, ἀδελφός, αἱμα, αἰών, ἀλήθεια, ἀμαρτία, ἀμαρτωλός, ἀνήρ, ἀνθρωπος, ἀπόστασις, ἀρτος, ἀρχη, ἀρχειρευς, ἄρχων, βασιλεία, βασιλεῦς, βιβλίον, γένος, γῆ, γλώσσα, γραμματεύς, γραφή, γυνή, δαμόνιον, διδάσκαλος, δικασώσῃ, δόξα, δοῦλος, δύναμις, δύον, ἐθνος, εἰρήνη, ἐκκλησία, ἐλπίς, ἐντολή, ἔξουσία, ἔργον, ἔρημος, εὐαγγέλιον, ἕως, ἡμέρα, θάλασσα, θάνατος, θέλημα, θέος, θρόνος, θυγατήρ, θύρα, ιερεύς, ιερὸν, ἱμάτιον, καρδία, καρπός, κεφαλή, κόσμος, κρίσις, κύριος, κυμῖ, λαός, λίθος, λόγος, μαθητής, μητήρ, νόμος, νοῦς, ὄδος, οἶκος, ὄνομα, ὄρος, οὐρανός, οὖς, ὄφθαλμος, ὄχλος, παιδίον, παραβολή, πατὴρ, πίστες, πλοῖον, πνεύμα, πόλις, ποις, πρόσωπον, προφήτης, πύρ, ῥῆμα, σάββατον, σάρξ, σημεῖον, σοφία, σπέρμα, στόμα, συναγωγή, σῶμα, τέκνον, τέλος, τόπος, τυφλός, υδώρ, ύπνος, φυλακή, φωνή, φῶς, χαίρε, ψυχή, ἱώρα

Adjectives

ἀγαθός, ἀγαπητός, ἀγιός, αἰώνιος, ἀληθής, ἀλλος, ἀσθενής, δίκαιος, ἔκαστος, ἐμός, ἔσχατος, ἔτερος, ἡμέτερος, ἵδιος, κακός, καλός, μικρός, νεκρός, ὀλος, πᾶς, πιστός, πλήρης, πονηρός, πρώτος, σῶς, ὑμέτερος

Prepositions

ἀπό, διά, εἰς, ἐκ, ἐν, ἐπί, κατά, μετά, παρά, περί, πρό, πρός, σύν, ὑπέρ, ὑπό

© 2007 N. Clayton Croy. All Rights Reserved.
Other
ἀλλὰ, ἀμήν, ἂν, γάρ, δέ, ἔάν, εἰ, ἐκεῖ, ἐξω, ἔτι, ἔως, ἡδη, ἰδού, ἵνα, καθώς, καί, μέν . . . δέ, μή, μηδέ, μηκέτι, νῦν, (ό, ἡ, τό), ὁποῦ, ὁπος, ὁταν, ὁτε, ὁτι, (οὐ, οὐκ, οὐχ), οὐδέ, οὐκέτι, οὖν, οὕτω, οὔτε, οὔτως, πάλιν, πολλάκις, ποῦ, πῶς, τέ, τότε, ὅδε, ὃς, ὅστε

Pronouns
ἀλλήλων, (αὐτός, ἡ, ὁ), ἐγώ, ἑαυτοῦ, ἑκείνος, ἑμαυτοῦ, ὃς, ὃςος, ὃστις, οὗτος, σεαυτοῦ, σὺ, τίς, τις
1. Ποῦ ὑπάγεις, διδάσκαλε, τί διδάσκεις καὶ τίς ἀκολουθεῖ σοι ἐν τῇ ὁδῷ τῆς ἀληθείας;

2. κηρύσσομεν τὸ εὐαγγέλιον ἐν τούτῳ τῷ κόσμῳ ἵνα εἰδῆτε τίς ἐστιν ἡ ἐλπίς ἡμῶν.

3. γυνὴ ἦτις ἢν ἐν τῷ ὃχλῳ παρεκάλεσε τὴν θυγατέρα αὐτῆς μαρτυρῆσαι περὶ τῆς πίστεως.

4. ἰδόντες τὰ σημεῖα ταῦτα ὀφεῖλομεν ἀπαγγεῖλαι ἡ ἐθεωρήσαμεν καὶ ἱκουσαμεν.

5. ἀνὴρ τις εἰσῆλθεν εἰς τὴν πόλιν καὶ ἡρώτησεν, Ποῦ ἐστιν ὁ νῖος τοῦ βασιλέως καὶ τί ἐστιν τὸ ὄνομα αὐτοῦ;

6. ὁ ἄγγελος τῆς εἰρήνης ἔλευσεται καὶ λύσει ὕμᾶς ἐκ τῆς φυλακῆς ἐν ὥρᾳ ἢ ὁ ὑιὸς γινώσκετε.

7. οἴδαμεν ὅτι ὅστις λαμβάνει τὸν σὸν οἶνον καὶ πίνει αὐτὸν βληθήσεται εἰς τὴν φυλακὴν.

8. τίς οὖν ἔσται ἡμῶν ἡ ἐλπίς καὶ ἡ δόξα ἐν τῇ ἡμέρᾳ τῆς κρίσεως; ἵδον ὑμεῖς ἐστε ἡ δόξα ἡμῶν καὶ ἡ ἐλπίς.
9. καθώς γέγραπται ἐν τῷ βιβλίῳ τοῦ νόμου, εἰ τις θέλει πρῶτος εἶναι ἔστω ὡς παιδίον καὶ ποιεῖτω ἔργα δικαιοσύνης ἄλλοις.
10. ἀναβαίνοντες ἀπὸ τῆς θαλάσσης περιεπατήσαμεν εἰς τὴν κώμην ἵνα ἀγοράσωμεν παρὰ τῶν ἀνθρώπων πλοία ὅσα εἴχον.
11. δέ εἶν θέλῃ τὴν ζωὴν εὑρεῖν ἐγγισάτω τῷ θρόνῳ τῆς χάριτος καὶ κραζέτω τῷ ποιήσαντι οὐρανόν καὶ γῆν.
12. ἡ θυγάτηρ σου ἢν ὁ πιστὸς προφήτης ἤγειρεν ἐκ τῶν νεκρῶν οἶδε τὴν δύναμιν τοῦ θεοῦ.
13. τινὲς ἄνδρες ἐλήλυθαν εἰς τὴν συναγωγὴν λαλοῦντες πονηρά. ἀλλὰ ὅσα λέγουσι καὶ ὅσα διδάσκουσι μὴ πιστεύσητε, τὰ γὰρ ρήματα αὐτῶν οὐκ ἔστιν ἀληθῆ.
14. οἱ τυφλοὶ οὓς ἐθεράπευσεν ὁ ἀπόστολος ἐν τῷ ἱερῷ ἐν σαββάτῳ ἐξεβλήθησαν ἔξω ὑπὸ τῶν ἔξουσιῶν.
The Interrogative Adjective/Pronoun

<table>
<thead>
<tr>
<th>τίς</th>
<th>τί</th>
<th>τίνες</th>
<th>τίνα</th>
</tr>
</thead>
<tbody>
<tr>
<td>τίνος</td>
<td>τίνος</td>
<td>τίνων</td>
<td>τίνων</td>
</tr>
<tr>
<td>τίνι</td>
<td>τίνι</td>
<td>τίσι(ν)</td>
<td>τίσι(ν)</td>
</tr>
<tr>
<td>τίνα</td>
<td>τί</td>
<td>τίνας</td>
<td>τίνα</td>
</tr>
</tbody>
</table>

Matt 12:48 τίς ἐστίν ἡ μήτηρ μου, καὶ τίνες εἰσὶν οἱ ἀδελφοί μου;  
Who is my mother, and who are my brothers?

John 18:4 ἔξηλθεν καὶ λέγει αὐτοῖς, Τίνα ζήτειτε;  
He went out and said to them, “Whom do you seek?”

Acts 9:4 ἠκούσεν φωνὴν λέγουσαν αὐτῷ, Ὁσίου . . . τί με διώκεις;  
He heard a voice saying to him, “Saul, why do you persecute me?”

Accent last or none — means A Certain One.

The Indefinite Adjective/Pronoun

<table>
<thead>
<tr>
<th>τίς</th>
<th>τί</th>
<th>τίνες</th>
<th>τίνα</th>
</tr>
</thead>
<tbody>
<tr>
<td>τίνος</td>
<td>τίνος</td>
<td>τίνων</td>
<td>τίνων</td>
</tr>
<tr>
<td>τίνι</td>
<td>τίνι</td>
<td>τίσι(ν)</td>
<td>τίσι(ν)</td>
</tr>
<tr>
<td>τίνα</td>
<td>τί</td>
<td>τίνας</td>
<td>τίνα</td>
</tr>
</tbody>
</table>

A certain man had two sons.

Mark 9:35 εἰ τις θέλει πρῶτος εἶναι...  
If someone wants to be first...

James 1:7 λήμψεται τι παρὰ τοῦ κυρίου  
He/she will receive something from the Lord.
The Relative Pronoun

(In the following sentences note how the case of the relative pronoun is determined by the syntax of its own clause, not by the antecedent.)

1. ὁ δοῦλος δε ἐργάζεται ἐν τῷ οίκῳ διδάξει τὰ τέκνα.
   The slave who works in the house will teach the children.

2. ὁ δοῦλος δὲν εἶδετε ἐν τῷ οίκῳ διδάξει τὰ τέκνα.
   The slave whom you saw in the house will teach the children.

3. ὁ δοῦλος οὗ ὁ κύριος ἔχει τέκνα διδάξει αὐτά.
   The slave whose master has children will teach them.

4. ὁ δοῦλος ὑπὸ ἡγίζομεν διδάζει τὰ τέκνα.
   The slave to whom we are drawing near will teach the children.
“Any/who” Exercises

Translate the following sentences. Give special attention to indefinite (“anyone,” “someone”) and interrogative (“who?”) pronouns.

1. τίς κηρύσσει τὸν λόγον τοῖς ἀμαρτωλοῖς;

2. τίνα ἔθεράπευσεν ὁ πιστὸς προφήτης;

3. οὐκ ἐδυνάμην εὑρεῖν τινὰς δούλους ἐν τῷ ἄγρῳ.

4. τίνος εἰσίν τὰ καλὰ πλοία ταῦτα;

5. εἰ δὲ τις ἔχει πίστιν, σωθῆσεται ἐν ταῖς ἐσχάταις ἡμέραις.

6. μαθητής τις ἢν ἐν τῇ πόλει τοῦ βασιλέως ἐκείνου.

7. τίνι προσφέρετε ταῦτα τὰ δῶρα ἄρτου τε καὶ οἴνου;

8. ἐπὶ τί ὅρος καθίζουσιν οἱ θεοὶ τῶν ἔθνων;

9. τινὲς γραμματέων ἔλεγον, Ὀχι ἔτοιμόσωμεν τὰ βιβλία.

10. γινώσκομεν καὶ βλέπομεν τίς εἰ σὺ, ὁ ἅγιος τοῦ θεοῦ.

11. τί ἀμαρτάνουσιν αἱ πονηραὶ ἄδελφαι κατὰ τοῦ κυρίου;

12. τινὲς εὐαγγελίζονται, ἀλλ᾿ οὐκ ἔχουσιν πίστιν οὐδὲ ἁγάπην.

13. εἰ τις ποιεῖ καλὰ ἔργα ἐπὶ γῆς, ὁ θεὸς δοξάσθησεται ἐν οὐρανῷ.

14. τίνων λόγων ἄκουεις ἀπὸ τοῦ διδασκάλου τοῦ ἐν τῷ ἱερῷ;

15. οὐκ εἶδομεν τινὰ ἐν τῇ συναγωγῇ οὐδὲ ἐν τῇ πόλει.

16. καὶ ἢν τις γυνὴ ἐν τῇ ἐκκλησίᾳ κράζουσα, Δόξα θεῷ.

17. τί ποιεῖτε ταῦτα τὰ ἔργα ἐν τῷ σαββάτῳ;
Translate the following paragraph and identify the underlined forms.

ή θυγάτηρ ἡμῶν οἶδεν τὰς γραφὰς. τίς οὖν δύναται λέγειν ὅτι οὕσα γινὴ οὐκ ἔχει
tὴν ἔξουσίαν διδάσκειν ἐν τῇ συναγωγῇ; εἴ τις ἔχει τὸ δῶρον τοῦ πνεύματος,

dεξώμεθα τὸν λόγον. οἴδαμεν γὰρ τὸν κύριον ὡς ἑσταυρώθη ὑπὲρ ἡμῶν καὶ

χαίρομεν ἐν τῇ ἐλπίδι τῆς αἰωνίου ζωῆς. καθὼς ὁ κύριος ἔχαρίσατο ζωὴν αἰώνιον
tῇ θυγατρὶ ἡμῶν, οὕτως ἔχαρίσατο αὐτῇ τὴν ἔξουσίαν διδάσκειν ἐν τῇ συναγωγῇ.

ἔργάζεται ἡ θυγάτηρ ἡμῶν ἔξω τῆς συναγωγῆς διδάσκουσα τέκνα ἐν τῇ κώμῃ καὶ

ἀμαρτώλους ἐν τῇ φυλακῇ. ποὺ ἂγει τὸ πνεῦμα αὐτῆς; ἅμην, τὸ πνεῦμα ἂγει

αὐτὴν διδάσκειν ἐν τῇ συναγωγῇ. ὅστις ἔχει τὸ πνεῦμα οἶδεν τοῦτο καὶ ὅσοι

ἀγαπῶσιν ἀκούσαι τὴν ἀλήθειαν ἐλεύσονται πρὸς τὴν συναγωγὴν ἀκούσαι αὐτῆς.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Voice</th>
<th>Mood</th>
<th>Person</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. οἶδεν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. δύναται</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. δεξώμεθα</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. ἑσταυρώθη</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. ἔχαρίσατο</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. ἔργαζεται</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. ἀγαπῶσιν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. ἐλεύσονται</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Cumulative Vocabulary — Lessons 1-28

**Verbs**

ā`gαπάω, ἀγιάζω, ἀγοράζω, ἀγω (ἦχθην), αἴρω, αἴτεω, ἀκολούθεω, ἀκοῦω (άκήκοα), ἀμαρτάω, ἀναβαίνω, ἀνοίγω, ἀπαγγέλλω, ἀπέρχομαι, ἀποδίδωμι, ἀποθήκησω, ἀποκρίνομαι, ἀποκτείνω, ἀπολύω, ἀποτέλεω (ἀπεστάλην), ἄρχω, ἀστάζομαι, βάλλω (ἐβλήθην), βαστάζω, βλέπω, βούλομαι, γεννάω, γίνομαι (γενήσομαι, γέγονα, ἕγενθην), γινώσκω (γνώσομαι, ἔγνωκα, ἕγνωσθην), γνωρίζω, γράφω (ἐγράφην), δεῖ, δέχομαι, διδάσκω (διδάξω), δίδωμι, διέρχομαι, διώκω, δοκέω, δοξάζω, δύναμαι, ἐγγίζω, ἐγείρω (ἐγήγερμαι, ἤγερθην), εἰμί (ἐν, εἴναι), εἰσέρχομαι, ἐκβάλλω, ἐλεέω, ἐξέρχομαι, ἐξεστὶν, ἐπερωτάω, ἐπιστρέφω, ἐργάζομαι, ἔρχομαι (ἐλέφοσαι, ἢλθον, ἠλήλυθα), ἐρωτάω, ἐσθίω (φάγομαι, ἐφαγον), ἐτοιμάζω, εὐαγγελίζομαι, εὐρίσκω (εὐρέθην), ἔχω, ἔχω, ἔχεω, θαυμάζω, θέλω, θεραπεύω, θεωρέω, θησίκω (τέθνηκα), καλέω, κάθημαι, καθίζω, καταβαίνω, κελεύω, κηρύσσω, κράζω, κρατέω, κρίνω, κτίζω, λαλέω, λαμβάνω (λήψομαι, ἐλήμφθην), λέγω (εἶπον, εἴρηκα), λογίζομαι, λῦω, μαρτυρέω, μέλλω, μένω, μετανοέω, οἶδα, ὅρω (ὑπομακά, ἔποικα, ὄφθην), ὄφειλο, παραγίνομαι, παραδίδωμι, παρακαλέω, παραλαμβάνω, πείθω (πέποιθα), πέμπω, περιπατέω, πίστευμαι (πίστις), πίστευς, πληρόω, ποιέω, πορεύομαι, προσέρχομαι, προσευχομαι, προσκυνέω, προσφέρω, σπείρω, σταυρόω, συνάγω, σύζευξις, τηρέω, ὑπάρχω (ὑπάρχοντα), ὑποστρέφω, φέρω (ἡνεγκα, ἤνέχθην), φεύγω (φεύξομαι, ἠφυγον), φοβέομαι, χαίρω, χαρίζομαι

**Nouns**

ἀγάπη, ἀγγελος, ἀγρός, ἀδελφή, ἀδελφός, αἷμα, αἰών, ἀλήθεια, ἀμαρτία, ἀμαρτωλός, ἀνήρ, ἀνθρώπως, ἀπόστολος, ἄρτος, ἄρχη, ἄρχηστες, ἄρχων, βασιλεία, βασιλεὺς, βιβλίον, γένος, γη, γλώσσα, γραμματεῖα, γραφή, γυνη, δαιμόνιον, διδάσκαλος, δικαιοσύνη, δόξα, δοῦλος, δύναμις, δύνων, ἔθνος, εἰρήνη, ἐκκλησία, ἐλπίς, ἐντολή, ἐξουσία, ἔργον, ἔργος, ἔτος, εὐαγγέλιον, ἑω, ἡμέρα, θάλασσα, θάνατος, θέλημα, θεός, θρόνος, θυγατέρα, θύρα, ἰερεύς, ἱερόν, ἱμάτιον, καρδία, καρπός, κεφαλή, κόσμος, κρίσις, κύριος, κωμή, λαός, λόθος, λόγος, μαθητής, μητήρ, νόμος, νυκτός, οἶκος, ὅνομα, ὄρος, οὐρανός, ὄνος, ὀφθαλμός, ὄχλος, παιδίον, παραβολή, παπάς, πίστες, πλοῖον, πνεύμα, πόλις, ποιήσις, προφήτης, πύρ, ῥῆμα, σάββατον, σάρξ, σημείον, σοφία, σπέρμα, στόμα, συναγωγή, σῶμα, τέκνον, τέλος, τόπος, τυφλός, ὑδρός, υἱός, φυλακή, φωνή, φῶς, χαρά, χάρις, χείρ, χρόνος, ψυχή, ὄρα

**Adjectives**

ἀγαθός, ἀγαπητός, ἀγιός, αἰώνιος, ἀληθής, ἄλλος, ἄσθενής, δίκαιος, ἐκαστός, ἐμός, ἔχος, ἔτερος, ἡμέτερος, ἦδος, κακός, καλός, μέγας, μικρός, νεκρός, νός, πᾶς, πιστός, πλήρης, πολύς, πονηρός, πρεσβύτερος, πρώτος, σῶς, ὑμέτερος
Prepositions
ἀπό, διά, εἰς, ἐκ, ἐν, ἐπί, κατά, μετά, παρά, περί, πρό, πρός, σύν, ὑπέρ, ὑπό

Other
ἀλλά, ἀμήν, ἂν, γάρ, δέ, ἕάν, εἰ, ἐκεῖ, ἔξω, ἐπὶ, εἰθύς, ἔως, ἕδη, ἰδού, ἰνα, καθώς, καί, μέν... δέ, μή, μηδὲ, μηκέτι, νῦν, (ό, ή, τό), ὅπου, ὅπως, ὅταν, ὅτε, ὅτι, (οὔ, ούκ, οὔχ), οὔδε, οὐκέτι, οὖν, οὔπω, οὔτε, οὔτως, πάλιν, πολλάκις, ποῦ, πῶς, τέ, τότε, ὄδε, ὡς, ὡστε

Pronouns
ἀλλήλων, (αὐτός, ή, ό), ἐγώ, ἐαυτῷ, ἐκεῖνος, ἐμαυτῷ, ὃς, ὃςος, ὃστις, οὗτος, σεαυτῷ, σύ, τίς, τις
1. ἐν τῇ ἐσχάτῃ ἡμέρᾳ ἀποδώσει ὁ κύριος πᾶσιν ἀνθρώποις μεγάλοις καὶ μικροῖς κατὰ τὰ ἔργα αὐτῶν.

2. ἦν δὲ ὁ νύος ὁ πρεσβύτερος ἐν τῷ ἁγῷ· καὶ ὡς ἤγγισεν τῷ οἴκῳ ἤκουσε τῆς φωνῆς χαράς μεγάλης.

3. ἐν ἐκείνῳ τῷ ἔτει ἀδελφὸς παρέδωκεν ἀδελφὴν εἰς θάνατον καὶ θυγάτηρ παρέδωκεν πατέρα εἰς φυλακήν.

4. οὗ πᾶς ὁ διδόντας μεγάλα δῶρα τῷ ἱερῷ εἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ’ ὁ διδόντας καὶ ἰδίαν καρδίαν καὶ ὑπάρχοντα τῷ θεῷ.

5. οἱ δοῦλοι τοῦ ἁγοῦ εἶπον, Τούτο τὸ ἔτος ἐργαζόμεθα τὴν γῆν καὶ ὁφόμεθα ἐν τῷ ἔρχομένῳ ἔτει εἰ δίδωσι καρπόν.

6. μετὰ δὲ πολὺν χρόνον αἱ πισταὶ ἀδελφαὶ συνήγαγον τοὺς πρεσβυτέρους τῆς ἐκκλησίας προσεύχονται.

7. ὁ βασιλεὺς ἐκέλευσε τὸ σῶμα τοῦ προφήτου τοῦ σταυρωθέντος ἀποδοθῆναι εὐθὺς τοῖς μαθηταῖς αὐτοῦ.
8. τὸ πνεῦμα ἐδωκεν ἡμῖν ἐξουσίαν τέκνα θεοῦ γενέσθαι καὶ ἡμεῖς δίδομεν τὴν αὐτὴν ἐξουσίαν ἄλλοις.

9. ὁ θεὸς δέδωκεν ἁμαρτωλοῖς χρόνον ἵνα μετανοήσωσιν, ἀλλὰ τίνες οὐ θέλουσι μετανοήσαι ἐκ τῆς ἁμαρτίας αὐτῶν.

10. ἐγένετο δὲ πολλὴ χαρὰ ἐν ἑκείνῃ τῇ πόλει, οἱ γὰρ λύσαντες τὸν οἶκον τοῦ ἀρχιερέως παρεδόθησαν τοῖς πρεσβυτέροις τοῦ λαοῦ.

11. ἑκείνη ἢ γυνὴ ὦτως ἡγάπησεν τὸ ἐθνὸς αὐτῆς ὦστε ἐδωκε τὴν ψυχὴν αὐτῆς ἵνα μὴ παραδῷ τοὺς ἱερεῖς τῷ κακῷ βασιλεί.

12. μὴ δῶση μέγα βιβλίον τοῖς μὴ βουλομένοις ποιῆσαι πολὺ ἔργον, ἀποδώσουσιν γὰρ εὐθὺς τὸ βιβλίον βάλλοντες αὐτὸ ἐπὶ τὴν γῆν.

13. θέλω ἐλθεῖν πρὸς ὑμᾶς καὶ χρόνον τινὰ μεῖναι ἐν τῇ κώμῃ ὑμῶν· ὁ γὰρ κύριος ἀνέψη τῷ εὐαγγελίῳ μεγάλην θύραν.

14. πάντων οἱ ὀφθαλμοὶ ἐν τῇ συναγωγῇ ἠθέωρον αὐτὸν καὶ πάντων τὰ ὠτα ἤκουσιν, καὶ πάντες οἱ πιστεύοντες έκραξαν λέγοντες, Πᾶν ὁ ρῆμα ἐκ τοῦ στόματος αὐτοῦ ἀληθὲς ἐστιν καὶ ἐδόθη αὐτῷ ὑπὸ θεοῦ.
<table>
<thead>
<tr>
<th>Present Active Indicative</th>
<th>Future Active Indicative</th>
<th>Aorist Active Indicative</th>
<th>Perfect Active Indicative</th>
<th>Perfect M/P Indicative</th>
<th>Aorist Passive Indicative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. διδωμι διδωμεν</td>
<td>1. δεωσι δεωσεμεν</td>
<td>1. εδωκα εδωκαμεν</td>
<td>1. δεωκα δεωκαμεν</td>
<td>1. εδωκεν εδωκεμεν</td>
<td></td>
</tr>
<tr>
<td>2. διδως διδωσει</td>
<td>2. δεωσει δεωσεσει</td>
<td>2. εδωκας εδωκακε</td>
<td>2. δεωκας δεωκακε</td>
<td>2. εδωκεις εδωκεκε</td>
<td></td>
</tr>
<tr>
<td>3. διδωσιν διδωσεσιν</td>
<td>3. δεωσι δεωσεσι</td>
<td>3. εδωκαν εδωκαν</td>
<td>3. δεωκαν δεωκαν</td>
<td>3. εδωκειν εδωκεκεν</td>
<td></td>
</tr>
<tr>
<td>Present M/P Indicative</td>
<td>Future Middle Indicative</td>
<td>Aorist Middle Indicative</td>
<td>Pluperfect Active Indic.</td>
<td>Pluperfect M/P Indicative</td>
<td>Future Passive Indic.</td>
</tr>
<tr>
<td>1. διδωμαι διδωμαιθα</td>
<td>1. δωσωμαι δωσωμαιθα</td>
<td>1. εδωκαι εδωκαιθα</td>
<td>1. δωσωκαι δωσωκαιθα</td>
<td>1. δωσωκαιθα δωσωκαιθα</td>
<td></td>
</tr>
<tr>
<td>2. διδωσαι διδωσαιθα</td>
<td>2. δωσει δωσεσαιθα</td>
<td>2. εδωκαις εδωκαιτε</td>
<td>2. δωσωκαις δωσωκαιτε</td>
<td>2. δωσωκαιτε δωσωκαιτε</td>
<td></td>
</tr>
<tr>
<td>3. διδωσαι διδωσαιται</td>
<td>3. δωσει δωσεσαιται</td>
<td>3. εδωκαιν εδωκαιντο</td>
<td>3. δωσωκαιν δωσωκαιντο</td>
<td>3. δωσωκαιντο δωσωκαιντο</td>
<td></td>
</tr>
<tr>
<td>1. διδωσει διδωσειθα</td>
<td>1. δωσει δωσεσειθα</td>
<td>1. εδωκα δεωκαθα</td>
<td>1. δωσωκα δωσωκαθα</td>
<td>1. δωσωκαι δωσωκαιθα</td>
<td></td>
</tr>
<tr>
<td>2. διδωσεται διδωσεται</td>
<td>2. δωσεται δωσεσεται</td>
<td>2. εδωκαι δεωκαιθα</td>
<td>2. δωσωκας δωσωκακε</td>
<td>2. δωσωκαις δωσωκακε</td>
<td></td>
</tr>
<tr>
<td>3. διδωσεται διδωσεται</td>
<td>3. δωσεται δωσεσεται</td>
<td>3. εδωκαιν δεωκαικε</td>
<td>3. δωσωκαιν δωσωκακε</td>
<td>3. δωσωκαιν δωσωκακε</td>
<td></td>
</tr>
<tr>
<td>Present M/P Subjunctive</td>
<td>Aorist Mid. Subjunctive</td>
<td>Perfect M/P Subjunctive</td>
<td>Very Rare</td>
<td>Aorist Pass. Imperative</td>
<td>Present M/P Imperative</td>
</tr>
<tr>
<td>1. διδωμαι διδωμαιθα</td>
<td>1. δωσωμαι δωσωμαιθα</td>
<td>1. δωσωκαιδεωκα δωσωκαιδεωκαθα</td>
<td>1. δωσωκαιδεωκα δωσωκαιδεωκακε</td>
<td>1. δωσωκαιδεωκα δωσωκαιδεωκακε</td>
<td></td>
</tr>
<tr>
<td>2. διδωσαι διδωσαιθα</td>
<td>2. δωσει δωσεσαιθα</td>
<td>2. δωσωκαιδεωκα δωσωκαιδεωκακε</td>
<td>2. δωσωκαιδεωκα δωσωκαιδεωκακε</td>
<td>2. δωσωκαιδεωκα δωσωκαιδεωκακε</td>
<td></td>
</tr>
<tr>
<td>3. διδωσαι διδωσαιται</td>
<td>3. δωσει δωσεσαιται</td>
<td>3. δωσωκαιδεωκα δωσωκαιδεωκακε</td>
<td>3. δωσωκαιδεωκα δωσωκαιδεωκακε</td>
<td>3. δωσωκαιδεωκα δωσωκαιδεωκακε</td>
<td></td>
</tr>
<tr>
<td>Present Active Imperative</td>
<td>Aorist Mid. Imperative</td>
<td>Perfect M/P Imperative</td>
<td>Very Rare</td>
<td>Aorist Pass. Imperative</td>
<td>Present Participles</td>
</tr>
<tr>
<td>1. διδου διδοται</td>
<td>1. δωσε δωσεθαι</td>
<td>1. δωσωκαιδεωκα δωσωκαιδεωκακε</td>
<td>1. δωσωκαιδεωκα δωσωκαιδεωκακε</td>
<td>1. δωσωκαιδεωκα δωσωκαιδεωκακε</td>
<td></td>
</tr>
<tr>
<td>2. διδου διδοται</td>
<td>2. δωσε δωσεθαι</td>
<td>2. δωσωκαιδεωκα δωσωκαιδεωκακε</td>
<td>2. δωσωκαιδεωκα δωσωκαιδεωκακε</td>
<td>2. δωσωκαιδεωκα δωσωκαιδεωκακε</td>
<td></td>
</tr>
<tr>
<td>3. διδοται διδοταιται</td>
<td>3. δωσε δωσεται</td>
<td>3. δωσωκαιδεωκα δωσωκαιδεωκακε</td>
<td>3. δωσωκαιδεωκα δωσωκαιδεωκακε</td>
<td>3. δωσωκαιδεωκα δωσωκαιδεωκακε</td>
<td></td>
</tr>
<tr>
<td>Active διδωμαι</td>
<td>Active διδωμαι</td>
<td>διδωκαιδεωκαιδεωκα</td>
<td>διδωκαιδεωκαιδεωκακε</td>
<td>διδωκαιδεωκαιδεωκακε</td>
<td>Active διδωμαι</td>
</tr>
<tr>
<td>M/P διδωμαιθα</td>
<td>M/P διδωμαιθα</td>
<td>διδωκαιδεωκαιδεωκακε</td>
<td>διδωκαιδεωκαιδεωκακε</td>
<td>διδωκαιδεωκαιδεωκακε</td>
<td></td>
</tr>
</tbody>
</table>

© 2007 N. Clayton Croy. All Rights Reserved.
“Hendiadys”

**Etymology:** From Greek: ἕν διὰ δύο, *hen dia dyoin*, “one through two”

**Definition:** the expression of an idea by two independent words connected by “and” (as “nice and warm”) instead of the usual combination of a word and its modifier (as “nicely warm”); the grammatical coordination of two ideas, one of which is logically dependent on the other.

**New Testament Examples**
Acts 23:6: “I am on trial concerning hope and the resurrection of the dead”
(= “concerning the hope of the resurrection of the dead”)
Luke 2:47: “they were amazed at his intelligence and his answers”
(= “his intelligent answers”)

**Other Examples**
“good and mad” (= “very mad”)
“good and ready” (= “quite ready”)
“grace and favor” (= “gracious favor”)
“He came despite the rain and weather” (= “rainy weather”).
“I was moved by her distinction and presence” (= “distinctive presence”).
# Conjugation of the Regular Verb λύω

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. λύω, λύομεν</td>
<td>1. λύσω, λύσομεν</td>
<td>1. λύσα, λύσαμεν</td>
<td>1. λέλυκα, λέλυκαμεν</td>
<td>1. λέλυμαι, λέλυμαρε</td>
<td>1. λέλυθην, λέλυθμεν</td>
</tr>
<tr>
<td>2. λύεις, λύετε</td>
<td>2. λύσεις, λύσετε</td>
<td>2. λέλυκας, λέλυκατε</td>
<td>2. λέλυμαι, λέλυμαιτε</td>
<td>2. λέλυθης, λέλυθμητε</td>
<td></td>
</tr>
<tr>
<td>3. λύει, λύουσιν(ν)</td>
<td>3. λύσουσιν(ν)</td>
<td>3. λέλυκα(ν), λέλυκα(ν)</td>
<td>3. λέλυμαι, λέλυμαιτα</td>
<td>3. λέλυθης, λέλυθμητα</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Present M/P Indicative</th>
<th>Future M/P Indicative</th>
<th>Aorist Middle Indicative</th>
<th>Pluperfect Act. Indicative</th>
<th>Pluperfect M/P Indicative</th>
<th>Future Passive Indicative</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. λύομαι, λύομεν</td>
<td>1. λύσουμα, λύσουμεν</td>
<td>1. λέλυκομαι, λέλυκομεν</td>
<td>1. λέλυμαι, λέλυμαρε</td>
<td>1. λέλυθημαι, λέλυθμαρε</td>
<td></td>
</tr>
<tr>
<td>2. λύεις, λύετε</td>
<td>2. λύσουμα, λύσουμεν</td>
<td>2. λέλυκομεν, λέλυκομεν</td>
<td>2. λέλυμαι, λέλυμαιτε</td>
<td>2. λέλυθημεν, λέλυθμεν</td>
<td></td>
</tr>
<tr>
<td>3. λύει, λύουσιν(ν)</td>
<td>3. λύσουσιν(ν)</td>
<td>3. λέλυκομεν, λέλυκομεν</td>
<td>3. λέλυμαι, λέλυμαιτα</td>
<td>3. λέλυθημεν, λέλυθμεν</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. λέω, λέομεν</td>
<td>1. λέομεν</td>
<td>1. λέομεν</td>
<td>Very Rare</td>
</tr>
<tr>
<td>2. λέεις, λέετε</td>
<td>2. λέετε</td>
<td>2. λέετε</td>
<td></td>
</tr>
<tr>
<td>3. λέη, λέοσιν(ν)</td>
<td>3. λέοσιν(ν)</td>
<td>3. λέοσιν(ν)</td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Present Imp. Active</th>
<th>Future Infinitives (rare)</th>
<th>Active Infinitives</th>
<th>Perfect Active Infinitive</th>
<th>Perfect M/P Infinitive</th>
<th>Aorist Infinitive</th>
</tr>
</thead>
<tbody>
<tr>
<td>Active λύει</td>
<td>Active λύεσαι</td>
<td>Active λύεσαι</td>
<td>λέλυκειν</td>
<td>λέλυκειν</td>
<td>λέλυκειν</td>
</tr>
<tr>
<td>M/P λύεσαι</td>
<td>Middle λύεσαι</td>
<td>Middle λύεσαι</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Present Particles</th>
<th>Future Particles (rare)</th>
<th>Active Particles</th>
<th>Perfect Participle</th>
<th>Perfect M/P Participle</th>
<th>Aorist Participle</th>
</tr>
</thead>
<tbody>
<tr>
<td>Active λύεις, λύομεν,  -ον</td>
<td>Act. λύουσαι, λύομεν</td>
<td>Act. λύουσαι</td>
<td>λέλυμενος, -η, -ον</td>
<td>λέλυμενος, -η, -ον</td>
<td>λέλυμενος, -η, -ον</td>
</tr>
<tr>
<td>M/P λύομενος, -η, -ον</td>
<td>Middle λύομενος, -η, -ον</td>
<td>Middle λύομενος, -η, -ον</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

© 2007 N. Clayton Croy. All Rights Reserved.
Translate the following paragraph and identify the underlined forms.

έν τοῖς ἔτεσιν τοῦ πονηροῦ βασιλέως οὐκ ἀπέδωκεν ἢ γῆ τὸν καρπὸν αὐτῆς. ὁ γὰρ λαὸς οὐκ ἐτήρουν τὸν νόμον, καὶ ἦν πολὺ αἷμα ἐν τῇ γῇ. οἱ πρεσβύτεροι οὐκ ἐποίουν ἀλήθη κρίσιν, καὶ ὁ διδάσκαλος τῆς δικαιοσύνης παρεδόθη εἰς τὰς χειρὰς τῶν ἐξουσιῶν. ὦτε ταῦτα ἐγενήθη, χρόνος κρίσεως μεγάλης ἔπεσεν ἐφ᾽ ἡμᾶς καὶ χαρὰ ἐφυγεν ἀπὸ τῆς γῆς. ἀλλ᾽ οἱ κύριοι ἐν ωρανῷ ἐλεήσει, καὶ δόσει ἡμῖν χρόνον ἵνα μετανοήσωμεν ἀπὸ τῶν κακῶν ἐργῶν ἡμῶν. ὅταν ἐπιστρέψωμεν πρὸς τὸν θεὸν, εὐθὺς ὁ νῦς τοῦ ἀνθρώπου ἐλεύσεται καὶ παραδώσει τὴν βασιλείαν τῷ πατρί.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Voice</th>
<th>Mood</th>
<th>Person</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἀπέδωκεν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. ἐτήρουν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. παρεδόθη</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. ἐφυγεν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. δόσει</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. μετανοήσωμεν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. ἐπιστρέψωμεν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. παραδώσει</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Cumulative Vocabulary — Lessons 1-29

Verbs

άγαπάω, ἀγιάζω, ἀγοράζω, ἁγαίνω (ἥχηθην), αἴρω, αἴτεω, ἀκολουθεώ, ἀκούω (ἀκήκοα), ἀμαρτάω, ἀναβιάω, ἀνοίγω, ἀπαγγέλλω, ἀπέρχομαι, ἀποδίδωμι, ἀποθνήσκω, ἄποκρίνομαι, ἄποκτείνω, ἀπόλλυμι (ἀπολλύω), ἀπολύω, ἀποστέλλω (ἀπεστάλην), ἂρχω, ἄσπαζομαι, ἀφίμι, βάλλω (ἐβλήθην), βαπτίζω, βλέπω, βουλόμαι, γεννάω, γίνομαι (γενήσομαι, γέγονα, ἐγενήθην), γινώσκω (γινώσκομαι, ἔγνοικα, ἐγνώσθην), γνωρίζω, γράφω (ἐγράφην), δεῖ, δείκνυμι (δεικνύω), δέχομαι, διδάσκω (διδάξω), δίδωμι, διέρχομαι, δίωκω, δοκεῶ, δοξάζω, δύναμαι, ἐγγίζω, ἐγείρω (ἐγήγερμαι, ἡγέρθην), εἰμί (ἐν, εἶναι), εἰσέρχομαι, έκβάλλω, ἐλέεω, ἐξέρχομαι, ἐξεστίν, ἐπερωτάω, ἐπιστρέφω, ἐπιτίθημι, ἐργάζομαι, ἐρχομαι (ἐλέθομαι, ἔθλον, ἐλήλυθα), ἐρωτάω, ἐσθίω (φάγομαι, ἔφαγον), ἐτοιμάζω, εὐαγγελίζομαι, εὐρίσκω (εὑρέθην), ἠχω, ζάω, ζητέω, θαυμάζω, θέλω, θεραπεύω, θεωρεῖν, θήνηκω (τέθνηκα), καλέω, κάθημαι, καθίζω, καταβαίνω, κελεύω, κηρύσσω, κράζω, κρατέω, κρίνω, κτίζω, λαλέω, λαμβάνω (λήμφομαι, ἐλήμφθην), λέγω (εἶπον, εἴρηκα), λογίζομαι, λύω, μαρτυρέω, μέλλω, μένω, μετανοεῖ, οἶδα, ὁράω (ὁρομαι, εἶδον, ἐώρακα, ὀφθήνη), ὁφέλω, παραγίνομαι, παραδίδωμι, παρακαλέω, παραλαμβάνω, πείθω (πέποιθα), πέμπω, περιπατέω, πίνω (πίωμαι, ἔπιον), πίπτω (πεσοῦμαι, ἔπεσον), πιστεύω, πληρῶ, ποιεῖ, πορεύομαι, προσέρχομαι, προσκυνέω, προστίθημι, προσφέρω, σπείρω, σταυρόω, συνάγω, σύζω, τηρέω, τίθημι, ὑπάγω, ὑπάρχω (ὑπάρχοντα), ὑποστρέφω, φέρω (ἡνεγκα, ἡνέχθην), φεύγω (φεύξομαι, ἐφυγον), φοβέομαι, χαίρω, χαρίζομαι

Nouns

ἀγάπη, ἄγγελος, ἄγρος, ἀδελφή, ἀδελφός, αἶμα, αἰών, ἀληθεία, ἀμαρτία, ἀμαρτωλός, ἄνήρ, ἄνθρωπος, ἄποστολος, ἄρτος, ἄρχη, ἄρχερευς, ἄρχων, βασιλεία, βασιλέως, βιβλίον, γένος, γῆ, γλώσσα, γραμματέως, γραφή, γυνή, δαιμόνιον, διδάσκαλος, δικαιοσύνη, δόξα, δοῦλος, δύναμις, δύρων, ἔθνος, εἰρήνη, ἐκκλησία, ἐλπίς, ἔντολη, ἐξουσία, ἔργον, ἐρήμος, ἐτος, ἐυαγγέλιον, ζωή, ἡμέρα, θάλασσα, θάνατος, θέλημα, θέος, θρόνος, θυγατρίς, θύρα, ιερεύς, ιερόν, ἰματίον, καρδία, καρπός, κεφαλή, κόσμος, κρίσις, κύριος, κωμῆ, λαὸς, λίθος, λόγος, μαθητής, μητήρ, νόμος, νύξ, ὀδός, ὀίκος, ὀἶνος, ὄνομα, ὄρος, οὐρανός, οὖς, οὐθαλμός, ὄχλος, παιδίον, παραβολή, πατήρ, πίστης, πλοῖον, πνεῦμα, πόλις, πούς, πρόσωπον, προφήτης, πόρ, ῥήμα, σάββατον, σάρξ, σημεῖον, σοφία, σπέρμα, στόμα, συναγωγή, σώμα, τέκνων, τέλος, τόπος, τυφλός, ὑδωρ, ύιός, φυλακή, φωνή, φῶς, χαρά, χάρις, χείρ, χρόνος, ψυχή, ὀρα

Adjectives

ἀγαθός, ἀγαπητός, ἄγιος, αἰώνιος, ἀληθής, ἄλλος, ἀσθενής, δίκαιος, ἐκαστὸς, ἐμὸς, ἐσχατός, ἔτερος, ἑμέτερος, Ἰδίος, κακός, καλός, λυπός, μέγας, μικρός, νεκρός, ὅλος, πάς, πιστός, πλήρης, πολύς, πονηρός, πρεσβύτερος, πρῶτος, σός, Ἵμετερος

© 2007 N. Clayton Croy. All Rights Reserved.
Prepositions
ἀπό, διά, εἰς, ἐκ, ἐν, ἐπί, κατά, μετά, παρά, περί, πρό, πρός, σύν, υπέρ, υπό

Other
ὅλλα, ὧμήν, ὁ, γάρ, δέ, ἐάν, εἰ, εἰς, ἐκεῖ, ἐξ, ἐτί, ἐνθύς, ἐως, ἡδή, ἰδού, ἵνα, καθώς, καί, μέν ... δέ, μή, μηδέ, μηκέτι, νῦν, (ὁ, ἡ, τό), ὁποῦ, ὁποῖς, ὁταν, ὅτε, ὅτι, (οὔ, οὐκ, οὐχ), οὐδέ, οὐκέτι, οὖν, οὐπώ, οὕτω, οὕτως, πάλιν, πολλάκις, ποῦ, πώς, τέ, τότε, ὄδε, ὦ, ὧς, ὡς ὅστε

Pronouns
ἀλλήλων, (αὐτός, ἡ, ὁ), ἐγώ, ἑαυτοῦ, ἐκείνος, ἐμαυτοῦ, μηδείς, ὃς, ὃςος, ὃστις, οὗτος, σεαυτοῦ, σὺ, τίς, τις
1. ὁ πονηρὸς βασιλεὺς εἶπεν ὅτι θέλει προσενεγκεῖν δῶρα τῷ παιδίῳ, ἐν δὲ τῇ καρδίᾳ αὐτοῦ ἠθέλεν ἀπολέσαι αὐτό.

2. ἡ γυνὴ οὖν ἐβουλεύτο ἀφιέναι τὰ τέκνα αὐτῆς ἐν τῷ ἄγρῳ, ἀλλὰ ὅτε εἶπεν ὁ δούλος ὅτι οἴσει αὐτὰ εἰς τὴν κώμην τότε εἶπεν, Ἄφησον αὐτὰ.

3. οὐ δύνασθε προσθεῖναι ἐν ἔτος τῇ ζωή ὅμως· ὀφείλετε οὖν ζήν τὰ ἔτη τὰ λοιπὰ ἐν εἰρήνῃ καὶ ἑλπίδι.

4. ἡ μήτηρ οὐ δύναται εὑρεῖν τὸν τόπον ὅπου ἡ μικρὰ θυγάτηρ αὐτῆς ἔθηκεν τὸ βιβλίον καὶ ἡ μικρὰ θυγάτηρ οὐ θέλει τὴν ὀδὸν δείκνυειν αὐτῇ.

5. ὁ δίκαιος γραμματέας ἀπέθανεν ἀλλ’ οὔδεὶς τῶν λοιπῶν γραμματέων ἔθεωρησε ποῦ τὸ σῶμα αὐτοῦ ἔτεθη ὑπὸ τῶν ἔξουσιῶν.

6. οὔδεὶς ἠθέλησε τὰ λοιπὰ ἰμάτια· ἐπεθήκαμεν οὖν αὐτὰ ἐπὶ τοῦ λίθου ἐν τῷ ιερῷ ἵνα δοθῶσιν ἀνθρώποις ἐν φυλακῇ.

7. θεράπευσας τὸν τυφλὸν εἶπεν αὐτῷ ὁ προφήτης, Εἶπε μὴ δεῖν, πορεύον δὲ καὶ σεαυτὸν δεῖξον τῷ ἰερεῖ.
8. νῦν ἀφίενται σου αἱ ἁμαρτίαι, ἀλλ᾿ ἐὰν λαλήσῃς κατὰ τῶν ἁγίων γραφῶν σὺκ ἀφεθήσεται σοι.

9. ἐκήρυξεν ὁ ἀπόστολος ἐν δυνάμει καὶ πνεύματι ὡςτε πολλαὶ ψυχαὶ ἐβαπτίσθησαν καὶ προσετέθησαν τῇ ἐκκλησίᾳ ἐν μιᾷ ἡμέρᾳ.

10. ὁ ἄγγελος τοῦ κυρίου ἔδειξεν τοῖς μαθηταῖς τοῖς ἐν τῷ πλοίῳ ότι οὐδεὶς ἐξ αὐτῶν ἀπολεῖται ἐν τῇ θαλάσσῃ.

11. μηδεὶς θέτω τὸ βιβλίον τοῦ νόμου εἰς τὸ πῦρ μηδὲ εἰς τὸ ύδωρ, ὁ γὰρ ἀπόλεσας τὰ ρήματα τοῦ θεοῦ οὐκ ἔλεηθήσεται ἐν τῇ κρίσει.

12. καταβαίνων ἀπὸ τῆς μεγάλης πόλεως ὁ διδάσκαλος ἠρώτησεν, Τινὲς εἶσιν ἐν τούτῳ τῷ τόπῳ οἳ οὐκ ἔχουσιν τὸ πνεῦμα; ἐπιθῆσον τὰς χεῖρας ἐπ᾿ αὐτῶν.

13. ἔθηκαμεν ἕνα λίθον μέγαν παρὰ τὴν συναγωγὴν καὶ ἐκεῖ συνάγομεν τὸν λαὸν καὶ ἐσθίομεν.

14. Τὸ λοιπὸν, ἀδελφοὶ μου καὶ ἀδελφαί, χαίρετε ἐν τῷ κυρίῳ καὶ τίθετε ἐν ταῖς καρδίαις υμῶν ἀκολουθεῖν αὐτῷ.
Conjugation of τίθημι

<table>
<thead>
<tr>
<th>1. τίθημι</th>
<th>2. θήσω</th>
<th>3. έθηκα</th>
<th>4. τέθεικα</th>
<th>5. τέθειμαι</th>
<th>6. έτέθην</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Present Active Indicative</strong></td>
<td><strong>Future Act. Indicative</strong></td>
<td><strong>Aorist Active Indicative</strong></td>
<td><strong>Perfect Active Indicative</strong></td>
<td><strong>Perfect M/P Indicative</strong></td>
<td><strong>Aorist Passive Indicative</strong></td>
</tr>
<tr>
<td>1. τίθημι</td>
<td>τίθημεν</td>
<td>1. θήσω</td>
<td>θήσουμεν</td>
<td>1. έθηκα</td>
<td>έθήκουμεν</td>
</tr>
<tr>
<td>2. τίθης</td>
<td>τίθητε</td>
<td>2. θήσε</td>
<td>θήσετε</td>
<td>2. έθηκε</td>
<td>έθήκετε</td>
</tr>
<tr>
<td>3. τίθηται</td>
<td>τίθηται</td>
<td>3. θήσε</td>
<td>θήσεται</td>
<td>3. έθηκε</td>
<td>έθήκεται</td>
</tr>
</tbody>
</table>

**Future M/P Indicative**

<table>
<thead>
<tr>
<th><strong>Present Active Subjunctive</strong></th>
<th><strong>Future M/P Indicative</strong></th>
<th><strong>Aorist Subjunctive</strong></th>
<th><strong>Perfect Active Subjunctive</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. τίθημαι</td>
<td>τίθέμεκα</td>
<td>1. θήσει</td>
<td>θήσομεν</td>
</tr>
<tr>
<td>2. τίθης</td>
<td>τίθήτε</td>
<td>2. θήσε</td>
<td>θήσετε</td>
</tr>
<tr>
<td>3. τίθηται</td>
<td>τίθήται</td>
<td>3. θήσε</td>
<td>θήσεται</td>
</tr>
</tbody>
</table>

**Aorist Active Subjunctive**

<table>
<thead>
<tr>
<th><strong>Perfect M/P Subjunctive</strong></th>
<th><strong>Aorist M/P Subjunctive</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. τίθημαι</td>
<td>τίθέμεκα</td>
</tr>
<tr>
<td>2. τίθης</td>
<td>τίθήτε</td>
</tr>
<tr>
<td>3. τίθηται</td>
<td>τίθήται</td>
</tr>
</tbody>
</table>

**Aorist M/P Subjunctive**

<table>
<thead>
<tr>
<th><strong>Perfect Active Subjunctive</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. τίθημαι</td>
</tr>
<tr>
<td>2. τίθη</td>
</tr>
<tr>
<td>3. τίθηται</td>
</tr>
</tbody>
</table>

**Aorist M/P Imperative**

<table>
<thead>
<tr>
<th><strong>Present Imperative</strong></th>
<th><strong>Aorist Imperative</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>2. τίθη</td>
<td>τίθητε</td>
</tr>
<tr>
<td>3. τίθητω</td>
<td>τίθηται</td>
</tr>
</tbody>
</table>

**Present Participles**

<table>
<thead>
<tr>
<th><strong>Aorist Participles</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. τίθημαι</td>
</tr>
<tr>
<td>2. τίθης</td>
</tr>
<tr>
<td>3. τίθηται</td>
</tr>
</tbody>
</table>

**Active Participles**

<table>
<thead>
<tr>
<th><strong>Middle Participles</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. τίθημαι</td>
</tr>
<tr>
<td>2. τίθης</td>
</tr>
<tr>
<td>3. τίθηται</td>
</tr>
</tbody>
</table>

**Perfect Active Participles**

<table>
<thead>
<tr>
<th><strong>Perfect M/P Participles</strong></th>
</tr>
</thead>
<tbody>
<tr>
<td>1. τίθημαι</td>
</tr>
<tr>
<td>2. τίθης</td>
</tr>
<tr>
<td>3. τίθηται</td>
</tr>
</tbody>
</table>

**Aorist Participle forms may have an augment in addition to reduplication.**

© 2007 N. Clayton Croy. All Rights Reserved.
Translate the following paragraph and identify the underlined forms.

eἶπον οἱ πρεσβύτεροι ἐν τῇ κώμῃ ἡμῶν. Τὰ ἔθνη οὕτω ἀκηκόασιν τὸ εὐαγγέλιον καὶ ἀπόλλυνται διὰ τὰς ἁμαρτίας αὐτῶν. ἐπίθωμεν οὖν τὰς χεῖράς ἐπὶ τοὺς ἀποστόλους καὶ πέμψαμεν αὐτοὺς πρὸς τὰ ἔθνη. ἔστιν γὰρ εἰς θεός καὶ μία ὁδὸς καὶ ἐν εὐαγγέλιον, καὶ τὰ ἔθνη ἔχουσιν οὐδένα δεικνύειν αὐτοῖς τὴν ὁδὸν. τότε οἱ λοιποὶ ἀδελφοὶ προσέθηκαν τῷ Ἁμῆν τοῖς λεγομένοις, λέγοντες, Μηδείς τιθέτω λίθον πρὸ τῶν ἔθνων ἵνα μὴ δέξωνται τὸν λόγον. ὁ γὰρ θεός βουλεῖται ἀφεῖναι τὰς ἁμαρτίας αὐτῶν καὶ προσθείναι αὐτοῦς τῇ ἐκκλησίᾳ. οὕτως ἀφέντες τὰ τέκνα καὶ τοὺς οἶκους ἐπορεύθησαν οἱ ἀπόστολοι φέροντες τὸ εὐαγγέλιον τῆς ἐλπίδος.

<table>
<thead>
<tr>
<th></th>
<th>Tense</th>
<th>Voice</th>
<th>Mood</th>
<th>Person</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ἀκηκόασιν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>ἀπόλλυνται</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>ἐπιθώμεν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>προσέθηκαν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>τιθέτω</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>δέξωνται</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>βούλεται</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>ἐπορεύθησαν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Cumulative Vocabulary — Lessons 1-30

Verbs

ἀγαπάω, ἀγιάζω, ἀγοράζω, ἀγω (ήχθην), αἴρω, αἰτέω, ἀκολουθέω, ἀκοῦω (ἀκήκοα), ἀμαρτάω, ἀναβαίνω, ἀνάστημι, ἀνοίγω, ἀπαγγέλλω, ἀπέρχομαι, ἀποδίδωμι, ἀποθηνόσω, ἀποκρίνομαι, ἀποκτείνω, ἀπόλλυμι (ἀπολύμω), ἀπολύω, ἀποστέλλω (ἀποστάλην), ἄρχω, ἀσπάζομαι, ἀφίμη, βάλλω (ἐβλήθην), βαπτίζω, βλέπω, βούλομαι, γεννᾶω, γίνομαι (γενόμηκα, γέγονα, ἔγενεθην), γινώσκω (γνώσομαι, ἔγνωκα, ἐγνώσθην), γνωρίζω, γράφω (ἐγράφην), δει, δείκνυμι (δεικνύω), δέχομαι, διδάσκω (διδάξω), δίδωμι, διέρχομαι, διόκω, δοκέω, δοξάζω, δύναμαι, ἐγγίζω, ἐγείρω (ἐγηγερμα, ἡγέρθην), εἰμί (ὡν, εἴναι), εἰσέρχομαι, ἐκβάλλω, ἐλεύς, ἐξέρχομαι, ἐξεστιν, ἐπερωτάω, ἐπιγινώσκω, ἐπιστρέφω, ἐπιπίθημι, ἐργάζομαι, ἐρχομαι (ἐλεύσομαι, ἥλθον, ἔλθηθα), ἐρωτάω, ἐσθιό (φάγομαι, ἐφαγον), ἐτοιμάζω, εὐαγγέλιζομαι, εὐρίσκω (εὑρίθην), ἔχω, ζάω, ζητέω, θαυμάζω, θέλω, θεραπεύω, θεωρέω, θηνάσκω (τέθνηκα), ἱστιάω, καλεῖ, κάθημαι, καθίζω, καταβαίνω, κελεύω, κηρύσσω, κράζω, κρατέω, κρίνω, κτίζω, λαλέω, λαμβάνω (λήμφομαι, ἐλλήμφηθ), λέγω (ἐιπον, εἰρήκα), λογίζομαι, λύσσω, μαρτυρέω, μέλλω, μένω, μετανοεῖ, ὀδα, ὀρῶ (ὁρομα, εἶδον, ἐώρακα, ὑφθαν), ὀφείλω, παραγίνομαι, παραδίδωμι, παρακαλέω, παραλαμβάνω, πείθω (πέποιθα), πέμπω, περιπατέω, πίνω (πίνοι, ἔποιν), πίπτω (πεσοῦμαι, ἔπεσον), πιστεύω, πληρῶ, ποιέω, πορεύομαι, προσέχομαι, προσεύχομαι, προσκυνέω, προστιθημί, προσφέρω, σπείρω, σταυρώω, συνάγω, σώζω, τηρέω, τίθημι, υπάγω, υπάρχω (ὑπάρχοντα), υποστρέφω, φέρω (ἤνεγκα, ἡνέχθην), φεύγω (φεύξομαι, ἔφευγον), φημί, φοβεώμαι, χαίρω, χαρίζομαι

Nouns

ἀγάπη, ἀγγελος, ἀγρός, ἀδελφή, ἀδελφός, αἴμα, αἰών, ἀλήθεια, ἀμαρτία, ἀμαρτωλός, ἀνήρ, ἀνθρωπος, ἀπόστολος, ἄρτος, ἀρχή, ἀρχιερεύς, ἀρχων, βασιλεία, βασιλεύς, βιβλίον, γένος, γῆ, γλώσσα, γραμματεύς, γραφή, γυνή, δαμόνιον, διδάσκαλος, δικαιοσύνη, δόξα, δοῦλος, δύναμις, δῶρον, έθος, εἰρήνη, ἐκκλησία, ἐλπίς, ἐντολή, ἐξουσία, ἔργων, ἔρωσις, εὐαγγέλιον, ζωή, ἡμέρα, θάλασσα, θάνατος, θέλημα, θέος, θρόνος, θυγάτηρ, θύρα, ιερεύς, ιερόν, ἱμάτιον, καρδία, καρπός, κεφαλή, κόσμος, κρίσις, κύριος, λαός, λίθος, λόγος, μαθητής, μητήρ, νόμος, νύξ, ὄδος, οἶκος, οίνος, οἶνον, ὁρός, σύμβολο, σῶς, σφαλμά, στὲν, στέφω, τοπός, τυφλός, ὑδωρ, υἱός, φυλακή, φωνή, φῶς, χαίρω, χαρίς, χείρ, χρόνος, ψυχή, ὠρα

Adjectives

ἀγαθός, ἀγαπητός, ἀγιος, αἰώνιος, ἀληθής, ἄλος, ἀθενής, δίκαιος, ἔκκαστος, ἐμός, ἔσχατος, ἔτερος, ἡμέτερος, ἱδίος, κακός, καλός, λοιπός, μέγας, μικρός, νεκρός, ὅλος, πᾶς, πιστός, πλήρης, πολύς, πονηρός, πρεσβύτερος, πρώτος, σός, ύμέτερος

© 2007 N. Clayton Croy. All Rights Reserved.
Prepositions
ἀπό, διά, εἰς, ἐκ, ἐν, ἐπί, κατά, μετά, παρά, περί, πρό, πρός, σύν, ύπέρ, ύπό

Other
ἀλλά, ἀμήν, ἀν, γάρ, δέ, δέκα, δύο, δώδεκα, ἐάν, εἰ, εἰς, ἐκεῖ, ἐξω, ἐπτά, ἐτί, εὐθύς, ἐως, ἡδη, ἰδού, ἰνα, καθώς, καί, μέν . . . δέ, μή, μηδέ, μηκέτι, νῦν, (ὅ, ἡ, τὸ), ὅποι, ὅπως, ὅταν, ὅτε, ὅτι, (οὐ, ὄκ, ὄχ), οὖδέ, οὖκέτι, οὖν, οὕτω, οὗτε, οὕτως, πάλιν, πέντε, πολλάκις, ποῦ, πῶς, τέ, τέσσαρες, τότε, τρεῖς, ὃδε, ὃς, ὃστε

Pronouns
ἀλλήλων, (αὐτός, ἡ, ὁ), ἔγώ, ἕαυτοῦ, ἑκεῖνος, ἐμαυτοῦ, μηδείς, ὃς, ὅσος, ὅστις, οὐδείς, οὗτος, σεαυτοῦ, σῦ, τίς, τις
1. ἐκεῖνος ὁ προφήτης ἀγαπᾷ ἐστὼς ἐν τῷ ἱερῷ λαλῆσαι περὶ τῶν ἐπτὰ πνευμάτων τοῦ θεοῦ.

2. Δέκα δοῦλοι, ἔφη ἡ γυνὴ, ἀνέβησαν πρὸς τὴν πόλιν φέροντες δύο λίθους μεγάλους εἰς τὴν συναγωγήν.

3. εὐθὺς ἐπιγνώσα ὅτι τις ἀνοίγει τὴν θύραν, ἡ θυγάτηρ ὑμῶν ἥρωτησεν. Τίς ἐστὶν ἐκεῖ;

4. αἱ δέκα ἐντολαὶ ἐδόθησαν ἡμῖν ἵνα περιπατήσωμεν ἐν εἰρήνη μετ’ ἀλλήλων, ἀλλὰ ὁ πᾶς νόμος πληροῦται ἐν δυσὶ λόγοις, θεὸν ἀγαπήσεις καὶ ἄλλους ἀγαπήσεις.

5. τὰ ἔθνη ἔλεγον πρὸς ἀλλήλους, Γνῶθι σεαυτὸν, ἀλλὰ τὸ ἀγαπητὸν γένος ἡμῶν βούλεται προσθείναι, Γνῶθι τὸν κύριον.

6. πῶς σταθῆσεται ἡ βασιλεία εἰ τρεῖς βασιλεῖς θέλουσιν τὴν δύναμιν κρατῆσαι;

7. ἀνάβηθι εἰς τὸ δρόσο καὶ εἰπὲ πρὸς τοὺς μαθητὰς τοὺς προσκυνοῦντας ἐκεῖ, Κατάβατε νῦν εἰς τὴν πόλιν καὶ ποιήσατε ἔργα δικαιοσύνης.
8. λαβὼν παιδίον ὁ διδάσκαλος ἔστησεν αὐτὸ πρὸ τοῦ ὀχλοῦ καὶ εἶπεν, Τούτῳ τὸ παιδίον ἐπέγνω τὰ δώδεκα βιβλία τῶν προφήτων.

9. ὅτε κατέβη ὁ λαὸς πρὸς τὴν θάλασσαν ἁνέστη ἑπτὰ δαιμόνια ἐκ τοῦ ὕδατος.

10. εὕρομεν πέντε ἀνδρὰς ἐστῶτας ἐν τῇ κώμῃ ζητοῦντας ἔργον. ἐλθέτωσαν εἰς τὸν ἀγρόν.

11. ὁ ἱερεὺς φησίν, Τὸ ρήμα τοῦ κυρίου ἀναστήσει τοὺς νεκροὺς ἐν τῇ ἐσχάτῃ ἡμέρᾳ, ἀλλὰ πολλοὶ φεύξονται ἀπὸ τοῦ προσώπου τοῦ κυρίου.

12. ἡ ἄδελφη σου ἔθεράπευσε τὸν τυφλὸν ὡστε ἐπιγνώναι αὐτὸν πολλοὺς ἀνθρώπους ἐστῶτας ἐν τῇ συναγωγῇ.

13. τινὲς τῶν ἐσθηκότων ὃδε ὑφονται τοὺς τέσσαρας ἀγγέλους τοῦ οὐρανοῦ καταβαίνοντας εἰς τὴν γῆν.

14. ἀναστὰς ὁ υἱὸς ἡκολούθησεν τῇ μητρὶ αὐτοῦ εἰς τὸν οἶκον. ἦ δὲ οὐκ ἔγνω ὅτι αὐτὸς ἐγγίζει.
# Aorist Systems of ἔστημι

1st Aorist Active (Transitive)  
(Meaning = “I cause to stand, 
I set up, place, establish”)  

<table>
<thead>
<tr>
<th>Form</th>
<th>2nd Aorist Active (Intransitive)</th>
</tr>
</thead>
<tbody>
<tr>
<td>έστησα</td>
<td>έστην</td>
</tr>
<tr>
<td>έστησας</td>
<td>έστης</td>
</tr>
<tr>
<td>έστησε(ν)</td>
<td>ΑΟΡΙΣΤΟ ΑΚΤΙΒΟ</td>
</tr>
<tr>
<td>έστησαμεν</td>
<td>έστημεν</td>
</tr>
<tr>
<td>έστησατε</td>
<td>έστητε</td>
</tr>
<tr>
<td>έστησαν</td>
<td>έστησαν</td>
</tr>
<tr>
<td>στήσω</td>
<td>στώ</td>
</tr>
<tr>
<td>στήσης</td>
<td>στής</td>
</tr>
<tr>
<td>στήση</td>
<td>ΑΟΡΙΣΤΟ ΑΚΤΙΒΟ</td>
</tr>
<tr>
<td>στήσωμεν</td>
<td>στώμεν</td>
</tr>
<tr>
<td>στήσητε</td>
<td>στήτε</td>
</tr>
<tr>
<td>στήσοσι(ν)</td>
<td>στώσι(ν)</td>
</tr>
<tr>
<td>στήσων</td>
<td></td>
</tr>
<tr>
<td>στησάτω</td>
<td>ΑΟΡΙΣΤΟ ΑΚΤΙΒΟ</td>
</tr>
<tr>
<td>στησάτε</td>
<td>στήτε</td>
</tr>
<tr>
<td>στησάτωσαν</td>
<td>στήτωσαν</td>
</tr>
<tr>
<td>στήσαι</td>
<td>ΑΟΡΙΣΤΟ ΑΚΤΙΒΟ</td>
</tr>
<tr>
<td>στήσας</td>
<td>ΑΟΡΙΣΤΟ ΑΚΤΙΒΟ</td>
</tr>
<tr>
<td>στήσασα</td>
<td>στάσα</td>
</tr>
<tr>
<td>στήσαν</td>
<td>στάν</td>
</tr>
</tbody>
</table>
Numbers in Ancient Greek

(From Herbert W. Smyth, *Greek Grammar*. Harvard University Press, 1956, pp. 102-6)

In the archaic period Greeks wrote out all ordinal numbers and most cardinal numbers. The alphabet was used to represent numbers starting in about the 5th century B.C., and this became the dominant system in the Hellenistic era. Thus, the first nine letters stood for the numbers 1-9: \( \alpha = 1, \beta = 2, \gamma = 3 \), etc. For numbers above 9 a quasi-decimal system was used. The tenth through the eighteenth letters stood for the tens (10, 20, etc.), and the next nine letters stood for the hundreds (100, 200, etc.). See the full system of numerical signs and names, both cardinal and ordinal, on the following page.

To do this with a 24 letter alphabet, the Greeks had to use three archaic letters. The letter *digamma* (also known as *stigma* or *vau*), written \( \digamma \) or \( \varsigma \), stood for the number 6, since its place was sixth in the Phoenician alphabet. The letter *koppa*, written \( \kappaoppa \), stood for the number 90. The letter *sampi*, written \( \sampi \), stood for the number 900. To distinguish letters used as numbers from regular letters, ancient texts used dots or blank spaces before and after the number. In modern printed texts the numbers 1-999 are indicated by a raised stroke to the right of the number. The numbers 1000 and higher are indicated by a subscript stroke to the left of the number.

Numbers might still be written out in full, however, even in the Hellenistic era. Thus 666 in Rev 13:18 is written out in some manuscripts, abbreviated in others. In the printed text of the Greek NT (Nestle-Aland 27th ed., p. 659) the number is written out: \( \epsilon \xi \alpha \kappa \omicron \sigma \omicron \iota \omicron \kappa \epsilon \kappa o\nu t\alpha \epsilon \xi \). The textual apparatus reveals, however, that some manuscripts read the following: \( \chi \xi \varsigma ' \). The meaning is \( \chi = 600 + \xi = 60 + \varsigma = 6 \). The raised stroke to the right of the \( \varsigma \) indicates that the letters are to be read as numbers.
## Numbers in Ancient Greek

<table>
<thead>
<tr>
<th>Arabic Number</th>
<th>Sign and Letter Name</th>
<th>Greek Cardinal Number</th>
<th>Greek Ordinal Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>α' (alpha)</td>
<td>εἷς, μία, ἕν</td>
<td>πρῶτος</td>
</tr>
<tr>
<td>2</td>
<td>β' (beta)</td>
<td>δύο</td>
<td>δεύτερος</td>
</tr>
<tr>
<td>3</td>
<td>γ' (gamma)</td>
<td>τρεῖς, τρία</td>
<td>τρίτος</td>
</tr>
<tr>
<td>4</td>
<td>δ' (delta)</td>
<td>τέσσαρες, -άρα</td>
<td>τέταρτος, -η, -ον</td>
</tr>
<tr>
<td>5</td>
<td>ε' (epsilon)</td>
<td>πέντε</td>
<td>πέμπτος</td>
</tr>
<tr>
<td>6</td>
<td>ζ' (digamma)</td>
<td>ἕξ</td>
<td>ἕκτος</td>
</tr>
<tr>
<td>7</td>
<td>ζ' (zeta)</td>
<td>ἐπτά</td>
<td>ἐβδομός</td>
</tr>
<tr>
<td>8</td>
<td>η' (eta)</td>
<td>ὀκτώ</td>
<td>ὀγδοος</td>
</tr>
<tr>
<td>9</td>
<td>θ' (theta)</td>
<td>ἐννέα</td>
<td>ἐνατος</td>
</tr>
<tr>
<td>10</td>
<td>ι' (iota)</td>
<td>δέκα</td>
<td>δέκατος, -η, -ον</td>
</tr>
<tr>
<td>20</td>
<td>κ' (kappa)</td>
<td>εἴκοσι(ν)</td>
<td>εἰκοστός, -η, -όν</td>
</tr>
<tr>
<td>30</td>
<td>λ' (lambda)</td>
<td>τριάκοντα</td>
<td>τριακόστος</td>
</tr>
<tr>
<td>40</td>
<td>μ' (mu)</td>
<td>τεσσαράκοντα</td>
<td>τεσσαράκοστος</td>
</tr>
<tr>
<td>50</td>
<td>ν' (nu)</td>
<td>πεντάκοντα</td>
<td>πεντάκοστος</td>
</tr>
<tr>
<td>60</td>
<td>ξ' (xi)</td>
<td>ἕξήκοντα</td>
<td>ἕξηκοστός</td>
</tr>
<tr>
<td>70</td>
<td>ο' (omicron)</td>
<td>ἐβδομήκοντα</td>
<td>ἐβδομήκοστος</td>
</tr>
<tr>
<td>80</td>
<td>π' (pi)</td>
<td>ὀγδοήκοντα</td>
<td>ὀγδόηκοστός</td>
</tr>
<tr>
<td>90</td>
<td>ρ' (koppa)</td>
<td>ἐνενήκοντα</td>
<td>ἐνενήκοστός</td>
</tr>
<tr>
<td>100</td>
<td>ρ' (rho)</td>
<td>ἐκάτον</td>
<td>ἐκατόστος, -η, -όν</td>
</tr>
<tr>
<td>200</td>
<td>σ' (sigma)</td>
<td>διακόσιοι, -αι, -α</td>
<td>διακόσιοστός</td>
</tr>
<tr>
<td>300</td>
<td>τ' (tau)</td>
<td>τριακόσιοι</td>
<td>τριακόσιοστός</td>
</tr>
<tr>
<td>400</td>
<td>υ' (upsilon)</td>
<td>τετρακόσιοι</td>
<td>τετρακόσιοστός</td>
</tr>
<tr>
<td>500</td>
<td>ϕ' (phi)</td>
<td>πεντακόσιοι</td>
<td>πεντακόσιοστός</td>
</tr>
<tr>
<td>600</td>
<td>χ' (chi)</td>
<td>ἕξακόσιοι</td>
<td>ἕξακοσιοστός</td>
</tr>
<tr>
<td>700</td>
<td>ψ' (psi)</td>
<td>ἐπτακόσιοι</td>
<td>ἐπτακοσιοστός</td>
</tr>
<tr>
<td>800</td>
<td>ω' (omega)</td>
<td>ὀκτακόσιοι</td>
<td>ὀκτακοσιοστός</td>
</tr>
<tr>
<td>900</td>
<td>χ' (sampi)</td>
<td>ἐνακόσιοι</td>
<td>ἐνακοσιοστός</td>
</tr>
<tr>
<td>1000</td>
<td>α (alpha)</td>
<td>χιλιοι, -αι, -α</td>
<td>χιλιοστός, -η, -όν</td>
</tr>
<tr>
<td>2000</td>
<td>β (beta)</td>
<td>διαχιλιοι</td>
<td>διαχιλιοστός</td>
</tr>
</tbody>
</table>
Quick Quiz — Lesson 30

Translate the following paragraph and identify the underlined forms.

περιεπάτει ὁ προφήτης ὁ πιστός παρὰ τὴν θάλασσαν καὶ ἐξεῖνε πέντε ἀνθρώπους ἐστῶται παρὰ δυσὶν πλοίοις. ἐπέγνω ὅτι ἠργάζοντο δέκα ὥρας καὶ ἔσχον οὐδέν.

εὖθυς οὖν ἐκάλεσεν ὁ προφήτης αὐτούς, αἰτούμενος αὐτοὺς γενέσθαι μαθήτας τῆς ὁδοῦ. τότε ἀφέντες τὰ πλοῖα ἀνέστησαν καὶ ἠκολούθουσαν αὐτῷ. καὶ ὁ προφήτης ἐδίδαξεν αὐτοὺς ἐπτὰ ἡμέρας καὶ ἐπτὰ νύκτας ἀπὸ τῶν ἁγίων βιβλίων τῶν δώδεκα ἀποστόλων. καὶ ὅτε τὸ τέλος τῶν ἐπτὰ ἡμερῶν ἤγγισεν, ἔφη ὁ προφήτης, Τρεῖς εξ ὑμῶν γενήσονται διδάσκαλοι καὶ δύο εξ ὑμῶν γενήσονται ἱερεῖς. ἄλλα πάντες ὑμεῖς στήσετε τὸν νόμον τοῦ οὐρανοῦ καὶ φάγεσθε ἐν τῇ βασιλείᾳ τοῦ θεοῦ. εἰπὼν δὲ ταῦτα ἀνέβη ὁ προφήτης εἰς τὸ ἱερὸν ἰνα δοξάσῃ τὸν κύριον.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Voice</th>
<th>Mood</th>
<th>Person</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. περιεπάτει</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. ἐπέγνω</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. ἠργάζοντο</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. ἀνέστησαν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. ἐδίδαξεν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. ἔφη</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. στήσετε</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. ἀνέβη</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Cumulative Vocabulary — Lessons 1-31

**Verbs**

άγαπάω, ἀγιάζω, ἀγοράζω, ἄγνω (ήχηθην), αἰρέω, αἰτέω, ἀκολουθέω, ἀκούω (άκήκοα), ἀμαρτάω, ἀναβάινω, ἀνίστημι, ἀνόιγω, ἀπαγγέλλω, ἀπέρχομαι, ἀποδίδωμι, ἀποθνήσκω, ἀποκρίνομαι, ἀποκτείνω, ἀπόλλυμι (ἀπόλλυμ), ἀπολύω, ἀποστέλλω (ἀπεστάλην), ἄρχω, ἀσπάζομαι, ἀφίμη, βάλλω (ἔβληθην), βαπτίζω, βλέπω, βούλομαι, γεννάω, γίνομαι (γεννήσωμαι, γέγονα, ἐγενήθη), γινώσκω (γινώσκομαι, ἐγνώκα, ἐγνώθη), γνωρίζω, γράφω (ἔγράφη), δει, δείκνυμι (δεικνύω), δέχομαι, διδάσκω (διδάξω), δίδωμι, διέρχομαι, διόκω, δοκέω, δοξάζω, δύναμαι, ἐγγίζω, ἐγείρω (ἐγήγερμαι, ἡγέρθην), εἰμί (ὡν, εἶναι), εἰσέρχομαι, ἐκβάλλω, ἐλέεω, ἐξέχομαι, ἐξεστίν, ἐπερωτάω, ἐπιγνώσκω, ἐπιστρέφω, ἐπιτίθημι, ἐργάζομαι, ἐρχομαι (ἐλέεσαι, ἥθον, ἥλυθα), ἑρωτάω, ἑσθίω (φάγομαι, ἔφαγον), ἐτοιμάζω, εὐαγγελίζομαι, εὐρίσκω (εὐρέθην), ἔχω, ζάω, ζητέω, θαυμάζω, θέλω, θεραπεύω, θεωρέω, θνήσκω (τθνηθηκα), ἴστημι, καλέω, κάθημαι, καθίζω, καταβαίνω, κελεύω, κηρύσσω, κράζω, κρατέω, κρίνω, κτίζω, λαλέω, λαμβάνω (λήμνουμαι, ἐλλήμφθην), λέγω (eiπον, εἰρηκα), λογίζομαι, λῶ, μαρτυρέω, μέλλω, μένω, μετανοεῖ, οἴδα, ὄραω (ὕφομαι, εἶδον, ἑώρακα, ὤφθη), ὄφελος, παραγόμαι, παραδίδουμι, παρακαλέω, παραλαμβάνω, πείθω (πεποίθη), πέμπω, περιτατέω, πίνω (πίομαι, ἐπιν), πίπτω (πεσόμαι, ἐπεσον), πίστευω, πληρῶν, ποιέω, πορεύομαι, προσέχομαι, προσέχουμαι, προσκείμαι, προσφέρω, σπείρω, σταυρών, συνάγω, σύζω, τηρέω, τίθημι, ύπαγω, ύπάρχω (ὑπάρχοντα), ύποστρέφω, φέρω (ἡγεγκα, ἡνέχθην), φεύγω (φεύξομαι, ἔφυγον), φημί, φοβέομαι, χαίρω, χαρίζομαι

**Nouns**

ἄγαπη, ἄγγελος, ἀγρός, ἀδελφή, ἀδελφός, αἴμα, αἰών, ἀλήθεια, ἀμαρτία, ἀμαρτιολός, ἀνήρ, ἀνθρωπος, ἀπόστολος, ἄρτος, ἀρχή, ἀρχιερεύς, ἀρχηγός, βασιλεία, βασιλεύς, βιβλίον, γένος, γη, γλώσσα, γραμματεύς, γραφή, γυνή, δαιμόνιον, διδασκάλος, δικαιοσύνη, δόξα, δοῦλος, δύναμις, δώρων, έθνος, εἰρήνη, ἐκκλησία, ἐλπίς, ἐντολή, ἐξουσία, ἐπαγγελία, ἔργον, ἕρμος, ἔτος, εὐαγγέλιον, ζωή, ἡμέρα, θάλασσα, θάνατος, θέλημα, θεός, θρόνος, θυγατέρα, θύρα, ἰερεύς, ἰερόν, ἰμάτιον, καρδία, καρπός, κεφαλή, κόσμος, κρίσις, κύριος, κωμή, λαός, λίθος, λόγος, μαθητής, μητήρ, νόμος, νύξ, οἶκος, οἶκος, οἶνος, ὁμοία, ὄρος, ὁφθαλμός, ὁχλός, παιδίων, παραβολή, πατήρ, πίστις, πλοῖον, πνεῦμα, πόλις, πούς, πρόσωπον, προφήτης, πῦρ, ῥῆμα, σάββατον, σάρξ, σημεῖον, σοφία, σπέρμα, στόμα, συναγωγή, σώμα, τέκνον, τέλος, τόπος, τυφλός, ὄδωρ, ύιός, φυλακή, φωνή, φῶς, χαρά, χάρις, χείρ, χρόνος, ψυχή, ὁρα

**Adjectives**

ἄγαθος, ἄγαπητός, ἄγιος, αἰώνιος, ἀληθής, ἄλλος, ἀσθενής, δίκαιος, ἔκαστος, ἐμός, ἐχθρος, ἔτερος, ἡμέτερος, ἰδιος, ἱσχυρός, κακός, καλός, κρείσσων, λοιπός, μακάριος, μέγας, μεῖζων, μικρός, μόνος, νεκρός, όλος, πάχ, πιστός, πλείων, πλήρης, πολύς, πονηρός, πρεσβύτερος, πρώτος, σός, ἱμέτερος
Prepositions
ἀπό, διά, εἰς, ἐκ, ἐν, ἐπί, κατά, μετά, παρά, περί, πρό, πρός, σύν, ύπέρ, ύπό

Other
ἀλλά, ἀμήν, ἀν, γάρ, δέ, δέκα, διώ, δύο, δώδεκα, ἕαν, εἰ, εἰς, ἐκεῖ, ἐμπροσθεν, ἐνώπιον, ἐξω, ἐπτά, ἑτι, εὐθύς, ἐως, ἡ, ἡδη, ἰδού, ἰνα, καθώς, καί, μάλλον, μέν . . . δέ, μή, μηδέ, μηκέτι, νῦν, (ὁ, ἡ, τό), ὁποῦ, ὁπως, ὅταν, ὅτε, ὅτι, (οὐ, οὐκ, οὐχ, οὔχι), οὐδέ, οὐκέτι, οὖν, οὔπω, οὔτε, οὔτως, πάλιν, πέντε, πολλάκις, ποῦ, πώς, τέ, τέσσαρες, τότε, τρεῖς, ὡδε, ὡς, ὡστε

Pronouns
ἀλλήλων, αὐτός, ἐγώ, ἐαυτοῦ, ἐκείνος, ἐμαυτοῦ, μηδείς, ὃς, ὅσος, ὅστις, οὐδείς, οὕτως, σεαυτοῦ, σύ, τίς, τις
1. ὁ λαβὼν τὴν ἐπαγγελίαν τοῦ πνεύματος τοῦ ἁγίου μείζων ἐστὶν τοῦ ἐστηκότος ἐμπρόσθεν ἀρχόντων.

2. ἐὰν γὰρ μόνον ἀγαπήσῃτε τοὺς ἀγαπῶντας ὑμᾶς, τίνα δόξαν δέξεσθε; οὐχὶ καὶ οἱ ἀμαρτωλοὶ ποιοῦσιν τοῦτο;

3. εἰ ὁ δοῦλος τοῦ ἄνδρὸς ἑκείνου ἴν μακάριος, οὐκ ἂν ἀπῆλθεν ἴνα ζητήσῃ κρείττονα ζωῆν.

4. ποὺ εἰσίν τὰ βιβλία μου; τέκνα, μὴ ἐβάλετε τὰ βιβλία μου εἰς τὴν θάλασσαν;

5. ὁ ὑιὸς ἔφη, Πάλιν ἡμαρτον εἰς οὐρανὸν καὶ ἐνώπιον σου. διὸ εἰμὶ πονηρότερος πάντων τῶν ἀδελφῶν μου.

6. καλὸν ἐστὶν διὰ δικαιοσύνην διωχθῆναι ἡ μαρτυρεῖν μηδὲν καὶ δέξασθαι δῶρα.

7. ἡ πόλις ἡμῶν ἐστὶ ἡ μικρότερα πασῶν τῶν πόλεων ἐν τῇ γῇ, ἀλλ’ ἐγεννήσαμεν ἱερείς καὶ προφήτας πλείονας ἢ αὐταί.

8. λέγεις ὅτι ἔχεις πλείονα παιδία τοῦ μεγίστου βασιλέως, μὴ σὺ μεἰζὼν εἰ τῆς μητρὸς ἡμῶν, ἢτις ἔχει δώδεκα παιδία;

© 2007 N. Clayton Croy. All Rights Reserved.
9. προσκυνήσωμεν ἐνώπιον τοῦ θρόνου τοῦ θεοῦ μᾶλλον ἢ τοῦ θρόνου τῶν βασιλέων.

10. εἰ ἐποίεις σημεία πλείονα καὶ μείζονα τῶν σημείων τοῦ διδασκάλου ἡμῶν, ἠκολουθοῦμεν ἣν σοι.

11. οἱ χεῖρες μου ἀσθενέστεραι ἢ οἱ πόδες μου. διὸ δύναμαι περιπατεῖν μετὰ σοῦ ἀλλ’ οὐ δύναμαι φέρειν πλείον ἢ ἕνα λίθον.

12. μακάριοι οἱ ἰσχυροὶ ἐν πίστει. οὕτω συναχθήσονται ἔμπροσθεν τοῦ κυρίου καὶ εὐρήσουσι χάριν;

13. μόνος οὐκ εἰμί, οἱ γὰρ ἄγγελοι τοῦ πατρὸς μου εἰσίν ὃδε καὶ ἔχουσι δύναμιν πλείονα τῶν ἐξουσιῶν τοῦ κόσμου τούτου.

14. εἰ ἔδωκας ἡμῖν ἐπαγγελίαν κρείττονα καὶ ἐλπίδα ἰσχυρότεραν, οὐκ ἂν ἐγενόμεθα μαθηταί τοῦ κηρύξαντος εἰρήνην.
Degrees of Adjectives

<table>
<thead>
<tr>
<th>Positive</th>
<th>Comparative</th>
<th>Superlative</th>
</tr>
</thead>
<tbody>
<tr>
<td>high</td>
<td>higher</td>
<td>highest</td>
</tr>
<tr>
<td>smart</td>
<td>smarter</td>
<td>smartest</td>
</tr>
<tr>
<td>awkward</td>
<td>more awkward</td>
<td>most awkward</td>
</tr>
<tr>
<td>fun</td>
<td>more fun (funner?)</td>
<td>most fun (funnest?)</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Greek</th>
<th>Greek</th>
<th>Greek</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἴσχυρός</td>
<td>ἴσχυρότερος</td>
<td>ἴσχυρότατος</td>
</tr>
<tr>
<td>ἀγιος</td>
<td>ἀγιώτερος</td>
<td>ἀγιώτατος</td>
</tr>
<tr>
<td>ἀγαθός</td>
<td>κρείσσων</td>
<td>κράτιστος</td>
</tr>
<tr>
<td>μικρός</td>
<td>ἐλάσσων</td>
<td>ἐλάχιστος</td>
</tr>
<tr>
<td>μέγας</td>
<td>μείζων</td>
<td>μέγιστος</td>
</tr>
</tbody>
</table>

Formation of Comparative and Superlative in Greek

1. Regular: -τερος, α, ον  -τατος, η, ον
2. Irregular: -(ι)ων, (ι)ον  -ιστος, η, ον

Making a Comparison in Greek

1. With the Genitive of Comparison

τὸ μωρὸν τοῦ θεοῦ σοφότερον τῶν ἀνθρώπων ἐστίν
The foolishness of God is wiser than human beings (1 Cor 1:25).

2. With ἡ and the Same Case in Both Parts

μείζων... ὁ προφητεύων ἡ ὁ λαλῶν γλώσσαις
The one who prophesies is greater than the one who speaks in tongues (1 Cor 14:5).
Contrary-to-Fact Conditions

In this type of condition an unreal act or circumstance is assumed in the protasis ("if" clause). The apodosis ("then" clause) expresses what would have occurred if that action or circumstance had been real.

The "if" clause is introduced with the particle εἰ. The "then" clause will usually have ἢν. Both clauses use past tense indicative verbs. There are two general types of contrary-to-fact conditions: present and past. The present type uses the imperfect tense. The past type uses the aorist tense. (Mixed types do, however, occur.) Examples:

### Present Contrary-to-Fact Condition

εἰ ἦμεν πλούσιοι, πάντα τὰ βιβλία ἐν τῷ κόσμῳ ἄν ἤγοράζομεν καὶ ἔδιδομεν αὕτα τῷ ἄγαπητῷ διδασκάλῳ ἡμῶν.

“If we were rich, we would buy all the books in the world and we would give them to our beloved teacher.”

### Past Contrary-to-Fact Condition

εἰ ἐπιστεύσατε τῇ ἀληθείᾳ, οὐκ ἂν ἀπῆλθετε ἀπὸ τῆς ὁδοῦ τοῦ ἄγαπητοῦ διδασκάλου ἡμῶν.

“If you had believed the truth, you would not have departed from the way of our beloved teacher.”
Questions Expecting a Positive or Negative Answer

Sometimes a question anticipates a “yes” response or a “no” response. English achieves this by (1) voice intonation and/or (2) appending a short interrogative clause to a declarative statement. Examples:

“You are going to the party, aren’t you?”
   Expected answer = “Yes, I am!”

“You aren’t going dressed like that, are you?”
   Expected answer = “No, I am not!”

Greek does the same thing by adding a negative particle to the question. Questions expecting a positive answer have οὐ (or οὐκ, οὐχ, οὐχί). Questions expecting a negative answer have μή. Examples:

οὐκ εἶπε τὴν ἀλήθειαν ταῖς ἔξουσίαις;
   “You did tell the authorities the truth, didn’t you?”
   Expected answer = “Yes, we did!”

μὴ ἔλαβον οἱ ἅγιοι ἄδελφοι τὰ ὑπάρχοντα τοῦ ἱερέως;
   “The holy brothers did not take the belongings of the priest, did they?”
   Expected answer = “No, they did not!”

(Memory Device: μή expects “Nay!”)
Translate the following paragraph and identify the underlined forms.

τὰ ὤντα αὐτῶν ἐλπίζοντες ἄκουειν αἰώνιον σοφίαν. διὸ ὁ διδάσκαλος ἤρξατο λαλεῖν λέγων, Μακάριοι οἱ ἰσχυροὶ ἐν πίστει, μείζονες γάρ εἰσιν τῶν βασιλέων τῆς γῆς. ἀμήν, τὸ ἔχειν πίστιν κρεῖττον ἢ ἔχειν πολλὰ ὑπάρχοντα. καὶ γὰρ οἱ ἄγγελοι οἱ ἐστηκότες ἐμπροσθεν τοῦ θεοῦ οὐκ ἔχουσιν ἐπαγγελίας κρέιττονας ἢ οἱ ἔχοντες πίστιν. οὐχὶ γινώσκετε ὅτι ἡ πίστις δύναται ἐκβάλειν δαιμόνια καὶ ἐγείραι τοὺς νεκροὺς; ἢ πίστις ποιήσει καὶ πλεῖον, ἐὰν κράξητε τῷ θεῷ καὶ δώτε ἑαυτοὺς αὐτῷ. μὴ χαίρετε οὖν ἐπὶ οἷς καὶ οἶκοις, χαίρετε δὲ μᾶλλον ἐπὶ κυρίῳ τῷ θεῷ ὑμῶν εἰς ὑμᾶς. ὅ γὰρ θεὸς μόνος δύναται σῶσαι ἡμᾶς, εἰ τούτῳ οὐκ ἦν ἄλθης,

<table>
<thead>
<tr>
<th>Tense</th>
<th>Voice</th>
<th>Mood</th>
<th>Person</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. κατέβη</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. ἤνοιξαν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. ἤρξατο</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. γινώσκετε</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. κράξητε</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. δώτε</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. χαίρετε</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. ἀπεθνήσκομεν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Cumulative Vocabulary — Lessons 1-32

Verbs
άγαπάω, ἀγιάζω, ἀγοράζω, ἂγω (ήχθην), αἴρω, αἰτέω, ἀκολουθέω, ἀκοῦω (ἀκῆκοα), ἀμαρτάω, ἀναβαίνω, ἀνίστημι, ἀνοίγω, ἀπαγγέλλω, ἀπέρχομαι, ἀποδίδωμι, ἀποθνήσκω, ἀποκρίνομαι, ἀποκτείνω, ἀπόλλυμι (ἀπολλύω), ἀπολύω, ἀποστέλλω (ἀπεστάλην), ἄρχω, ἀσπάζομαι, ἀφίμη, βάλλω (ἐβλήθην), βαπτίζω, βλέπω, βούλομαι, γεννάω, γίνομαι (γενήσομαι, γέγονα, ἐγενήθην), γινώσκω (γνώσομαι, ἐγνώκα, ἐγνώθην), γνωρίζω, γράφω (ἐγράφην), δεί, δείκνυμι (δεικνύω), δέχομαι, διδάσκω (διδάξω), δίδωμι, διέρχομαι, διώκω, δοκεώ, δοξάζω, δύναμαι, ἐγγίζω, ἐγείρω (ἐγήγερμα, ἡγέρθην), εἰμί (ὡν, ἕναι), εἰσέρχομαι, ἐκβάλλω, ἐλέω, ἐξέρχομαι, ἐξέστιν, ἐπερστάω, ἐπηγνώσκω, ἐπιστρέφω, ἐπιτίθημι, ἐργάζομαι, ἔρχομαι (ἐλέεσομαι, ἥλθον, ἐλήλυθα), ἐρωτάω, ἑσθίω (φάγομαι, ἔφαγον), ἐτοιμάζω, εὐαγγελίζομαι, εὐρίσκω (ἐυρέθην), ἤχω, ζάω, ζητέω, θαυμάζω, θέλω, θεραπεύω, θεωρέω, θυνήσω (τέθηκα), ἵστημι, καλέω, κάθημαι, καθίζω, καταβαίνω, κελεύω, κηρύσσω, κράζω, κρατέω, κρίνω, κτίζω, λαλέω, λαμβάνω (λήμνομαι, ἐλήμφθην), λέγω (εἶπον, εἰρήκα), λογίζομαι, λύω, μαρτυρέω, μέλλω, μένω, μετανοεῖμι, οἶδα, ὄραω (ὑπομεῖ, ἔδον, ἔώρακα, ὄφθην), ὀφείλω, παραγίνομαι, παραδίδωμι, παρακαλέω, παραλαβάνω, πείθω (πέποιθα), πέμπω, περιπατέω, πίνω (πίνακα, ἔποιν), πιπτω (πεσοῦμαι, ἔπεσον), πιστεύω, πληρῶ, ποιέω, ποιέουμαι, προσέχομαι, προσεύχομαι, προσκυνέω, προστίθημι, προσφέρω, σπείρω, σταυρόν, συνάγω, σύζω, τηρεώ, τίθημι, ὑπάγω, ὑπάρχω (ὑπάρχοντα), ὑποστρέφω, φανερώ, φέρω (ἡνεγκα, ἡνέχθην), φεύγω (φεύξομαι, ἔφυγον), φημί, φοβέομαι, χαίρω, χαρίζομαι

Nouns
ἀγάπη, ἀγγελος, ἀγρός, ἀδελφή, ἀδελφός, ἀίμα, αἰών, ἀλήθεια, ἀμαρτία, ἀμαρτωλός, ἀνήρ, ἀνθρωπός, ἀπόστολος, ἄρτος, ἄρχη, ἄρχικεφις, ἄρχων, βασιλεία, βασιλεύς, βιβλίον, γένος, γη, γλώσσα, γραμματεύς, γραφή, γυνή, δαμών, διδάσκαλος, δικαιοσύνη, δόξα, δυσλογία, δύναμις, ὄρος, ὕδωρ, εἰρήνη, ἐκκλησία, ἐλπίς, ἐντολή, ἐξοδεύει, ἐπαγγελία, ἐργον, ἔρημος, ἔτος, ἐυαγγελίως, ἐζωή, ἡμέρα, θάλασσα, θάνατος, θέλημα, θεός, θρόνος, θυγατέρα, θύρα, ιερεύς, ἱερόν, ἱμάτιον, καρδία, καρδιά, καρπός, κεφαλή, κόσμος, κρίσις, κύριος, κωμή, λάος, λίθος, λόγος, μαθητής, μητήρ, νόμος, νύξ, ὄδος, ὀίκος, ὄνος, ὀνόμα, ὅρος, ὤρανος, οὖς, ὁφθαλμός, ὁχος, παιδίον, παραβολή, πατήρ, πίστις, πλοῖον, πνεῦμα, πόλις, πούς, πρόσωπον, προφήτης, πύρ, ῥῆμα, σάββατον, σάρξ, σημεῖον, σοφία, στέρμα, στόμα, συναγωγή, σώμα, σωτηρία, τέκνον, τέλος, τόπος, τυφλός, ὑδωρ, ύιός, φόβος, φυλακή, φωνή, φῶς, χαρά, χάρις, χείρ, χρεία, χρόνος, ψυχή, ὄρα
Adjectives
άγαθος, ἀγαπητός, ἄγιος, αἰώνιος, ἀληθής, ἄλλος, ἀσθενής, δεξιός, δίκαιος, ἐκαστός, ἐμός, ἐν θάμνος, ἐπεφύλασσα, ἰδιος, ἰσχυρός, κακός, καλός, κρείσσων, λοιπός, μακάριος, μέγας, μειζών, μέσος, μικρός, μόνος, νεκρός, όλος, όμοιος, πᾶς, πιστός, πλείων, πλήρης, πολύς, πονηρός, πρεσβύτερος, πρώτος, σός, τοιούτος, ύμετερος

Prepositions
ἀπό, διά, εἰς, ἐκ, ἐν, ἐπί, κατά, μετά, παρά, περί, πρὸ, πρὸς, σύν, ύπέρ, ύπό

Other
ἀλλά, ἀμήν, ἄν, ἄχρι, ἄχρις, γάρ, δέ, δέκα, διό, δύο, δώδεκα, εάν, εἰ, εἶς, εἰκῇ, ἑξακοσιοκρότους, ἓνωπιον, ἕξω, ἐπτά, ἑταίρες, ἑως, ἦ, ἡ, ἡδή, ἠδύνατο, ἰδία, καθόκε, καί, μᾶλλον, μέν... δέ, μή, μηδέν, μηκέτι, νῦν, ὅ, ἥ, τό, ὅποι, ὁπῶς, ὅταν, ὅτε, ὅτι, (οὐ, οὐκ, οὐχ, οὐχί), οὐδὲ, οὐκέτι, οὖν, οὔτω, οὔτε, οὔτως, πάλιν, πέντε, πολλάκις, ποῦ, πῶς, τέ, τέσσαρες, τότε, τρεῖς, ὅδε, ὅς, ὅστε

Pronouns
ἀλλήλων, αὐτός, ἐγώ, ἐαυτῷ, ἐκεῖνος, ἐμαυτῷ, μηδείς, ὃς, ὅσος, ὅστις, οὐδείς, οὗτος, σεαυτοῦ, σὺ, τίς, τις
1. ἐδεξάμεθα τὴν ἐλπίδα τῆς σωτηρίας καὶ περιπατοῦμεν ἐν τῇ ἁληθείᾳ ἀπὸ τῆς πρώτης ἡμέρας ἕχον τοῦ νῦν.

2. καὶ τὰ τέκνα ἐφοβήθησαν φόβον μέγαν καὶ ἔλεγον πρὸς ἀλλήλους, Τῆς μητρὸς ἡμῶν ἔχουμεν χρείαν.

3. καὶ εἰπον, Ἰδοὺ θεωρῶ τοὺς οὐδαπονοὺς ἤνοιγμένους καὶ τὸν υἱὸν τοῦ ἀνθρώπου ἐστώτα ἐκ δεξιῶν τοῦ θεοῦ ἐν μέσῳ τῶν ἁγίων ἀγγέλων.

4. οἱ ποιήσαντες τοιαῦτα οὐκ εἰσελθούσονται τὴν βασιλείαν τῆς αἰώνιον εἰρήνης οὐδὲ ὑφονται τὸ φῶς τῆς σωτηρίας.

5. ἐν ἐκεῖνῳ τῷ καιρῷ ἔπεσεν φόβος μέγας ἐπὶ πάντας τοὺς ἐν τῇ πόλει. οὐκ ἔδυνάμεθα ιδεῖν τὴν σωτηρίαν ἡμῶν, ἐφύγομεν οὖν εἰς τὰ ὄρη.

6. οἱ τοῦ ἀποστόλου ἐπέθηκαν τὰς χεῖρας ἐφ’ ἡμᾶς καὶ ἐξήλθομεν κηρύσσοντες ἡμέρας καὶ νυκτὸς.

7. καὶ ἦν ἀνὴρ ἐν τῇ συναγωγῇ οὗ ἡ δεξία χεῖρ ἦν ἁσθενῆς, ἀναστὰς δὲ ὁ προφήτης ἐν μέσῳ τοῦ ὄχλου ἐθεράπευσεν αὐτήν.
8. οὐ χρείαν ἔχετε ᾣνα τις διδάσκῃ ὑμᾶς, ὦ γὰρ κύριος αὐτὸς ἐφανέρωσεν ὑμῖν πάντα.

9. οἱ μαθηταί μου ὀφείλουσιν εἶναι ὁμοίοι παιδίοις, τῶν γὰρ τοιούτων ἐστὶν ἡ βασιλεία.

10. οἱ ἱσχυροὶ τῇ πίστει διδάξοντο ἐν τῷ ἱερῷ ὅλον τὸ ἔτος καὶ πᾶς ὁ λαὸς ἐλεύσεται ἀκούειν.

11. τῇ ἐσχάτῃ ἡμέρᾳ τοῦ ἔτους ὁ γραμματέας μὴ δυνάμενος εὑρεῖν τὰ βιβλία αὐτοῦ ἔκραζεν τῇ γυναικί, Μὴ γένοιτο.

12. γενώμεθα πιστοὶ ἀχρὶ θανάτου καὶ μὴ ἔχωμεν φόβον τῶν ἀποκτεινόντων τὸ σῶμα.

13. αἱ γυναῖκες ἑθαύμαζον καὶ ἐπηρώτων ἀλλήλας τίς εἶ ὁ φτωχὸς ὁ τυφλός.

14. ἢν καιρὸς ὥστε ἐδοκοῦμεν τὸν θεόν εἶναι ὁμοίον ἀνθρώπως, νῦν δὲ ἡ ἀλήθεια τοῦ θεοῦ πεφανέρωται ἡμῖν.
Translate the following paragraph and identify the underlined forms.

 órg καιρὸς τῆς σωτηρίας ὑμῶν ἡγικεν καὶ τὸ τέλος τῶν ἔργων ὑμῶν ἐλήλυθεν. ὅτε γὰρ τὰ ἔθνη ἤθελον ἀκούσαι τὸ εὐαγγέλιον, ἔδει κηρύσσειν τὸν λόγον, καὶ ἄχρι τῆς ἡμέρας ταύτης εὐηγγελίζεσθε. νῦν δὲ ἔρχεται ὁ νῦς τῆς δικαιοσύνης καὶ φανερώσει πάντα. οὐκ οὖν ἔχομεν χρείαν τῆς δυνάμεως καὶ τῆς δόξης, ὁ γὰρ νῦς πληρώσει πᾶσαν χρείαν ἡμῶν. φόβος πεσεῖται ἐπὶ τοὺς μὴ πιστεύοντας εἰς τὸν κύριον, ἀλλὰ ἡμεῖς οὖν ἔξομεν φόβον, ἡ γὰρ ἀγάπη τοῦ θεοῦ ἐκβάλλει τὸν φόβον. εἰ ο νῦς ἔρχεται μέσης νυκτὸς ἢ μέσης ἡμέρας, γινώσκομεν ὅτι ἐσόμεθα ὅμοιοι αὐτῷ. τότε ο νῦς καθίσει ἐν δεξιᾷ τοῦ πατρὸς καὶ πᾶσα ἔξουσία δοθῆσεται τῷ ἐπὶ τοῦ θρόνου. τοιαύτη ἕστιν ἡ ἐλπὶς ἡμῶν. γένοιτο οὕτως εἰς τὸν αἰῶνα.

<table>
<thead>
<tr>
<th>Tense</th>
<th>Voice</th>
<th>Mood</th>
<th>Person</th>
<th>Number</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. ἐλήλυθεν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>2. ἤθελον</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>3. φανερώσει</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>4. πεσεῖται</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>5. ἔξομεν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>6. γινώσκομεν</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>7. δοθῆσεται</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8. γένοιτο</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Periodic Exercises — Set #5 (emphasizing Lessons 27-32)

1. ἐφι ὁ ἱερεύς τῷ βασιλεί, Εἰ ἡ θυγάτηρ σου ἦν μακαρία, οὐκ ἂν ἔφυγεν ἀπὸ τῆς βασιλείας σου ζητοῦσα ζωὴν τῆς χαρᾶς ἐν ἂλλην γην.

2. ἐν χρόνῳ μεγάλου φόβου ἐδείξαμεν ύμῖν τὴν ὁδὸν τῆς σωτηρίας, ἀλλ’ οὐκ ἠκούσατε ἡμῶν καὶ οὕτως ἀπώλεσθε, ύμεῖς καὶ τὰ τέσσαρα τέκνα ἡμῶν.

3. ἐν τῷ ἐτεί ἐκείνῳ οἱ πέντε πρεσβύτεροι ἐπέθηκαν τὰς χεῖρας τῷ πιστῷ διδασκάλῳ ἡμῶν καὶ παρεδόθη τῇ χάριτι τοῦ θεοῦ εἰς τὸ ἔργον αὐτοῦ.

4. οὐκ ἔχομεν χρείαν τῶν ἐπαγγελιῶν τινὸς ἄρχοντος ἐπὶ τῆς γῆς, ο θεὸς γὰρ τοῦ οὐρανοῦ ἔδωκεν ἡμῖν ἐπαγγελίας μείζονας καὶ ἰσχυρότερας.

5. δώδεκα ἄνδρες ἦσαν ἐν πλοίῳ ἐν θαλάσσῃ δέκα ἡμέρας καὶ δέκα νύκτας.

οὐκ ἢν ἄρτος οὐδὲ ὕδωρ, καὶ οὗτος εἶχεν ἐλπίδα τοῦ σώζεσθαι αὐτόν.

6. ὁ θεὸς μόνος οἶδεν τὸν καίρον ὅτε ὁ νῖτος τοῦ ἀνθρώπου ἐλεύσεται πάλιν καὶ φανερωθήσεται τοῖς ἐπὶ τὰ ἀγγέλους οἱ ἔστηκασιν ἐνώπιον τοῦ θρόνου.

7. οὐ δύναμαι ἐπιγνῶναι τὸ πρόσωπον τοῦ ἄνδρας τοῦ λαβόντος τὸν λοιπόν ἄρτον ἀπὸ τοῦ οἴκου μου, ἀποδότω δὲ εὐθὺς τὸν ἁρτον καὶ ἀφῆσον αὐτῷ.

8. τίς δύναται προσθείναι ψυχὰς πολλὰς τῇ ἐκκλησίᾳ εἰ μὴ τὸ πνεύμα τὸ ἅγιον; ἀναστάντες οὖν κράζωμεν τῷ πνεύματι ἐν μέσῳ τῆς ἐκκλησίας.
9. δύο χείρες εἰσὶν κρείττονες ἢ μία χείρ. διὸ ἐργαζόμεθα καὶ ὁ νῦς καὶ ἡ θυγάτηρ ἡμῶν ἔξω ἐν τῷ ἄγρῳ ἢχρι τοῦ τέλους τῆς ἡμέρας.

10. μηδεὶς θέτω χείρα ἐπὶ τὸν προφήτην τοῦ θεοῦ, οἵ γὰρ προφητεῖ τοῦ θεοῦ καθήσονται ἐν τῇ δεξιᾷ τῶν ἁγγέλων, καθώς γέγραπται ἐν ταῖς γραφαῖς.

11. τὸ μικρὸν παιδίον ἠρώτησεν τὸν ἱερέα. Ποῦ ἐστίν ὁ οὐρανὸς; καὶ ἔφη ὁ ἱερεὺς. Οὐδεὶς δύναται ἰδεῖν τὸν οὐρανόν, ἄλλα ὡστὶς ἁγαπᾷ τὸν κύριον οἶδεν ὅτι τὸ εἶναι ἐξερχόμεθα τοῦ θεοῦ εἶναι ἐν τῷ οὐρανῷ.

12. εἰσίν τρεῖς ὁδοὶ ἐν τούτῳ τῷ κόσμῳ. μία καταβαίνει εἰς θάνατον καὶ μία ἀναβαίνει εἰς ζωήν. ἢ δὲ ἐσχάτη διέρχεται τῇ γῆν ὀλήν, ἄλλα ὁ βύκος ἔχει τέλος. ὅσοι πορεύονται ἐν αὐτῇ ἔχουσιν οὕτε ἐλπίδα οὕτε χαράν.

13. ὁ καθήμενος ἐπὶ τοῦ θρόνου ἐν οὐρανῷ ὁμοίος ἐστιν πατρί, κρίνει γὰρ καὶ ἄρχει. ἄλλα καὶ ὁμοίος ἐστιν μητρί, ἁγαπᾷ γὰρ καὶ γεννᾷ τέκνα.

14. εἰπέν τις ὃς οὐκ ἔχειν σοφίαν, Νεκρὸς ἐστίν ὁ νόμος. γραμματεύς δὲ ἀπεκρίθη. Ὁ ὁ βύκος ἐστίν πλεῖον ἐντολῶν καὶ ἔργων;

15. μὴ ζητείτε τὰς βασιλείας τοῦ κόσμου τούτου, αἱ γὰρ τοιαῦται βασιλεῖαι ἀπόλλυσαν. ἄλλα ζητείτε μᾶλλον τὴν ἀληθῆ βασιλείαν ἐν τῷ οὐρανῷ.

16. δς ἐάν καταβῇ εἰς τὴν πόλιν καὶ ἀγοράσῃ δῶρα τῷ βασιλεί ὁ ποιεῖ τὸ θέλημα θεοῦ. δς δὲ ἐὰν ἀνοβῇ εἰς τὸ ὅρος καὶ προσεύχησθαι σπείρει
σπέρματα τῆς εἰρήνης καὶ τῆς δικαιοσύνης.

17. ἔληλυθαμεν πρὸς τὸ τέλος τοῦ έργου ἡμῶν. ἐκβάλωμεν τὴν Ἑλληνικὴν

γλῶσσαν ἐν ταῖς ἐρχομέναις ἡμέραις; μὴ γένοιτο.
## Principal Parts of Common Greek Verbs

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>love</td>
<td>ἄγαπᾶω</td>
<td>ἄγαπῆσαι</td>
<td>ἡγάπησα</td>
<td>ἡγάπηκα</td>
<td>ἡγάπημαι</td>
<td>ἡγαπηθήν</td>
</tr>
<tr>
<td>lead</td>
<td>ἤγῳ</td>
<td>δέξιο</td>
<td>ἱγαγον</td>
<td>ἱχα</td>
<td>ἱγμα</td>
<td>ἱχθην</td>
</tr>
<tr>
<td>take up, lift up</td>
<td>ἀἴρω</td>
<td>ἀρῶ</td>
<td>ἥρα</td>
<td>ἥρκα</td>
<td>ἥρμα</td>
<td>ἥρθην</td>
</tr>
<tr>
<td>ask, request</td>
<td>αἰτέω</td>
<td>αἰτῆσω</td>
<td>ἠτῆσα</td>
<td>ἠτῆκα</td>
<td>ἠτῆμαι</td>
<td>-τῆθην</td>
</tr>
<tr>
<td>hear</td>
<td>ἀκοόω</td>
<td>ἀκοόσω</td>
<td>ἡκουσᾶ</td>
<td>ἡκόησα</td>
<td>ἡκουσμα</td>
<td>ἡκουθήν</td>
</tr>
<tr>
<td>sin</td>
<td>ἀμαρτάνω</td>
<td>ἀμαρτῆσω</td>
<td>ἡμάρτησα or ἡμαρτόν</td>
<td>ἡμάρτηκα</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>open</td>
<td>ἀνοίγω</td>
<td>ἀνοίγω</td>
<td>ἀνέφεξα, ἦνοίγα, or ἦνεφέξα</td>
<td>ἀνέφεξα</td>
<td>ἀνέφεγμα, ἦνεφεγμα, or ἦνεφέγμα</td>
<td>ἀνεφέκθην, ἦνεφέκθην, or ἦνεφέκθην</td>
</tr>
<tr>
<td>die</td>
<td>ἀποθνήσκω</td>
<td>ἀποθανόμαι</td>
<td>ἀπέθανον</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>answer</td>
<td>ἀποκρίνομαι</td>
<td>ἀποκρινόμαι</td>
<td>ἀπεκρίνησμη</td>
<td>ἀποκέρκμαι</td>
<td>—</td>
<td>ἀπεκρίθην</td>
</tr>
<tr>
<td>destroy; perish</td>
<td>ἀπὸλύμι or ἀπὸλλών</td>
<td>ἀπὸλέω, ἀπὸλλῶν</td>
<td>ἀπολέεσσα or ἀπολλήσσειν</td>
<td>ἀπόλλωλα</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>send</td>
<td>ἀποστέλλω</td>
<td>ἀποστελῆσαι</td>
<td>ἀπέσταλεῖσαι</td>
<td>ἀπέσταλμαι</td>
<td>ἀπεστάλην</td>
<td></td>
</tr>
<tr>
<td>rule; begin</td>
<td>ἄρχω</td>
<td>ἄρχει</td>
<td>ἡρξα</td>
<td>ἡρμα</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>let go, forgive</td>
<td>ἀφήμι</td>
<td>ἀφῆμι</td>
<td>ἀφήκα</td>
<td>ἀφείκα</td>
<td>ἀφεϊμα</td>
<td>ἀφέθην</td>
</tr>
<tr>
<td>go</td>
<td>βαίνω</td>
<td>βῆσομαι</td>
<td>ἐβίην</td>
<td>βέβηκα</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>throw</td>
<td>βάλλω</td>
<td>βαλλᾶ</td>
<td>ἐβάλλον</td>
<td>βέβληκα</td>
<td>βέβλημα</td>
<td>ἐββλήθην</td>
</tr>
<tr>
<td>see</td>
<td>βλέπω</td>
<td>βλέϕαι</td>
<td>ἐβλέϕαι</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td>become, be</td>
<td>γίνομαι</td>
<td>γενήσομαι</td>
<td>ἐγενόμην</td>
<td>γέγονα</td>
<td>γεγένημα</td>
<td>ἐγεγένηθη</td>
</tr>
<tr>
<td>know</td>
<td>γινώσκω</td>
<td>γινώσσομαι</td>
<td>ἐγνώσκοι</td>
<td>ἐγνώσκοι</td>
<td>ἐγνώσσμα</td>
<td>ἐγνώσθην</td>
</tr>
<tr>
<td>write</td>
<td>γράφω</td>
<td>γράφαρι</td>
<td>ἐγράφηα</td>
<td>γέγραφα</td>
<td>γέγραφμα</td>
<td>γέγραφθην</td>
</tr>
<tr>
<td>show, explain</td>
<td>δείκτυμι οr δεῖκνυμι</td>
<td>δείζω</td>
<td>δέδειζα</td>
<td>δέδειχα</td>
<td>δέδειχμα</td>
<td>δέδειχθην</td>
</tr>
<tr>
<td>receive</td>
<td>δέχομαι</td>
<td>δέχομαι</td>
<td>δέδεξάμην</td>
<td>—</td>
<td>δέδεγμα</td>
<td>δέδεχθην</td>
</tr>
<tr>
<td>give</td>
<td>δίδωμι</td>
<td>δόωσι</td>
<td>δέδωκα</td>
<td>δέδωκα</td>
<td>δέδωμα</td>
<td>δέδωθην</td>
</tr>
<tr>
<td>pursue, persecute</td>
<td>διόκω</td>
<td>διόκω</td>
<td>δεδίωξα</td>
<td>δεδίωκα</td>
<td>δεδίωγμα</td>
<td>δεδίωχθην</td>
</tr>
<tr>
<td>glorify</td>
<td>δοξάζω</td>
<td>δοξάζω</td>
<td>δέδοξα</td>
<td>δεδόξα</td>
<td>δεδόξαμα</td>
<td>δεδόξασθην</td>
</tr>
<tr>
<td>can, be able</td>
<td>δύναμαι</td>
<td>δυνήσομαι</td>
<td>—</td>
<td>—</td>
<td>δεδύνημα</td>
<td>ἣδυνήθην or ἣδυνάσθην</td>
</tr>
</tbody>
</table>

© 2007 N. Clayton Croy. All Rights Reserved.
<table>
<thead>
<tr>
<th>Action</th>
<th>Classical</th>
<th>AE Classical</th>
<th>Koine</th>
<th>Modern</th>
<th>Classical</th>
<th>AE Classical</th>
<th>Koine</th>
<th>Modern</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Raise up</strong></td>
<td>ἐγείρω</td>
<td>ἐγερώ</td>
<td>ἡγείρα</td>
<td>—</td>
<td>ἐγήγερμα</td>
<td>ἡγέρθην</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Be</strong></td>
<td>εἰμί</td>
<td>ἔσομαι</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Turn, return</strong></td>
<td>ἐπιστρέφω</td>
<td>ἐπιστρέψω</td>
<td>ἐπέστρεψα</td>
<td>ἐπέστροφα</td>
<td>ἐπεστράμματι</td>
<td>ἐπεστράφην</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Go, come</strong></td>
<td>ἐρχόμαι</td>
<td>ἐλεύσομαι</td>
<td>ἠλθὸν</td>
<td>ἠλήθεα</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Eat</strong></td>
<td>ἐσθῶ</td>
<td>φάγωμαι</td>
<td>ἔφαγον</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Find</strong></td>
<td>εὑρίσκω</td>
<td>εὑρήσω</td>
<td>εὑρὸν</td>
<td>εὐρηκα</td>
<td>εὐρημα</td>
<td>εὐρέθην</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Have</strong></td>
<td>ἔχω</td>
<td>ἔξω</td>
<td>ἔχον</td>
<td>ἔσχικα</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Wish</strong></td>
<td>θέλω</td>
<td>θελήσω</td>
<td>ἡθέλησα</td>
<td>ἡθέληκα</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Heal</strong></td>
<td>ἑραπεύω</td>
<td>ἑραπεύω</td>
<td>ἑθεράπευσα</td>
<td>ἑθεράπευσα</td>
<td>ἑθεραπεύνη</td>
<td>—</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td><strong>Stand; cause to stand</strong></td>
<td>ἵστημι</td>
<td>στήσω</td>
<td>ἱστησα (trans.)</td>
<td>ἱστησα (intrans.)</td>
<td>ἱσταμαι</td>
<td>ἱστάθην</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Preach, proclaim</strong></td>
<td>κήρυσσω</td>
<td>κηρύξω</td>
<td>ἐκήρυξα</td>
<td>κεκήρυξα</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Judge</strong></td>
<td>κρίνω</td>
<td>κρινῶ</td>
<td>ἐκρίνα</td>
<td>κέκρικα</td>
<td>κέκριμα</td>
<td>ἐκρίθην</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Take, receive</strong></td>
<td>λαμβάνω</td>
<td>λήμψομαι</td>
<td>ἐλαβόν</td>
<td>ἐλημφα</td>
<td>ἐλημφαμα</td>
<td>ἐλημφάθην</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Say, speak, tell</strong></td>
<td>λέγω</td>
<td>ἔρω</td>
<td>ἐπον</td>
<td>εὐρηκα</td>
<td>εὐρημα</td>
<td>εὐρέθην</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Loosen, destroy</strong></td>
<td>λύω</td>
<td>λύσω</td>
<td>ἔλυσα</td>
<td>λελυκα</td>
<td>λελυμαι</td>
<td>ἐλυθην</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>See</strong></td>
<td>ὁρῶ</td>
<td>ὄρομαι</td>
<td>ὀρὸν</td>
<td>ὀρόσκα</td>
<td>ὀμαι</td>
<td>ὀμάθην</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Persuade</strong></td>
<td>πείθω</td>
<td>πείσω</td>
<td>ἐπίσεωσα</td>
<td>πέποιθα</td>
<td>πέποιμα</td>
<td>ἐπείσθην</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Send</strong></td>
<td>πέμπω</td>
<td>πέμψῳ</td>
<td>ἐπέμψα</td>
<td>πέποιμα</td>
<td>πέποιμα</td>
<td>ἐπείμφθην</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Drink</strong></td>
<td>πίνω</td>
<td>πίμαι</td>
<td>ἐπινόν</td>
<td>πέποιμα</td>
<td>πέποιμα</td>
<td>ἐπόθην</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Fall</strong></td>
<td>πάπτω</td>
<td>παπόσυμαι</td>
<td>ἐπάπτωσον</td>
<td>πέπτωκα</td>
<td>πέπτωκα</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Believe</strong></td>
<td>πιστεύω</td>
<td>πιστεύσῳ</td>
<td>ἐπιστεύσα</td>
<td>πεπίστευκα</td>
<td>πεπίστευμα</td>
<td>ἐπιστεύθην</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Fill, fulfill</strong></td>
<td>πληρῶ</td>
<td>πληρόσῳ</td>
<td>ἐπιλήρωσα</td>
<td>πεπληρόμας</td>
<td>πεπληρόθην</td>
<td>—</td>
<td>—</td>
<td></td>
</tr>
<tr>
<td><strong>Do, make</strong></td>
<td>ποιεῖω</td>
<td>ποιήσῳ</td>
<td>ἐποίησα</td>
<td>πεποίηκα</td>
<td>πεποίημαι</td>
<td>ἐποίηθην</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Go, walk, live</strong></td>
<td>πορεύομαι</td>
<td>πορεύσομαι</td>
<td>ἐπορεύσομην</td>
<td>—</td>
<td>πεπόρευμα</td>
<td>ἐπορεύθην</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Sow</strong></td>
<td>σπείρω</td>
<td>σπερῶ</td>
<td>ἐσπείρα</td>
<td>—</td>
<td>ἐσπορίμα</td>
<td>ἐσπάρνη</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Save</strong></td>
<td>σώζω</td>
<td>σώσῳ</td>
<td>ἐσώσα</td>
<td>σέσωμαι</td>
<td>ἐσώθην</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Put, place</strong></td>
<td>τίθημι</td>
<td>θῆσω</td>
<td>ἑθήκα</td>
<td>σέθεικα</td>
<td>σέθειμαι</td>
<td>ἑτέθην</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Return</strong></td>
<td>ὑποστρέφω</td>
<td>ὑποστρέψῳ</td>
<td>ὑπέστρεψα</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Bring, bear, carry</strong></td>
<td>φέρω</td>
<td>οἴσω</td>
<td>ἰνεγκα</td>
<td>ἐνήνοια</td>
<td>ἐνήνεγμαι</td>
<td>ἢνέχθην</td>
<td>—</td>
<td>—</td>
</tr>
<tr>
<td><strong>Flee</strong></td>
<td>φεύγω</td>
<td>φεῦξομαι</td>
<td>ἐφυγόν</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
<td>—</td>
</tr>
</tbody>
</table>
Principal Parts of 50 Greek Verbs

1. ἀγαπάω, ἁγαπήσω, ἡγάπησα, ἡγάπηκα, ἡγάπημαι, ἡγαπήθην, I love
2. ἄγω, ἄξω, ἡγαγόν, ἡχα, ἡγμαι, ἡχθην, I lead
3. αἰρω, ἄρω, ἦρα, ἦρκα, ἦμαι, ἦρθην, I take up, take away, lift up
4. αἰτέω, αἰτήσω, ἠτίςα, ἠτήκα, ἠτήμαι, ἠτήθην, I ask
5. ἀκούω, ἀκούσω, ἠκούσα, ἀκήκοα, ἠκούσμαι, ἠκούσθην, I hear
6. ἀνοίγω, ἀνοίξω, ἀνέωξα in ὅνοιξα, ἀνέωγα, ἀνέωγμαι or ἀνέώχμαι or ἀνέωχθην or ἀνεώχθην or ἀνέωχθην, I open
7. ἀποκρίνομαι, ἀποκρινοῦμαι, ἀπεκρινάμην, ἀποκέκριμαι, --, ἀπεκρίθην, I answer
8. ἀπόλλυμι or ἀπολλύω, ἀπολέσω or ἀπολῶ, ἀπώλεσα or ἀπωλόμην, ἀπόλωλα, --, --, I destroy; (mid. voice) perish
9. ἀποστέλλω, ἀποστελῶ, ἀπέστειλα, ἀπέσταλκα, ἀπέσταλμαι, ἀπεστάλην, I send
10. ἀφίμαι, ἀφήσω, ἀφήκα, ἀφέκαι, ἀφέίμαι, ἀφέθην, I let go, leave, forgive
11. βαίνω, βῆσομαι, ἐβην, βέβηκα, --, --, I go
12. βάλλω, βαλώ, ἐβαλὼν, βέβληκα, βεβλημαι, ἐβλήθην, I throw, cast, place
13. βλέπω, βλέψω, ἐβλέψα, I see
14. γίνομαι, γενήσομαι, ἐγενόμην, γέγονα, γεγένημαι, ἐγενήθην, become, be
15. γινώσκω, γνώσομαι, ἐγνών, ἐγνωκα, ἐγνωσμαι, ἐγνώσθην, I know
16. γράφω, γράφω, ἐγράφα, γέγραφα, γέγραμμαι, ἐγράφην, I write
17. δείκνυμι and δεικνύω, δείξω, δείξα, δείχνα, δείχνωμαι, δείχθηκα, I show
18. δέχομαι, δέξομαι, δέξαμην, --, δέδεγμαι, δέδεχθην, I receive
19. δίδωμι, δίσω, δῖσωκα, δῖδωκα, δῖδομαι, ἐδόθην, I give, grant
20. διώκω, διώξω, ἔδιώξα, δεδιώκα, δεδίωγμαι, ἐδιώχθην, I pursue, persecute
21. δοξάζω, δοξάσω, ἐδοξάσα, δεδοξάκα, δεδοξάσμαι, ἐδοξάσθην, I glorify
22. δύναμαι, δυνήσομαι, --, --, δύναμθην or δυνάμθην, I can, am able
23. ἔγειρω, ἔγειρῶ, ἔγειρην, --, --, ἔγειρημαι, ἡγέρθην, I raise up
24. ἐπιστρέφω, ἐπιστρέψω, ἐπέστρεψα, ἐπέστρεφα, ἐπέστρεφαι, ἐπέστραμμαι, ἐπεστράφην, I turn
25. ἔρχομαι, ἐλεύσομαι, ἦλθον, ἐλήλυθα, --, --, I come, I go
26. ἐσθίω, φάγομαι, ἔφαγον, --, --, --, I eat
27. εὑρίσκω, εὑρήσω, εὑρον, εὑρηκα, εὑρημαι, εὑρέθην, I find
28. ἔχω, ἔξω, ἔσχον, ἔσχηκα, --, --, I have
29. θεραπεύω, θεραπεύωσ, θεράπευσα, τεθεράπευκα, τεθεράπευμαι, θεραπεύθην, I heal
30. ἱστημι, στήσω, ἱστησα ὁ ἱστηκα, ἱσταμαι, ἱστάθην, I stand; cause to stand
31. κηρύσσω, κηρύξω, ἐκήρυξα, κεκήρυχα, κεκήρυμαι, ἐκηρύχθην, I preach, proclaim
32. κρίνω, κρινῶ, ἐκρίνα, κέκρικα, κέκριμαι, ἐκρίθην, I judge
33. λαμβάνω, λήμψωμαι, ἔλαβον, εἶληφα, εἰλημοι, ἐλήμφηθα, I take, receive
34. λέγω, ἔρω, ἐἴπων, ἔιρηκα, ἔιρημαι, ἔερρέθην, I say, speak, tell
35. λύω, λύσω, ἔλυσα, λέλυκα, λέλυμαι, ἐλύθην, I loosen, destroy
36. ὅραω, ὁροῦμαι, ἔόροκα, ὠροῖμαι, ὠφθην, I see
37. πείθω, πείσω, ἐπείσα, πέπεισμα, ἐπείσθην, I persuade
38. πέμπω, πέμψω, ἐπέμψα, πέπεμμαι, ἐπέμφθην, I send
39. πίνω, πίομαι, ἐπινόν, πέπωκα, πέπομαι, ἐπόθην, I drink
40. πίπτω, πεσοῦμαι, ἐπεσοῦν, πέπτωκα, --,--, I fall
41. πιστεύω, πιστεύωσ, ἐπίστευσα, πεπίστευκα, πεπίστευμαι, ἐπίστευθην, I believe
42. πληρώω, πληρώσω, ἐπλήρωσα, πεπλήρωκα, πεπλήρωμαι, ἐπληρώθην, I fill, fulfill
43. ποιέω, ποιήσω, ἐποίησα, πεποίηκα, πεποίημαι, ἐποίηθην, I do, make
44. πορεύομαι, πορεύοσαμαι, ἐπορευσάμην, --, πεπόρευμαι, ἐπορεύθην, I go, walk, live
45. σπείρω, σπερῶ, ἔσπειρα, --, ἔσπαρμαι, ἔσπάρην, I sow
46. σώζω, σώσω, ἔσωσα, σέσωκα, σέσωμαι or σέσωσμαι, ἐσώθην, I save
47. τίθημι, θῆσαι, ἔθηκα, τέθεικα, τέθειμαι, ἐτέθην, I place, put, appoint
48. ὑποστρέφω, ὑποστρέψω, ὑπέστρεψα, --, --, --, I return
49. φέρω, φῶσω, ἕνεγκα, ἑνήνεγκα, ἑνήνεγμαι, ἑνέχθην, I bring, bear, carry
50. φεύγω, φεύξομαι, ἔφυγον, I flee
Common Biblical Greek Prepositions

(Note: Prepositions have a wide range of meanings. The ones given here are among the more common ones. They are by no means exhaustive.)

<table>
<thead>
<tr>
<th>Preposition</th>
<th>Elided form (if any)</th>
<th>Aspirated Form (if any)</th>
<th>Meaning with Genitive Case</th>
<th>Meaning with Dative Case</th>
<th>Meaning with Accusative Case</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἀπό</td>
<td>ἀπ’</td>
<td>ἀφ’</td>
<td>from, away from</td>
<td></td>
<td>because of, for the sake of</td>
</tr>
<tr>
<td>διά</td>
<td>δι’</td>
<td></td>
<td>through, by</td>
<td></td>
<td>into, to, toward</td>
</tr>
<tr>
<td>εἰς</td>
<td></td>
<td></td>
<td>from, out of, away from</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐκ</td>
<td></td>
<td></td>
<td>in, among, with</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ἐν</td>
<td></td>
<td></td>
<td>on, upon, near</td>
<td>on, upon, above</td>
<td>on, over, across</td>
</tr>
<tr>
<td>ἐπί</td>
<td>ἐπ’</td>
<td>ἐφ’</td>
<td>on, upon, near</td>
<td>on, upon, above</td>
<td>according to, in accordance with</td>
</tr>
<tr>
<td>κατά</td>
<td>κατ’</td>
<td>καθ’</td>
<td>against, toward</td>
<td></td>
<td>after, behind</td>
</tr>
<tr>
<td>μετά</td>
<td>μετ’</td>
<td>μεθ’</td>
<td>with, among, in the company of</td>
<td></td>
<td></td>
</tr>
<tr>
<td>παρά</td>
<td>παρ’</td>
<td></td>
<td>from</td>
<td>at, by, beside, near, with</td>
<td>by, along, alongside, beyond</td>
</tr>
<tr>
<td>περί</td>
<td></td>
<td></td>
<td>about, concerning</td>
<td></td>
<td>around, about, near</td>
</tr>
<tr>
<td>πρό</td>
<td></td>
<td></td>
<td>before, in front of, at</td>
<td>near, at, by (rare)</td>
<td>to, toward, for, with regard to</td>
</tr>
<tr>
<td>πρός</td>
<td></td>
<td></td>
<td>near, at, by (rare)</td>
<td></td>
<td></td>
</tr>
<tr>
<td>σύν</td>
<td></td>
<td></td>
<td>with</td>
<td></td>
<td></td>
</tr>
<tr>
<td>ύπέρ</td>
<td></td>
<td></td>
<td>for, in behalf of, for the sake of</td>
<td></td>
<td>above, beyond, more than</td>
</tr>
<tr>
<td>ύπο</td>
<td>ύπ’</td>
<td>ψφ’</td>
<td>by</td>
<td></td>
<td>under, below</td>
</tr>
</tbody>
</table>
# Greek Words for “See”

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>βλέπω</strong></td>
<td><strong>βλέψω</strong></td>
<td><strong>ἐβλέψα</strong></td>
<td><strong>(βέβλεφα)</strong></td>
<td><strong>(βέβλεμμαι)</strong></td>
<td><strong>(ἐβλέφθην)</strong></td>
</tr>
<tr>
<td><strong>ὁράω</strong></td>
<td>---</td>
<td>---</td>
<td><strong>ἐώρακα</strong> or <strong>ἐόρακα</strong></td>
<td><strong>ἐώραμαι</strong></td>
<td><strong>(ἐωράθην)</strong></td>
</tr>
<tr>
<td>Occasionally in NT, especially in imperative.</td>
<td></td>
<td></td>
<td>Common in LXX and NT.</td>
<td>Once in LXX (Lev 14:35). Not in NT.</td>
<td>Not in LXX or NT.</td>
</tr>
<tr>
<td><strong>ὁπτω</strong></td>
<td><strong>ὁψομαι</strong></td>
<td>---</td>
<td><strong>��이σπα</strong></td>
<td><strong>ῥμμαι</strong></td>
<td><strong>φθην</strong></td>
</tr>
<tr>
<td>Very rare in ancient Greek. Not in LXX or NT.</td>
<td>Common in LXX and NT.</td>
<td></td>
<td>Not in LXX or NT.</td>
<td>Rare in LXX. See Exod 3:16; 4:1, 5. Not in NT.</td>
<td>Common in LXX and NT.</td>
</tr>
<tr>
<td><strong>ἐδω</strong></td>
<td><strong>εἰδήσω</strong></td>
<td><strong>ἐδον</strong></td>
<td><strong>οῖδα</strong></td>
<td>---</td>
<td>---</td>
</tr>
<tr>
<td>Hypothetical present active form. Present middle occurs in Classical Greek but not in LXX or NT.</td>
<td>Rare in LXX and NT. Only Jer 38:34 and Heb 8:11.</td>
<td>Common in LXX and NT.</td>
<td>Common in LXX and NT with present meaning of “I know.”</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

© 2007 N. Clayton Croy. All Rights Reserved.
Eight Forms a Word

(To the tune of “Eight Days a Week”)

by Beatles fan and Greek teacher, James Bury, Harding University, 2002

Nouns and pronouns use them, adjectives do too.
It’s easy to confuse them; the article’s a clue.

Help me, learn them. Help me, learn them.
Can’t ignore the endings,
Eight forms a word.

Number tells how many, case tells what they do.
Endings, there are plenty, don’t just learn a few!

-ἡ, -ἡς, -η, -ην, -α, -ων, -ας, -ας

That’s the first declension,
Eight forms a word.

Eight forms a word, I’ll learn them!
Eight forms a word, they give the number and the case!

“We” and “I” are subjects, so are “he” and “she.”
“Us” and “me” are objects, case provides the key.

-ος, -ου, -φ, -ον, -οι, -ων, -οις, -ους

That’s the next declension,
Eight forms a word.

Eight forms a word, I’ll learn them!
Eight forms a word, they give the number and the case!

One more thing to mention, we’re not really done.
There’s a third declension and vocative to come!

Help me, learn them. Help me, learn them.
Can’t ignore the endings,
Eight forms a word.
Eight forms a word.
Eight forms a word.
“Greek Verb Paradigm”

(Words by N. Clayton Croy. Tune = “Gangsta’s Paradise” by Coolio)

As I walk through the valley of the shadow of Greek,  
I take a look at my life and see it’s rather bleak.  
’Cause I’ve been learnin’ and crammin’ so long;  
So when I do my parsin’ I won’t do it wrong.

The Greek verb system, it’s got so many forms.  
They’re buzzing in my brain, like bees in swarms.  
But I’ve been studyin’ every day and every night.  
I gotta get the endings down and get them down right.

My social life is sufferin’, as any fool can see.  
My nose is in a book. It’s just reality.  
I gotta pass the midterm, and there ain’t no other way  
Than studyin’ from the break of dawn until the end of day.

I’ve been spending all my time  
Trying to learn the Greek verb paradigm. (Repeat 4×)

My homies come around saying, “Hey, where you been?”  
“We come by your place, but you’re never in.”  
I have to say to them, “I been in my study carrel.”  
“If I don’t learn this paradigm, my life’s in peril.”

So late in the evening, I’m in the library  
Beneath a pile of books under which I’ve been buried.  
My friendships are dying. Don’t have no time to play.  
I spend every waking moment with the Koine.

The way things are goin’ my life is ill-starred.  
My best companions are my vocab cards.  
But I got one friend with whom I can tarry.  
The Greek tutor and I, we’re gonna marry.

Tell me why of late — is it my fate  
To do nothing more — than conjugate?

I’ve been spending all my time  
Trying to learn the Greek verb paradigm. (Repeat 4×)
Present and the aorist, perfect and the future.
My brain’s gonna bust. I’m gonna need a suture.
Four different moods and six different tenses.
I study so hard I’m takin’ leave of my senses!
Active, middle, passive; singular and plural —
It all spins around in a great big swirl.
I gotta learn Greek to understand the Bible;
But if I don’t succeed, a breakdown is liable.

I’ve been spending all my time
Trying to learn the Greek verb paradigm. (Repeat 4×)

Tell me why of late — is it my fate
To do nothing more — than conjugate? (Repeat 2×)
“So Much More than Time”

( Words: N. Clayton Croy. Tune: “For the Longest Time” by Billy Joel)

Oh, oh, oh, oh . . . much more than . . .
So much more than time. (2×)

1. Once we thought that tense meant only time.
Now we wonder, “How were we so blind?”
Now it’s our passion
To denote the kind of action,
For tense in Greek means so much more than time.

2. If in past time action was prolonged,
the imperfect never will go wrong.
To stress duration,
It’s the tense of elongation,
For tense in Greek means so much more than time.

Oh, oh, oh, oh . . . much more than . . .
So much more than time. (2×)

3. If in past time you just want to state
Simple action, whether short or great.
The aorist tense then
Is the one you ought to throw in,
For tense in Greek means so much more than time.

German scholars use a special word.
It may strike you as strange.
It’s one you’ve never heard.
They call aspect “Aktionsart.”
You may think it sounds smart,
But it’s more than we need know.
4. Perfect action was done in the past.
   Its result into the present lasts.
   Though it’s completed,
   Its result is not depleted,
   For tense in Greek means so much more than time.

   **English tenses have to do with time.**
   **For kind of action though,**
   **They aren’t worth a dime.**
   **We must use a paraphrase to say**
   **The sense of the Koine,**
   **And that’s not quite the same thing.**

5. Verbal tenses are such fun in Greek,
   when you know just how you ought to speak.
   Now it’s in fashion
   To denote the kind of action,
   For tense in Greek means so much more than time.

   Oh, oh, oh . . . much more than . . .
   So much more than time . . . (fade)
“Moveable Nu”

(Words: N. Clayton Croy. Tune: “Runaround Sue” by Dion and the Belmonts, 1961)

Here’s my story. It’s sad but true.
It’s about a language that I once knew.
I learned the endings and had them down.
Then they changed them all around.

(Heh, heh, homba hehda hehda, heh, heh) (2×)

I studied hard from the very start.
A thousand cards and a great big chart.
The only thing that I failed to do . . . was
Be aware of the moveable nu.

I thought the endings would never change.
But suddenly they started looking strange.
So if you don’t want to parse like I do,
Be aware of the moveable nu.

(Heh, heh, homba hehda hehda, heh, heh)

**First person verbs, it’s true.**
They never seem to take the nu.
Second person verbs are fine.
But watch out . . . for the third person kind.

That’s where you’re gonna have a problem, friend.
Trying to figure out how the verb should end.
The dative plural is a problem too. So . . .
Be aware of the moveable nu.

(Heh, heh, homba hehda hehda, heh, heh)
The Greeks couldn’t seem to weather
Two vowels buttin’ up together.
Hiatus made them discontent.
And so they . . . add a consonant.

I tried to learn the endings and to learn them well,
But 50 different forms are puttin’ me through hell.
But I’ve learned this so I say to you . . .
Be aware of the moveable nu.

(Heh, heh, homba hehda hehda, heh, heh) fade
“Participleville”

(Words: N. Clayton Croy. Tune: “Margaritaville” by Jimmy Buffett)

Learning the Koine,
Practicing each day,
All of those endings are startin’ to blur.
The teacher is ramblin’; my memory’s scramblin’.
A noun or verb?
Well, I can’t say for sure.

Wasted away again in Participleville.
Searching for my — full color verb charts.
Some people claim that there’s a teacher to blame,
But I know, it’s those principal parts.

Don’t know the verb stem,
Memory’s too dim,
Can’t read a thing but that little word “kai.”
Now with participles, my headaches have tripled.
Just pass me some aspirin;
Don’t even ask why.

Wasted away again in Participleville.
Searching for my — full color verb charts.
Some people claim that there’s a teacher to blame,
But I know, it’s those principal parts.

(Musical interlude)

The teacher is calling
And now I am stalling
I don’t know the answer. I’m startin’ to drown.
I parsed it as aorist. I sure was embarrassed.
The teacher said, “Sorry,
It’s clearly a noun!”
Wasted away again in Participleville.
Searching for my — full color verb charts.
Some people claim that there’s a teacher to blame,
But I know, it’s those principal parts.

Yes, and some people claim that there’s a teacher to blame,
But I know, it’s those principal parts.
“Talkin’ τίς and τι”

(Words: Susan R. Garrett; used by permission. Tune: “Nine to Five,” by Dolly Parton; note: This version fits Dolly Parton’s recording of the song. In recordings by other artists, number and placement of choruses may vary.)

Stanza 1
I tumble out of bed and I stumble to the kitchen,
Pour myself a cup of ambition
And crack my text, wishin’ I had a life.
I flip through the pages and the blood starts pumpin’,
I know that the seminary halls are a jumpin’
With folks like me, trying to ask, “who,” “what,” or “why?”

Chorus
Talkin’ τίς and τι, they often show interrogation,
Talkin’ τίς and τι, also indefinite notation.
Well, the accent’s key—the accent hints that it’s a question,
Just two sets of endings—it follows third declension!

“Who,” “what,” “why”—τίς/τι can show interrogation!
Or “a certain guy”—also indefinite notation!
When the accent’s nigh, then it is probably a question;
Just two sets of endings—it follows third declension!

Stanza 2
τίς διδάσκει; means “who is teaching?”
τίνα ζητείτε; means “whom are you seeking?”
For questions the accent’s front and never grave.
But ὁνήμων τις means “a certain someone,”
“εὑρόν τι ὤδωρ” means “they found some water.”
When it’s indefinite, well the accent’s last or gone!

Chorus (2×)
Logomania — Lessons 1-3

(Answer the questions using the Greek words at the bottom of the page. The words in *italics* are clues.)

1. Can you *tell* me, are those colorful, plastic building blocks part of a ________________ set?
2. I *have* a hunch that my voice will bounce off the canyon wall with a resounding ____________.
3. I told Louis Oglethorpe III to *loosen* up and just use a nickname and his last initial. “Okay,” he said, “from now on I’m ________________.”
4. The newspaper columnist was an ardent enemy of the New Orleans festival. In every column he would *write* against it. Clearly he was a Mardi ________________.
5. Are Capricorns or Virgos more likely to spend an *hour* each day studying their ________-scope?
6. *Because* of his six-pack abs, beautiful smile, and chiseled good looks, all the ladies thought *that* the new lifeguard was quite a ________________.
7. We had *not* seen such a beautiful sunset, *not* here, *not* elsewhere. No wonder we all said ________.
8. The men in the horse costume couldn’t make a genuine horse *sound*, so they faked it, using a ________________.
9. The bomber that unleashed destruction over the *land* of Japan was called the Enola ________________.
10. If Tammy Faye Baker had a *sister* named Adele who shared her middle name, she would be ________________ Baker.
11. For lack of a better name I call my Lhasa Apso dog, “Lhasa.” When she fell off a cruise ship into the *Arctic Sea* and came out frozen, I realized that I would have to ________________.
12. In a remote island *kingdom* they do the Bossa Nova dance while wearing flowery garlands around their necks. They call it the ________________.
13. I thought that my friend Thea was ordained. Now I know the *truth*: she is ________________.
14. I *want* to play Desdemona’s husband, the title character in Shakespeare’s tragedy O- ________________.
15. I *see* that you don’t care for the author of “The Raven,” “The Pit and the Pendulum,” and “The Tell-tale Heart.” When I read a selection, you stick out your tongue and say ________________.

| ἁδέλφη, ἀκούω, ἀλήθεια, βασιλεία, βλέπω, γῆ, γινώσκω, γράφω, διδάσκω, δόξα, ἐκκλησία, ἔχω, ζωή, ἡμέρα, 
| θάλασσα, θέλω, καί, καρδία, λέγω, λύω, ὄπι, οὐ, πιστεύω, φωνή, ὁρά |
Logomania — Lessons 4-5

(Answer the questions using the Greek words at the bottom of the page. The words in italics are clues.)

1. The slave gathered early morning moisture from the grass but then misplaced it. It was a case of ________________.

2. This creature is also called a “needlefish,” for it has an elongated body and long, narrow jaws. ________________

3. The first touchdown of the game was a perfectly spiraling, 50-yard pass right into the receiver’s hands. No amateur threw that ball; it was clearly a ________________.

4. I had no evil intent when I took a 200-year-old American flag, actually made by Betsy Ross, to the pawn shop. Nevertheless, I was told that you can’t ________________.

5. Mother Superior said, “My child, bring all your computer problems to Sister Mary Blogger. She can solve anything. We call her our ________________.”

6. Some may think of this name as a foreign deity, but it’s actually just the Arabic word that Arabic-speaking Christians use for God. ________________

7. Apollo liked to spend time with Eos, the Greek goddess of dawn, and keep her from the other gods. Finally, the other gods said, “Holy cow, Apollo, you can’t ________________.

8. After the ancient Sumerian city of Ur was destroyed by the work of Elamite invaders, a primitive nomad came upon the site and said ________________.

9. Susie wouldn’t be caught dead without wearing religious jewelry. She constantly wears a crucifix on a necklace that she calls her ________________.

10. Although there’s no law against it, I wouldn’t feed clumps of bryophytic plants to beavers. Beavers may like to gnaw wood, but they don’t normally ________________.

11. You claim to have the answer, the final word, the perfect solution. I am skeptical and can only say, “______________.”

12. My brother knows the farmer in the dell. If the farmer had a soggy ditch running through his property, could it be called ________________?

13. The teacher asked the student to name one of the most common Greek conjunctions, but a blank stare came over the student’s face and he could only say, “______, I don’t know.”

14. “Dialectic” is an important word to Lutherans. They’re always talking about ____________ pel.

15. When the Yiddish produce dealer saw his house overrun with romaine lettuce, he exclaimed, ________________!

ἀγαθός, ἀγιός, ἀδελφός, ἀλλά, ἀνθρώπος, γάρ, δέ, δίκαιος, δούλος, ἔργον, ἐσχατος, θάνατος, θεός, κακός, καλός, κύριος, λοιμάνω, λόγος, μικρός, νεκρός, νόμος, ὁ, οίκος, οὐρανός, πιστός, πονηρός, πρῶτος, τέκνον, νίος
Logomania — Lessons 6-7

(Answer the questions using the Greek words at the bottom of the page. The words in *italics* are clues.)

1. I *remain* convinced that a trout or a bluegill is much tastier than a ____________________.
2. You might use that fancy *boat* to lure somebody else out on the ocean, but you won’t succeed in working that ____________________ me!
3. I lay still as the bear strolled *from* the woods into our camping tent. A heavy weight on my back and the sharp point of claws convinced me the bear was probing me with ____________.
4. I told Ron, the new employee in the bakery, that baking was not a *gift* but a skill that he could learn. “In fact,” I said, “if you’re going to work here, you’ll have to learn to make _______________.
5. The crowd watched Tiger Woods’s drive bounce a few times and then roll straight *into* the hole. No question about it . . . it was an ________________.
6. When I asked who the Employee of the Month was, Amy was too modest to say “I am.” But others immediately declared that the honor belonged to ________________.
7. After a special event there is always a crowd of people wanting to go out for a drink *with* Charley. He is truly someone who never ____________ stranger.
8. Using karate one can defend *against* an attack. In karate an exercise involving a series of positions and moves performed *according to* a strict order is called a ________________.
9. In fencing one must maintain constant awareness *concerning* one’s opponent while moving *around*. A quick thrust is important, but always be prepared to ____________________.
10. In the 1980’s fans of IBM computers said that DOS was the *way* to go. Macintosh devotees came along and could only scoff and say, ________________.
11. I took my neighbor, Kay, to court. Her negligence endangered my *life*, both body and *soul*, so I had no choice but to ________________.
12. Huge clumps of bryophyte plants have grown up around my romaine lettuce! It is the world’s worst case of ____________________.
13. The dunking booth was the *bread* and butter of the school fair. Several tried without success to dunk the principal. My friend and I used a medicine ball and dunked him with ____________.
14. *I* have my favorite toaster waffle everyday for breakfast, made by the folks at ____________.
15. A nasal consonant found almost smack *in* the middle of the alphabet is the letter ____________.

© 2007 N. Clayton Croy. All Rights Reserved.
Logomania — Lessons 8-9

(Answer the questions using the Greek words at the bottom of the page. The words in italics are clues.)

1. My Pa blamed me for the window that was broken by my brother, Hugh. Under a cloud of suspicion, I protested, “Why is it that you never blame ___________________!”

2. Because of the flood we have to build another house. We’ll just chalk up the old one as ____________.

3. “Are we there yet?” asked the impatient toddler from the back seat. The father replied, “We have less than 20 minutes to go. You will be with Grandma and Grandpa ___________________.”

4. My good friend Robert Tidzo asked me to baptize his son, Robert, Jr. In order to avoid confusion during the service, I used a shortened name for his son, calling him ____________.

5. A student in the “Human Sexuality” class raised his hand and asked, “Would a quarrel between two homosexual men be called ___________________?”

6. Ray and Kay were experts at making animal sounds. Kay’s specialty was a peaceful dove. No one could mistake “a Kay coo.” Ray’s horse imitation was famous too. No one could mistake ____________.

7. Every day I order food delivered from an Italian restaurant. The cook sends me my favorite dish, an odd combination of pasta and Jello. They call it ___________________.

8. I find that on rare occasions a man may take his wife’s name, as in the case of my friend, Hugh Smith, who married Janet Risko and became ___________________.

9. The saloon owner got fed up with tobacco stains all over the floor. Therefore he put in a spitt- ________.

10. In a strange ritual the natives would gather once a year and throw an owl up in the air. Since the bird always makes its characteristic sound before flying off, this ritual became known as the ___________________.

11. One year at the same owl-ritual just mentioned, the bird clawed the man’s hands with its sharp talons before flying away. The man himself let out a cry, so that year the ritual was called the ________________.

12. When Noah began his boat-building, he didn’t know what he was doing. Plans A through N failed. The boat that succeeded in rescuing his family from the flood was known as ___________________.

13. “Ninety Nine Bottles of Beer on the Wall” can become rather tiring after singing it for two hours, so I was surprised when someone called for an encore. Astonished, I said, “Sing it a- ___________________!”

14. The new sheriff in town, Mr. Os Lincoln, was too timid to confront the lawbreaking gunfighters. But the people in the town insisted, “You’ve got to uphold the ___________________!”

15. Hamor was a sinner and an evil king (see Genesis 34). When he was killed for his evil deeds, he was struck on the foot, losing a digit. The incident became known as the ___________________.

δέλλος, ἀμαρτωλός, ἀποκρίνομαι, ἀποστέλλω, ἀρχω, αὐτός, βαπτίζω, γίνομαι, διέρχομαι, δύναμαι, ἐγείρω, εἰρήνη, εἰσέρχομαι, ἐκεῖνος, ἐξέρχομαι, ἐξουσία, ἐρχομαι, εὐφράσκω, κρίνω, λαός, οὐδέ, οὖν, οὗτος, οὕτως, πορεύομαι, πρόσωπον, σύν, υπό
(Answer the questions using the Greek words at the bottom of the page. The words in *italics* are clues.)

1. Meriwether Lewis and William Clark were the ones to *lead* the expedition through the Louisiana Purchase about 200 years ________________.
2. When I run out of fuel for my outboard motor, then I *take up* the oars and ________________.
3. Every few weeks I *go up* to the little town in the mountains and visit my fair-skinned friend Al Baino and his wife ________________.
4. When I sneezed *again* and *again*, I knew there was a high amount of ________________ in the air.
5. As a baby, Leon couldn’t read a cooking *book*, but he sure could eat. Since he was always eating and was very messy while doing it, he got the nickname ________________.
6. I have never tasted one before, but today *I am going* to drink a can of that funny-named, lemon-lime soft drink ________________ Yellow.
7. The priest prayed with all his might. Even as he voiced the “*Amen,*” his soul struggled ________________.
8. Nowadays I teach groups of adults, but last year I was a private tutor in the home of a wealthy family. *At that time* I ________________ single child.
9. *Above* all else, my friend and I cut down dead fruit trees *in behalf* of a large orchard company. My friend likes to cut down apple trees, but I prefer to ________________ trees.
10. The *apostle* was sent to Rome to fetch some linguini, fettuccini, ziti, and angel hair. But on the return trip he dropped it all while fording a stream. Sadly, it was ________________.
11. Sue is very traditional, so if she marries Jim Naggo, I *gather* that she will become ________________.
12. The old saying, “Watch your P’s and Q’s,” hinges *on* the similarity of the two letters. If you take a lowercase “q” and simply turn it around, it becomes ________________.
13. When I got the job at the pizza parlor, they said free pizza was one of the perks. But I had to *depart* from that job. When I learned how bad the pizza tasted, I said, “_______________!”
14. We sat *alongside* the football field and *from* a distance watched the action. Naturally, when our team won, we were *beside* ourselves, shouting, “Hip, Hip, ________________!”
15. I once *received* an invitation to a party where we did nothing but browse books on the sleek, geometric design style popular in the 1920’s and 30’s while enjoying Tahitian drinks made of rum and fruit juices. They called it an Art ________________Tai party.
Logomania — Lessons 12-13

(Answer the questions using the Greek words at the bottom of the page. The words in *italics* are clues.)

1. “Is it time for lunch yet?” asked the impatient worker. “Not now,” said her friend, “Not until______.”
2. Which is the correct spelling: “skeptic” with a “k,” or “sceptic” with a “c”? Over *there* in Britain they normally spell the word with a “c,” but Americans use ____________________.
3. To fulfill all *righteousness*, I had to repay my debts. In particular, I had borrowed a large sum of money from my friend, Sue Ney. As I confessed to my buddy, Dick: “__________________________.”
4. The *teacher* of our religious commune, Ram Das, was supposed to phone us with details of our next meeting. So when I returned from an errand, I asked my companions, “__________________________?”
5. The night is coming soon, so it is necessary to work while we have the light of ____________.
6. If the conditions were right, a Canadian might end a sentence by saying, “__________________________?”
7. Vincent van Gogh was a kooky neighbor, but we wouldn’t *open* our mouths to criticize him. When we saw what he did to his own ear, it was clear that we didn’t want to ____________________.
8. The day after Pearl Harbor President Roosevelt had *already* declared it a day that would live infamy. For our generation, September 11, 2001 will be remembered as such ____________________.
9. The Egyptian slave said, “I’m tired of building pyramids. Every day we *bring* huge blocks of stone to the building site, but have we ever gotten any thanks from the ____________?”
10. I wouldn’t *proclaim* it as fact, but I wonder if Rene Russo’s sister could be ____________________.
11. I managed to *persuade* my roommate to make a trip to Mexico. We came to a tollbooth in Tijuana, but since the toll collector had a lisp, we didn’t understand him when he said that the toll was a ____________.
12. Julie Meye absolutely refused to learn about sewing. “I will know many subjects,” she said, “but not this one. Just call me “__________________________.”
13. In the midst of the battle a dazed enemy turned toward us and wandered in our direction. We didn’t have handcuffs to detain him so we took the hoop off a barrel and used it to ____________________.
14. *I will take* the rest of the football season off because of my injuries. Stuck on the bench, unable to walk, I was surprised to see another player in the same condition. So I said, “__________________________.”
15. Master chef Julian Kaye cut the *head* off the flounder and then expertly sliced and prepared the dish that was named after him: the ____________________.

άνοίγω, ἀπολύω, γενήσομαι, γνώσομαι, δεί, διδάξω, διδάσκαλος, δικαιοσύνη, δοξάζω, εἶ, ἐκεῖ, ἔλευσομαι, ἐπιστρέφω, ἐστιμάζω, ἡδύ, θαυμάζω, θρόνος, ἰδιος, ἰμάτιον, κεφαλή, κηρύσσω, κράζω, λήψομαι, ὄλος, πείθω, νῦν, προσέχομαι, υποστρέφω, φέρω
Logomania — Lessons 14-15

(Assert the questions using the Greek words at the bottom of the page. The words in italics are clues.)

1. Looking at the early morning horizon, I saw glorious red, orange, and yellow hues. I had never seen such ________________________.
2. I went to the most bizarre athletic event. People ran twenty six miles while drinking fermented malt and hops. They called it an ________________________.
3. Not yet have you yet seen my personal autographed copies of “The Telltale Heart” and “The Pit and the Pendulum.” You will be so impressed that you’ll gush ________________________.
4. “I will eat at home tonight,” said the Prime Minister. He cancelled his dinner plans the moment he looked out the window and saw the dense London vapor, exclaiming, “Such ________________________!”
5. I said, “You may take that lowly chess piece. Why it’s only ________________________.”
6. I have said it before, and I’ll say it again. No one does bird calls as expertly as Billy Wray. Even crows are fooled by ________________________.
7. Paula has the most luscious lips of any girl I know. Often I dream of receiving a ________________________.
8. To teach kids not to drink or use drugs I pinned the words “JUST SAY NO” on the bulletin board. Some joker switched the last word with “YES,” so I had to ________________________ back up again.
9. The movie was so bad that I wanted to flee from the theater. I finally did when my date leaned over and said, “I’ll go if ________________________.”
10. It’s a sign that I’m not serious about dieting when I use high calorie condiments. But when they ask at the deli what I want on my sandwich, I almost always ________________________-naise.
11. I like to store small fruit seeds in an old pair of shoes, but if I then wear those shoes by mistake, I may fall prey to a rare disease: ________________________.
12. In New York I knew a guy named Lou Thaw. Now I have come to Los Angeles and met someone with the same name! To avoid confusion I call this new fellow “________________________.”
13. Next week I will see my old high school buddy who is now a highly trained, covert agent for the military. When he first told me about his position, I said, “Special ________________________!”
14. I have come to know Chief Blue Egg as the best Indian guide in the Midwest. When he led me to the Kaw River and I thought it was the Mississippi, the Chief told me plainly, “________________________.”
15. I tried to offer a book of poetry to the ruler of ancient Egypt. Unfortunately he hated poetry. This was the________________________.
1. Every time the love-struck young woman sees her *man* she feels like she’s walking ________________.
2. Any *woman* who is an ornithologist knows that another word for “albatross” is ________________.
3. *I appeared* to be unkind to my clumsy friend, Thane, when he stumbled for the third time, and I said, “You’re such an ________________!”
4. On Halloween night *I became* cruel and began to pelt Thane with eggs. When the police stopped me and asked what I was doing, I said, “Officers, I’m just ________________.”
5. *I was led* to believe that I got away with the prank, but Thane got back at me by wrestling me to the ground. After a sound thrashing I said, “Tomorrow morning I’m going to ________________.”
6. The ancient Greeks didn’t have Weapons of Mass Destruction, but when *night* fell, they might have had dreams about an angry god destroying them with ________________.
7. In this day and *age* a lot of people have to rent, but because of my careful financial planning ____________.
8. My mother noticed the *blood* on my face when I ran inside the house and said, “__________!”
9. The *ruler* of the land of edible ice cream holders said, “You’ll like the taste of ________________.”
10. If your old ma has a mean *spirit* about her, then you might want a ________________.
11. I urged my mother to take needle and thread and fix the *body* of the coat, saying, “______________.”
12. When Mom was a railroad engineer, we once had to deliver a boxcar full of *seed* to a remote town. Knowing that we needed to use a track that branched off the mainline, I said, “Take the ________________!”
13. I saw a movie about two courageous, self-respecting Greek women with the *will* to be treated fairly. It was called “______________ and Louise.”
14. There were more parents at the PTA meeting than I could *name*. The door prize, a colorful, feathery hat, looked silly on the father who won it, but it would have looked stunning ________________.
15. The *word* is that ever since mother took up sunbathing, she insists on being called “______________.”

αἷμα, αἰών, ἀνήρ, ἀπεστάλη, ἄρχων, γυνη, ἐβλήθην, ἐγενήθην, ἐγνώσθην, ἐγράφην, ἐκβάλλω, ἐλήμφηθην, εὑρέθην, ἔος, ἡγέρθην, ἡνέχθην, ἥχηθν, θέλημα, νῦξ, ὄνομα, πνεύμα, πῶς, ρήμα, σάρξ, σπέρμα, στόμα, σῶμα, ωφθην.
(Answer the questions using the Greek words at the bottom of the page. The words in *italics* are clues.)

1. I bought a dress for my *mother*, but the fabric is so flimsy I’m afraid that it _________________.
2. Katherine Mai had to *sit* and think for a while before deciding to use the shortened name ____________.
3. The student said, “I can come to the party. My parents said it was okay.” The teacher corrected him, “Unless your legs are broken, the question is *not* whether you can, but whether you ____________.”
4. My *hand* was injured at work, but now I get a few days off so, heh, what do I ________________?
5. If your *father* kept a mixture of oxygen and nitrogen in a clay container, he might call it ________________.
6. Did the teacher *persecute* the widow of John Lennon when he gave her a marginal grade on the final exam and said, “Here’s your exam. You earned a _________________”?
7. When I *arrive* at the eighteenth hole of the golf course and achieve a standard score for the eighteenth time in a row, I cry out, “____________________________!”
8. When I go golfing, I *take along* a world-famous rock star who is an alumnus of the “Standard Score Golf School.” I just call him ____________________________.
9. *Being* a very possessive person, everything that Jim sees, he thinks he has to ________________.
10. I *work* in the land of Ur and have become accustomed to their polytheism. But when I first came to this land, I was startled by their many deities and said, “____________________________!”
11. I *greeted* the snake handlers and found that they were taking bets on how long I could survive with a deadly Egyptian cobra. Know the mathematical improbability, I exclaimed, “____________________________!”
12. Mr. Parko declared confidently, “These are my *possessions* and they *exist* for my benefit, or my name isn’t ______________________________.”
13. The cruelly persecuted Jews wept from one *Sabbath* to the next. The combined weight of their tears was 2,000 pounds. One might say that they were able to ________________.
14. The tiny Native American newborn was just over a *foot* long, but her parents beamed with pride at their new pa-__________________.
15. Someone at the *synagogue* said that my friend, Sue Naggo, was a lesbian. I had never heard this before, so I posed a question back to the person: “Are you sure of that? ____________________?”

| ἀμαρτάνω, ἀσπάζομαι, βουλόμαι, διώκω, ἐργάζομαι, εὐαγγελίζομαι, κάθημαι, καθίζω, λογίζομαι, μή, μήτηρ, παραγίνομαι, παραλαμβάνω, πατήρ, πούς, σάββατον, συναγωγή, ύπάρχω, χείρ, ὦν. |
Logomania — Lessons 20-21

(Answer the questions using the Greek words at the bottom of the page. The words in *italics* are clues.)

1. If you deceived your *prison* cellmate named *Kay*, you might say, “I was able to ________________.”
2. I’m not *blind* to the need for good oral hygiene. Everyday a person ought ________________.
3. “To catch the bank robbers,” the sheriff said, “we will deputize *all* the men in town, *every* able body. That’s right; we’re going to form a ________________-e.”
4. When baseball star “Spitball” Rahoe refused to *fulfill* his contract and get on the field, the manager yelled at him, “______________________________!”
5. Jill Pateo likes to *walk* around the neighborhood with her husband, whose name is _____________.
6. Madeline Owtoo said, “I refer to *myself* using my first initial and last name: ________________.”
7. Madeline’s brother Seth said, “Suit *yourself*. I use a short version of my first name: ________________.”
8. *Forgive* me, but I was shocked to learn that automobiles had Freudian lower instincts, so naturally I blurted out, “______________________________!”
9. When I sailed to America in the 18th century, I had to bring a female sheep aboard the large, Spanish ship. It was *good news* when they told me that I was permitted to have a ________________.
10. Jill Teo was my date, so I felt that I should *ask* the jerk in the bar to leave after he spent 30 minutes straight trying to ________________.
11. The son of Daedalus could fly with *grace* using artificial wings, but recklessness and pride led to his death. That is the moral of the story of I- ________________.
12. Tourists coming to see the famous *door* in Wittenberg, Germany, have to take a right turn off the main ________________-fare through town.
13. Bob wanted to fix things around the house by *himself* so he went to the hardware store and bought a number of ________________ books.
14. As the personal assistant to Senator Lou Theo I had to *follow* him constantly. At any time I might have to hand him the cell phone and say, “You have ________________.”
15. When the judge told me that I should *reveal* if I knew any of the defendants in the murder trial of Tony Ridzo, I had to *make known* that as the cousin of the accused, of course, I ________________.

αγαπάω, ἀγιάξω, αἰτέω, ἀκολουθεῖω, γεννάω, γνωρίζω, ἐαυτοῦ, ἐμαυτοῦ, ἐναγγέλων, ζάω, ζητέω, θέρα, καλέω, κτίζω, λαλέω, ὁράω, παρακαλέω, πάς, περιπτάω, πληρῶ, ποιεώ, σεαυτοῦ, σταυρώ, τυφλός, φοβέομαι, φυλακή, χαρίζομαι, χάρις.
Logomania — Lessons 22-23

(Answer the questions using the Greek words at the bottom of the page. The words in italics are clues.)

1. My botany project requires a fern or a moss. I can’t find a fern, so I’ll have to use _________.
2. It’s cold on Mars, but be careful whenever you travel toward the sun because its _____________ Venus.
3. Our village insists on thorough hair grooming. Before going out in public, everyone is required to ______________ hundred strokes.
4. When my friend Fay asked me to a seasonal event in New Orleans, I responded in writing: “I will gladly accompany you to the Mardi ______________.”
5. My friend, the sauce on this taco is so spicy it can’t be mine. This must be your ____________.
6. There was no light in the room so I called to the shadowy figures, “Are you friends or __________?”
7. When May Ketty-Jones divorced, her friends said to her, “Use that hyphenated name no longer!” Now she’s just ________________.
8. Hugh, the guy who reads the company water meter, enters the building by his own special entrance. In fact, we call it the ________________.
9. One day Hugh ran into the Greek god of Love, Eros. I told them, “Your encounter could be described in one Greek word: ______________.”
10. When Eros visited our farm and ran into a stack of alfalfa bales, one might say, “______________.”
11. When the Greek student used this negative and not oûðé with an indicative verb, he realized his mistake and said, “Oops! I __________________________ boo-boo!”
12. My cat won’t sow any wild oats now. I took her to that street that has so many veterinary clinics that specialize in neutering that they call it ________________.
13. Experts say humans need one another, so it’s best not to be a hermit and live ____________.
14. In order to dye your hair or get a temporary tattoo, you might use the reddish brown dye that comes from the__________________________ plant.
15. Each and every member of a relay team must put forth an effort. So when Heck Ledbetter dogged it and we came in last, the rest of the team said, “____________________ the race.”

ἀγοράζω, ἀλλήλων, ἀν, ἀπαγγέλλω, γραφή, δοκέω, εάν, ἐκαστος, ἐμός, ἐντολή, ἴμμετρος, ένα, κύμη, μηδέ, μηκέτι, ὄπου, ὀπώς, ὅταν, ὅτε, οὐκέτι, πεσοῦμαι, προσκυνέω, πῦρ, σῶς, σπείρω, τηρέω, ὕδωρ, ἴμμετρος, φῶς, ώς.
Logomania — Lessons 24-25

(Using the options given at the bottom of the page, identify the Greek word from the italicized clues.)

1. *It is lawful* to use one or two teabags per cup, but any more than that is simply ________________.
2. When Mr. Nye married, his wife took his name because she wanted *to be* ________________.
3. When Grampa Toose dictates a letter and needs a *scribe*, he usually asks ________________.
4. The *king* had a favorite cow named Bossy. When she escaped her pen and trampled several villagers, the incident became known as the ________________disaster.
5. Ross Perot was cloned by a mad scientist who lived on a *mountain*. Perot’s family recognized the clone as a fake and said, “That’s not ________________.”
6. It is *true* that Joe Thace never gets less than perfect grades on his report card. That’s why we all call him ________________.
7. The Daytona 500 is serious business with *full* stadiums, big sponsors, and critical decisions. It is by no means a ________________.
8. Whenever Chris thinks the umpire has made a bad *judgment*, he openly and loudly voices his disapproval by making a sibilant sound. He calls it the ________________.
9. A sport in which you throw a small aquarium fish is stupid and cruel. No wonder it is *beloved* by so few. It is no more than ________________.
10. That radiant young woman lost her glow when her *tongue* became painfully infected, but it has fully healed and again she ________________ lot.
11. In the *beginning* of refractive eye surgery doctors performed something called radial keratotomy, often referred to by its initials: ________________.
12. As a *young child* Dionne ate so many fruit-filled tarts that she was nicknamed ________________.
13. *So that* we might meet more of our neighbors, we decided to ________________ block party.
14. The expert tennis player from the capital of Texas didn’t know what a *weak* serve was. Thus he acquired the nickname, the ________________.
15. The powers that be declare that this is the *end* of the game. Or at least that’s what they ____.

άγαπητός, ἀληθής, ἀρχή, ἀρχιερεύς, ἀσθενής, βασιλεύς, γένος, γλώσσα, γραμματεύς, δύναμις, έθνος, εἶναι, ἔξεστι, θεωρέω, ιερεύς, κελεύω, κρίσις, μαρτυρέω, ὄρος, παιδίον, παραβολή, πίστις, πλήρης, πόλις, πρό, σοφία, τέλος, ώστε
Logomania — Lessons 26-27

(Answer the questions using the Greek words at the bottom of the page. The words in *italics* are clues.)

1. After crossing the desert sands, I *rejoice* to see the capital of Egypt: __________________________.
2. The middle son on the TV show *Bonanza* was a big, husky fellow *who* had the nickname ________.
3. Christopher Robin and Piglet called out to their friend, “*Where* are you, ___________________?”
4. I worked *here* in the garden. I pulled some weeds and I __________________________ row of beans.
5. *My daughter* Thoo had a nearly flat tire while driving but still made it home. Fortunately there was a service station en route, so she pulled in and __________________________.
6. *I know* a fellow who is Russian but speaks some Yiddish. Whenever he answers a question in the affirmative but is also exasperated, he says, “________________________.”
7. *Eos*, the Greek goddess of dawn, was bought by *Zeus* to be his *eternal* slave. Now Zeus can boast, “________________________.”
8. I told my friend Hugh, “*Go away* to the island town of Pago Pago.” He lived there for a few years and now he has a new nickname: __________________________.
9. When you play tic-tac-toe, don’t write *outside* the lines! And remember, you may only use these two letters: __________________________.
10. *As great as* that condiment tastes, I can’t believe it makes you laugh and so is called ____________.
11. *Whoever* would rob a restaurant might try to take hostage a hostess. Would such a hostage hostess be called a __________________________?
12. Randy and Ross, two cockney blokes, wondered what animal their neighbor kept in his *field*. Peering over the fence and seeing a large swine, Randy exclaimed, “‘e’s got an __________________________.”
13. *I repent* of my bias against the Oeo tribe. My thinking changed recently when I __________________________.
14. The Mexican sheriff said, “*My hope* is that we can catch the gunman known as “__________ *tlesoro*.”
15. Tia and Teo were siblings. Teo liked to *grab* bugs and *hold* them in Tia’s face. Exasperated, Tia finally said, “*Stop it*. Your pranks are really starting to stick in my __________________________.”

англ, αἴώνιος, ἑλέω, ἐλπίς, ἔξω, ἐπερωτάω, ἐρωτάω, θυγάτηρ, καθός, καρπός, κρατέω, μετανοέω, οἶδα, οὔς, ὀς, ὁσος, ὅστις, ποῦ, τίς, τίς, ύπάρχω, χαίρω, ὦδε
Logomania — Lessons 28-29

(Answer the questions using the Greek words at the bottom of the page. The words in italics are clues.)

1. When the wolf got caught in the trap, it took much effort and many tugs to get his_______________.
2. I felt great joy when I finished martial arts school and received a black belt in ________________-te.
3. Combat pilots must down five enemy planes to achieve the level of “ace.” Some have achieved this in two years, but let no one say that during his first year of flying he has ____________________.
4. In the Mt. Olympus version of “Survivor” the elder gods decided that young Eros should be booted off the mountain. Voting with electronic buttons, all they had to do was__________________________.
5. If you duplicated yourself, making a perfect clone, would you give it the name______________?
6. If your clone decided to betray you by created a second clone, would the two of them together be referred to as a ________________________?
7. My name is Amy. My friend Susie has had a lisp ever since she got braces put on her teeth. When I saw her today, I called out, “’Tis Susie!” She responded in like manner, “__________________________.”
8. The city boy said, “That is one big pile of alfalfa! Is that what you call a ____________-tack?”
9. My friend Lou Mee is a great lover of nature. If I were to destroy all the trees growing in my yard, it would certainly ________________.
10. Mr. Dake was able to show the judge that he could not serve as a juror in my trial, since as my former college roommate, it was obvious that ____________________________.
11. Would it cost less to go to Europe this year or next? I don’t know. It’s ________________-up.
12. Amy drove up to the toll booth at the toll bridge. The attendant said, “I will gladly permit you to cross over the bridge, but first you must pay ____________________________.
13. Everyone oohed and aahed at the tennis player’s unreturned serve. No one’s serve had ever evoked such amazement before. It was the most ________________________ in the history of tennis.
14. That fellow was always a great actor, but now his career has taken off and he’s a ________________-tar.
15. Myrna Loy, movie star of the 30’s and 40’s, retired from film and spent her remaining years perfecting a seasoned, smoked beef sandwich that she called the ________________________-trami.

Αποδίδωμι, ἀπόλλυμι, ἀφίημι, δείκνυμι, δίδωμι, εἰς, ἐπιτίθημι, ἔτος, εὐθὺς, λοιπός, μέγας, μηδεῖς, οὐδείς, παραδίδωμι, πολὺς, πρεσβύτερος, προστίθημι, τίθημι, χαρά, χρόνος
Logomania — Lessons 30-32

(Answer the questions using the Greek words at the bottom of the page. The words in *italics* are clues.)

1. The woman set her purse down in the busy department store and looked away for *three* seconds. When she reached for it again, it was gone without a ________________________.

2. Amy was a master on the stage. She played the villain so compellingly that at the climax of the scene the audience *stood* and ________________________.

3. A scandal will never *arise* in Amy’s life because Amy has impeccable integrity and always tells the truth. No wonder her friends call her ________________________.

4. It is *such* a dangerous practice to throw real hand grenades when training. We recommend that you use fake, plastic ones. In this way it’s only a ________________________.

5. The fingers of the clumsy casino dealer slipped and cards went in *ten* directions. He just didn’t know how to shuffle a ________________________ cards.

6. Tess shoplifted *four* expensive items from the store, but the police caught up with her and performed what you might call a ________________________-t.

7. I gave the car *more* gas. I would risk a speeding ticket *rather* than be late to the grand opening of the big, new shopping center. I absolutely had to get to the ________________________ time.

8. I had never seen a *greater* crowd of housekeepers and hotel domestics. Somehow I had apparently entered the ________________________.

9. The Canadian high school teacher told me, “I could give you a grade of “B” or “C,” but you probably want a better grade than that, ________________________?”

10. I would like to hear *more* music. I say, “Don’t stop now. Let the band ________________________!”

11. In 1987 Costa Rican President Oscar Arias won the Nobel Peace Prize. Woe to those who would ridicule this great man of peace. But *blessed* are those who do not ________________________.

12. Seymour Cray, inventor of the Cray supercomputer, devised a *better* dustcover for his computer, assembling it himself on his sewing machine. One might say the dustcover was ________________________.

13. If famous cellist Yo-Yo Ma could only think wistfully and sentimentally for days gone by, would he be afflicted with ________________________-talgia?

14. The hostess said, “Your *salvation* doesn’t depend on your immediate departure, ________________________ moment or two longer.”

15. My *two* favorite songwriters are Jeff Barry and Ellie Greenwich, who wrote the lyrics, “There she was just a-walkin’ down the street, singin’ “______________________ diddy diddy dum diddy doo.”
Objectionable Questions: Carefully choose the best answer . . . or take a wild guess.

1. When a Greek word is to be pronounced with an “h” sound, a special mark is added known as
   A. heavy breathing
   B. labored breathing
   C. phonetic emphysema
   D. Greek exasperation
   E. rough breathing

2. The mood of a verb
   A. tells you when it may be best to leave the verb alone.
   B. tells you when the verb is off its medication.
   C. depends on whether its context is a happy one.
   D. varies dramatically, especially with manic-depressive verbs.
   E. tells you how the action is conceived by the speaker, e.g., as a fact, a possibility, a wish, etc.

3. A verb may have which of the following voices?
   A. Soprano, alto, tenor, bass
   B. Loud, medium, soft
   C. Gravelly, smoky, falsetto, shrill
   D. Active, middle, passive

4. You need a noun that can function as the subject of a sentence. Which of the following best describes your need?
   A. Hopeless case
   B. Basket case
   C. Head case
   D. Nominative case

5. What is the rule for accenting Greek nouns?
   A. Try using a little parsley or mint garnish.
   B. Consult the expert: Martha Stewartopoulous.
   C. Add highlights to the vowels and leave the consonants subtly understated.
   D. Noun accent is recessive or persistent.

6. Which of the following is an example of a “substantive” adjective?
   A. The German U-boat was swift and silent.
   B. The hoagie sandwich was tasty.
   C. The replacement teacher was enthusiastic.
   D. The wise will perceive the theme in the above choices.

7. Which of the following illustrates the Greek middle?
   A. “Uncle Demetrios got a chubby belly from eating too much baklava.”
   B. “The Athenian referendum was decided by voters who were neither very liberal nor very conservative.”
   C. “A gyro sandwich consists of a pita pocket filled with lamb and beef.”
   D. “Alexander was warming himself by the fire.”
8. In Greek if you wanted to say “I am being loosened,” you would
   A. suppress the urge and remain quiet.
   B. first tell everyone to stand back at a safe distance.
   C. be sure to re-tighten yourself afterward.
   D. say λόσμαι.

9. In Greek a “personal agent” would be
   A. your cousin Aristotle, who got you a bit part in a movie.
   B. your uncle Socrates, who negotiates your professional sports contracts.
   C. your good friend Kazantzakis, who books all your airline flights.
   D. expressed by the preposition ὑπό followed by the genitive case.

10. To decline a Greek noun you would
    A. lower one end of the noun.
    B. say, “No thank you, I have quite enough nouns in my life right now.”
    C. say, “Thanks, but a more substantive person has already invited me to another context.”
    D. give its various grammatical case forms in a prescribed order.

11. The Greek imperfect tense is
    A. easy for students to identify with since students are also imperfect and tense.
    B. at peace with itself since it let go of its perfectionism.
    C. chronically behind and has trouble completing things.
    D. a way to depict past, ongoing action.

12. Principal parts
    A. is the title of a horror movie set in a grammar school.
    B. is the subtitle of a financial investment guide entitled “When the Stock Market Goes Bad.”
    C. are to Greek students what avalanches are to skiers.
    D. are the basic inflected forms of a verb from which all other forms are derived.

13. The Greek future is formed by
    A. the complex interplay of contingent, irrational forces, human will, and divine providence.
    B. an all-powerful secretary in the basement of a government building in Athens.
    C. two teenage computer geeks in Corinth who have hacked into the space-time continuum.
    D. the addition of a sigma to a Greek verb stem.

14. When we say that the aorist tense is “undefined,” we mean that
    A. the first volume of our multi-volume dictionary is missing.
    B. the aorist once had a meaning but it got lost in translation.
    C. the aorist suffers from meaning deprivation and is therefore semantically challenged.
    D. the aorist tense affirms action without describing its nature or duration.

15. A second aorist stem often reflects a primitive form of the verb. This is evident in
    A. the verb’s small cranial capacity.
    B. the discovery of second aorist forms in ancient cave paintings.
    C. the presence of gills instead of morphemes.
    D. the fact that the stem is often shorter than the present tense stem.
Objectionable Questions: Carefully choose the best answer . . . or take a wild guess.

1. If you saw a “κα” in a Greek word, you would immediately know . . .
   A. you were toast because you didn’t recognize it.
   B. the word belonged to your old fraternity — Kappa Alpha.
   C. somebody took the iota out of a καί.
   D. the word might very well be perfect.
   E. the word at best was mediocre.

2. The perfect tense in Greek refers to what kind of action?
   A. 1970’s disco action
   B. Swiss watch precision action
   C. Arnold Schwarzenegger box office action
   D. District attorney legal action
   E. Completed action with a continuing effect.

3. The Greek word γράφται might be translated . . .
   A. “It is written.”
   B. “It is ridden.”
   C. “It is wriggling.”
   D. “I need Ritalin.”

4. How does a verb beginning with a vowel or diphthong undergo reduplication?
   A. With a Xerox machine like any other verb.
   B. With the assistance of a fertility specialist.
   C. By the lengthening of the vowel or diphthong.
   D. By basic cell division or mitosis.

5. The Greek pluperfect tense
   A. better not be on the exam.
   B. should be deleted from the Greek New Testament.
   C. should chill out; it always has to be more perfect than everybody else!
   D. is rare enough that its forms need not be learned by people who have a life.

6. The Greek word θῆσκω
   A. refers to what I do on most Greek tests.
   B. is onomatopoeic and means “I sneeze.”
   C. normally occurs in the compound form ἀποθῆσκω
   D. normally wasn’t among the words I bothered to learn.

7. The sixth principal part of a Greek verb
   A. is at least two more than a verb really ought to have.
   B. is known only by people who have a sixth sense about these things.
   C. is the aorist passive indicative.
   D. is yet to be discovered by archaeologists.
8. The major indicator of an aorist passive Greek verb is
   A. when the smart guy/girl sitting next to me has “aorist passive” written over it.
   B. when I have guessed every other combination and the teacher is still saying, “Try again.”
   C. my customized Ouija Board specially adapted for Greek class.
   D. the θFault tense suffix.

9. Second aorist passives differ from first aorist passives in that
   A. they have the word “second” rather than “first” in their name.
   B. they have lower self-esteem.
   C. their GPA (Greek Point Average) was below 3.0.
   D. they lack the θFault tense suffix.
   E. they simply didn’t try out for first aorist.

10. If you wanted to say to a friend of yours, “we will be loosened,”
    A. you need a life outside Greek class.
    B. be sure your friend knows that you are taking Greek.
    C. first assure your friend, “This is only a test!”
    D. you could say λυθοµοµεθα.
    E. say “we will be loosened” since your friend doesn’t know Greek.

11. The Third Declension is
    A. a great name for a folk music ensemble.
    B. basically unnecessary for a full and meaningful life.
    C. a fearful omen of participial woes to come.
    D. a varied and complex group of Greek nouns.

12. A brief, accurate description of a Greek participle would be
    A. generally avoided in polite company.
    B. “Plato’s Payback.”
    C. “verbal adjective.”
    D. “Homer’s Revenge.”
    E. “Drop/Add Omen.”

13. What positions may participles appear in?
    A. entry level and mid-management
    B. halfback, quarterback, and major drawback
    C. attributive, substantive, and predicative
    D. win, place, or show.

14. What is the relationship between tense and time in the participle?
    A. We spent too much time talking about tense in the participle.
    B. I am much too tense to think about time in the participle.
    C. It is high time we get rid of tense in the participle.
    D. Tense does not pertain to time in the participle, since participles are nontemporal.
    E. Participle-induced tension is a good way to destroy your temporal lobes.

15. Constructions that combine a participle with a form of the verb εἰµί are called
    A. “periphrastic participles.”
    B. “paranormal participles.”
    C. “periodontal participles.”
    D. “parasitic participles.”
Pointless Quiz — Lessons 21-32

Objectionable Questions: Carefully choose the best answer . . . or take a wild guess.

1. Give an example of a Greek verb that would undergo contraction.
   A. A verb left outside on a cold night in February.
   B. A verb that had double-crossed a mafia crime family.
   C. A verb giving birth to a morpheme.
   D. When it comes to contraction, I don’t, won’t, and can’t even think about it.
   E. A verb whose stem ends in alpha, epsilon, or omicron.

2. Contract verbs are usually regular . . .
   A. when they use daily fiber therapy.
   B. when they are not small, large, or extra large.
   C. when they come under government regulations.
   D. . . . Get real! Only λόω is regular.
   E. in the second through sixth principal parts.

3. A reflexive pronoun is used
   A. when a doctor hits your knee with a little rubber hammer.
   B. by people who, unlike me, care about such things.
   C. only when other pronouns are out of stock or no longer in print.
   D. when a subject acts upon itself as in “If you think Greek is easy, you are kidding yourself.”

4. The Greek adjective “πᾶς” means
   A. “all for one and one for all.”
   B. “all things to all people.”
   C. “all’s well that ends well.”
   D. “all, every, whole.”
   E. all of the above.

5. The future of liquid verbs is
   A. known only to God since no human being can see the future.
   B. the object of intense speculation on Wall Street.
   C. clear and smooth, especially for nasal liquids.
   D. formed like a contract verb by the attachment of an epsilon to the stem.

6. If you wanted to say “one another” or “each other,” you would
   A. go ahead and do so. Who’s stopping you?
   B. use just about any other language than Greek.
   C. say “Ωλλήλων, Ωλλήλωις, Ωλλήλους.”
   D. say “la, la, la, la, la, la,” which is equally intelligible as “C” to most people.
7. If you wanted to express doubt, volition, intention, and desire, you would
   A. make an appointment with a psychotherapist.
   B. lie still until the urge went away.
   C. get back on your medication immediately.
   D. use large, esoteric, and impressive words.
   E. use the subjunctive mood.

8. Give an example of emphatic negation in Greek.
   A. “Oedipus emphatically negated his father.”
   B. Mama said, “No, you may NOT have a third helping of baklava!”
   C. “You will NEVER be a Rhodes scholar, but you may qualify as Cretan of the Month.”
   D. Any subjunctive verb preceded by the double negative οὐ μὴ.

9. The hortatory subjunctive is used by
   A. horticulturalists.
   B. the Dr. Seuss character in “Horton Hears a Who,” esp. in the sequel, “Horton Exhorts a Who.”
   C. people who have lost touch with reality and the indicative mood.
   D. people with a strong desire to go about issuing exhortations in the first person plural
      (in other words, pretty much the same group as “C.”)

10. The present infinitive of εἰμί is
    A. rather low on my list of academic priorities.
    B. lying in a heap of words that fell off the edge of my learning curve.
    C. probably useful in situations that I will never encounter.
    D. “to be” or “not to be.” I can’t remember which.
    E. εἰμα.

11. The case of the subject of an infinitive
    A. was the title of an episode of Perry Mason that was (thankfully) never aired.
    B. will be decided later this year by the Supreme Court of Greek Grammar.
    C. may be overturned if enough students file appeals.
    D. is a basket case, as far as I’m concerned.
    E. is accusative.

12. Give an example of a condition contrary to fact.
    A. If I were a rich man, yabba-deeba-dabba, yabba-dabba-deeba-dabba-doo.
    B. If I had studied Greek any harder, my brain would have exploded.
    C. If the teacher had paid me to learn Greek, I would have been more motivated.
    D. If you had any sense, you would go on to the next question.
    E. All of the above.

13. How is a prohibition expressed in Greek?
    A. in the spirit of the great Greek prohibitionist, Carrie Nationopoulos.
    B. using a negative particle, which is sorta like an electron only bigger.
    C. loudly, firmly, and preferably with a scowl.
    D. by μὴ and the present imperative or μὴ and the aorist subjunctive.
14. Explain the phenomenon: “attraction of the relative.”
   A. Beats me! I always thought relative pronouns were rather homely.
   B. This occurs when too much static electricity builds up in a relative pronoun.
   C. This refers to your Auntie Cedent, who was quite a “looker” in her day.
   D. Most therapists think “attraction of the relative” is abnormal and unhealthy.
   E. This occurs when an accusative relative pronoun is attracted to a genitive or dative antecedent.

15. The principal parts of διδώμι are
   A. Greek words, and therefore outside the scope of my knowledge.
   B. “whoopdi-doo, do-si-do, dead-am-I, and diapa-wipe.”
   C. “doo-bop, ditty-bop, and rama-rama-ding-dong.”
   D. “ditto, dorko, groucho, and harpo.”
   E. “διδώμι, δώσω, εδώκα, δέδωκα, δέδωμαι, and ἐδόθην.”
Hans and Franz Skit

Hans: You do not need to adjust your glasses. You are seeing us in actual size. This incredible muscular development comes from years of rigorous exegetical exercises.

Franz: That is true, little brother. But not everyone is committed to a strict regimen of exegetical workouts. So we have come here to correct that deficiency.

Hans: Ja, that is right . . . because . . . I am Hans.

Franz: And I am Franz.

In Unison: And we are here to pump (clap) you up . . . exegetically!

Hans: Franz, it is hard to believe, but there are still some students who are not doing original language exegesis! All they can do is read their sissy boy English translations and flabby devotional commentaries and then they think that they understand the Bible.

Franz: Ja, and who do they think they are kidding? Their interpretation lacks proper tone and fitness. Their exegesis is underdeveloped. And their theology has no curvature. They are doing girlie-man exegesis.

Hans: That is right, big brother. If you asked them to clarify the nuances of the Greek verb tenses or to explain the significance of a textual variant, they would look at you like you were from another planet or something!

Franz: Ja, they don’t know a lexicon from a hexagon. They think that “Bauer” refers to someone who flexes from the waist (make bowing motion).

Hans: Well, if they want to see some flexing motion, let them see this! (Hans and Franz flex.)

Franz: Ja, and these same students think that “Danker” refers to something that is “colder and damper” than something else.

Hans: Right you are, big brother. These flabby exegetes think that they can provide people with spiritual nourishment by recycling wimpy interpretations taken off the Internet! Well,
listen up, students! Hear me now and believe me later . . . you need to add some serious pumpitude to your Bible study!

Franz: That is right, Hans, they need an exegetical method with the kind of rigor and discipline that we practice every day!

Hans: Precisely! Instead of their sissy boy sermonizing, they should strive for the strength and firmness of the Hans and Franz method.

Franz: You know, Hans, some people think that the exegetical method that we teach is too rigid, that it needs to be more flexible!

Hans: Ja, but the claim that we don’t know about flexibility is absurd. Right, Franz? If they want to see some flexibility, let them take a look at this! (Hans and Franz flex.)

Franz: Hans, perhaps you could share with the people here today one of your favorite exegetical workouts.

Hans: That is a good idea, big brother. One of my favorite workouts is to take all ten volumes of Kittel’s Theological Dictionary of the New Testament and strap them together with duct tape. Then I bench press them 50 times every night before going to bed.

Franz: That is a great tip, Hans.

Hans: Ja, but don’t try to do that with the CD-ROM version of Kittel. You do not get the same effect! How about you, Franz? What secret tip can you share with us for maintaining the serious pumpitude that you have?

Franz: Well, before I do any heavy exegetical lifting, I always get properly oiled down. It improves muscle tone, prevents injury, and makes it easier to slip in and out of the study carrel.

Hans: A wonderful tip for the students, Franz!

Franz: Ja, the oil also makes my chest hair shiny! And my fans like that! By the way, Hans, I have been meaning to talk to you about your hair. You may want to start using
Head & Shoulders again. I think your dandruff problem is coming back. I can see a few flecks on your shoulders.

Hans: Thanks for the tip, Franz, but if the folks here really want to see some shoulder flex, they should see this! (Hans and Franz flex.) Well, that is all for today! Remember, I am Hans!

Franz: And I am Franz.

_In Unison:_ And we are here to pump (clap) you up . . . exegetically!
Teacher’s Guide  The Teacher’s Guide is designed to supplement the Primer by providing more detailed discussion, references to standard works on grammar, and answers to the “Practice and Review” and “English to Greek” exercises.

Answer Keys to Student Exercises

Quick Quizzes

Periodic Exercises

Logomania

Additional Exercises:

Κάρμεν Σὰν Διήγω  (Lesson 7)
A Greek Story  (Lesson 14)
The Perfect Tense  (Lesson 15)
Uses of Present Participles  (Lesson 18)
Uses of Aorist Participles  (Lesson 19)
Nuances of Adverbial Participles  (Lesson 20)
“Any” and “Who”  (Lesson 27)
Teacher’s Guide to
A PRIMER OF BIBLICAL GREEK

N. CLAYTON CROY

WILLIAM B. EERDMANS PUBLISHING COMPANY
GRAND RAPIDS, MICHIGAN / CAMBRIDGE, U.K.
Introduction

This material is written for the teacher. Although it may be of use to students, it is not intended as a student workbook. I have tried to keep the text relatively free of detailed, technical explanations. An elementary language text should aim for simplicity and succinctness, not exhaustive treatment. The material in this Teacher’s Guide is designed to supplement the text by providing more detailed discussion, references to standard works on grammar, and answers to the “Practice and Review” and “English to Greek” exercises. Paragraph numbers in the Guide correspond to paragraphs in *A Primer of Biblical Greek*.

Abbreviations Used in the Teacher’s Guide

(A caveat: Smyth’s *Greek Grammar* is the most detailed grammar of Classical Greek in English. It must be borne in mind, however, that biblical Greek often varies from Classical in its forms and syntax. Smyth is a treasure trove of information, but it must be used with care by students of biblical Greek. BDF and Robertson are generally helpful in identifying the differences between Classical and Koine.)


Lesson 1

1. The Greek Alphabet
In pre-Classical Greek (also later in some dialects) there were more than 24 letters. Vau (Ϝ ς, also called stigma or digamma) came after epsilon and was pronounced like “w.” Digamma did not survive in Ionic and Attic Greek as a letter or sound, but continued to be used for the number six (its position in the alphabet). See LSJ, p. 752. Two other obsolete letters, san and koppa, came after pi. See LSJ, p. 1562. San and koppa have no significance for biblical Greek; digamma, as a number, occurs once in a textual variant (Rev 13:18). See BDAG, p. 424.

The vertical arrangement of the alphabet in the textbook is designed to facilitate learning. The logic of the arrangement is as follows: five letters that roughly correspond to the English sequence “a-e” (gamma substituting for “c”); three rhyming letters (zeta, eta, theta); five letters that roughly correspond to English “i-n” (Greek obviously lacking “j”); the letter “ξ”, which is “new” to English speakers, comes after “nu,” a mnemonic device that may help students remember both the letter and its position in the alphabet; six letters corresponding roughly to the English sequence “o-u” (Greek lacking “q”); three rhyming letters (phi, chi, psi); and lastly, omega. For the letters alpha and omega, see Rev 1:8; 21:6; 22:13.

2. Remarks on Pronunciation
On pronunciation, Smyth (§23) has a judicious bit of advice: “Our current pronunciation of Ancient Greek is only in part even approximately correct for the period from the death of Pericles (429 B.C.) to that of Demosthenes (322); and in the case of several sounds, e.g. ζ, φ, χ, θ, it is certainly erroneous for that period. But ignorance of the exact pronunciation, as well as long-established usage, must render any reform pedantical, if not impossible.” Dogmatism is thus out of place. The instructor should emphasize convention and approximation rather than strict phonetic and historical accuracy, which, as Smyth indicates, is not always attainable. Koine was spoken across such an expanse of time and geography that variations in pronunciation necessarily occurred.

The peculiarities of conventional pronunciation are as follows. (1) Gamma has two possible sounds, depending on the following letter. (2) In the classical period zeta was probably pronounced “zd” rather than the more conventional “dz,” although this may have varied according to dialect and period. In the Hellenistic period, the “d” was gradually lost, leaving only the “z” sound. See Smyth §26; LSJ, p. 752. The “dz” sound, which seems to be preferred by most teachers of biblical Greek, is illustrated by the English words “kudzu” (a plant) and “gadzooks.” Several words or expressions with “ds” also illustrate the sound: sudsy, heads up, nods off, etc. If one opts for the less conventional “zd” pronunciation, one could use the “sd” in “wisdom.” (3) For theta, note that the “th” sound is not voiced: “thistle,” not “this.” (4) Short and long iota have qualitatively different pronunciations according to some biblical Greek textbooks, but others make no such distinction. The latter are probably correct, i.e., that short iota differs only quantitatively from long iota. See Smyth §24; Allen (cited below), pp. 61-62; and Sturtevant (cited below), pp. 30-31. In any case, the question is pedantic since vowel length for iota (as well as alpha and upsilon) is revealed only
by accent, meter, or a quick check of the lexicon. Whether it is worthwhile to strive for consistency
with a distinction that is dubious to begin with, I leave to the instructor’s discretion. (5) Rho has
rough breathing in initial position and, according to ancient grammarians, when preceded by an-
other rho (ῥητος) or by an aspirated consonant (χόνος). The latter two instances are not indi-
cated with a breathing mark in modern texts and can probably be omitted in the teaching of bibli-
cal Greek. Elsewhere, i.e., without the rough breathing, rho was trilled in pronunciation (see Dio-
nysius of Halicarnassus, De compositione verborum 54.1-3; Plato, Cratylus 426E). Not all instruc-
tors of biblical Greek insist on trilling rho. (6) The sounds of upsilon and chi are new to English
speakers. To pronounce upsilon, Eugene Van Ness Goetchius (The Language of the New Testament
[New York: Scribner, 1965], p. 7) suggests “holding the lips rounded (as when pronouncing Eng-
lish oo in goose) and at the same time saying — or attempting to say — the sound of English ee in
goose.” The sound of chi is similar to English “k” but is slightly aspirated. Individual teachers can
decide how strict to be regarding pronunciation. For more, see W. Sidney Allen, Vox Graeca: A
Guide to the Pronunciation of Classical Greek (2nd ed.; Cambridge: Cambridge University Press,
1974); and Edgar H. Sturtevant, The Pronunciation of Greek and Latin (2nd ed.; Chicago: Ares,
1975).

3. Vowels, Diphthongs, and Breathing Marks
Regarding the pronunciation of iota, see above (§2). As for the Classical Greek diphthong ωυ, it
does not occur in biblical Greek. The name of Moses, Μωϋσης, contains this combination of let-
ters, but the vowels here are pronounced separately and do not form a true diphthong (but see BDF §38). Thus, the instructor may wish to point out that the juxtaposition of two vowels that
could form a diphthong sometimes does not. When this is the case, a double dot, or diaeresis, is
usually written over the iota or upsilon to indicate that it does not form a diphthong with the pre-
ceding vowel. See BDF §§15, 37. Another example from biblical Greek would be προίστημι.

The entire matter of open and closed vowels has been omitted from the textbook. These
distinctions, which pertain to the disposition of the mouth, lips, and tongue during pronunciation,
may be of interest to linguists, but I see no relevance in them for students of biblical Greek. Those
who wish to include this matter may refer to Smyth §§4a and 7.

Regarding the length of final οι and αι, certain forms of the optative constitute exceptions
to the exception. In the optative, final οι and αι are long. See Smyth §169. The infrequency of the
optative in NT Greek argues against the advisability of introducing this fact. Since the optative is
more frequent in the LXX, classes emphasizing the LXX may want to mention this exception.

On the origin of breathing marks from the old Attic letter “H,” see Smyth §14 and Allen,
pp. 50-51 (see above, §2).

5. Accents
“The invention of the marks of accent is attributed to Aristophanes of Byzantium, librarian at Al-
exandria about 200 B.C. . . . The signs for the accents (and the breathings) were not regularly em-
ployed in Mss. till after 600 A.D.” (Smyth §161). I find accents to be the first major bog in which
students become mired. Still, it is ill-advised to ignore them entirely. Accents help distinguish
forms of the liquid verbs and certain moods and modes of the aorist tense. They help distinguish
certain forms of the demonstrative from similar forms of the third person pronoun. They also help one identify certain perfect tense forms. I suggest a gradual introduction that deemphasizes rote memorization. Accents are best learned by a combination of deductive and inductive methods: succinct formal presentations of the rules and regular exposure to accented texts. I usually don’t require students to accent words on exams, but this is a matter for the instructor’s discretion. For an exhaustive discussion of accent rules, see Smyth §§ 149-87. Thorough discussions of the history of accenting may be found in Allen, pp. 106-24, and Sturtevant, pp. 94-105 (see above, §2).

6. Punctuation
Note that a question in Greek will not have an auxiliary verb form identifying the sentence as interrogative. This makes attention to punctuation essential. Note the following difference: (1) ἀδέλφῳ ἀκούει (“A brother hears”) vs. (2) ἀδέλφῳ ἀκούει; (“Does a brother hear?”).

7. Exercises
Remind students to capitalize on both sight and sound by reading the LXX and NT passages aloud. This is a good habit for both their private study and class meetings.

8. A Brief Introduction to the Septuagint (LXX)
Lesson 2

9. Vocabulary
A disadvantage of the deductive method in the first few lessons is the severely limited vocabulary and resulting mundane and repetitive exercises. This is to some extent unavoidable, but I have tried to introduce some variety by including θέλω, καί, and ὅτι, as well as ὀδεξλφός and ὀδεξλφή. The latter two words are reintroduced in Lessons 3 and 4.

Besides the fairly common English derivatives given in the text, a few highly technical terms could also be mentioned. From βλέπω we get “parablepsis,” or “a looking aside,” the term for a scribal error resulting from misdirected vision. From θέλω we get “monothelitism,” a seventh-century heresy that Christ had only one will, not two (human and divine). From καί we get “triskaidekaphobia,” fear of the number 13.

10. Characteristics of the Greek Verb
Person and number should pose no special difficulty for English-speaking students. Voice in Greek adds the peculiarity of the middle, which is reintroduced in §54. As for tense, the critical difference between English and Greek is the latter’s emphasis on the kind of action. Perhaps the most difficult characteristic of Greek verbs will be mood, which is nearly absent from English in terms of unique verbal conjugations.

11. The Present Active Indicative
On hiatus, see Smyth §§46-47; on movable ν, see Smyth §§134-35. Biblical Greek often added movable νυ even when the rule did not require it. A computer check of the endings -ονσι vs. -ονσιν found these statistics: without movable νυ, 133 times in the LXX, 8 times in the NT; with movable νυ, 1976 times in the LXX, 563 times in the NT. The latter two statistics include many instances when the following word began with a consonant. (These figures include third person plural verbs in the present active and future active as well as some dative plural participles.)

12. Present Active Infinitive
I do not use the term “finite verb” in the textbook. If you want to introduce this concept, simply note that the action of a finite verb is “limited” (Latin finis = end, limit) by person and number. In contrast, the infinitive denotes the action without the limitation of person and number. A finite verb is concerned about action that is performed by someone (I, we, you, he, she, it, they); the infinitive is concerned about the action as an entity. Thus the infinitive is a verbal noun.

13. Accentuation of Greek Verbs
On the accent of verbs, particularly the many exceptions to the general rule of recessive accent, see Smyth §§423-27.

14. Exercises
One of the convictions behind A Primer of Biblical Greek is that students learn Greek chiefly by doing exercises and reading biblical passages. Elaborate grammatical explanations can sometimes be a hindrance. Learning occurs in doing homework and reviewing in class. Therefore, this Primer
puts much emphasis on exercises. There are four types: Practice and Review, LXX sentences, NT sentences, and English to Greek sentences.

“Practice and Review” provides intensive drills on vocabulary and syntax just introduced in that lesson. These are, admittedly, artificial sentences that I have composed. The LXX and the NT were not written to teach students Greek. Except by sheer chance, sentences from the Bible do not provide the focus and repetition that artificial exercises do. As long as practice sentences represent idiomatic Greek similar to that of the biblical era, they can be beneficial. Moreover, artificial exercises have the advantage of being unfamiliar to students and requiring them to read carefully.

Despite the advantages of artificial sentences, the primary goal is, of course, to be able to read and interpret “real” Greek, i.e., passages from the Greek Bible and other ancient texts. The LXX and NT passages stretch students beyond their comfortable, controlled range of vocabulary and syntax. These exercises employ a more inductive method. Students encounter words and constructions to which they have not been introduced. Annotations are placed at the end of the lesson rather than in the text and eventually use lexical forms rather than the forms in the exercises themselves. This means that the translation of these sentences approximates work with the LXX or NT and a lexicon.

Finally, there are English to Greek sentences. The relatively small number of these indicates that I do not regard them as needing major emphasis. I tend to assign a few English to Greek sentences in the early lessons and then phase them out by the end of the first term. Few of us have any real need to write in biblical Greek. On the other hand, actively writing a language always improves one’s skill at passive reading. Use your own discretion regarding the emphasis placed on English to Greek exercises.

Despite the great importance of doing exercises, I do not expect that teachers will want to utilize all of them. I intentionally provide an abundance of exercises so that you can pick and choose. Most teachers will give priority either to the LXX or the NT, but I hope that there will be frequent crossing over. In any event, the exercises not assigned as homework may be of use later in the construction of quizzes and tests.

Note on Answers to Exercises
Needless to say, there is rarely a single correct (or even best) English translation for a Greek sentence (or vice versa). Even in this second lesson there are possible variations in word order, meaning, simple vs. linear translations of the present tense, etc. The translations offered here will serve as a check on the teacher’s translations, but are by no means the only possible ones.

Exercises — Practice and Review
1. We know that you (pl.) believe and (that) you wish to teach.
2. I hear and see that a sister is writing.
3. You (sing.) say that a brother is destroying (or, loosening); we do not believe [it].
4. Does a sister wish to hear? I do not know.
5. They are destroying (or, loosening), and we do not want to see.
6. A brother says that he wants to write and teach.
7. Do you (sing.) believe that a brother and a sister see?
8. I know that a brother is speaking and you (sing.) are not listening.
9. A sister is teaching and we want to listen.
10. I do not want to destroy. I want to know that a brother believes.

**Exercises — English to Greek**

1. ἀκούομεν ὅτι ἀδελφὸς θέλει πιστεύειν.
2. γινώσκετε ὅτι οὐ γράφουσιν;
3. λέγω ὅτι λύεις καὶ οὐ βλέπεις.
4. βλέπει καὶ πιστεύει ἀδελφή; πιστεύει ὅτι βλέπει.
Lesson 3

15. Vocabulary
Most of these words have well-known derivatives, but be advised of the following. The English word “echo” has nothing to do with Greek ἠχόω. It derives from ἠχέω = “sound, ring, peal.” The feminine name, Alethea, comes from ἀλήθεια, but similar-sounding Althea derives from ἀλθαίνω = “I heal.”

16. The First Declension
For the full range of first declension forms, see Smyth §§211-27. Masculine nouns of the first declension (e.g., προφήτης) will be introduced in Lesson 6.

17. Characteristics of Greek Nouns
Regarding number, the dual scarcely deserves mention. It was not common in Classical Greek (except Homer) and is lacking in biblical Greek. See Smyth §§195, 999. On some of the rules and peculiarities of gender, see Smyth §§196-200.

There is a minor debate over how many cases Greek has. Occasionally a Greek textbook will claim there are eight cases (adding ablative, locative, and instrumental) and display enormous and intimidating paradigms. The issue centers on whether one defines case as form or function. The purists will argue (rightly) that function determines case. For example, the vocative in ἄκολουθε, ὁ ἄνθρωποι is clearly not the same case as a nominative ἄνθρωποι ἄκολουθον, despite the fact that the forms are identical. Nevertheless, students are usually concerned about forms, the visual markers of case, and they will learn soon enough that the genitive and dative cases in particular have multiple functions. Even in Classical Greek, the ablative, locative, and instrumental forms were rather few (see Smyth §§341, 1449, 1535). In biblical Greek, they exist only in a few stereotyped forms that for all practical purposes are adverbs (e.g., κύκλω; see BDF §199). On this issue, I am a pragmatist, not a purist. Unless you have a talkative student who knows Sanskrit, it is probably best at this point not even to mention those cases that do not have distinctive endings. (Although the vocative often has the same form as the nominative, it does have distinctive forms that are commonly encountered, e.g., κύριε.) See Wallace, pp. 32-35.

18. Forms of the First Declension
Sometimes the condition given for predicting the “pure alpha” type of first declension nouns is: when the alpha is preceded by epsilon, iota, or rho. Although this covers the great majority of cases, it is better to say: when the alpha is preceded by a vowel or rho. An omicron before the alpha may also produce a “pure alpha” type. E.g., στοά, στοάς, στοῖ, etc. See John 10:23; Acts 3:11; 5:12.

19. The Definite Article
At this point in one’s study the rule to learn is: if the Greek definite article is present, translate with English “the.” If the article is absent, translate with English “a.” In fact, however, Greek nouns could be made definite in a variety of other ways, but they are better learned as they are encountered. See Wallace, pp. 245-54.
20. Noun Accent
For the general rules of noun accent, see Smyth §§205-9.

21. Exercises — Practice and Review
1. We have a kingdom of glory (glorious kingdom) and we hear a voice of truth (truthful voice).
2. They know that a brother sees a lake.
3. A sister’s heart does not want to believe that you (pl.) have life.
4. A church knows an hour of glory and a day of truth.
5. Do you (pl.) desire to speak truth to a kingdom?
6. A brother and a sister have land and desire to have kingdoms.
7. We are not teaching a sister to destroy; we are teaching a heart to believe.
8. I am writing to a church (assembly) because it does not know truth.
9. Do you (sing.) want to know life and see a day of glory (glorious day)?
10. Earth and sea know that hearts do not believe.
11. Sisters are telling churches that they do not see an hour of truth. Are churches listening?
12. A voice says that we have an hour of life.

A Note on LXX and NT Exercises
The LXX and NT exercises will often have features with which students are unfamiliar. This is the nature of inductive learning. The “Vocabulary for LXX and NT Sentences” will usually enable students to make sense of the exercises even if some things remain unclear. In LXX #6 and NT #1, observant students may wonder why ἀλήθειαν and πιστεύετε have two accents. The teacher can decide how much information about enclitic accenting is appropriate at this point!

Exercises — English to Greek.
1. θέλουσιν ἁκούσειν φωνήν θαλάσσης;
(Although ἁκούω frequently takes a genitive object, students are not aware of this possibility at this point. Since the accusative is also possible, it may be accepted as correct. See BDAG, pp. 37-38.)
2. οὐ γινώσκει γῆ ὅραν ἁληθείας καὶ οὐκ ἔχει βασιλεία ζωῆ.
3. ἀδελφή βλέπει ἡμέραν δόξης καὶ πιστεύει.
4. γινώσκει ἐκκλησία ὃτι καρδία θέλει πιστεύει;
Lesson 4

22. Vocabulary
It is fairly common knowledge that Philadelphia is the “City of Brotherly Love.” For δοῦλος, there are a few English words that are so obscure I do not include them in the text. A “doolie” is a freshman at the US Air Force Academy (equivalent to a “plebe” at the Naval Academy). A temple slave in ancient Greece was called a “hierodule.” Finally, a “doula” (Modern Greek) is a sort of midwife. I know of no English word deriving from κύριος, but some students may be familiar with the expression Kyrie eleison (“Lord, have mercy!”). This is a response used in some Christian liturgies, especially the Roman Catholic mass. For biblical precedents, see Ps 122:3 and Matt 17:15; 20:30-31. Neither are there derivatives from τέκνον, although “tyke” might serve as a mnemonic device.

The meanings given for δέ are the standard ones: “but, and.” Students should know that this word is frequently used as a transitional particle without any contrast intended (BDAG, p. 213). In such cases, “now” or “then” may be used as a translation.

The idea of a postpositive may seem new to English speakers, but in fact we have several postpositives, especially adjectives. E.g., “aplenty,” “extraordinaire,” “galore,” “redivivus,” “redux,” and “wannabe.” The preposition “notwithstanding” is sometimes used postpositively. Note also the adjective “proper,” when meaning “itself” or “strictly limited to a specific thing,” e.g., “the city proper.”

23. The Second Declension
For the full range of second declension forms, see Smyth §§228-39. Feminine nouns of the second declension (e.g., ἡ δοῦλος) will be introduced in Lesson 6.

24. Forms of the Second Declension
Some things to note here include: (1) Although the vocative singular has a distinctive form for masculine nouns of the second declension (e.g., θεός, θεέ), the nominative sometimes stood in its place. Note that Matt 27:46 is the only NT usage of the distinctive vocative form θεέ. Cf. θεός for vocative in John 20:28 and Heb 1:8. See Wallace, pp. 56-59. (2) Neuter nouns of all declensions have abbreviated paradigms since the nominative, accusative, and vocative forms are the same in the singular and in the plural.

25. Accent of Second Declension Nouns
On the general rules of noun accent, see Smyth §§205-9.

26. Exercises — Practice and Review
1. A man writes words of life to a sister.
2. We wish to teach children, but they do not wish to know truth.
3. God’s law (or, a law of God) teaches that heaven has glory.
4. A brother is speaking to an assembly, and sons are speaking to a slave.
5. We do not see a land of death but we believe that God’s house has life.
6. A brother and a sister are saying, “Lord, we wish to see God’s works.” (Be sure students note the vocative. The capitalization of words beginning direct speech is a modern editorial decision. Cf. Matt 7:21 in the UBS³ and NA²⁶.)

7. A sister’s children want to see heaven, but children of earth do not see God’s house.

8. A master is teaching slaves to write words, and slaves are teaching children.

9. You (pl.) have works of law, but I know that God sees a person’s heart.

10. A son’s death destroys a person’s heart, but we know and believe that God’s kingdom has life.

**Exercises — English to Greek**

1. τέκνα ἀδελφῆς ἀκούοντι φωνήν δούλου.
   (Note — Students are not yet familiar with the neuter plural subject/singular verb rule. Since the rule is not absolute and neuter plurals sometimes take a plural verb, the plural may be accepted. See Matt 10:21.)

2. οὔ βλέπουσιν ἄνθρωποι θεόν, βλέπει δὲ κύριος οὐρανοῦ ἔργα ἀδελφοῦ.

3. νῦν λέγει λόγους ζωῆς ἐκκλησία.

4. οὔκ ἔχει οἶκος θανάτου νόμους.
Lesson 5

27. Vocabulary
From the root of δίκαιος we get the term “dicast,” referring to a judge/juror in a trial in ancient Athens. For καλός, one might also mention calisthenics and calligraphy, though the latter actually derives from κάλλος, τό = “beauty” (hence the double “l”). True revellers in esoterica may want to use “callipygian,” meaning “having shapely buttocks” (πυγή = rump, buttocks).

28. Forms and Syntax of the Definite Article
The best guide to translating the Greek article is simply to use the English definite article unless English idiom seems to require its omission. The full-blown syntax of the Greek article is quite complex (Smyth §§1099-1189; Wallace, pp. 206-90; BDF §§249-76). Three of the most important differences are mentioned: proper names, abstract nouns, and monadic nouns. The latter are discussed in Smyth §1141 and Wallace, pp. 223-24.

Smyth (§179) identifies ten words as proclitics: the articles ὃ, ἧ, οἱ, αἱ; the prepositions ἐν, ἐπὶ, ἐκ; the conjunction καί; the particle ὡς; and the negative οὐ.

29. Forms of First and Second Declension Adjectives
For more on this, see Smyth §§286-90.

30. Syntax of the Adjective
For more on this, see Smyth §§272-83; Wallace, pp. 291-314; and BDF §§241-46. There is a third possible construction for the attributive adjective (anarthrous noun, article, adjective), but this is relatively uncommon and need not be introduced at this point. See Wallace, p. 307.

31. Cases with Special Verbs
The constructions with these verbs are varied. For ἀκούω, see BDAG, pp. 37-38; Robertson, pp. 506-7; BDF §§173 and 416 (1). For πιστεύω, see BDAG, pp.816-18; BDF §§187 (6) and 397 (2).

32. Exercises — Practice and Review
1. The Lord of heaven is righteous and holy.
2. They are saying that they believe in the word of God, but they do not have good works.
3. The land is good because the lord of the land has good servants.
4. Is the first son teaching the small children to write?
5. The heart of the little slave is faithful, but the deeds of the lord of the house are evil.
6. The kingdom is righteous and the people of the kingdom are faithful.
7. The dead do not have glory, for they do not see the good things of life.
8. The first man is speaking to the assembly, but the assembly desires to hear the voice of the last man.
9. The evil brothers are not receiving the truth of God.
10. The days are evil, but the house of the Lord is holy.
11. The last kingdom does not have bad laws.
12. The little sister does not wish to see the dead child, for death is not beautiful. (Re: #12 — The last word, καλὸς, is in agreement with θάνατος, but a more likely construction would be the neuter καλὸν = “a good thing,” i.e., the adjective would take the form of a substantive. See Tob 12:8, ἀγαθὸν προσευχή μετὰ νηστείας. Smyth §1048 and BDF §131.)

**Exercises — English to Greek**

1. λαμβάνουσιν οἱ ἀνθρώποι οἱ ἄγιοι τὰ ἀγαθὰ τῆς γῆς;
2. καλὸς ὁ ὀίκος, πονηρὰ δὲ ἢ καρδία τοῦ κυρίου τοῦ ὀίκου.
3. οἱ νεκροὶ οὗ γινώσκουσι τὴν ἀληθείαν ὧτι οὐκ ἀκούουσιν τῆς φωνῆς τοῦ θεοῦ.
4. ὁ πονηρὸς θέλει λύειν τὰς πιστὰς, πιστεύουσι δὲ τῷ θεῷ.
Lesson 6

33. Vocabulary
In addition to the more common derivatives given in the textbook, consider the following: (1) from ἀπό — apothecary, apotropaic; (2) from διά — diaphanous, diarrhea, diaspora; and (3) from πέμπω — pomp.

34. Feminine Nouns of the Second Declension
Bruce M. Metzger gives a list of the NT nouns in this category in his Lexical Aids for Students of New Testament Greek (Princeton: Princeton University Press, 1955), pp. 91-92. By far the most significant of these for biblical Greek are ἐρήμος (31 times NT; 388 times LXX) and ὠδός (101 times NT; 888 times LXX). Most of the remaining words in Metzger’s list are of low frequency in the NT, occurring fewer than ten times. However, some of these have relatively greater importance by virtue of their occurrence in the LXX. For example: ἐμπελός = vine (70×), ἔξοδος = departure (70×), κιβωτός = ark, box (over 222×), ῥάβδος = staff, rod (121×), and πτέρυγα = path (70×). See also Smyth §232.

35. Masculine Nouns of the First Declension
There are two types involved here: nouns ending in -ης (such as μυθητής and προφήτης) and those ending in -ας (such as νεανιάς). See Smyth §§222-26.

36. Syntax of Prepositions
In biblical Greek πρῶς is used with all three oblique cases, but in the NT it occurs only once with the genitive and six times with the dative as compared to about 690 times with the accusative. The statistics in the LXX are proportionally similar: about 20 times in the genitive, about 100 times in the dative, and innumerable times in the accusative. See Edwin Hatch and Henry A. Redpath, A Concordance to the Septuagint (repr.; Grand Rapids: Baker, 1987), pp. 1209-11.

37. Special Constructions with Prepositions
As the text says, prepositions are among the most idiomatic words in any language. Students should learn the basic meanings given in the text, but understand that one needs to be flexible in translating. See the chart of “Common Biblical Greek Prepositions.” Prepositions in Greek and English often have both a spatial meaning and a logical meaning. For example, a road may go under a train trestle, or may be under construction.

38. Elision and Aspiration
On elision, see Smyth §§70-75, and BDF §§17 and 486. On the inconsistency of elision in the NT, see Matt 8:9; 11:7; Mark 1:9; Luke 7:24; Acts 10:22; 26:2, 7 (ὑπό). The final alpha of ὄλλα is often elided before vowels, but by no means consistently. A computer search revealed 139 times in the NT when ὄλλα is followed by a vowel and is not elided. However, when ὄλλα is followed (in the LXX or the NT) by the negative οὐ, οὐκ, etc., it is always elided.
39. Neuter Plural Subjects with Singular Verbs
Attic Greek followed this rule with a rather high degree of consistency. Koine is slightly less consistent, but the singular verb with the neuter plural subject is still the normal construction in the NT. See Smyth §§958-61; Wallace, pp. 399-400; and BDF §133. For an interesting contrast, see Matt 6:28 and Luke 12:27: in the same saying, Matthew uses a plural verb with a neuter plural subject, and Luke, perhaps reflecting a more Classical style, uses a singular verb.

40. Exercises — Practice and Review
1. We send the evil brothers out of the church and into the desert.
2. God remains in the heavens (or, in heaven), but he casts the evil angels to the earth.
3. In the hour of glory the Lord speaks to the hearts of the children.
4. Do the good prophets know the truth concerning life and death?
5. Through the angel of the Lord, you (pl.) are hearing about the way of life.
6. With the children the sisters are throwing stones into the lake.
7. Prophet, do you (sing.) have good words from God and do you see the glory of the kingdom?
8. In the last day the Lord sends the angels from heaven, and the angels take the faithful out of the world.
9. In the desert the son of the Holy One is teaching the sisters about the law.
10. The men (or, persons) around the prophet are remaining with the disciples.
11. After the law and the prophets, we want to hear the brother’s word.
12. We do not know the ways of God in the world, but we trust God.
13. Not by works of the law does a person receive life from heaven.
14. Because of evil men (or, persons) we are speaking to God.

Exercises — English to Greek
1. ginóskeoun oi en tē ekklēsiā anēthrōpoi ὅτι διδάσκει ὁ προφήτης τοὺς δούλους περὶ τοῦ νόμου;  
2. πέμπει ὁ κύριος τῆς δόξης ἀγγέλους ἀπ’ οὐρανοῦ πρὸς τὰ τέκνα τῆς γῆς.  
3. διὰ τὴν βασιλείαν τοῦ θεοῦ μένομεν ἐν τῷ κόσμῳ μετὰ τῶν πιστῶν.  
4. λέγεις καλὰ ἐκ καρδίας ἁγιαθῆς, οὔ δὲ γινώσκεις τὴν ὀδὸν εἰς τὴν ζωὴν.
Lesson 7

41. Vocabulary
English derivatives are scarce for several of the words in this vocabulary list. Many words starting with “cata-” derive from Greek κατά (cataclysm, catapult, cataract), but the connection to the basic meanings of the Greek preposition is not obvious. Κατά originally had a directional sense of “down” (καταβαίνω) or, in compound verbs, a general intensifying force (κατεσθίω, “devour”), either of which is sometimes seen in the English derivatives. The peculiar spelling of σῶς ἰωμίζω originates from the combination of a verb stem ending in omega and a suffix beginning with iota: σω-ιωμίζω. The iota appears as a subscript in the present system and some other forms. See BDAG, p. 982.

42. Enclitics
Enclitics “lean on” (ἐγκλίνω) the preceding word and are pronounced with that word as a phonetic unit, often losing their accent in the process. Enclitics complicate accenting significantly, and it is probably not cost-effective to ask students to master these rules before moving on. The general effect of the special rules of enclitic accent is to break up a series of unaccented syllables. English is also loath to permit such strings of unaccented syllables. English words of more than five syllables usually have both a primary stress and one or more secondary stresses. For more on enclitics, see Smyth §§181-87.

43. Present Indicative of εἰμί
As this paragraph says, “the third person forms, both singular and plural, may have movable ν.” In biblical Greek this is almost invariably the case. The third person singular form (ἐστιν) has the movable ν 1976 times in the LXX; 896 times in the NT. This form lacks the movable ν 35 times in the LXX and one time in the NT. Similarly, the third person plural form (ἐστον) occurs with the movable ν 270 times in the LXX; 157 in the NT. It lacks the movable ν only 8 times in the LXX and zero times in the NT! Obviously these forms often have the ν when it was not strictly required, i.e., when the following word begins with a consonant.

44. Accent of ἐστιν
On this esoteric matter, see Smyth §187b. The accent of ἐστι depends solely on its position in the sentence: it is accent on the penult when it is in initial or quasi-initial position. Smyth’s distinction between ἐστι as a simple linking verb and ἐστι expressing “existence or possibility” is mistaken. See the helpful excursus in William S. Barrett, Hippolytus: Edited with Introduction and Commentary (Oxford: Clarendon, 1964), pp. 425-26.

45. Forms of the Personal Pronouns
Strictly speaking, αὐτός was not the third person personal pronoun in Classical Greek, but rather was the intensive/identical pronoun (functions introduced in Lesson 8). But in Classical Greek αὐτός frequently substituted for the third person personal pronoun in the oblique cases, and in Koine it completely supplanted the classical forms. See Smyth §§325-28, especially §325d.
46. Syntax of the Personal Pronouns
There are exceptions to the rule that “A pronoun agrees with its antecedent in gender and number.” A singular collective noun (e.g., ὁχλος) may be the antecedent for plural pronoun. See Mark 2:13. An instance of the lack of agreement in gender between pronoun and antecedent is the case of neuter diminutives in -ιον. These words are neuter by form even though they refer to persons. Cf. German -chen in Mädchen, “young woman, girl.” Such exceptions fall under the rubric of constructio ad sensum, “construction according to sense.” Do not confuse this with the constructio nonsensum sometimes found in students’ compositions. See BDF §§134, 282.

47. Exercises — Practice and Review
1. Are you (pl.) speaking a word against the Lord of heaven?
2. Your souls have sin because you are eating the children’s bread.
3. Your sister and her child are in the boat but they do not have bread.
4. The love of God saves you from your sins.
5. A faithful prophet does not teach against the law.
6. The love of sin remains in you, but I believe that the Lord wants to save you.
7. The multitude is eating the bread of the land, but they do not have the gifts of heaven. (“Multitude” (ὁχλος) is an example of the constructio ad sensum. Cf. Matt 21:8 and John 6:2.)
8. We are not receiving gifts from God according to our works but according to his love.
9. Our slaves are throwing stones into the boat because they wish to destroy it.
10. The righteous woman hears the voice of truth and saves her soul from death.
11. We know that you are the angel of life. Are the sons of the kingdom with you?
12. The disciple does not have sin, for he teaches according to the law of God. (“Disciple” (μαθητής) presumably could refer to a woman, so the sentence could continue with the female pronoun, “she teaches. . . .” On the other hand, there was a feminine form of the word: μαθητρία. See Acts 9:36.)
13. Because of the evil crowd, God is sending his servants into the house.
14. You (sing.) say that I am the Holy One, but you do not see my kingdom.

Exercises — English to Greek
1. ἔχομεν τὸν ἀρτον ὑμῶν, οὐ δὲ θέλομεν αὐτὸν ἐσθίειν.
2. οἱ ὡχλοὶ λέγουσι κατὰ τοῦ προφήτου ὅτι ὁ προφήτης οὐκ ἔχει δώρα αὐτοῖς.
3. καλὸν πλοῖον σώζει ψυχὰς ἐν τῇ θαλάσσῃ, ὦ δὲ κύριος σώζει ἀπὸ τῆς ἁμαρτίας.
4. κατὰ τὸν νόμον ἡ ἁγάπη ἔστιν ἡ ὅδος τῆς ἁληθείας.
5. ἔγὼ βλέπω σε, σὺ δὲ οὐ βλέπεις με.
Lesson 8

48. Vocabulary
Many English words beginning with “auto-” derive from αὐτός. The derivative meaning usually relates to the intensive use of the pronoun, e.g., “automotive” = “self-propelled.” Note that the word πρὸςωπον combines the preposition πρὸς and the Greek word ὥς (eye, face, countenance), hence something like “at or beside the eyes.”

49. Forms of the Demonstratives
For more on the forms of the demonstratives, see Smyth §333.

50. Syntax of the Demonstratives
For more on the use of the demonstratives, see Smyth §§1238-61 and Wallace, pp. 325-35.

51. Special Uses of αὐτός
There is a handout on the special uses of αὐτός with numerous examples from the NT. The LXX very rarely uses either the intensive or the identical use of αὐτός. Amos 2:7 (see LXX exercise #7) is the only example of the identical use I have been able to find. For more on the special uses of αὐτός, see Smyth §§1204-17 and Wallace, pp. 348-50.

52. Exercises — Practice and Review
1. God is sending this prophet to the people.
2. We have authority to baptize, but you do not have authority to judge us.
3. We have the same love in our hearts, and the prophet himself knows this.
4. The children of that land are not finding peace because the heart of the people is evil.
5. In that hour the Lord sends his angels into the world to find the holy sister.
6. Thus says the Lord, “I am raising up an angel of death on account of the evil men/persons, but I am sending life to the faithful ones.
7. In that day God himself raises the dead, and the multitudes of the earth hear the same voice.
8. I am sending these disciples to baptize the little children.
9. You (pl.) do not see us face to face (for this idiom see Gen 32:31 and 1 Cor 13:12), but you are writing these words to us.
10. We teach and believe the same things, but those brothers do not remain in the assembly of truth.
11. This world remains in sin, but we see the glory of another world in the heavens (or, in heaven).
12. The Lord is just; therefore, he judges that kingdom according to the truth.
13. You (pl.) do not want to hear our voice; therefore, we are saying these words to others.
14. We know the peace of God; therefore, we are eating the same bread in the same house.

Exercises — English to Greek
1. οὐκ ἔχει ὁ λαὸς ἔξουσίαν λαμβάνειν τοὺς λίθους τούτους.
2. αὐτὸς ὁ προφήτης κρίνει τὴν ἐκκλησίαν ὅτι οὐ μένουσιν ἐκεῖνοι οἱ ἀδελφοὶ ἐν εἰρήνη.
3. πέμπει ὁ αὐτὸς κύριος τὰς ἀδελφὰς καὶ τοὺς ἀδελφοὺς βαπτίζειν τὰ τέκνα καὶ ἐγείρειν τοὺς νεκρούς.
Periodic Exercises
There is a set of periodic exercises for this point in the Primer as well as after Lessons 14, 20, 26, and 32 (see the Student Resources for each of these lessons). These are planned for strategic points where review, and perhaps relief, are likely to be needed. These exercises provide students with additional practice and/or furnish the teacher with material for quizzes and tests.
Lesson 9

53. Vocabulary
The last two words in the vocabulary list (σῶν and ὑπό) lie behind numerous English words beginning with syn- and hypo-. Because the letter “n” of syn- is often assimilated to the letter that follows it, English derivatives from σῶν may begin with syl- or sym- (e.g., syllable, syllogism, symbiosis, symbol, symmetry, sympathy, symposium, symptom, etc.).

54. Middle and Passive Voices
The middle voice is new to English speakers. The idea is approximated by verbs related to personal hygiene: I wash (myself), I bathe (myself), I dress (myself), I groom (myself), etc. The quasi-reflexive notion is present even if the English pronoun is absent. The middle voice in Greek may convey a direct reflexive notion, an indirect reflexive, a causative, or permissive notion. See the detailed treatment in Wallace, pp. 414-30 or the briefer treatment in Smyth §§1713-34.

55. Forms of the Present Middle Indicative
The shortened ending of the second person singular is explained in Smyth §628.

56. Forms of the Present Passive Indicative
The shortened ending of the second person singular is explained in Smyth §628. The continuous translation (“I am being loosened”) is preferable at this point in order to avoid confusion with a perfective or resultant sense. “I am loosened” may mean “I have been loosened and am now in a loosened state.” The present tense denotes continuous action, not perfective action and a resultant state.

57. Present Middle/Passive Infinitive
Remind students that the infinitive is a verbal noun and does not have “person.” Because of this it may be better to refer to the infinitive as a mode rather than a mood. Cf. §12 above.

58. Personal Agent with ὑπό
On this paragraph and the next, see Wallace’s thorough treatment (pp. 431-39). Several types of constructions and several different prepositions are used to express agency and means.

59. Impersonal Dative of Means
Again, see Wallace’s thorough treatment (pp. 431-39). The line between personal agent and impersonal means is sometimes blurred. The Greek word for Spirit (πνεῦμα) is often used in the dative to express means. See Wallace (pp. 373-74) for a discussion of this specific term.

60. Deponent Verbs
See Smyth §356c and Wallace, pp. 428-30 and 441.
61. Comments on Certain Verbs in This Lesson
Compound verbs are not much of a problem since English has the same phenomenon: downgrade, downplay, update, upstage, overcome, underbid, undercoat, inbreed, etc. Note that the prefixed preposition may modify the verb in a spatial sense or a logical sense. See Smyth §§1681-98, especially the sections pertaining to “in Composition,” e.g., §1685 (3).

62. Exercises — Practice and Review
1. These evil sinners are going out to the prophet. Can they (themselves) be saved?
2. You (pl.) are hearing an angel’s voice, but we are being taught by God himself.
3. A person does not become righteous by works. Peace with God is a gift.
4. We are going through the desert, but we do not have bread, nor do we see the sea.
5. After these things the angel of the Lord comes and the dead are raised.
6. The children are going into the house with the disciples.
7. Our sister wants to know the truth about her son, but you (pl.) are not answering her.
8. I do not wish to rule this kingdom; therefore, I am going to another land.
9. In that day boats are destroyed and the sea cannot be found.
10. The crowd becomes small because evil sinners are entering into the assembly.
11. You (pl.) are beginning to believe in your hearts, but you are not going out of the way of sin.
12. With your (sing.) sister you are going to the prophet to be baptized by him.
13. Your (pl.) brother is not answering the people with love; therefore, he is being judged by the people.
14. We are going to the sea, but we do not wish to go through this land.

Exercises — English to Greek
1. poreóomeiba meθ’ ὑμῶν ἐν τῇ ὁδῷ τῆς εἰρήνης καὶ σωζόμεθα τῷ λόγῳ τῆς ζωῆς.
2. ὑμεῖς ἀρχεσθε διδάσκειν ἡμᾶς, ἡμεῖς δὲ οὐ θέλομεν διδάσκεσθαι ψτ ὑμῶν.
3. ἀποκρίνεται ὁ προφήτης τοῖς ἁμαρτωλοῖς, Δώνασθε γίνεσθαι μαθηταί τοῦ κυρίου.
4. ἐξέρχεται τὸ τέκνον εἰς τὴν θάλασσαν καὶ βαπτίζεται ύπὸ τοῦ δούλου.
Lesson 10

63. Vocabulary
The English word “agent” (as well as “agenda” and “agency”) derives from Latin ago, which is cognate with Greek ἀγω. For ἀρῷ, I know of no English derivatives, but as a memory device one might visualize a person sitting in a rowboat saying, “I take up the oars and I row.” An “anabasis” is a “going up,” a military expedition upward, e.g., inland from the sea. It may refer to an advance, but the most famous anabasis was recounted by the Greek historian Xenophon concerning the retreat of Greek mercenaries under Cyrus (ca. 401 B.C.). As for καταβαίνω, a katabatic wind forms by the movement of cold dense air down a slope such as a mountain or glacier. The peculiar spelling of ἀποθησίκω originates from the combination of a verb stem ending in eta and a suffix beginning with iota: ἀποθησίκω. The resulting improper diphthong was changed to eta with the iota subscript. See Smyth §§526-27; BDF §§26-27. Numerous words beginning with para- and hyper- derive from παρά and ὑπέρ. The prefix para- usually denotes “alongside, beside, outside of,” e.g., paranoia, paramedic, paranormal. The prefix hyper- denotes “above, beyond, excessive,” e.g., hyperbole, hypercritical.

64. Primary and Secondary Tenses
For more on this distinction, see Smyth §§360, 1858.

65. Imperfect Active Indicative
It is important to emphasize that the imperfect tense depicts continuous (durative, linear, repeated, etc.) action. Students should use such translations in the exercises so that the imperfect and aorist tenses can be distinguished from one another.

66. Forms of the Augment
Some grammarians (Smyth §§428-38; BDF §§66-67) distinguish between the “syllabic” augment (the addition of epsilon) and the “temporal” augment (the lengthening of an initial vowel or diphthong). The latter is so called because “it usually increases the time required to pronounce the initial syllable” (Smyth §435). Perhaps so, but this difference pertains only to phonology and morphology. What matters is that an augment of either type identifies a past time tense.

67. Imperfect Indicative of εἰμί
The alternate form ἔστα occurs in Mark 14:67, Matt 26:69, and 16 times in the LXX. The form ἔμεθα is found in 1 Sam 25:16; Baruch 1:19; Matt 23:30; Acts 27:37; Gal 4:3; and Eph 2:3.

68. Exercises — Practice and Review
1. The glory of God is departing from the assembly/church because the prophet is dying.
2. This man was dying in behalf of his brother and was teaching the people about love.
3. The way of sin leads to death, and you were about to walk in it.
4. The apostle was leading the children from the temple into the desert.
5. The faithful disciples were gathering together loaves of bread, but the loaves were small and bad.
6. The evil man wanted to kill his slave, but the sister of the man wanted to save him.
7. We were going up to the beautiful land, but you (pl.) were going down alongside the sea.
8. In that hour you (pl.) were lifting up your voice to the Lord of life because you were about to die.
9. These sinners are evil, but we must not kill them.
10. You (sing.) are taking away the boat from the apostle because you must go down to the sea.
11. In that day you (sing.) were going up into the temple with gifts for the authorities.
12. You (pl.) are going away to other gods, but you ought to believe in the God of heaven.
13. The prophet is gathering together the crowd into the house and is speaking to them in God’s behalf.
14. I was in the temple, but you (pl.) were in the desert.

**Exercises — English to Greek**

1. ἔρχομεν τὴν φωνὴν ἡμῶν ὑπὲρ τῆς ἀδελφῆς ἡμῶν καὶ κατεβαίνομεν παρὰ τὴν θάλασσαν εὑρίσκειν αὐτήν.
2. ὑπολογοῦμεν ἀναβαίνειν πρὸς τὸ ἱερὸν καὶ ἀποθησάσειν μετὰ τῶν προφήτων τοῦ θεοῦ.
3. οὐ μέλλομεν ἀποκτείνειν τοὺς δούλους τοὺς πονηροὺς, ἀλλὰ ὑπελογίζων ἀπέρχεσθαι πρὸς ἄλλην γῆν.
4. ὁ ἀπόστολος ἦμελλεν συνάγειν τὰ τέκνα καὶ ἤγειν αὐτὰ πρὸς τὸν οἶκον.
Lesson 11

69. Vocabulary
For βιβλίον, besides the obvious (Bible), note bibliography, bibliophile, bibliotheca, and bibliotherapy. For θεραπεύω, note that the meaning “serve” dominates in the LXX; “heal” in the NT. The Greek word ἰδόν is, of course, simply the aorist middle imperative second singular from the form ἔδον (accented with an acute or grave when a particle). The true imperatival form is accented with a circumflex and is much less common. See Epictetus, Dissertationes 4.8.35; BDAG, p. 468. For πόλιν, note also palindrome and palinode.

70. Imperfect Middle/Passive Indicative
Again, the second person singular is a contracted form. As in the case of the present passive (§56 above), the continuous translation (“I was being loosened”) is preferable to “I was loosened” so as to avoid confusion with a (plu)perfective sense.

71. Adverbial καί
For more on adverbial καί, see Smyth §§2881-91; Wallace, pp. 667-78; and BDAG, pp. 495 2a, b.

72. Correlative Constructions
See Wallace, p. 672 and Smyth §§2877, 2942-50, 2967-83. Note that οὐδὲ . . . οὐδὲ is not truly a correlative construction despite the common translation “neither . . . nor.” The latter is properly expressed by οὐτε . . . οὐτε. See Smyth §2937.

73. Exercises — Practice and Review
1. The child’s eyes were being healed by the word of the prophet.
2. In the temple we were hearing these words from you, but we did not want to receive them.
3. These things were being written in the book of the law, but you (pl.) were not able to see them.
4. [On the one hand] the demons were going out of the child, but [on the other hand] he/she was still dying.
5. That kingdom was evil, but even to that place the disciple was being sent.
6. Books and gifts were being sent to the sinners, but they neither wanted nor received them.
7. Even the children were lifting up their voice and were saying, “Must we eat the same bread again?”
8. You (pl.) were both walking in the way of love and were being taught the law of love.
9. You (sing.) were saying then that God was healing your eyes, but truly I say to you, “God is going to heal your heart.”
10. Our lord/master was foremost in the land, but he was being destroyed by his sins.
11. Evil demons were going through the land, but they were neither remaining in that place nor did they wish to kill the people.
12. Behold, the kingdom of heaven is coming. Glory [be] to God and peace [be] to his servants. Amen.
13. You (pl.) were faithful to the Lord in the temple and in the way, but in your houses you were not walking in the truth.
14. We desire to see the face of God on earth and again in heaven.

Note for LXX sentence #6: ἀπέκτεινεν is probably aorist in Tob 3:8 although the form is identical to the imperfect (due to the liquid verb.)

**Exercises — English to Greek**

1. καὶ ὀφθαλμοὶ καὶ καρδίαι ἔθεραπεύοντο ἐν ἑκείνῳ τῷ ἅγιῷ τόπῳ.
2. ἀμὴν λέγω σοι πάλιν, Οἱ ἄγγελοι τοῦ θεοῦ κατεβαίνον πρὸς τὸ ἱερὸν.
3. τὰ δαιμόνια ἐδέχοντο (ορ ἐδέχετο) οὔτε τὰ βιβλία τῶν προφήτων οὔτε τὰ δῶρα τοῦ υἱοῦ.
4. ἐπὶ τῆς γῆς ἐτί ἔχομεν τὸν θάνατον, ἀλλ’ ἴδοι ἄρχεται ἡ ζωὴ ἐν τῷ οὐρανῷ.
Lesson 12

74. Vocabulary
The teacher might want to point out that the conditional particle εἴ differs only in accent from the present indicative second person singular of εἴμι (εἶ).

75. Principal Parts
Principal parts are often challenging to students, in part because Greek verbs have six of them compared to three in English, but also because people with rusty English grammar have forgotten the structure of the English verbal system. English has many irregular verb forms, and educated speakers generally use the language competently even without a technical understanding of principal parts. I point out the following irregularities even among irregular forms:

ring — rang — rung; sing — sang — sung; but . . . bring — brought — brought
drink — drank — drunk; sink — sank — sunk; but . . . think — thought — thought

76. Forms of the Future Active Indicative
Unlike other tenses in Greek, the future tense emphasizes the time of the action, not the kind (or aspect). There is a certain logic to this. One can describe action that is present or past. Since future action has not yet occurred, its precise character is usually unknown. Thus, a future tense in Greek usually does not indicate anything about the kind of action. The future may convey either linear or simple action. See BDF §318.

The future infinitive is found only six times in the NT (Acts 11:28; 23:30; 24:15; 27:10; John 21:25; Heb 3:18). All of the instances in Acts are the future infinitive of εἴμι — ἔσθησαι. The future infinitive in John 21:25 is textually suspect. The one in Heb 3:18 is in a quotation from the LXX. It would, thus, be correct to say that the future infinitive in the NT is, for all practical purposes, limited to εἴμι in the book of Acts. See Robertson, pp. 876-77; BDF §§338 (3), 350, and 356. The form ἔσθησαι occurs six times in the LXX.

77. Forms of the Future Middle Indicative
The future middle infinitive does not occur in the NT. It is rare in the LXX (e.g., 2 Chron 28:10; Jdt 13:3; 2 Macc 9:17; 3 Macc 1:15).

78. Formation of the Future Tense
For more detailed information, see Smyth §§532-41.

79. Irregular Futures
 Needless to say, the wild irregularity of some future tense forms will challenge students. The list should be a helpful reference as students work on the exercises.

80. Future Indicative of εἴμι
A rare alternate form for the second person singular is ἔσει. It occurs only one time in the LXX (2 Sam 5:2) and never in the NT.
81. Exercises — Practice and Review
1. We were marveling at the works of our teacher, but you (pl.) also will marvel in that day.
2. Then [on the one hand], we did not know the ways of peace, but now the prophet will come and will open our heart.
3. The children are praying in behalf of their sister, but they do not believe in the Lord, and gods of stone do not answer.
4. If you (pl.) are glorifying the work of sinners, you will not receive the gift of life in the last days.
5. The teacher is saying to the evil crowd, “I preach to you (pl.) the word of truth, but you will not receive it.
6. I was not able to bear my sins, but the Lord will bear them in my behalf.
7. Behold, the hour of death will come, and the evil authorities of this world will know that the Lord is God.
8. The slaves themselves will become disciples of the apostle and will teach others.
9. I will open the temple to the people, and then they will hear and will know the law of heaven.
10. The children of God will be a voice of truth in the world; therefore, they will teach us to pray.
11. If God is now being glorified by my brother, I also will become a messenger and will lead my son to glory.
12. If it is being preached that demons will begin to judge the world, we will not believe this, nor will we proclaim [it] to others.
13. We [on the one hand] will be in the house and will eat the bread of the land, but you (pl.) [on the other hand] will be in the assembly/church and will eat the bread of heaven.
14. My son will neither send messengers nor will he write to me from another land.

Exercises — English to Greek
1. eἰ θαυμάζετε περί τοῦ οὐρανοῦ καὶ δοξάσετε θεόν, ἐλευσόμεθα ἄκοιτειν υἷόν.
2. ὁ διδάσκαλος διδάξει ἡμᾶς, οὐ δὲ γεννησόμεθα μαθηταί.
3. ἀνοίξει ὁ κύριος τὸν οὐρανὸν ἁμαρτωλοῖς, εἰ δέξονται τὸ δῶρον τῆς ζωῆς.
4. θαύμαζω ὅτι φέρεις πλοία εἰς τὸ ἱερὸν καὶ προσεύχομαι ὑπὲρ σοῦ.
5. ἔσομαι ἄγγελος τῆς ἁδελφῆς υἱόν καὶ οὗτοι οἱ ἄνθρωποι ἔσονται δούλοι αὐτῆς.
Lesson 13

82. Vocabulary
The verb δεί is quite common in this particular form (LXX, 31×; NT, 77×). Other forms include the infinitive δείν (LXX, 2×; NT, 3×), the imperfect ἔδει (LXX, 8×; NT, 16×), and the participle δέον (LXX, 4×; NT, 2×). The adverb ἐκεί meant “there” (“in that place”) in Classical Greek, and another word was used for “thither” (“to that place”). In the simplifying trend of the Koine, ἐκεί takes on both meanings. For Classical usage, see the chart in Smyth, p. 102. Regarding ἐπιστρέφω and ὑποστρέφω, note that the latter is only used intransitively in early Christian literature. If you want to turn someone away from something, the word in early Christian Literature is ἐπιστρέφω.

From the adjective ὅλος we also get hologram, a three-dimensional laser image.

83. The Third Principal Part
A verb having both first and second aorist forms is ἀμαρτάνω (ἁμάρτησα and ἁμαρτον). The second aorist is chiefly Classical; the first aorist Hellenistic. Both are well represented in biblical Greek. Some English verbs have dual forms for the past tense: dived or dove, dreamed or dreamt, leaped or leapt, pleaded or pled, shined or shone, etc. On the possible distinctions between first and second aorists in Classical Greek, when a verb has both, see Smyth §554e.

84. Significance of the Aorist Tense
The aorist tense is sometimes misunderstood even by capable scholars, so it is important that students learn its proper significance from the start. The aorist denotes simple or undefined action. The word “punctiliar,” sometimes used to describe the aorist, is problematic because it may imply “instantaneous” or “point action.” The aorist is only punctiliar in terms of the author’s perspective, i.e., how the action is viewed, not in terms of the character of the action itself. The aorist may denote an action that was quite lengthy, but it does not stress the duration, only the fact. Neither does the aorist have anything to do with “one time” or “once forever” action. Much mischief has been made of the aorist, when in fact it was the normal tense for past time narration. See Frank Stagg, “The Abused Aorist,” Journal of Biblical Literature 91 (1972) 222-31; and C. R. Smith, “Errant Aorist Interpreters,” Grace Theological Journal 2 (1981) 205-26. Of special interest to Wesleyan Christians will be the following: Robert W. Lyon, “The Baptism of the Spirit — Continued,” Wesleyan Theological Journal 15 (Fall 1980) 70-79. See also Wallace, pp. 554-57.

85. Forms of the First Aorist Active Indicative
For more on the forms of the first aorist active, see Smyth §§542-45.

86. Forms of the First Aorist Middle Indicative
For more on the forms of the first aorist middle, see Smyth §§542-45. Note the shortened second person singular form. As usual, the intervocalic sigma in the ending of the original form (ἔλύσασο) dropped out and contraction occurred between alpha and omicron. See Smyth §465b.
87. First Aorist Infinitives
Note three things here: (1) the absence of the augment outside the indicative mood; (2) the non-recessive accent of the aorist active infinitive; and, most importantly, (3) in the infinitive mode the aorist tense has nothing to do with past time, only with aoristic (undefined) action.

88. Formation of the First Aorist
As noted, the aorist of βλέπω occurs chiefly in compounds, but see the simple form in Esth 5:1, Tob 11:16, and Rev 22:8. The verb λέγω does not take the aorist form ἔλεξα in biblical Greek. The verb εἰπον serves instead. The first aorist active form ἔλεξα and especially the middle ἐλέξαμεν do occur, however, in compounds: ἀναλέγω, διαλέγομαι, ἐκλέγομαι, ἐπιλέγομαι, and συλλέγω. (In 3 Macc 6:29 the form ἔλεξεν occurs, but it is textually suspect.)

89. Exercises — Practice and Review
1. Then the teacher dismissed the crowd and returned to his house.
2. Those sinners turned to the Lord, and now he is preparing a place for them in heaven.
3. I wanted to persuade my sister to receive the beautiful garments, but she did not believe that it was (see note below) necessary to receive them.
4. You (sing.) prepared bread for the apostle, but he was already eating his own bread.
5. You (pl.) sent the children into the desert to die and you did not save them; this will be upon your head.
6. I was crying out in my sin, but she persuaded me to walk in the way of righteousness.
7. You (pl.) heard the word of life and you opened your heart and turned to God.
8. The angel of death is coming to judge the world, but already the thrones of evil kingdoms are crying out.
9. A prophet does not have glory in his own land, but the whole world speaks against the voice of God’s messenger.
10. The disciples were not able to heal the children there because the crowds did not believe.
11. The evil authorities were going to kill the teacher of righteousness and bear his head into the assembly.
12. It is necessary to release the slaves and to glorify God, for this is a day of peace in the whole land.
13. I do not have the gift of beautiful garments, but I bring to the temple a heart of love.
14. The throne of God is in heaven, and the souls of the holy ones will return to that place.

Re: #3 above — This sentence involves indirect discourse in past time, a construction that is not explained until Lesson 24. In such a context δεῖ may be translated “it was necessary.”

Exercises — English to Greek
1. ὑπέστρεψεν ὁ κύριος καὶ ἔκραξεν ὅτι οἱ δοῦλοι οὗ ἦτοίμασαν τὰ ἰμάτια.
2. δεῖ ἀπολύσαι τὸν λαὸν καὶ λύσαι τὸν ὀίκον ἡλίου, ὡς ἐστιν γὰρ δικαιοσύνη ἐκεῖ.
3. ἵδια ἔξοσα αὐτοῖς ἐπείσειν ὅ τὸν ἀνθρώπον ἀπολύσαι τοὺς δούλους αὐτοῦ καὶ πέμψαι αὐτοῖς πρὸς ὅλον τόπον.
4. διὰ τάς ἁμαρτίας μου οὐκ ἴδυνάμην ἐγείρειν τὴν κεφαλήν μου βλέπειν τὸν θρόνον τῆς δοξῆς.
Lesson 14

90. Vocabulary
One of the difficulties in the vocabulary of this lesson is the association of second aorists (and, in the case of ὁφομαι, deponent futures) with present tense forms to which they are not philologically related. Strictly speaking, εἶδον is neither the aorist form of ὅραω nor of βλέπω. It is the aorist form of εἶδω, a hypothetical form not found in the LXX or the NT. It is necessary to explain to students that certain forms functioned as the aorist or future forms of certain verbs whose aorists or futures were obsolete or comparatively rare. Cf. English, “go, went, gone.” In Koine the functional paradigm for the meaning “see” actually borrowed forms from four different Greek words. For information about these words and the forms that derive from them, see the chart entitled “Greek Words for ‘See’” in the Miscellaneous Helps section of the Student Resources.

The word εἶδον is loosely related to English “kaleidoscope” (via εἶδος = “sight, form, appearance”). The deponent future form ὁφομαι is loosely related to “autopsy” and “biopsy.” A gimmick I use to remember the word πᾶπτω (I fall) is the rhyme: “I don’t walk on tiptoe, lest I πᾶπτω.” The second and third principal parts of ἔσθω have the root φαγ-, from which we get phagocytosis, monophagy, coprophagy, etc.

91. The Second Aorist
English has various ways of forming the simple past tense. The addition of the suffix -ed is perhaps analogous to the Greek first aorist. The formation of the second aorist is more like our verbs that undergo internal changes: sing — sang, etc. As mentioned in §83 above, several English verbs have dual forms for the past tense: dived or dove, dreamed or dreamt, leaped or leapt, etc. On the various possible distinctions between first and second aorists in Classical Greek, when a verb has both, see Smyth, §554e.

92. Forms of the Second Aorist Active Indicative
For more, see Smyth §§546-53.

93. Forms of the Second Aorist Middle Indicative
For more, see Smyth §§546-53.

94. Second Aorist Infinitives
Note (1) the absence of the augment outside the indicative mood; (2) the irregular accent; and, most importantly, (3) in the infinitive mode the aorist tense has nothing to do with past time, only with aoristic (undefined) action.

95. Some Common Second Aorist Forms
On the confusion of first aorist and second aorist endings in the Koine, see BDF §§80-81 and Robertson, pp. 337-39. Smyth §542d notes that even Homer used some first aorist forms with the thematic vowel of the second aorist.
96. Exercises — Practice and Review
1. In that day we drank wine and ate bread, but you (pl.) fled into the desert and prayed.
2. The prophet saw the lord on the throne and spoke to him about the reign of God.
3. The disciples saw the signs of heaven and fell on their faces.
4. You (sing.) found the way of truth in the temple and became a servant of righteousness, but I did not wish to listen.
5. The sisters came to the teacher and offered their gifts.
6. The eyes of the Lord will see both your (sing.) deeds and your heart.
7. We saw that the apostle was healing those children, and you also will see the same signs.
8. We will not eat in the house of sinners, but we received bread and wine in the place of the righteous.
9. And the man said, “Stones fell from heaven, but the people did not believe, nor did they gather together the children into the houses.”
10. We dismissed the evil crowd, for we were approaching the throne of glory.
11. Our brother did not drink the wine, for he wanted to offer it in the temple.
12. Your (pl.) son came to me and brought the books of the law.
13. The demons took the garments of the angels and threw them into the sea.
14. I myself led the children out of the assembly, for you (sing.) did not have the authority to teach them.
15. In that hour we fled from the face (or presence) of God’s messenger, but now we are fleeing from sin.

Exercises — English to Greek
1. oûk ὄφομεθα τὸν θάνατον ὃτι εἶδομεν τὰ σημεῖα καὶ ἐφύγομεν ἀπὸ τῶν κακῶν ἔργων ἡμῶν.
2. ἤνέγκατε ἄρτον πρὸς τὴν ἀδελφῆν ὑμῶν καὶ αὐτῇ ἔφαγεν ἐν τῷ οίκῳ ὑμῶν, ἀλλ’ οûκ εἶδετε τὸν διδάσκαλον αὐτῆς.
3. ἠλθὲν ὁ προφήτης εἰς τὸ ἱερὸν καὶ προσήνεγκε δῶρα τῷ θεῷ, ἀλλ’ οûκ ἔπιν οἶνον ἐν τῇ ἐκκλησίᾳ.
4. ἐν ἐκείνῃ τῇ ἡμέρα ὁι αὐτοὶ ἄγγελοι ἔπεσον ἐκ τοῦ οὐρανοῦ, ἔσχον γὰρ ἀμαρτίαν ἐν ταῖς καρδίαις αὐτῶν.

Extended Passage Suggestion
A familiar and interesting story that can be read at this juncture is the story of Joseph and Potiphar’s wife (Gen 39:11-15). It uses several second aorist forms, is repetitive, and can be read by students with a little bit of vocabulary assistance.
Lesson 15

97. Vocabulary
The verb θνήσκω is of modest significance statistically, occurring only nine times in the NT and just under 100 times in the LXX. What makes it worth including in this lesson’s vocabulary is the predominance of its perfect tense forms: τέθηκα, etc. All of the NT occurrences are perfect forms; all but eight of the LXX occurrences are. Needless to say, the compound form ἀποθνήσκω is far more common in both the LXX and the NT. On the spelling of θνήσκω, see §63 above.

98. The Fourth and Fifth Principal Parts
Note that deponent verbs will only have four principal parts. The perfect form of deponent verbs sometimes takes the perfect middle/passive form, sometimes an irregular active form, e.g., ἔρχομαι — ἐλήλυθα; γίνομαι — γέγονα.

99. Significance of the Perfect Tense
The perfect tense has been called “the most important, exegetically, of all the Greek tenses” (see Wallace, pp. 573-74). It is less common than all the other tenses, so its use by a biblical author should normally be regarded as deliberate. Some grammarians speak of a blurring of the lines between the aorist and the perfect. This was not the case in the classical period (Smyth §§1940b, 1949), but Hellenistic Greek, with its simplifying tendencies, was edging toward it (BDF §343). See the detailed discussion in Ernest D. Burton, Syntax of the Moods and Tenses in New Testament Greek (Grand Rapids: Kregel, 1976), §§80, 86-88.

100. Forms of the Perfect Active Indicative
For more, see Smyth §§555-60.

101. Forms of the Perfect Middle/Passive Indicative
For more, see Smyth §§574-79. Note how the stem of the perfect middle/passive often assimilates to the person/number ending. A good example of assimilation in English is the prefix “in-,” meaning “not.” For adjectives beginning with a vowel and certain consonants, the regular form of this prefix is used (e.g., inaudible, incorrect); but “in” changes to various other forms before other consonants (e.g., immoderate, illegal, irreversible.)

102. Perfect Infinitives
Note the nonrecessive accent of the perfect infinitive.

103. Various Forms of Perfect Tense Reduplication
I can find no example of perfect reduplication of a verb beginning with “ψ” in biblical Greek. There are a few verbs beginning with this double consonant (ψάλλω, ψεύδομαι, etc.), but perfect forms of these words are not used in the NT or LXX. Classical Greek, with its rich vocabulary and vast body of texts, offers a few examples: ψέγω (I blame), ἔψεγμαι (I have been blamed), etc. LSJ, p. 2019. For perfect reduplication of “ξ,” see ξηραίνω in Mark 3:1; 11:20-21.

34 Teacher’s Guide to A Primer of Biblical Greek
104. The Pluperfect in Biblical Greek
There are 22 pluperfects in the NT, 15 active and 7 passive. On the form of the pluperfect, see BDF §§66, 86. On the syntax of the pluperfect, see BDF §347 and Wallace, pp. 583-86.

105. Some Common Perfect Tense Forms
Note the “functional” perfect forms: ἐλήλυθα, ἐλήφα, and εἰρήκα. These forms bear no resemblance to their respective first principal parts and derive historically from other words altogether.

106. Exercises — Practice and Review
1. In those days her son was small, but now he has become a man and he himself has a son.
2. Have you (pl.) heard the prophet? The people say that he has come from heaven itself.
3. Often I have fallen in my house, but now I have fallen and I can’t get up (raise myself up).
4. The authorities have spoken and the slaves have been released, for they did not take the garments nor the wine.
5. Evil men/persons have destroyed the temple, and now we must gather together beautiful stones and prepare another house for our God.
6. If you (pl.) have not yet known/come to know the love of God and have not seen the signs of heaven, you are not able to preach to the multitudes.
7. Our sister’s slave has taken the bread. We are not able to eat.
8. The eyes of the sinner have been healed by the Lord, and now I am persuaded/convinced that he will become a disciple.
9. Has the teacher of righteousness been raised from the dead? Has the hour of the kingdom come near?
10. Your (sing.) brother has died/is dead. Shall we pray for him, for his soul has gone forth from this world?
11. The crowd marveled and said, “We have seen the angel of the Lord and we have heard his voice.”
12. A child came into the assembly and cried out, “I have found a dead man in the sea!”
13. God himself has said, “I will not depart from you,” and we are convinced that our God is faithful.
14. Often we would go out/used to go out against other peoples and would kill, but now the day of peace has come near.

Re: #3 — Beginning students will not know that passive forms of the verb ἐγείρω are frequently intransitive (see BDAG, pp. 271-72); thus, ἐγείρεσθαί here means “rise, get up.” If students treat it as middle (raise myself up) or passive (be raised up), it will still make sense, but the allusion to a popular TV ad will be obscured.
Re: #8 — The sinner in this case is best referred to with the masculine pronoun “he” due to the article with the word “sinner.” A woman who is a sinner would probably be ἡ ἁμαρτωλός.

Exercises — English to Greek
1. εἰ ἀκηκόατε τῶν λόγων τοῦ προφήτου καὶ ἔγνωκατε τὴν ἀλήθειαν, διδάξετε ἄλλους.
2. οὗτος ὁ πιστὸς ἀγγέλος νῦν ἔληλυθεν πρὸς ἡμᾶς ὦτι ἐώρακε κόσμον ἑτερον.
3. ἡμεῖς αὐτοὶ πεποίθαμεν τῷ θεῷ ὦτι ὁ διδάσκαλος τῆς δικαιοσύνης ἐπηκε ἡμῖν περὶ τῆς θεοῦ ἀγάπης.
4. αὐτὸς γέγονεν μαθητής ὦτι ἠγγίκεν ἡ ὥρα τοῦ θανάτου αὐτοῦ.
Lesson 16

107. Vocabulary
There are only two completely new words in this vocabulary list. The verb ἐκβάλλω is especially common in exorcisms, but also in the “temple cleansing” story and other contexts. The word πῶς is primarily an interrogative adverb in both direct and indirect questions, but it also functions in exclamations: “How hard it is to enter the kingdom of God!” (Mark 10:24).

108. The Sixth Principal Part
Because the sixth principal part involves only passive forms, many intransitive verbs lack this part. Exceptions would include deponent verbs, which “usually prefer the passive to the middle forms of the aorist” (Smyth §356c and §§810-12). An interesting example is ἀποκρίνομαι, which may use the aorist middle, e.g., ἀπεκρίνατο (LXX 5×; NT 7×), but much more commonly uses the aorist passive, e.g., ἀπεκρίθη (LXX 200+; NT 100+).

109. Forms of the Aorist Passive Indicative
For more, see Smyth §§585-88.

110. The Second Aorist Passive
For more, see Smyth §§590-96.

111. Forms of the Future Passive Indicative
For more, see Smyth §§589, 597-98.

112. The Aorist Passive Infinitive
There is a future passive infinitive (λυθήσεσθαι) but it does not occur in the NT. There are five instances of it in the LXX: Isa 54:9; 2 Macc 9:27; 13:3; and 3 Macc 3:9, 26.

113. Formation of the Aorist Passive
This reference list includes, respectively: four regularly formed aorist passives, a nearly regular aorist passive, a labial stem, four palatal stems, four dental/lingual stems, three liquid verbs (whose peculiarities in the future and aorist active are introduced in Lesson 22), seven irregular forms involving stem changes, and three second aorist passives.

114. Exercises — Practice and Review
1. The slave answered the man, “I was sent to you by my master, but I was not received into your house.”
2. We were led into the desert by a voice from heaven, and there an angel of God appeared to us.
3. How will the dead be raised and how will the demons be cast out from this land?
4. Your (pl.) sister went to the people to preach the truth, and her words were written in a book.
5. In the temple a place was not found (or, no place was found) for the children, so they will be brought into the house of the teacher.
6. The evil man was not known by face to the authorities; thus, he was able to/could be released again.
7. Beautiful gifts were presented to the prophet, but he wanted them to be sent to the children.
8. In that hour the eyes of our son were healed, and he went into the assembly to glorify God.
9. Stones were thrown into the boats, and the crowds marveled that they were not destroyed.
10. You were baptized in the lake and you were taught the way, and thus you became faithful disciples.
11. Our sister was judged by the authorities and was found faithful in her whole house.
12. The sinners will be led to the throne of righteousness, and their deeds against the law will be known.
13. How will the kingdoms of this world be saved in the last day?
14. Bread and wine were prepared for the apostle, but behold, he neither ate nor drank.

**Exercises — English to Greek**

1. ἐν τῇ ὃρᾳ τοῦ θανάτου μου ὀφθάλμων αὐτῶν ἀγγέλοι καὶ λαμπρότης ἐμείλησαν πρὸς τὸν θρόνον τοῦ θεοῦ.
2. εὑρέθη λίθος καλὸς ἐν τῇ έρήμῳ καὶ ἤνεχθη εἰς τὸ ἱερόν.
3. ἀπεκρίθη οἱ προφήτες. Διδάσκειν τοὺς μαθητὰς ἀπεστάλην, ἐξεβλήθην δὲ ἐκ τῆς γῆς ὑπὸ τῶν ἐξουσιῶν.
4. πῶς ἐγερθήσομεθα ὑπὸ θεοῦ ἐν τῇ ἐσχάτῃ ἡμέρᾳ; καὶ πῶς ἀγθησόμεθα εἰς δόξαν;
Lesson 17

115. Vocabulary
Countless technical words derive from the vocabulary in this lesson. In addition to those given in the text, note the following: anemia, archangel, archosaur, noctambulist, onomatopoeia, sarcoma, spermophile (= a ground squirrel!), and angiosperm. The noun αἰών occurs in a variety of idioms. The phrase ἔως τοῦ αἰῶνος occurs 33 times in the LXX, never in the NT. The phrase εἰς τὸν αἰῶνα is common in the Gospel of John but never occurs in Revelation. The dual and plural form εἰς τοὺς αἰῶνας τῶν αἰῶνων is common in Revelation but never occurs in John.

116. The Third Declension
See Smyth §§240-78 for a full treatment of this, the most diverse declension.

117. Basic Third Declension Endings
The reason why the final tau drops from the stem ἀρχοντ- in the nominative and vocative singular is that a Greek word may not end with the letter τ. The only consonants that may stand at the end of a Greek word are ν, ρ, σ, ξ, and θ. See Smyth §133.

118. Monosyllabic Nouns of the Third Declension
See Smyth §252.

119. Neuter Nouns in -μα
There are eight nouns of this type in the vocabulary. The stem σώματ- shortens (in the nominative, accusative, and vocative singular) by dropping the final τ. See the note on §117 above.

120. Exercises — Practice and Review
1. From the mouth of our teacher these words of life are coming forth.
2. We do not know the name of that man, but his wife is going to speak to the rulers in his behalf.
3. Until the spirit comes from heaven, it is necessary to proclaim the will of God in this evil age.
4. In that night you (pl.) will know that flesh and blood cannot save a person from sin.
5. The deeds of the flesh will not be glorified, nor will a demon’s words be heard in the assembly.
6. In the name of the man of peace we wanted to raise up a stone beside the road.
7. The faithful ruler of that land is about to die, and he does not have offspring. Will the people be led by the Spirit?
8. Night does not exist/There is no night in the kingdom of glory, and we will be gathered together around the throne of God forever and ever.
9. The slave fell from the boat into the mouth of the sea, and his body was not seen again.
10. The blood of the righteous prophet will be seed, and the kingdom of righteousness will appear.
11. The women answered, “Our bodies came near to the point of death, but it was the will of the Lord to heal us.”
12. We did not believe the words of the messenger, for the truth was not in his mouth but rather wine.
13. Blood was found in the man’s mouth, but his wife said to the rulers that he [had] died in the night and she had not been there.
14. We have seen the sign of the Spirit and have come to know the name of God’s holy one.

Exercises — English to Greek
1. δυνάμεθα ἰδεῖν σάρκα καὶ αἷμα, ἐγγίζομεν δὲ τῷ πνεύματι ἐν ταῖς καρδίαις ἡμῶν.
2. οὗτοι οἱ ἄνθρωποι καὶ αὕται αἱ γυναῖκες οὐ γινώσκουσι τὸ θέλημα τοῦ θεοῦ οὔδὲ τὸ ὄνομα τοῦ προφήτου αὐτοῦ.
3. εἶπεν ὁ ἄρχων ὅτι οφειλεῖτε βάλλειν σπέρματα ἐως ἄν νῦξ ἔρχεται.
4. ἐθεραπεύθη τὸ σῶμα τοῦ τέκνος, καὶ νῦν ῥήματα τῆς ζωῆς ἔξερχεται ἐκ τοῦ στόματος αὐτῆς.
Lesson 18

121. Vocabulary
Additional derivatives: ἑργάζομαι — ergometer; κόθημα — ex cathedra (lit. “from the chair”). The rough distinction between θέλω (“I am willing, I consent”) and βούλομαι (“I want, I will”) was only partially valid in Classical Greek. It largely disappears in Koine Greek. See BDF §101 (p. 52) and BDAG, p. 182.

122. Introduction to Participles
The description “verbal adjective” should be fixed in the mind since it succinctly identifies the dual characteristics and functions of the participle. See Smyth §§2039-41.

123. Forms of the Present Active Participle
For more on the forms of the present active participle, see Smyth §§305.

124. Forms of the Present Middle/Passive Participle
The morpheme -μεν- is a very helpful identifier of these forms.

125. Syntax of the Participle
For more on the syntax of the participle, see Smyth §§2039-2148; Wallace, pp. 612-55.

126. Tense and Time in the Participle
The participle is fundamentally timeless. “The tenses of the participle express only continuance, simple occurrence, and completion with permanent result. Whether the action expressed by the participle is antecedent, coincident, or subsequent to that of the leading verb (in any tense) depends on the context” (Smyth §1872). This is true even though there are certain tendencies in practice, e.g., the present tense participle generally denotes action coincident with the main verb; the aorist tense generally denotes antecedent action, etc. (Smyth §1872a, c). Because of these tendencies some grammarians speak of the “relative time” of the participle. See the chart in Wallace, p. 614.

127. The Present Participle of εἰμί
Needless to say, the participial forms of εἰμί are identical to the endings of the present active participle of λέω (except for breathing marks and accents).

128. Exercises — Practice and Review
1. Being a faithful disciple (because I am . . .), I am not sinning against the Lord nor am I persecuting the righteous.
2. The one who sits on the throne knows the hearts of sinners and reckons sins to them.
3. At that time the apostles were going through the land preaching and bringing good news to the people.
4. Your possessions are not your life; therefore, it is not necessary to have beautiful houses and garments and gifts.
5. If we say that we have not sinned, we will not be able to draw near to the throne of life, [since we are] not speaking words of truth.
6. [While] sitting on a stone beside your (pl.) house, you would often open the book of the law.
7. The one who trusts God and does righteousness will be led into heaven.
8. [As she was] dying in the desert, the woman cried out to the God who sees and heals his children.
9. The Lord of glory will not draw near to the one who does works of the law but to the one who believes in the God who saves sinners.
10. If you (pl.), [although] being evil, wish to send good things to your children, will God not send good things to you?
11. The ones who wish to find peace ought to receive into their houses those who are traveling through the land.
12. How good it is to hear the words of the prophets who are bringing good news!
13. Being persons of the Spirit, we were reckoning that God is able to raise us up even from the dead.
14. Angels brought bread to the sisters who were being persecuted by the authorities.

**Exercises — English to Greek**

1. πιστεύοντες ἐν τῷ θεῷ, εὐαγγελιζήμεθα τοῖς διώκονσιν ἡμᾶς ἁμαρτωλοῖς.
2. μὴ βουλόμενοι ἀκοῦσαι τῶν λόγων τοῦ προφήτου, ἔλαβετε τὰ ὑπάρχοντα ὑμῶν καὶ ἥλθετε πρὸς τὸν οἶκον ὑμῶν.
3. ὃς ἐφέστησιν οἱ καθήμενοι ἐν τῷ οίκῳ καὶ προσευχόμενοι καὶ ἐργάζεσθαι ἔργα ἁγαθά τοῖς ἀδελφοῖς καὶ ταῖς ἀδελφαῖς αὐτῶν.
4. μὴ λογίζομενος ὅτι εἶδεν αὐτὸν ὁ θεὸς, ἤλθεν εἰς τὸ ἱερὸν ὁ ἀνήρ ὁ ἁμαρτάνων κατὰ τοῦ νόμου.
Lesson 19

129. Vocabulary
Additional English derivatives: ποτζ — octopus, cephalopod, chiropodist, pinniped; σάββατον — sabbatical; and χειρ — chiromancy, chiropodist.

130. Aorist Active Participles
For aorist active participles, note the -σα- morpheme and the absence of the augment.

131. Aorist Middle Participles
For aorist middle participles, note the -σα- morpheme, the -μεν- morpheme, and the absence of the augment.

132. Second Aorist Active Participles
Remember that the true present tense verb of which εἶδον is the aorist is εἶδω, a hypothetical form not found in the LXX and NT. Strictly speaking εἶδον is no more the aorist of ὰράω than it is the aorist of βλέπω. In Koine the functional paradigm for the meaning “see” actually borrowed forms from four different Greek words. For detailed information about these words and the forms that derive from them, see the chart entitled “Greek Words for ‘See’ ” in the Miscellaneous Helps section of the Student Resources.

133. Second Aorist Middle Participles
The identifying marks here are the second aorist stem and the morpheme -μεν-.

134. Syntax of the Aorist Participle
The syntax of the aorist participle is essentially the same as that of the present. The participle is fundamentally timeless. Context determines the relationship between the time of the participle’s action and that of the main verb. In practice, aorist participles generally denote action antecedent to that of the main verb, but simultaneous action is also a possibility (Smyth §1872c). See the chart in Wallace, p. 614.

135. Genitive Absolute
The genitive absolute is grammatically independent, but not logically independent. Presumably there is a logical connection between the genitive absolute and its main clause, or it wouldn’t be there. The genitive absolute is always an adverbal (circumstantial) participle and often comes at the beginning of its sentence. See Smyth §§2070-75 and Wallace, pp. 654-55.

136. Exercises — Practice and Review
1. After they had greeted the brothers and sisters, the apostles departed to another land.
2. Taking along his mother, the man went into the desert to pray.
3. The soul that has cried out (or simply, cries out) in the synagogue will know the peace of God.
4. When the teacher sat down on a stone, the crowd that was drinking wine began to listen to him.
5. Having arrived and having gathered the children, the father presented the gifts.
6. Even those not having feet and hands are able to do deeds of righteousness.
7. The ones who did not consider the love of God said to you (pl.), “You must not heal on the Sabbath.”
8. When the prophet came into the synagogue, the women who were sitting in that place said, “We wish to lift up our hands and glorify the Lord.”
9. We ate and drank with your (sing.) father after he had greeted the slaves and loosened his garment.
10. While my mother was still preparing bread, the messengers arrived.
11. The man who had taken a kingdom and wanted to know about it sent servants to see it.
12. When the Sabbath arrived, the one who was going up to the temple fell at the feet of the teacher.
13. When the Spirit had led the sinners into the church, we opened our mouth and proclaimed the good news.
14. The one who preached to you (pl.) the word of truth has seen the book of life and has come to know [gained knowledge of] the things that will be.

Exercises — NT
Re: #9 — The grammatically singular (but logically plural) subject has a plural verb. This illustrates the constructio ad sensum. See BDF §134.

Exercises — English to Greek
1. ἐτὶ ἀσπαζόμενων ἦμῶν τὴν μητέρα καὶ τὸν πατέρα ὑμῶν, παρεγένεσθε ὑμεῖς καὶ ἡ ἀδελφή σου.
2. ᾿Ιδὼν τοὺς πόδας καὶ τὰς χεῖρας τοῦ ἄνδρός, ἤλθεν ὁ προφήτης καὶ ἐθεράπευσεν αὐτὸν.
3. οἱ ἁμαρτώλοι οἱ διώξαντες τοὺς δικαίους εἰσελύσονται εἰς τὴν συναγωγὴν προσεύξασθαι, ἀλλ’ οὐκ ἀκοούσθησονται ύπὸ τοῦ κυρίου τοῦ σαββάτου.
4. θεοῦ καθίσαντος ἐπὶ τοῦ θρόνου ἐν οὐρανῷ, γινώσκομεν ὅτι οἱ δίκαιοι λήμψονται τὴν βασιλείαν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
Lesson 20

137. Vocabulary
Additional derivatives: ἡγιάζω — hagiology, hagioscope; φυλακή — phylactery. For the word το- φλῶς, one might use the memory device: “The blind man found it hard to floss his teeth.” As for the accusative singular form of χάρις, χάριν strongly predominates (LXX 117×, NT 51×). The form χάριτα is rare (LXX 2×, NT 2×).

138. Aorist Passive Participles
For aorist passive participles, note the -θε- morpheme and the absence of the augment. In the participial mode, the aorist tense does not denote past time action. (This is the significance of the absence of the augment.) In practice, aorist participles generally denote action antecedent to that of the main verb, but simultaneous action is also possible (Smyth §1872c; Wallace, p. 614).

139. Perfect Active Participles
For perfect active participles, note the reduplication and the κ tense indicator. Perfect tense participles denote completed action with a continuing result. By the nature of the case, this action is almost always prior to the action of the main verb. See the chart in Wallace, p. 614.

140. Perfect Middle/Passive Participles
For perfect middle/passive participles, note the reduplication, the -μεν- morpheme common to other middle/passive forms, and the lack of the κ tense indicator.

141. Periphrastic Participles
Periphrastic participles are roundabout ways of expressing the action of certain indicative verb tenses. See the chart in Wallace, p. 648, and generally, pp. 647-49.

142. Nuances of the Adverbial Participle
These nuances are treated at length in the standard grammars. See Smyth §§2054-69 and Wallace, pp. 622-45. A good NT example of the concessive participle is found in Mark 8:18 — ὁφθαλμοὺς ἔχωντες οὐ βλέπετε καὶ ὃτα ἔχοντες οὐκ ἀκούετε;

143. Exercises — Practice and Review
1. I received the gifts that had been consecrated and I brought them through the doors of the temple.
2. They were sitting in the prison and were wanting to hear the gospel.
3. Having been taught by the teacher, we both know the grace of God and we are making it known to others.
4. Now the blind are not able to see the things that have been created by God, but in that day God will graciously give them eyes to see.
5. [If we are] sinning often against the law, how shall we receive the life prepared for us in heaven?
6. Seeing the beautiful heavens and the good earth, we have come to believe that the world was created by God.
7. Answering my father, I said, “I will make the gospel known to the people, for the Lord forgave me my sins.”
8. [Although] you (pl.) yourselves have heard the words of the ones who have been healed, not even yet do you believe these signs.
9. These disciples are sanctified in the Holy Spirit, and their names are written in heaven.
10. [By] crying out in the night, the woman made known that an evil man had entered her house and fled having taken bread.
11. The children who have been thrown out of the house will return, their mother being willing.
12. [Because] we saw the doors of the prison [standing] open, we marveled at the grace of God.
13. When you had gone into the synagogue, you (pl.) prayed, saying, “Lord, we have seen the blood of your children who have been persecuted.”
14. You (sing.) do not have books, but the things written in your heart make known the grace of God.

Exercises — English to Greek

1. ἡγιασμένοι τῇ χάριτι θεοῦ, ἠλθομεν εἰς τὴν φυλακὴν καὶ ἤρξαμεθα κηρύσσειν τὸ εὐαγγέλιον.
2. θύρας ἀνεφυγένης τοῖς ἀποστόλοις, γνωρίσουσιν ἄλλοις ὅτι ὁ κύριος χαρίζεται ἀμαρτωλοῖς.
3. αἱ γυναίκες αἰ πεπιστευκυία συνάγουσι τοὺς τυφλοὺς καὶ ἄγουσιν αὐτοὺς εἰς τὸ ἱερόν.
4. οἱ ἀπόστολοι ἦσαν διδάσκοντες τοὺς μαθητὰς ὅτι ἀγαθὰ τὰ κτισθέντα ὑπὸ τοῦ θεοῦ.
Lesson 21

144. Vocabulary
Additional English derivatives: ἀκολουθεῖν — anacoluthon; γεννάω — carcinogenic, hallucinogenic, and other words ending in -genic; λαλέω — echolalia, coprolalia; ὁράω — cyclorama; πᾶς — panorama, panoply; σταυρóω — staurolite. For the full conjugation of the verb ζῶ, see Smyth §395.

145. Introduction to Contract Verbs
Smyth gives the principles of contraction in §§49-55; the complete conjugations and related remarks are given in §§385-99.

146. Contraction Chart
This chart gives the range of possible contractions for contract verbs. It does not include all possible vowel combinations. Some combinations occur only in noun and adjective formations. For the full range of possibilities, see Smyth §59.

147. Accentuation of Contract Verbs
Since most person/number verb endings are either long vowels, diphthongs, or two syllables (-ομεν, -ετε, -ονι), the resulting accent of contract verbs usually winds up on the contracted syllable. The exceptions would be monosyllabic endings containing a short vowel (e.g., the imperfect singular forms: -ον, -ες, -ε). In these cases the accent recedes back to the verb stem, e.g., ἐποίε + ον = ἐποίουν.

148. Principal Parts of Contract Verbs
The general tendency to lengthen the contract vowel in the formation of the principal parts is treated in Smyth §487. The exceptions, e.g., καλέω, are discussed in §488.

149. Reflexive Pronouns
Whereas biblical Greek uses the third person reflexive ἐαυτόν, etc. for the plural of all three persons (“ourselves,” “yourselves,” or “themselves”), Classical Greek added corresponding forms of the personal pronoun for the first and second person plurals. E.g., ἡμῖν αὐτόν, of ourselves; ἡμῖν αὐτοῖς, to or for ourselves; ἡμᾶς αὐτούς, ourselves; ὑμῖν αὐτόν, of yourselves, etc. See Smyth §329.

150. The Declension of πᾶς
The stem of πᾶς is revealed in the genitive singular form: παντ-. The nominative is modified because a Greek word may not end with the letter “π.” See Smyth §133.

151. The Use of πᾶς
On the use of πᾶς see also Smyth §1174 and BDAG, pp. 782-84.
152. Exercises — Practice and Review
1. But we love all our brothers and all our sisters, and we exhort [them] to live not for themselves, but for the Lord.
2. Do you (pl.) fear the rulers who crucify the holy prophets and persecute the faithful?
3. The children called their mother and asked for bread from her, but she was not able to prepare it.
4. My teacher was speaking to these sinners, but they did not wish to follow him nor to walk in the way of the Spirit.
5. The blind do not see the things created by God, but the eyes of their heart see the kingdom of heaven.
6. All the women made for themselves beautiful garments, but evil men threw them into the sea.
7. If I seek to glorify myself, I will neither fulfill the word of God nor will I do the work of the Spirit.
8. That man was speaking about himself and not about the grace of God. Therefore, you (sing.) did not listen to him nor did you follow [him].
9. I do not yet consider myself to have fulfilled the entire law, but I seek to love all those who persecute me.
10. That man begat my sister and me, but we do not live in his house nor do we walk in his ways.
11. You (sing.) taught others to fear the Lord; but did you teach yourself to do the same?
12. The slave sees from the land a boat on the sea and calls to those working in it.
13. My mother was exhorting my wife and me to beget children, but we were still preparing ourselves.
14. Making for yourself a throne, you (sing.) were wanting to rule the land, but the angel of death said, “In this night I will require your soul from you.”
15. After the Lord had been crucified by the authorities and had died, all those who followed him asked for his body.

Exercises — English to Greek
1. πάντες οἱ ἄνθρωποι οἱ ζωντες ἐν τῇ ἐρήμῳ ἐξήτων πληροῦν τοὺς λόγους τοῦ προφήτου.
2. εἰ οὐ λαλεῖτε τὴν ὀλλήθειν οὔτε παρακαλεῖτε πάντας ἁμαρτωλοὺς, οὔτε περιπατεῖτε ἐν δικαιοσύνῃ οὔτε ποιεῖτε τὸ έργον τοῦ οὐρανοῦ.
3. οὗ φοβοῦμεθα τοὺς σταυροῦντας τὸ σῶμα, ὃ γὰρ θέως καλεῖ ἡμᾶς ἐαυτῷ καὶ ἀκολουθήσομεν τῇ ὄδῷ τῆς εἰρήνης.
4. οὗ δοξάζω ἐμαυτὸν ὁτι ἐγένησα ὑόν, ἀλλ’ αἰτοῦμαι τὴν καρδίαν πατρὸς παρὰ θεοῦ.
5. εἰ ἀγαπᾶς τὸν κύριον ἐκ πάσης τῆς καρδίας σου καὶ εἰ ἀγαπᾶς σεαυτὸν, δφη τὴν βασιλεία τῆς δόξης.
Lesson 22

153. Vocabulary
Additional English derivatives: πῦρ — pyre, pyrosis; σπείρω — spore; ὅδωρ — hydraulic, hydrophobia, hydrozoan; φῶς — photon, photophobia, photosynthesis, phototropism.

154. Introduction to Liquid Verbs

155. Future of Liquid Verbs
See Smyth §401.

156. First Aorist of Liquid Verbs
See Smyth §402.

157. Forms of Common Liquid Verbs
This list is a hodgepodge of forms, some liquid, some second aorist, some irregular, etc. Note that σπείρω (future) does not occur in the NT but is found eleven times in the LXX (e.g., Exod 23:10; Lev 25:3).

158. Reciprocal Pronouns
Readers of NT Greek may be familiar only with the masculine forms of the reciprocal pronoun. The LXX has the neuter form ἄλληλα (Exod 25:20; 36:12) and the feminine forms ἄλληλαίς (Exod 26:5) and ἄλληλας (Ezek 1:11; 37:17). Also the formally ambiguous ἄλληλων is feminine in Amos 4:3.

159. Possessive Adjectives
See Wallace, p. 348 and BDF §285. The first person singular possessive (ἐμός) is the most common possessive adjective, occurring 76 times in the NT. Over half of these are found in the Fourth Gospel. The first person plural possessive (ἡμέτερος) occurs only 7 times in the NT. The second person singular (σός) occurs 27 times in the NT; the second person plural (ὑμέτερος) 11 times.

160. Exercises — Practice and Review
1. In that day fire will fall from heaven, and the angel of light will announce the word to all flesh.
2. We know that we will die, but whither will we go? For we have not kept the commandments of God.
3. God will judge each of us in the last day, so we must exhort each other often.
4. You (pl.) are worshiping demons, but we are worshiping the God who made the water and the land and all things in them.
5. The one who sows will cast the seed on the earth, but we think that the evil one will come and will take it away.
6. We will find that man and we will judge him according to our law, for he took your (sing.) books and fled.
7. You (pl.) will speak my words to the crowds and you will send your servants to gather the children into the temple.
8. We will remain in the truth, for God sent his holy prophet announcing/to announce these things.
9. The work of each [person] will be judged with fire, and the Lord himself will raise us to live in the light with one another.
10. You (pl.) will throw your bread upon the water and you will worship the son of righteousness in this place.
11. Those sinners think that [by] keeping the commandments of human beings they will find favor with God.
12. In your name, Lord, we sowed seeds of peace, but will our work remain?
13. The Lord sent my sister whither she did not want to go, but she remained there and announced the whole will of God.
14. Those who seemed to have the fire of the Spirit lifted up [their] hands and prayed to God.

**Exercises — English to Greek**

1. τὸ δαιμόνιον βαλεὶ πῦρ ἐπὶ τοὺς οίκους τοὺς ύμετέρους καὶ ἄποκτενεῖ πάντας τοὺς μὴ προσκυνοῦντας αὐτῷ.
2. ἐπηρήσαμεν τὰς ἐντολὰς τοῦ θεοῦ καὶ ἐσπείραμεν εἰρήνην ἐν τῇ ἡμετέρᾳ γῇ.
3. παρεκάλεσεν ἡ γυνὴ ἡμᾶς ἀπαγγέλλονσα ὅτι ο ἤθες κρίνει τοὺς μὴ περιπατοῦντας ἐν τῷ φωτὶ μετ΄ ἄλληλων.
4. οὐ δοκοῦμεν ὅτι πεσεῖται ὕδωρ ἀπὸ τοῦ οὐρανοῦ. πορευόμεθα οὐν πρὸς τὴν θάλασσαν ὅπου εὑρήσαμεν αὐτό.
5. ἀπέστειλας τοὺς σοὺς δούλους ἄραι τὰ βιβλία τὰ ἐμὰ, ἀλλὰ μενεὶ τὰ βιβλία τὰ ἐμὰ μετ᾽ ἐμοῦ, ἔκαστον ἐν τῷ ἰδίῳ τόπῳ.
Lesson 23

161. Vocabulary
Most of the words in this vocabulary list are function words for constructions with the subjunctive mood. More English derivatives: ἀγοράζω — agoraphobia; γραφή — countless words beginning or ending with “graph”: graphite, graphology, autograph, paragraph, telegraph, etc.

162. Introduction to the Subjunctive Mood
The usual negative with the subjunctive is μή. The rough-and-ready rule for Hellenistic Greek is that οὐ is the negative for the indicative mood; μή the negative for all other moods. The rules for Classical Greek were far more complicated, as a glance at Smyth §§2688-2768 indicates. But even biblical Greek admits of a few exceptions to the rough-and-ready rule. See BDF §370 (4), §430, and Robertson, p. 1172.

163. Forms of the Subjunctive
Note the basics: (1) the chief indicator is the long variable vowel; (2) primary endings are used throughout; and (3) the augment is lacking in the aorist. The meaning of the subjunctive is entirely dependent on context; thus no translations are given in the paradigms.

164. Uses of the Subjunctive
Refer to the standard grammars for a full treatment of the subjunctive: Smyth §§1795-1813; Wallace, pp. 461-80; BDF §§363-83. Regarding the deliberative subjunctive, note that the answer to a deliberative question is an imperative: “What should we do?” “Do this!” Note that the subjunctive of emphatic negation constitutes an exception to the rough-and-ready rule of negative particles in biblical Greek. Here both negatives are used with a non-indicative mood.

165. Tense and Time in the Subjunctive
The same thing that was said about the participle (§126 above) can be repeated here: tense has nothing to do with time in the subjunctive. The tense conveys kind of action or aspect. Thus, the difference between Πιστεύωμεν (present) and Πιστεύσωμεν (aorist) is something like “Let us continue to believe, persist in believing” vs. simply “Let us believe.” A locus classicus for this distinction is John 20:31, where a textual variant raises precisely this question.

166. The Present Subjunctive of εἰμί
The third person plural form (ἔσσων) always has the moveable nu in the NT and almost always in the LXX (only two exceptions: Job 39:30; Ezek 14:16). For this form, the moveable nu doesn’t move very much.

167. Exercises — Practice and Review
1. The teacher of righteousness dismissed the crowds in order that when they had departed into the villages they might buy bread for themselves.
2. Let us gather the people together into the temple in order that we may be exhorted through the scriptures.

3. Wherever you (pl.) enter into a house, if you find the book of the law there, you will know that the glory of God remains in that place.

4. Therefore, let us judge one another no longer, for when we judge our brothers and sisters, we do not fulfill the will of the Spirit.

5. How shall we live in this world in order that the people might see the light of the gospel?

6. If I do not greet her at the door nor offer [her] water to drink, my wife’s mother will not return again to our house.

7. The one who comes to me I will never cast out, and the one who seeks peace I will never send into the desert.

8. If you (pl.) do not sanctify the Lord in your hearts, how will you worship him forever?

9. Whenever you (pl.) pray, you shall not be like those who love to pray in the roads in order that people might see them.

10. Let us no longer sin against heaven, but let us do what is good in order that we may be children of God’s kingdom.

11. Never again will they buy bread in this village, for all those who ate it are no longer living.

12. But whenever the son of man comes, the writings of the prophets will be fulfilled.

13. When I was with you I used to say, “Let us not fear sin nor death, for we are no longer slaves of the flesh.

14. Shall we drink wine until we are not able to walk nor speak?

**Exercises — English to Greek**

1. ἔθαν ἐλθωμεν εἰς τὴν κώμην ἐκείνην, ἔπτομεν τὸν προφήτην ἵνα ἀκούσωμεν πάντων τῶν λόγων αὐτοῦ.

2. μηκέτι ἀκολουθῶμεν τῷ ἀνθρώπῳ τῆς ἁμαρτίας μηδὲ ἐργαζόμεθα τὰ ἔργα τῆς σαρκός.

3. ἐὰν ἀνοίξῃ ὁ θεὸς τὴν θόρυβα τῆς φυλακῆς, ἐξελευσόμεθα εἰς τὴν οὐδὲν, ἕαν δὲ μή, ἀποθανοῦμεθα μένοντες πίστοι τῷ λόγῳ.

4. ἀκούσωμεν τῆς φωνῆς τοῦ πνεύματος ὑπὸς γινώσκομεν τὸ θέλημα τοῦ θεοῦ καὶ περιπατῶμεν ἐν τῷ φωτί.

5. οὐ μὴ δοξάσῃ ἡ ἁγία γυνὴ τὰ ἔργα τῶν λύστων τὰς γραφάς.

6. ἀγοράσω ὅλην τὴν βασιλείαν ἵνα ἁρχω ἐπὶ τῷ ἄρχω;
Lesson 24

168. Vocabulary
Additional English derivatives: ἀρχή — archangel, archenemy, archetype, archive; γλῶσσα — glossitis, epiglottis, isogloss; παιδίον — pedagogy; πρό — prognosis, prolepsis; σοφία — sophist, sophomore, theosophy. A bit of trivia: The word ὅστε would seem to need a circumflex accent (short ultima, accented long penult), but the word is a composite of ὅς and τε. In such a case the word is accented as if the parts were separate words. Thus ὅς τε (a proclitic followed by an enclitic) becomes ὅστε. See above, §42 (3) and Smyth §§164, 186.

169. Introduction to the Infinitive
The description “verbal noun” should be fixed in the mind since it succinctly identifies the dual characteristics and functions of the infinitive. Smyth (§1966b) notes that the term “infinitive” “denotes a verbal form without any limitations (finis) of number and person.” When used with a definite article, the infinitive is regarded as a singular, neuter noun. The form is indeclinable, even though an accompanying article may be in any of the cases (except the vocative). Since both the subject and the direct object of an infinitive will be the accusative case, ambiguity may arise as to which is which. A classic example is found in Phil 1:7. Does Paul have the Philippians in his heart, or do the Philippians have Paul in their heart?

170. Forms of the Infinitive
These forms have been given throughout the text when the respective tenses and voices were introduced. Note the standard identifiers, tense suffixes, reduplication, etc. The aorist forms lack the augment, as always outside the indicative.

171. Syntax of the Infinitive
For a study of the infinitive, see C. W. Votaw’s The Use of the Infinitive in Biblical Greek (Chicago: C. W. Votaw, 1896). Votaw’s statistics of the use of the infinitive in the NT are summarized in H. E. Dana and Julius R. Mantey, A Manual Grammar of the Greek New Testament, pp. 213-14. The infinitive occurs 2276 times in the NT. Most of these (1957×) are anarthrous (lacking the article). In nearly half of the cases (1104×), the infinitive functions as the (anarthrous) object of a verb. The articular infinitive as the object of a preposition receives some emphasis in §171 of the Primer because its meanings might not be immediately intelligible to the student. This use is found 200 times in the NT, about 9 percent of the 2276 total. See the standard grammars for more on the syntax of the infinitive: BDF §§388-410; Smyth §§1966-2038; Wallace, pp. 587-611.

172. Indirect Discourse
See the quote from Callimachus (on the first recto page just inside the front cover) for a fairly simple example of indirect discourse with the infinitive: “Callimachus, the grammarian, used to say that a big book was equal to a big bother.” Since Callimachus would have meant a scroll, the saying may refer to the physical difficulty of handling a lengthy scroll.
173. Exercises — Practice and Review
1. You (sing.) say, “It is not lawful to work on the Sabbath nor to heal,” but we wish to open the eyes of the blind.
2. The ruler commanded the beloved slave to receive the beautiful garments as gifts.
3. Before beholding the glory of heaven, it is necessary for a person to walk in truth in this world.
4. It is an evil/bad thing to take a child from the house of his mother.
5. Because the Lord had not loosened the man’s tongue, he was not able to witness concerning the grace of God.
6. He spoke a parable against them with the result that they took up stones to throw at him.
7. As the teacher was dying, his son said that he had the wisdom of his father and would teach in his place.
8. The beginning of wisdom is to fear the Lord and worship him.
9. After hearing the parable, the sinners asked the disciples to depart from their village.
10. If the tongue wishes to rule the whole body, the head ought to command the mouth not to open.
11. We have come to see the beginning of the last days before the angel of death appears.
12. Is it lawful so to cry out in the temple such that peace is destroyed and the people are not able to hear the scriptures?
13. Evil men/persons testified against the apostle in order that he might be judged and thrown out of the synagogue.
14. While you (pl.) were beholding the beloved child, all the holy women arrived, saying, “It is necessary that she be baptized.”
15. You (pl.) knew that the prophet was not faithful; therefore, you said that you would not follow him into the desert but would shun him.

Exercises — English to Greek
1. καὶ ἡ γλώσσα παιδίου δύναται μαρτυρῆσαι ὅτι ὁφείλομεν ἄγαπᾶν ἄλληλους.
2. πρὸ τοῦ λέγειν αὐτόν παραβολὴν τῷ ὁχλῳ, ὁ ἀγαπητὸς διδάσκαλος τῆς σοφίας ἐκέλευσεν αὐτοῦς καθίσαι παρὰ τὴν θάλασσαν.
3. ἐν τῇ ἁρχῇ ἐβουλόμεθα θεωρεῖν τὸ πρόσωπον τοῦ θεοῦ, νῦν δὲ ἄκουομεν ὅτι οὐκ ἔξεστιν ἱδεῖν αὐτῶν.
4. διὰ τὸ πιστεύειν με εἰς τὸν κύριον, οὐ φοβοῦμαι τοὺς ἄρχοντας τῆς γῆς ταύτης.
5. ἤλθετε διὰ τῆς ἐρήμου εἰς τὸ ἐνεγκεῖν ἄρτον τοῖς παιδίοις, ἀλλ’ ἐλήλυθαν πρὸς ἄλλον τόπον ὡστε μηκέτι τὸν ἄρτον εἶναι ἄγαθὸν.
Lesson 25

174. Vocabulary
More English derivatives: ἀσθενής — asthenia, neurasthenia, myasthenia; βασιλεύς — basilisk; δύναμις — dynamo, dynasty; ὁρός — orogeny, orography; πλήρης — plerocercoid; πόλις — acropolis, cosmopolis, megalopolis, necropolis; τέλος — telic, teliospore.

175. More Third Declension Noun Types
Full information on this, the most complex declension, can be found in Smyth §§240-85.

176. Feminine Nouns in -ις, -εως
See Smyth §268-74 for more on this type.

177. Masculine Nouns in -ευς, -εως
See Smyth §275-78 for more on this type.

178. Neuter Nouns in -ος, -ους
See Smyth §263-65 for more on this type.

179. Adjectives of the Third Declension
Other adjectives of the third declension in biblical Greek include ἀσθενής (sick, weak), ἐγκρατής (self-controlled), ἐγενής (well born, noble), and ἐυσεβής (devout, godly). Only ἀσθενής occurs frequently in the NT. Both ἀσθενής and ἐυσεβής are common in the LXX.

180. Exercises — Practice and Review
1. If the things that have been preached by the disciples are true, the judgment of God is about to fall on our city.
2. Being full of faith and power, your sisters did not fear the king.
3. As the priests were going up to the mountain, evil men entered into the temple to take the book of the law.
4. Those men were from a race of high priests; therefore, they were offering gifts in behalf of the sins of the nation.
5. The work of the scribe is to write the words of God in(to) a book and to teach them to the people.
6. I was weak and in prison, but you (pl.) did not come to see me nor did you pray for me.
7. The one who remains to the end will be saved and will know the love of the Lord.
8. The one who sent me is true; therefore, I will go and declare his truth to the nations.
9. Let us have faith in God so that, whenever the son of man returns, we will be found faithful in the day of judgment.
10. Beholding signs and wonders being performed through the hands of the prophet, the chief priests and the scribes marveled and glorified the king of heaven.
11. [Although] being weak in body and spirit, the blind man still wants to go forth from the city to be healed by the teacher on the mountain.
12. Being, therefore, descendants of God, we must not think that God is stone.
13. The end of that righteous slave will be true glory, but the end of this evil priest will be a judgment of fire.

14. The king said that the entire city was full of blood and the angel of judgment would come upon it.

**Exercises — English to Greek**

1. βασιλεύς δίκαιος θεραπεύσει τὸ ἔθνος. ἢ γῇ αὐτοῦ ἢσται πλήρης εἰρήνης ἐως τέλους (εἰς τέλος).

2. δύναται προφήτης ποιήσαι σημεία, ἀλλʼ ἔχουσιν ἱερεῖς καὶ γραμματεῖς τούτο τὸ γένος τῆς δυνάμεως;

3. εἶπον τὰ ἔθνη. Πορευῶμεθα πρὸς τὸ ὄρος τοῦ κυρίου ἵνα εὑρωμεν τὴν πίστιν.

4. ἠτοίμασεν ὁ θεὸς πόλιν τῷ λαῷ αὐτοῦ, καὶ ἐν τῇ ἡμέρᾳ κρίσεως φεύξονται ἐκεῖ πάντες οἱ ἁσθενεῖς καὶ μενοῦσιν ἐν ἀγάπῃ.
Lesson 26

181. Vocabulary
More English derivatives: ἀγρός — agrarian, agribusiness, agronomy; καρπός — endocarp, exocarp, mesocarp, pericarp, carpel, carpogonium, parthenocarpy. For the verb ἐλέέω, some will be familiar with the liturgical prayer — κύrie, ἐλέησον, “Lord, have mercy!” (Matt 17:15). For the verb χαίρω, use the memory device: The man who had crawled across the desert sands said, “I rejoice when I see the city of Cairo.”

182. Introduction to the Imperative
The most common use of the imperative mood is for positive commands. According to Wallace (p. 485), they outnumber prohibitions about five to one in the NT. The perfect imperative is rare; Wallace lists only a handful in the NT (p. 485, n. 96). See the standard grammars for a full treatment of the imperative: BDF §§ 387; Smyth §§1835-44; Wallace, pp. 485-93, 713-25.

183. Forms of the Present Imperative
On the endings of the present imperative, see Smyth §§466, 631, and 751.

184. Forms of the First Aorist Imperative
On the endings of the first aorist imperative, see Smyth §§466 and 669.

185. Forms of the Second Aorist Imperative
On the endings of the second aorist imperative, see Smyth §§466 and 684. On the irregular accent of certain second aorist imperatives, see Smyth §424b, but note that biblical Greek is not necessarily consistent in matters of accent. E.g., λάβε is found in the NT; λαβέ in the LXX; ἴδε is found in the NT, but ἴδε in the LXX. The second aorist imperative of εὑρίσκω is irregularly accented εὑρέ, but this form occurs only in 1 Kgdms (1 Sam) 20:21, 36.

186. Tense and Time in the Imperative Mood
As in the other nonindicative moods, tenses in the imperative pertain to the kind of action, not the time. Present imperatives do not pertain to present time, nor aorist imperatives to past time. All imperatives are oriented toward the future. A present tense command views the action as in some way linear, progressive, or repetitive. It may call for the continuance of an action already begun, but this is not necessarily the case. An aorist command views the action in its entirety. The aorist by no means implies that the action called for is momentary. It may call for the initiation of the action, but this significance stems from lexical and contextual factors rather than the tense per se. See the discussion in Wallace, pp. 714-25; also Smyth §§1864.

187. Prohibitions
The distinction between the present imperative + μή and the aorist subjunctive + μή is really a tendency and cannot be pressed in every case. Here, as always, grammatical arguments are persuasive when corroborated by lexical meanings and larger contextual factors. I have tried to qualify the distinction slightly by the word “often.” See Smyth §1841; Wallace, pp. 723-25.
188. Present Imperative of εἰμί
The variant form of the third person singular is rare. It occurs once in the LXX (Ps 103:31) and twice in the NT (1 Cor 16:22; James 5:12). The statistics of the usual form, ἔστω, are 62 times (LXX) and 12 times (NT).

189. Exercises — Practice and Review
1. The sinners cried out, “Lord, have mercy on us and do not send us into eternal judgment.”
2. The woman said, “Seize that man, for he took fruit from the mouths of my little children.”
3. Do not ask how the dead can be raised; believe and rejoice in the power of God.
4. “Go to your (sing.) house in the country,” said the evil king. “Come again to the city whenever you have gifts to offer me.”
5. We do not know how the prophet, not having a boat, went through the sea. Ask him, then come here and tell us.
6. Repent of evil works and put the words of the Spirit into your (sing.) ears.
7. Do not drink (or, stop drinking) wine in the village until you fall on your (pl.) face, but rather be filled with the Spirit.
8. Do not open your (sing.) ears to the words of demons, but ask the Lord to teach you wisdom.
9. Do not rejoice (or, stop rejoicing) in the kingdoms of this world, but receive the light of heaven and seize the eternal truth.
10. Let the priests of the land be faithful, and let the ruler on the throne be just.
11. If your (pl.) heart is full of sin, pray to God, repent, and go in peace.
12. Let those women come here and let them be baptized by the teacher.
13. Produce the fruit of righteousness and we will have mercy on you (pl.), for it is written, “From (or, by) their fruit you will know them.”
14. Go into the field and ask the slaves who are working there if the end of the work is drawing near.

Exercises — English to Greek
1. ἐλθεῖτε ὄδε, τέκνα, καὶ ἐρωτήσατε τὸν διδάσκαλον τῆς δικαιοσύνης πῶς ἀμαρτωλοί δύνανται εὑρεῖν ζωὴν αἰῶνιον.
2. μὴ ἀπέλθῃς εἰς τὸν ἁγρόν, μένε δὲ ἐν τῇ πόλει καὶ χαίρε ἐν τῇ ἁγίᾳ ἐκκλησίᾳ.
3. ἀκούσαν οἱ ἔχοντες ὅτα τὸ εὐαγγέλιον τοῦ θεοῦ καὶ μετανοησάτωσαν λέγοντες, Κρατήσομεν τὴν ἀληθείαν.
4. μὴ δοξάζετε τοὺς ἀποκτείνοντας καὶ μὴ πέμψεις δώρα τοῦ καρποῦ ἀνθρώποις ἔχουσι χείρας πλήρεις αἵματος.
Lesson 27

190. Vocabulary
More English derivatives: ἔξω — countless words beginning with exo-: exothermic, exotic, exoskeleton, etc. See Smyth §340 for a helpful chart showing the relationship between various correlative pronouns. The top row of this chart in particular contains several pronouns found in this lesson’s vocabulary. A similar chart can be found in Bruce M. Metzger’s Lexical Aids for Students of New Testament Greek, p. 86.

191. The Interrogative Pronoun and Adjective
The interrogative and the indefinite pronouns are, needless to say, easy to confuse, differing only by accent. I have made up the following jingle to help keep them straight: “Accent in first spot, questions who? which? what? Accent last or none, means a certain one.” “First spot” in the first clause refers to the first syllable. For more on the forms and use of the interrogative pronoun, see Smyth §§334, 1262-65 and Wallace, pp. 345-46.

192. The Indefinite Pronoun and Adjective
See the memory device for distinguishing the interrogative and the indefinite pronouns in §191 above. For more on the forms and use of the indefinite pronoun, see Smyth §§334, 1266-70 and Wallace, p. 347.

193. The Relative Pronoun
See the detailed treatment in Wallace, pp. 335-45. On the specific matter of the attraction of the relative, see Wallace, pp. 338-39. The entry in BDAG (pp. 725-27) is also informative.

194. Conditional Relative Clauses
Wallace (pp. 478-79) calls these “indefinite relative clauses.” This name highlights the introductory word, whereas my term, “conditional relative clause,” highlights the nature of the clause. These clauses typically have a conditional particle (εἴν or ἄν), but the accompanying pronoun may be either an indefinite relative (ὁστις, ὅπου, ὅταν) or a simple relative (ὅς). The most common of these is ὅταν (123x in the NT). The simple relative ὅς is used over 80 times in the NT with εἴν or ἄν; ὅστις about a dozen times; ὅπου about ten times. See the relevant entries in Moulton and Geden’s Concordance to the Greek Testament, ed. I Howard Marshall (London and New York: T&T Clark, 2002), and BDAG, p. 56, 1b.

195. The Indefinite Relative Pronoun
See Wallace, pp. 343-45, and BDAG, pp. 729-30.

196. The Verb ὁδὸς
9:2 and 4 Macc 6:27. The form ἀστε in Eph 5:5; Heb 12:17; Jas 1:19, and 3 Macc 3:14 could be an alternate form for the present indicative second person plural, but the corresponding imperative form is identical and would make sense in those contexts. Finally, ἵσσιν, an alternate form for the third person plural, occurs in Acts 26:4. These alternate forms were the most common forms in Classical Greek, although Herodotus occasionally used those associated with the Koine.

197. **Exercises — Practice and Review**

1. Where are you (sing.) going, teacher, what are you teaching, and who is following you in the way of truth?

2. We are preaching the gospel in this world in order that you (pl.) may know what our hope is.

3. A woman who was in the crowd exhorted her daughter to bear witness concerning the faith.

4. Having seen these signs, we ought to declare the things that we have beheld and heard.

5. A certain man entered into the city and asked, “Where is the son of the king and what is his name?”

6. The angel of peace will come and will release you (pl.) from the prison in an hour which you do not know.

7. We know that whoever takes your (sing.) wine and drinks it will be thrown into the prison.

8. What, therefore, will be our hope and our glory in the day of judgment? Behold, you (pl.) are our glory and hope.

9. Just as it is written in the book of the law, if someone wishes to be first, let him be as a little child and let him do works of righteousness for others.

10. Going up from the sea, we walked into the village in order that we might buy from the people as many boats as they had.

11. Whoever wants to find life, let him/her draw near to the throne of grace and let him/her cry out to the one who made heaven and earth.

12. Your (sing.) daughter, whom the faithful prophet raised from the dead, knows the power of God.

13. Some men have come into the synagogue speaking evil things. But as many things as they say and as many things as they teach, do not believe; for their words are not true.

14. The blind men whom the apostle healed in the temple on the Sabbath were thrown out by the authorities.

**Exercises — English to Greek**

1. „γυνὴ ἡ κηρύσσει ῥήματα τῆς ἐλπίδος ἐν τῇ συνοικίᾳ ἤγαγεν τὴν θυγατέρα σου Εξω.

2. ἡμεῖς οὐκ οἴδαμεν τὶς διδάσκει τὰ τέκνα, οὐδὲ ἡμεῖς οἴδατε ὅπου διδάσκονται.

3. ἱερεὺς τις εἰπήθη τὸ ἱερὸν καὶ εἶπεν, ὁ ὦσις θέλει γινώσκειν (οι εἰδέναι) θέλειν ὄφειλεν περιπατεῖν ἐν τῇ ὠδῇ τῆς ἀληθείας καθὼς ὁ διδάσκαλος τῆς δικαιώματος ἐδίδαξεν.

4. λάβετε τὰ δῶρα ὅσα ἔχετε καὶ προσενέγκατε αὐτὰ τῷ βασιλεί. τῆς γινώσκει τῇ ποιήσει οἱ βασιλεῖς τοῖς δούλοις οἱ ἁγιασμένοι.

5. ὃς ἔσχας ἐντολήν ὤκεῖν οὐκ ἐγράψεται ὁ ἐγραψάτοι οἱ ἐγραψάτοι τὸ ἐγράψαν τῷ κυρίῳ καὶ δικαίωστε τῷ πάθει τὸν θεὸν οὐκ ἔχει καρδίαν ἀληθῆ.
Lesson 28

198. Vocabulary
More English derivatives: ἀποδίδωμι — apodosis; δίδωμι — anecdote; μέγας — megahit, megabucks, megadeath, megalomania, megawatt, etc.; πολύς — polydactyl, polyglot, polygon, polymath, polysemy; πρεσβύτερος — presbyopia; χρόνος — chronic, chronicle.

199. Introduction to -μι Verbs
The -μι conjugation consists of verbs that usually lack a thematic vowel between the verb stem and the person-number endings. Another name for the -μι conjugation is the “nonthematic” conjugation. For a detailed discussion, see Smyth §§412-22 and 717-99.

200. Principal Parts of δίδωμι
Knowing the principal parts of δίδωμι is a great aid to recognizing the manifold forms of this verb, hence I require students to learn them. On the forms of δίδωμι, see the beginning of the entry in BDAG, pp. 242-43. The importance of learning δίδωμι goes beyond the simple form of the verb since it occurs in several compound forms. Robertson (pp. 308-9) mentions nine.

201. The Present System of δίδωμι
Recognition of these forms begins with the present system reduplication δι-. All present and imperfect forms will have this reduplication. See Smyth, pp. 135-37.

202. The Aorist Active System of δίδωμι
The most helpful clues for recognizing forms of δίδωμι are given in the next to last paragraph of §202 (p. 172). These should be strongly emphasized. For the full conjugation of the aorist system of δίδωμι, see Smyth, pp. 138-39.

203. Irregular Adjectives
204. The Declension of πολύς
205. The Declension of μέγας
For more on these irregular adjectives, see Smyth §311. Other irregular adjectives in biblical Greek include βαθύς (“deep”), γλυκύς (“sweet”), ἡδύς (“pleasant,” LXX only), ὀξύς (“sharp”), πραύς (“gentle”), and ταχύς (“swift”). These follow the pattern of -υς, -ευς, -υ for masculine, feminine, and neuter. Only ταχύς occurs frequently in the NT (18×).

206. Exercises — Practice and Review
1. In the last day the Lord will render to all persons, great and small, according to their deeds.
2. Now the elder son was in the field; and as he came near to the house, he heard the sound of great joy.
3. In that year a brother handed over a sister to death, and a daughter handed over a father to prison.
4. Not everyone who gives great gifts to the temple will enter into the kingdom of heaven, but rather the one who gives both one’s own heart and belongings to God.
5. The slaves of the field said, “This year let us work the land, and we will see in the coming year if it gives fruit.”
6. And after much time the faithful sisters gathered the elders of the church to pray.
7. The king commanded the body of the prophet who had been crucified to be given back immediately to his disciples.
8. The Spirit gave us authority to become children of God, and we give the same authority to others.
9. God has given sinners time in order that they might repent, but some do not want to repent of their sin.
10. And much joy arose in that city, for the ones who had destroyed the house of the high priest were handed over to the elders of the people.
11. That woman so loved her nation that she gave her life in order that she might not hand over the priests to the evil king.
12. Do not give a large book to those who do not want to do much work, for they will give the book back immediately, throwing it on the ground.
13. I want to come to you (pl.) and stay [for] some time in your village; for the Lord has opened a great door for the gospel.
14. The eyes of all [persons] in the synagogue were beholding him, and the ears of all [persons] were listening; and all those who believed cried out, saying, “Every word from his mouth is true and was given to him by God.”

Exercises — English to Greek
1. ἐν τῷ χρόνῳ τοῦ προφήτου τοῦ μεγάλου ἄνδρες τε καὶ γυναῖκες οὐκ ἐβοῶλοντο δοῦναι δόξαν θεῷ, καὶ ἡ γῆ οὐκ ἀπέδωκεν αὐτῆς τὸν καρπὸν.
2. μετὰ πολλὰ ἡτὶ ὑπὸ βασιλέα κακὸν εἶπον πάντες οἱ πρεσβύτεροι τοῦ λαοῦ. Μηκέτι ἁμαρτήσωμεν εἰς τὸν κύριον.
3. πᾶς ὁ ἀπογείλων ῥήματα τῆς ἐλπίδος ἁμαρτωλοῖς ἀγαπηθήσεται ὑπὸ θεοῦ καὶ γνώσεται χαρὰν πολλήν.
4. παρεδώκατε τὸν πονηρὸν ἄγγελον ταῖς ἔξουσίαις, καὶ εὐθὺς ἐβλήθη εἰς φυλακὴν.
5. πάντα ἐκτίσθη ὑπὸ τοῦ κυρίου· εἰ οὖν ὁ λαὸς τοῦ κυρίου ἔχουσι πολλά, διδότωσαν τοῖς τέκνοις τοῖς μὴ ἔχουσι πολύ.
Lesson 29

207. Vocabulary
Another English derivative: είς — hendecasyllabic, “having eleven syllables.” The word μηδείς, in the neuter form, occurs in the famous Greek maxim: μηδείν ἄγαν, “[do] nothing in excess.” This was the Greek equivalent of the Latin via media, the middle path that avoids extremes. The NT expression “lay hands on someone” is either ἐπιτίθημι τὰς χεῖρὰς τινι or ἐπιτίθημι τὰς χεῖρας ἐπὶ τινα, that is, with the dative or with the preposition ἐπί and the accusative. The simple dative is more common, occurring 15 times in the NT compared to five times for ἐπὶ plus the accusative.

208. Principal Parts of τίθημι
Knowing the principal parts of τίθημι is a great aid to recognizing its manifold forms, hence I usually require students to learn them. On the forms of τίθημι, see the beginning of the entry in BDAG. BDAG (p. 1003) observes that “the middle is generally not different in meaning from the active,” and “The semantic boundaries of this multivalent verb are quite flexible.” According to Robertson (p. 310), there are 17 different compound forms of τίθημι in the NT.

209. The Present System of τίθημι
Recognition of these forms begins with the present system reduplication τί-. All present and imperfect forms will have this reduplication. See Smyth, pp. 135-37.

210. The Aorist Active System of τίθημι
The most helpful clues for recognizing forms of τίθημι are given in this paragraph. For the full conjugation of the aorist system of τίθημι, see Smyth, pp. 138-39.

211. The Verb ἀφίημι
This is a compound verb (ἀπό + ἴημι), but the simple form ἴημι (“send”) was virtually forgotten in the Hellenistic period. (The simple form does not occur at all in biblical Greek.) As a result, the compound is sometimes augmented as if there were no prefixed preposition. Thus, we have the imperfect active second person singular, ἤφιεις, in Sus 1:53; and the third person singular ἤφιεν in Mark 1:34; 11:16, rather than the more properly formed ἀφίεις and ἀφιέν. See BDF §69 (1) and Smyth §450. For the full paradigm of the simple verb ἴημι, see Smyth §777.

212. The Verbs ἀπόλλυμι/ἀπολλέω and δείκνυμι/δεικνύω
On the special class of -μι verbs represented by δείκνυμι, see Smyth §414. On ἀπόλλυμι, see Smyth §819 (p. 223, under ὁλλυμι).

213. The Number One and Related Words
On the meanings of this seemingly simple word, see BDAG, pp. 291-93. On its forms and compounds, see Smyth §349.
214. Exercises — Practice and Review
1. The evil king said that he wanted to offer gifts to the little child, but in his heart he wanted to destroy him/her.
2. The woman did not want to leave her children in the field, but when the slave said that he would bring them into the village, then she said, “I will leave them.”
3. You (pl.) are not able to add one year to your life; therefore, you ought to live the remaining years in peace and hope.
4. The mother is not able to find the place where her little daughter put the book, and the little daughter does not want to show her the way.
5. The righteous scribe died, but none of the remaining scribes beheld where his body was placed by the authorities.
6. No one wanted the remaining garments; therefore, we placed them on the stone in the temple in order that they might be given to men in prison.
7. After he had healed the blind man, the prophet said to him, “Tell no one, but go and show yourself to the priest.”
8. Now your (sing.) sins are forgiven, but if you speak against the holy writings it will not be forgiven you.
9. The apostle preached in/with power and spirit/the Spirit such that many souls were baptized and were added to the church in one day.
10. The angel of the Lord showed the disciples in the boat that not one of them would perish in the sea.
11. Let no one put the book of the law into the fire, nor into the water, for the one who destroys the words of God will not be shown mercy in the judgment.
12. Going down from the great city, the teacher asked, “Are there some in this place who do not have the Spirit? I will lay hands on them.”
13. We placed one large stone beside the synagogue and there we come together and eat.
14. Finally (literally, “With reference to the remaining thing . . .”), my brothers and sisters, rejoice in the Lord and place [it] in your hearts to follow him.

Exercises — English to Greek
1. ¼do× Ê kÖriov t¾jhsin ‡ggelon ›n t° pËlei toØ aÃmatov. mhde¿v ›pij° t~v qeÀrav aÔtê (or ›p! aÔtËn).
2. aÜth ¨ gunª £qei ¥na {delfÌn m¾an {delfªn ka¿ ¦n paid¾on. t~ lo¾pa tŸkna ›n tê oÂkæ oÔ zåsin ïde.
3. ›mŸllete {polŸsjai ›n taÀv |mart¾aiv Õmån, oÔde¿v g~r £deixen ÕmÀn tªn ÊdÌn t«v dikaiosÖnhv.
4. aÜth ¨ meg}lh |mart¾a {fej©setai tê basileÀ, {ll! ›~n p}lin prosj° taÀv |mart¾aiv aÔtoØ, ›leÖsetai e¼v kr¾sin.
Lesson 30

215. Vocabulary
More English derivatives: δέκα — Decapolis, triskaidekaphobia, hendecasyllabic; δώδεκα — do-decahedron, dodecaphonic; ἐπτά — heptad, heptateuch, heptathlon; ἱστημι — histamine, antihistamine; πέντε — pentad, pentagram, pentahedron, pentathlon; τρεῖς — triad, triangle, triathlon, etc.; φημί — phatic, blasphemy, euphemism.

216. Principal Parts of ἵστημι
The dual aorist system makes this the most complex of the -μι verbs. A further complication is the fact that there are 20 compounds of this word in the NT (Robertson, p. 310).

217. Conjugation of ἵστημι
For the full conjugation of ἵστημι, see Smyth §§416-17.

218. The Verb φημί
For the full conjugation of φημί, see Smyth §§783-88.

219. Second Aorist of βαίνω and γινώσκω
βαίνω in the uncompounded form is rare in the LXX and does not occur in the NT. Robertson (p. 307) mentions 12 compounds of βαίνω in the NT. The verb γινώσκω is common in the simplex and has five compound forms in the NT (Robertson, p. 308).

220. Numbers
For a list of the numerals — cardinal (“one”), ordinal (“first”), and adverb (“once”) — see the helpful list in Smyth §347. For information on the way numbers were written, see Smyth §348a. For the declension of numbers one through four and numbers above 200, see Smyth §§349-54.

221. The Article before μέν and δέ
The article in this construction is functioning as a demonstrative pronoun, but its force is often so weak that it is best translated as a personal pronoun; i.e., “those people” becomes “they.” See Smyth §1107.

222. Exercises — Practice and Review
1. That prophet loves, standing in the temple, to speak concerning the seven spirits of God.
2. “Ten slaves,” said the woman, “went up to the city carrying two great stones into the synagogue.”
3. Immediately perceiving that someone was opening the door, your (pl.) daughter asked, “Who is there?”
4. The ten commandments were given to us in order that we might walk in peace with one another, but the entire law is fulfilled in two words: You (sing.) will love God and you will love others.
5. The Gentiles used to say to one another, “Know yourself (sing.),” but our beloved race wishes to add, “Know the Lord!”
6. How will the kingdom stand, if three kings want to seize (the) power?
7. Go up (sing.) into the mountain and say to the disciples who worship there, “Go down now into the city and do works of righteousness.”
8. Taking a little child, the teacher set him/her before the crowd and said, “This little child recognized the twelve books of the prophets.”
9. When the people went down to the sea, seven demons rose up from the water.
10. We found five men standing in the village seeking work. Let them go into the field.
11. The priest said, “The word of the Lord will raise the dead in the last day, but many will flee from the face of the Lord.”
12. Your (sing.) sister healed the blind man such that he recognized many people standing in the synagogue.
13. Some of those standing here will see the four angels of heaven coming down to the earth.
14. Having stood up, the son followed his mother into the house. But she did not know that he was drawing near.

Exercises — English to Greek
1. ἐπέγνωμεν πέντε ἄνδρας ἐστώτας παρὰ τὴν θάλασσαν καὶ τρεῖς γυναῖκας καθημένας ἐπὶ λίθον.
2. ἐὰν οἱ δώδεκα ἀπόστολοι παρακάλεσοι πάντας ζητεῖν τὸ θέλημα τοῦ θεοῦ, στήσουσι τὸν νόμον τῆς ἀγάπης.
3. ὁ δὲ ἄρχων ἔφη τῷ δούλῳ, Στήθι καὶ καταβῶμεν ἰδεῖν τὸν προφῆτην, ἀποθνήσκει γὰρ τὰ τρία τέκνα μου, ἀλλὰ δύναται θεραπεύσαι αὐτά.
4. δέκα δούλοι ἠργάζοντο ἐν τοῖς δυσίν ἄγροις μου καὶ μεθ’ ἐπτὰ ὀρας προσήλθον μοι αἰτούμενοι ὕδωρ τε καὶ ἄρτον.
Lesson 31

223. Vocabulary
English derivatives are in short supply for this vocabulary list. From μακάριος we get “macarism,” a fancy term for beatitude. From the adjective μόνος come countless words beginning with mono-: monochromatic, monocle, monogamy, monograph, monolith, etc. The adjective κρείσσων has the variant form κρείττων. The form with double sigma predominates in the LXX (48× to 10×); the form with double tau is more common in the NT (15× to 4×). See BDF §34 (1).

224. Comparative Adjectives
On the syntax of comparatives and superlatives, see Smyth §§1063-93. On the substitution of positive for comparative and comparative for superlative, see Wallace, pp. 297-305.

225. Forms of Certain Comparative Adjectives
On the forms of comparatives and superlatives, see Smyth §§313-24.

226. Comparisons in Greek
See NT examples in Wallace, pp. 299-301, and classical examples in Smyth §§1066-84. On the genitive of comparison, see Smyth §§1431-34 and Wallace, pp. 110-12. As the text says, the superlative of ἄγαθος is ἄριστος, which is rare in biblical Greek. The word κράτιστος, “most excellent,” would be a rough synonym, although the latter is a form of address to persons, not a general superlative meaning “of the best quality” (e.g., Luke 1:3; Acts 23:26; 24:3; 26:25).

227. Adverbs
On the origin and forms of adverbs, see Smyth §§341-46.

228. Questions Expecting a “Yes” or “No” Answer
The memory device I use to keep these two constructions straight is “μή expects ‘nay.” See Smyth §2651; BDF §427 (2).

229. Contrary-to-Fact Conditions
The most famous contrary-to-fact condition comes from the musical Fiddler on the Roof: “If I were a rich man . . .” (with various apodoses dispersed throughout the song). These are also referred to as second class conditions. See Wallace, pp. 694-96; and Smyth §§2303-20. Wallace notes that there are about 50 contrary-to-fact conditions in the NT. About three fourths of these have ἄν in the apodosis; one fourth lack it.

230. Exercises — Practice and Review
1. The one who has received the promise of the Holy Spirit is greater than the one who stands before rulers.
2. For if you (pl.) love only those who love you, what glory will you receive? Even sinners do this, don’t they?
3. If the slave of that man had been happy, he would not have departed in order that he might seek a better life.

4. Where are my books? Children, you didn’t throw my books into the lake, did you?

5. The son said, “Again I have sinned against heaven and before you (sing.). Therefore, I am more evil than all my brothers.”

6. It is better to be persecuted for the sake of righteousness than to bear no witness and to receive gifts.

7. Our city is the smallest of all the cities in the land, but we have begotten more priests and prophets than they.

8. You (sing.) say that you have more children than the greatest king. Surely you are not greater than our mother who has twelve children, are you?

9. Let us worship before the throne of God rather than before the throne of kings.

10. If you (sing.) were performing more and greater signs than our teacher, we would be following you.

11. My hands are weaker than my feet. Therefore, I can walk with you, but I cannot carry more than one stone.

12. Blessed are the strong in faith. They will be gathered together before the Lord and they will find favor, will they not?

13. I am not alone, for my father’s angels are here and they have more power than the authorities of this world.

14. If you (sing.) had given us a better promise and a stronger hope, we would not have become disciples of the one who preached peace.

Exercises — English to Greek

1. oὐχὶ αἱ ἰσχυραὶ ἐπαγγελία τοῦ θεοῦ κρείττονες τῶν λόγων βασιλέως;

2. οὐκ ἔστιν χαρὰ ἐν τῇ πόλει· πίνωμεν οὖν ὄνωρ μᾶλλον ἢ τὸν οἶνον τὸν κρέασονα.

3. εἰ ἡ θυγάτηρ σου ἦν μακαρία, οὐκ ἂν ἐκάθετο μόνη ἐμπροσθέν τοῦ οἴκου σου κράζουσα καὶ αἰτουμένη πλέον ἄρτον.

4. μὴ εἴ σὺ μείζων ἢ ὁ ἀρχιερεὺς ὁ ἔστηκώς ἐνώπιον τοῦ θεοῦ;

5. ἢ ἀδελφὴ ἢμῶν ἐστὶν μικρότατῃ πασῶν τῶν γυναικῶν ἐν τῇ κόμῃ, ὀλλ’ ἔχει πίστιν πλέον ἥ οἱ γραμματεῖς.
Lesson 32

231. Vocabulary

 vulnerabilities and ἐχρίζει are forms of the same word. The former is almost the exclusive form in the NT; the latter occurs only a few times (e.g., Gal 3:19; Heb 3:13). Neither form is very common in the LXX. More English derivatives: deξίος — dexterous, dextrorotatory, ambidextrous; καιρός — kai-rotic; μέσος — Mesopotamia, mesocarp, mesoderm; ὁμοιος — homoiousian, homeopathic; σωμηρία — creosote; φανερόν — phanerogam, phanerophyte, phanerozoic; φόβος — all phobia words; e.g., acrophobia, agoraphobia, arachnophobia, clausrophobia, etc.

232. Proper Names

In the Synoptic Gospels, Ἱσοῦsus usually has the article; less so in John, and usually not in the epistles and Revelation. See BDF §§260 (2). Robertson, p. 759, says that the use of the article with names “seems quite capricious to us.”

“Moses” in the LXX usually lacks the article, perhaps in part because it has a distinctive form for each case. But the dative case has the article on a number of occasions (Exod 12:28, 50; 16:34; and frequently in chaps. 36-40). In Exod 32:1, 23 there is a contemptuous emphasis. We find “Moses” with the article and the demonstrative οὗτος = “this Moses rascal.”

233. Some Special Uses of the Cases

This is a highly abbreviated introduction to the syntax of the cases, material whose full presentation is normally part of an intermediate Greek grammar course. The standard grammars have detailed treatments of these and other uses: Wallace, pp. 31-206; Smyth §§312-1635; BDF §§243-202.

234. Optative Mood

The optative mood was quite active in Classical Greek, but it is losing ground in Hellenistic Greek to other moods. It survives especially in stereotyped expressions. There are 67 optatives in the NT (Robertson, pp. 326, 936). A fourth of these are the word γνωτίσο, often with the negative μή. One grammarian calls μή γνωτίσο “the coffin of the dead optative” (Robertson, p. 325). The aorist optative of γίνομαι and the present optative of εἰμί (εἶναι) are the most common optative forms in biblical Greek. Note the statistics: γνωτίσο, 60× LXX; 17× NT; εἶναι, 25× LXX; 12× NT. See Smyth §§1814-34; Wallace, pp. 480-84; BDF §§384-86; and Robertson, pp. 325-27, 935-40.

235. The Article in Various Constructions

The Greek article has the power to substantivize almost anything. See Robertson, pp. 758-76, esp. 766-67, for examples of the article with prepositional phrases, with single words or whole sentences, and with the genitive.

236. Connectives and Style in Biblical Greek

The Greek language was extremely rich in particles and conjunctions, both coordinating and subordinating. Greek prose was loathe to have consecutive sentences without some connective word. Even unsophisticated writers seem obliged to use at least a καί or δέ to link sentences. Thus, καί occurs over 9,000 times in the NT; over 62,000 times in the LXX! Skilled writers had a wealth of
connective words from which to choose. See the treatments in BDF §§438-57; Smyth §§2769-3003; Wallace, pp. 666-78. The granddaddy of all treatments on particles is J. D. Denniston’s The Greek

237. Exercises — Practice and Review
1. We received the hope of salvation and we are/have been walking in the truth from the first day
until now.
2. And the children feared a great fear and said to one another, “We have need of our mother.”
3. And I said, “Behold, I see the heavens opened and the son of man standing at the right (hand) of
God in the midst of the holy angels.”
4. Those who do such things will not enter the kingdom of eternal peace, nor will they see the light
of salvation.
5. At that time great fear fell on all those in the city. We were not able to see our salvation, so we
fled to the mountains.
6. The [followers] of the apostle laid hands on us, and we went forth preaching day and night.
7. And there was a man in the synagogue whose right hand was weak, but the prophet, rising up in
the midst of the crowd, healed it.
8. You (pl.) do not have need that someone should teach you, for the Lord himself has made
known to you all things.
9. My disciples ought to be like little children, for of such is the kingdom.
10. The strong in faith will teach in the temple for the whole year, and all the people will come to
listen.
11. On the last day of the year, the scribe, [because] he was not able to find his books, cried out to
his wife, “May it not be!”
12. Let us be/become faithful unto death, and let us not have fear of those who kill the body.
13. The women were marveling and asking one another who this blind man might be.
14. There was a time when we thought God was like a man, but now the truth of God has been re-
vealed to us.

Exercises — English to Greek
1. mη γνώσε τὸν φόβον τοῦ κυρίου, εἶπεν ὁ πονηρὸς βασιλεὺς Παύλῳ καὶ Πέτρῳ ὅτι οὐκ ἔχει χρείαν 
wστηρίας αἰωνίου.
2. ἡμῶν προσευχόμενον, ἣ φωνὴ τοῦ Μωυσέως ἠλθὲν ἐκ τῶν οὐρανῶν καὶ ἔφανέρωσεν ἡμῖν τὸν
καιρὸν τῆς κρίσεως.
3. οἱ μὴ ἄμαρτάνοντες τῇ γλώσσῃ καθήσονται ἐν δεξιᾷ χειρὶ τοῦ θεοῦ ὁμοίοι τῷ κυρίῳ Ἰησοῦ καὶ
τῷ δούλῳ αὐτοῦ Ἰωάννει.
4. οἱ μὲν ἐν τῇ πόλει ἐκκέραζαν, Μὴ γένοιτο τοιοῦτα. οἱ δὲ ἐν τῷ ἄγρῳ εἶπον, Γενώμεθα πιστοὶ καὶ
ἄχρι θανάτου.
Answers to Student Materials for

A PRIMER OF BIBLICAL GREEK
Quick Quiz Answers
(Translation Portions Only)

Lesson 2
Do you know that sisters wish to hear and believe?
A brother sees that we are not teaching and [we are] not writing.

Lesson 3
Hearts know truth and glory because they have an hour of life.
Sister, are you writing to a church that a kingdom is destroying land and sea?

Lesson 4
Sons of God are not saying words of death to masters and slaves.
Children of heaven are not teaching works of law, but works of truth.

Lesson 5
We know that death is bad and life is good. The law is holy, for the law teaches that the faithful have life, but the evil receive death, and the dead do not see heaven. God is righteous, and God wants the little children to have a good life. The first deed of human beings is death, but the last work of God is to destroy death.

Lesson 6
From heaven to earth
Through the sea
With the saints
Because of the glory of God
After the last hour

An evil man is throwing stones into the path of the faithful disciples. But the righteous prophet sees the stones in the path and takes the stones from the path. The prophet sends the stones out of the land and to the desert. Because of the deed of the prophet the glory of God abides around the assembly of the disciples.
Lesson 7
I do not speak against the Son of Man.
You are a prophet, and your works are holy.
Love is from God.
Are you teaching according to the law of heaven?
We are writing words of truth to you and to your children.

The bread of the land is a gift from heaven. The multitude eats the bread, but we do not wish to eat it. We wish to send the bread to our brothers, for the sea is destroying their boats and their souls do not know love. We wish to save them because we have the love of God in our hearts.

Lesson 8
That slave and this master
In this kingdom and in that land
Do they have the same boats?
The sister herself is judging the people.
The man himself is teaching the same law.

We wish to baptize the people, but the lord of this land says that we do not have the authority to baptize. But God himself is raising up another lord and is sending this lord to our land to judge it. God himself sends peace to us. That peace is a holy house around the people. Thus we find life and we see the face of God in our brothers and sisters. Do you have the same peace?

Lesson 9
Sinners are being saved by the word of life. Is the Day of the Lord coming?
I am being taught by the prophet and I am living according to his laws.
You are not able to see the kingdom of God, but you are entering into it.
Lesson 10
An evil man was going up to the temple to kill the servants of God. But in that hour faithful prophets were going down from the temple. The prophets said to the man, “You must not take away life in the temple, for the temple is holy and life is good.” The prophets did not know that the Lord was about to send to the man a heart of love. For the Lord was destroying his heart of sin and was saving the man from death. The man believed (began to believe?) in the Lord, and the servants of God were not dying/did not die in that day.

Lesson 11
Behold, the last days were coming upon the earth. Demons were being thrown into the sea, and the evil hearts were being healed. Books of the law were being written, and the word of the Lord was being heard in the church. The people were entering into the temple to see the glory of God. The people were saying, “Is the Son of Man coming again? Truly, neither do eyes see the place, nor do hearts know the hour.”

Lesson 12
In the last day we will go to the house of the prophet, and he will open the book of the law. Then he will proclaim the truth of God, and we will marvel. Will you hear the word and [will you] become disciples of the Lord in that day? If you will receive the truth of God, we will know that the prophet is a teacher from heaven and we will glorify the Son of God. And now we pray that the Lord will bring you peace.

Lesson 13
The apostles were preaching the word in the evil kingdom, but the people there did not want to hear them. Therefore, the apostles cried out, “We will persuade you!” After these things the people turned to the Lord, and the brothers and the sisters prepared for them holy garments. The apostles baptized them and received them into the church.

Lesson 14
The multitudes went into the desert to hear the prophet. And the prophet said to them, “Do you want to see a sign from heaven? Already you saw and heard the teacher of righteousness in the temple and you did not believe in him. You drank wine the whole day. You fled from the truth, but you did not flee from your sins. And now you want to see a sign? Truly, it is necessary to open your hearts to the Lord. Then you will see the gifts of heaven.
Lesson 15
A man had a demon, but the apostle healed him. The multitudes saw the deed and entered into the temple and cried out, “The kingdom of God has come and the last hour has come near! We have seen the angel/messenger of the Lord in our land. Now the evil one has fallen and the righteous have found peace. Thus it has been written in the book of the law.

Lesson 16
Your sister said, “I fell from my boat into the sea and I came near to death. But I was saved/rescued by the servants and I was healed by the Lord. Then I went into the assembly and glorified God. An angel appeared and said, “How were you brought to this place?” I answered and said, “I was taken from the heart of the sea by the power of God and I was led to the assembly.”

Lesson 17
The ruler died and the servants came to take away the dead body of the man. In that night they prepared the body. Then his wife spoke this word, “The will of my husband was to rule forever. But now his descendants ought to have the throne. For his flesh is going to abide in the mouth of the earth, but his spirit and his name will have life forever and ever. An evil man killed him. His blood will be on that man.

Lesson 18
The disciple who was praying these things saw an angel of God in the temple. Those who believe in the Lord will see the holy angels in heaven. While saying these things in the temple, the faithful disciple saw an angel of God.

While sitting on the throne, the ruler heard the voice of his wife saying, “I want to have the authority in this land, for my husband is evil and he persecutes those who do not glorify him. Hearing these things, the ruler reckoned, “I will gather together the slaves who work in my house. Then we will lead into the desert this woman who is sinning against me.” But the slaves, being good and just, were not willing to save the ruler. They sent him with his belongings to another land. And now the woman rules in his place.
Lesson 19
Having greeted the brothers and the sisters, we entered into the synagogue. Those who received the word lifted up their hands to glorify the God of heaven. My mother greeted the servants who had come to her.

Having sat down in the house, the teacher said, “An evil ruler wanted to persecute those who heard and believed the word of truth. Therefore, having seen their synagogue, he cast stones into it. Having taken their bread, he sent it to another land. He did not receive those who came to him, but he cast them out. The ruler said, ‘I will destroy these people under my feet. The hands that have not saluted me and the mouths that have not marveled at me are going to be destroyed.’ But the Lord, who led his people out of the desert, said, ‘I will destroy this ruler under my feet.’”

Lesson 20
The ones sanctified by the grace of God went forth into the world to preach the gospel. The demons that had been cast out by the teacher of righteousness did not return. His eyes having been healed, the man said, “Having been blind, now I see.”

Wanting to make known the Gospel, we went into the prison. For the Lord opened a door to sinners, sending us to preach his grace to them. So having been sanctified and sent by the Holy Spirit, we entered into the prison. After they heard the good news in that place and were been baptized, the sinners became disciples. Now we know that God is able to heal the blind and forgive sinners. Having been released from their sins and having been created anew in righteousness, they know the love of God.

Lesson 21
All those who love the law and do what is just will live. Everyone who fears demons ought to become a disciple and fear the Lord. We walk in the truth, for we have been begotten by the Holy Spirit.

The prophet spoke to the people and asked them to follow him. For he said, “I do not glorify myself, but I glorify the crucified Son of God. So I exhort you to seek the way of the Son. You are not able to teach yourselves. You will be taught by the God who calls from heaven, and I am his servant. The God of heaven has seen the things to come and will fulfill all things.”
Lesson 22
We sowed seeds of peace in our land and we exhorted one another to keep the commandments of God. But you worshiped demons and you sent your children into the fire. Now I declare to you, “The Lord will judge you because of your sin and he will not raise you up in the last day. You will die in your sin and you will not see the light of heaven. For you think that each day is a gift from demons and that living water comes from them.”

Lesson 23
The children cried out, “We do not have bread to eat!” So their father went into the village in order that he might buy bread. In the village he found bread and he returned to his house. Then the father said, “Let us glorify the God, who sends bread to the children of earth. For whenever we eat bread, we are able to do the work of God. And if we do the work of God, no longer will we be a kingdom of evil people. And you must never say that God will not hear us whenever we pray and ask for bread.” Then the children cried out, “Father, you have spoken the truth. But now we do not wish to hear your voice. We want to eat.”

Lesson 24
The beloved disciple came to our village to bring the wisdom of the scriptures. All the saints gathered together their children in order to hear the disciple. Before speaking he commanded us to sit and to open our hearts to the Lord. Then he spoke a parable, “The kingdom of God is like fire and water. The faithful wish to behold the Lord, and when he comes, they will see him and they will drink the word of God like water. But the evil wish to be first and to have all authority, with the result that the kingdom is to them like fire. For God will judge them after the dead are raised.” Thus the beloved disciple testified.
Lesson 25
The people in the city were growing weak. They were not able to see with their eyes nor do work with their hands nor walk with their feet. Therefore, they cried out to the king, saying, “Save us, for we are dying in the streets!” But the king was not able to save them. So they cried out to the priests and to the scribes, but the high priest said, “We do not have the power to save you.” Then they cried out to the prophet on the holy mountain, saying, “You are the true prophet of God. You are full of faith and the Holy Spirit. Are you able to answer us? Will death take us all? Has the end of our nation and of our people drawn near?” But the prophet said, “This judgment does not bring death to all. For in this night the angels of God will come from heaven and will heal the city.”

Lesson 26
The holy sisters were proclaiming the eternal gospel to those possessing slaves and fields. And they said, “You have prepared the fruit of the field, but have you produced the fruit of righteousness? Repent and be baptized, and the Lord will have mercy on you. Do not ask, ‘Can we buy the love of the Lord?’ For the Lord loves sinners who do not love him and do not have possessions. So come here and open your ears to hear the word of truth. Do not cling to your possessions, but send gifts to the people in prison, and ask the Lord to forgive you.” And when they did these things, then the sisters said, “Now go in peace and rejoice in the Lord.”

Lesson 27
Our daughter knows the scriptures. Who then is able to say that, being a woman, she does not have the authority to teach in the synagogue? If someone has the gift of the Spirit, let us receive the word. For we know the Lord who was crucified in our behalf, and we rejoice in the hope of eternal life. Just as the Lord graciously gave eternal life to our daughter, so he graciously gave to her the authority to teach in the synagogue. Our daughter works outside the synagogue teaching children in the village and sinners in the prison. Where is the Spirit leading her? Truly, the Spirit is leading her to teach in the synagogue. Whoever has the Spirit knows this, and as many as love to hear the truth will come to the synagogue to hear her.
Lesson 28
In the years of the evil king the earth did not render its fruit. For the people were not keeping the law, and there was much blood in the land. The elders were not exercising true judgment, and the teacher of righteousness was betrayed into the hands of the authorities. When these things happened, a time of great judgment fell on us, and joy fled from the land. But the Lord in heaven will have mercy and will give to us time in order that we may repent from our evil deeds. When we turn to God, immediately the Son of Man will come and will hand over the kingdom to the Father.

Lesson 29
The elders in our village said, “The gentiles have not yet heard the gospel, and they are perishing because of their sins. Therefore, let us lay hands on the apostles and let us send them to the gentiles. For there is one God and one Way and one gospel, and the gentiles have no one to show the way to them.” Then the remaining brothers added the “Amen” to the things being said, saying, “Let no one put a stone before the gentiles so that they might not receive the word. For God wants to forgive their sins and to add them to the church.” So having left behind children and houses, the apostles left, bearing the gospel of hope.

Lesson 30
The faithful prophet was walking along the sea and saw five men standing beside two boats. He perceived that they had been working ten hours and had nothing. So immediately the prophet called them, asking them to become disciples of the way. Then leaving their boats, they rose up and followed him. And the prophet taught them seven days and seven nights from the holy books of the twelve apostles. And when the end of the seven days drew near, the prophet said, “Three of you will become teachers and two of you will become priests. But all of you will establish the law of heaven, and you will eat in the kingdom of God.” And having said these things, the prophet went up to the temple in order that he might glorify the Lord.
Lesson 31
The teacher went down to the sea and stood before the multitudes. They opened their ears, hoping to hear eternal wisdom. Therefore, the teacher began to speak, saying, “Blessed are the strong in faith, for they are greater than the kings of the earth. Truly, to have faith is better than having many possessions. For even the angels who stand in the presence of God do not have better promises than those who have faith. Do you not know that faith can cast out demons and raise the dead? Faith will accomplish even more, if you cry out to God and give yourselves to him. So do not rejoice in wine and houses, but rejoice rather in the Lord your God, in whom you believe. For God alone is able to save us. If this were not true, we would be dying in our sins.

Lesson 32
The time of your salvation has drawn near, and the end of your labors has come. For when the gentiles wanted to hear the gospel, it was necessary to preach the word, and until this day you have been proclaiming good news. But now the Son of Righteousness is coming and he will reveal all things. Therefore, we do not have need of power and glory, for the Son will fulfill our every need. Fear will fall on those who do not believe in the Lord, but we will not have fear, for the love of God casts out fear. If the Son comes in the middle of the night or the middle of the day, we know that we will be like him. Then the Son will sit at the right [hand] of the Father, and all authority will be given to the One on the throne. Such is our hope. May it be thus forever.
Periodic Exercises — Answer Key

Set #1 (emphasizing lessons 1-8)

1. Does that prophet want to baptize the little children?
2. The gifts of heaven are good, but the deeds of the man of sin are evil.
3. You (pl.) are saying to our sister that you have authority to judge her heart, but we know that you are not speaking the truth.
4. In that very hour God raises the dead and sends his angels to receive the saints.
5. These slaves want to eat bread in the house, but their evil master is throwing it into the sea.
6. I am writing the same words to that disciple, for he is not teaching according to the law of love.
7. After these things the sons of glory hear a voice from heaven and believe in the Lord.
8. In the last days the evil ones/men find stones in the desert and throw them into the assembly.
9. The kingdom does not have peace, for death is abiding in the land and is destroying the souls of the righteous.
10. We are sending the faithful brother through the desert to speak the truth to you and to save you from your sins.
11. In this world I do not see faithful deeds, but I remain in the way of life and I trust God.
12. Your (sing.) sister is speaking about these things to the multitudes. They are hearing her voice and are judging her words in their hearts.
13. The children are in the boat with the disciples. Therefore, the people do not see their faces.
14. The foremost men/persons in the land are not receiving glory and gifts from the saints, for the way of God is not thus.
15. Are you (pl.) sending other slaves to teach those children?
Set #2 (emphasizing lessons 9-14)

1. At that time the sinners were not able to receive the truth, but now they are being taught out of the books in the temple.

2. The apostles were casting the demons into the sea and were healing the little children. You (pl.) saw those signs but you did not believe.

3. I marvel that you (pl.) are able to drink wine with the crowds through the whole day and still you go down to your house and do not fall.

4. The teacher of righteousness is the head of the assembly, and he will proclaim what is good and will prepare us for the kingdom of heaven.

5. We brought gifts to the throne, garments and beautiful stones. Then we returned to our houses and prayed for the authorities.

6. You (sing.) came to the prophet in that place and said, “Is it necessary to go out into the desert and cry out to God?” But the prophet did not want to answer you.

7. If the people open their eyes and turn their hearts to the Lord, they will see both the glory of God and the way of peace.

8. In that hour the sisters were going down to the sea and the brothers were going up into the house, but they were not able to find the boat.

9. The faithful teacher was dying; therefore, he gathered his own [people] together and they prayed, for they wanted to persuade God to save his soul from death.

10. This evil man was about to kill his son. Therefore, I brought him to the authorities to be judged, for we must not release him.

11. The slave fled to another land and did not enter again into the kingdom of his master, for the master had begun to glorify sin and evil deeds.

12. I lift up my eyes and I see the angels of God. Behold, they are going through the world to preach to the sinners and to lead them to God.

13. The righteous one will come and teach the children. Truly I say to you (pl.), “Then they will know the law of love and they will become disciples of the Holy One.”

14. You (pl.) will come into the church and will receive the bread of life. And then with us you will eat the gift of God and will find peace.

15. In that day we received good things from our teacher, but now our teacher is dying and we must be taught by another.

16. The Lord is already with us in this land, but now it is necessary to depart to another place. Therefore, we know that even there he will be with us.

17. The boat was being destroyed by the sea, but the men in the boat were being saved by the Lord. Therefore, the men neither died nor cried out.
Set #3 (emphasizing lessons 15-20)

1. The rulers have come to know the will of God, [by]drawing near to the synagogue and hearing the words of the blind prophet.

2. We do not want to sin against heaven, but being evil, we are not able to flee our sins and pursue righteousness.

3. Those who work the land must cast seed. Then it is necessary to sit in one’s own house until the mouth of the land opens, and the created things come up.

4. The teachers of the law were sitting in the temple considering in their hearts that flesh and blood have not seen the kingdom of heaven.

5. When the evil man came near to the door of the house, the slaves fled to another place.

6. And the crowds said, “This man can raise the dead, for we saw signs being done/coming about through his hands.”

7. The faithful women did not want to go down to the sea and prepare the boat, for they saw the Sabbath approaching.

8. And after they had sat down your (pl.) father and mother began to make known that the Holy Spirit had been graciously given to the brothers who had been thrown into prison.

9. When they had arrived and had gathered the church, the apostles proclaimed the gospel of God’s grace, glorifying the name of the Lord.

10. In that night I prayed to God and my feet were healed. And now I am convinced that it is not a good thing to walk through a land of stones.

11. Those who die in the Lord have life, and the angels will come and take them to heaven. And so they will be with the Lord forever and ever.

12. Your (pl.) books were not found in the house, nor did you see the other belongings, for they had been taken by your son and brought into the synagogue.

13. The demons that had been cast out of our sister returned again to our house. But a righteous prophet was sent by God to save us.

14. That man preached another/a different gospel to us, but we did not trust his words, for we were sanctified by the one who died in our behalf.

15. We preached good news to you (pl.) about the way of life. Now you have heard our words, but not yet do you believe in the God who raises the dead.

16. Those who do not receive the word of truth and do not become disciples must answer to the God, who sits on the throne.

17. The woman answered and said to the authorities, “I will make known to you (pl.) how the dead will be raised, for the Spirit has spoken to me about things to come.”
Set #4 (emphasizing lessons 21-26)

1. Let us buy fruit and bread so that we may not be weak; for it is necessary to eat good things in order to work in the field.

2. The priest exhorted all the little children, saying, “Walk in the light and speak the truth (true things) to one another. For in this way, you will not fall under judgment.”

3. The apostle asked, “How should we worship the King of Heaven? Should we offer gifts to the high priests? Should we seek power and authority?”

4. Let the one who sits on the mountain come down and proclaim in the city the eternal wisdom that sanctifies all things.

5. If you (pl.) flee from the village because of the fire that destroys your houses, where will you flee when the judgment comes upon all the nations?

6. You (pl.) think that the king has authority over all things, but I say to you that everyone who keeps the commandments of God has authority over sin and death.

7. If the ears of this scribe are not healed, he will not be able to do his work. For it is necessary for scribes to hear all the words spoken to them.

8. If our mother returns and sees how we, drinking wine, have destroyed the house, she will not have mercy but will crucify us.

9. The faithful disciples have come in order to bear witness concerning the law; for those who love the Lord ought to follow the things written in it.

10. Let the rulers repent of their sin and turn to God. Then we will rejoice with them and will call them brothers.

11. The beginning of faith is to be baptized in water; the end of faith is to behold our Lord’s face and to be filled with the Spirit.

12. Let us be faithful to our beloved race, but let us not seize the land of others, nor let us take their belongings.

13. And all the sisters were filled with the Holy Spirit, and they began to speak [in] other tongues whenever the Spirit commanded them to bear witness.

14. The disciples preached to the multitudes in parables with the result that they were able to hear the Good News and open their hearts to God.

15. The priests asked one another if it was lawful for the king to have his own brother’s wife and to beget children by her.

16. Men and women of the field cannot sit in the house and drink wine, for before sowing seeds it is necessary to prepare the ground.

17. Because the prophet knows all things, he knows that you (pl.) do not fear the Lord, for if you do not see signs, you will never believe.

18. Go, see the prophet, and he will say to you (pl.) that you do not have because you do not ask. For God is full of grace and wants all his children to have peace.
19. Do not seize power for yourself and no longer take the bread of the weak. For the Spirit will no longer abide in your (sing.) house, if you do these things.

20. When I raised myself from the dead, then each of the priests wanted to be my disciple. But I said to them, “You will remain under judgment until I come in glory.”
Set #5 (emphasizing lessons 27-32)

1. The priest said to the king, “If your daughter had been happy, she would not have fled from your kingdom, seeking a life of joy in another land.

2. In a time of great fear we showed you the way of deliverance, but you did not hear us and so you perished, you and your four children.

3. In that year the five elders laid hands on our faithful teacher and he was entrusted to the grace of God for his work.

4. We do not have need of the promises of any ruler on earth, for the God of heaven gave us greater and stronger promises.

5. Twelve men were in a boat on the sea for ten days and ten nights. There was no bread nor water, and no one had hope that he would be saved.

6. God alone knows the time when the Son of Man will come again, and it will be revealed to the seven angels who are standing before the throne.

7. I am not able to recognize the face of the man who took the remaining bread from my house, but let him give the bread back immediately and I will forgive him.

8. Who is able to add many souls to the church except the Holy Spirit? Therefore, rising up, let us cry out to the Spirit in the midst of the assembly/church.

9. Two hands are better than one hand. Therefore, let both our son and our daughter work outside in the field until the end of the day.

10. Let no one lay a hand on the prophet of God, for the prophets of God will sit at the right (hand) of the angels, just as it is written in the scriptures.

11. The little child asked the priest, “Where is heaven.” And the priest answered, “No one is able to see heaven, but whoever loves the Lord knows that to be in the presence of God [is] to be in heaven.”

12. There are three paths in this world. One goes down to death, and one goes up to life. And the last goes through the whole earth, but it has no end. As many as travel in it have neither hope nor joy.

13. The one who sits on the throne in heaven is like a father, for he judges and rules. But [he/she] is also like a mother, for she loves and gives birth to children.

14. Someone who did not have wisdom said, “The law is dead!” But a scribe answered, “Isn’t the law more than commandments and works?”

15. Do not seek the kingdoms of this world, for such kingdoms are perishing. But seek rather the true kingdom in heaven.

16. Whoever goes down into the city and buys gifts for the king does not do the will of God. But whoever goes up to the mountain and prays sows seeds of peace and righteousness.

17. We have come to the end of our work. Shall we throw away the Greek language in the coming days? May it not be!
### Answers to Logomania

#### Lessons 1-3
1. λέγω (Lego)
2. ἔχω (echo)
3. λύω (Lou O.)
4. γράφω ([Mardi] Gras foe)
5. οἶρα (horo-)
6. ὁτι (hottie)
7. οὐ (ooh)
8. φωνή (faux neigh)
9. γῇ ([Enola] Gay)
10. ἀδελφή (Adele Faye)
11. θάλασσα (thaw Lhasa)
12. βασιλεία (Bossa Leia)
13. ἀλήθεια (a lay Thea)
14. θέλω ([O-]hello)
15. βλέπω (bleh! Poe)

#### Lessons 4-5
1. δοῦλος (dew loss)
2. γάρ (gar)
3. πρώτος (pro toss)
4. πονηρός (pawn a Ross)
5. τέκνον (tech nun)
6. ἀλλά (Allah)
7. ὄγιος (hog Eos)
8. ἔργον (Ur gone)
9. νεκρός (neck cross)
10. νόμος (gnaw moss)

#### Lessons 6-7
1. μένω (minnow)
2. πλοῖον (ploy on)
3. ἀπό (a paw)
4. δῶρον (dough, Ron)
5. εἶς (ace)
6. εἴμι (Amy)
7. μετά (met a)
8. κατά (kata)
9. περί (parry)
10. ὁδός (Ha! DOS)
11. ψυχή (sue Kay)
12. κόσμος (cos moss)
13. ἄρτος (our toss)
14. ἔγω (Eggo)
15. ἐν ("n")

#### Lessons 8-9
1. ὑπό (Hugh, Pa)
2. ἄλλος (a loss)
3. σύν (soon)
4. βαπτίζω (Bob Tidzo)
5. ἐγείρω (a gay row)
6. εἰρήνη (a Ray neigh)
7. ἀποστέλλω (a pastello)
8. εὐρίσκω (Hugh Risko)
9. οὐν ([spitt]oon)
10. οὐτος (hoo toss)
11. οὐτός (Ow! Toss)
12. ἄρχω (ark O)
13. γίνομαι ([a]gain, Oh my!)
14. λοῦς (law, Os)
15. ἀμαρτωλός (Hamor toe loss)
Lessons 10-11
1. ἀγω (ago)
2. αἰρω (I row)
3. ἀναβαίνω (Ana Baino)
4. πάλιν (pollen)
5. βιβλίον (bib Leon)
6. μελλω (Mello [Yellow])
7. ἀμήν (amain)
8. τότε (taught a)
9. ὅπερ (hew pear)
10. ἀπόστολος (a pasta loss)
11. συνάγω (Sue Naggo)
12. ἔπι (a “p”)
13. ἀπέρχομαι (a perk, Oh my!)
14. παρά ([Hip, hip] hurrah)
15. δέχομαι ([Art] Deco Mai [Tai])

Lessons 12-13
1. νῦν (noon)
2. ἐκεῖ (a “k”)
3. δικαιοσύνη (Dick, I owe Sue Ney)
4. διδάσκαλος (Did Das call us?)
5. δεῖ (day)
6. εἰ (eh?)
7. ἀνοίγω (annoy Gogh)
8. ἡδη (a day)
9. φέρω (Pharaoh)
10. κηρύσσω (Kay Russo)
11. πεθώ (petho [~peso])
12. γνώσομαι (no-sew Meye)
13. ὑποστρέφω (hoop a stray foe)
14. λήμψομαι (lame? So am I!)
15. κεφαλή (Kaye fillet)

Lessons 14-15
1. εἶδον (a dawn)
2. ἡλθον (ale-thon)
3. οὕπω (ooh! Poe)
4. φάγομαι (fog! Oh my!)
5. εἶπον (a pawn)
6. εἴρηκα (a Wray caw)
7. πολλάκις (Paula kiss)
8. πίνω (pin “No”)
9. φεύγω ([if] you go)
10. σημείον (say mayon[naise])
11. πίπτω (pip toe)
12. ἔλλυθα (L.A. Lou Thaw)
13. ὀφομαι (Ops, oh my!)
14. ἔγνωκα (Egg know Kaw)
15. προσφέρω (prose Pharaoh)

Lessons 16-17
1. ἀνήρ (on air)
2. γυνή (gooney)
3. ὄφθην (oaf, Thane)
4. ἐγενήθην (eggin’ a Thane)
5. ἡχθην (ache, Thane)
6. νῦξ (nukes)
7. αἰών (I own)
8. αἴμα (Hi, ma!)
9. ἄρχω (our cone)
10. πνεῦμα (new ma)
11. σώμα (sew, ma)
12. σπέρμα (spur, ma)
13. θέλημα (Thelema)
14. ὄνομα (on a ma)
15. ῥῆμα (Ray Ma)
### Lessons 18-19
1. μήτηρ (may tear)
2. κάθημαι (Kathy Mai)
3. μή (may)
4. χείρ (care)
5. πατήρ (pot air)
6. διώκω (D, Yoko)
7. παραγίνομαι (Par again! Oh my!)
8. παραλαμβάνω (Par alum Bono)
9. ὦν (own)
10. ἐργάζομαι (Ur gods, Oh my!)
11. ἀσπάζομαι (asp odds, Oh my!)
12. ὑπάρχω (Hugh Parko)
13. σάββατον (sob a ton)
14. πούς ([pa]poose)
15. συναγωγή (Sue Naggo, gay?)

### Lessons 20-21
1. φυλακή (fool a Kay)
2. τυφλός (to floss)
3. πᾶς (poss[e])
4. πληρῶ (Play, Rahoe!)
5. περιπατέω (Perry Pateo)
6. ἐμαυτοῦ (M. Owtoo)
7. σεαυτοῦ (Se Owtoo)
8. χαρίζομαι (car ids? Oh my!)
9. εὐσαγγέλιον (ewe on galleon)
10. αἴτεω (eye Teo)
11. χάρις ([I]carus)
12. θύρα (thorough[fare])
13. ἐαυτοῦ (How To)
14. ἀκολουθέω (a call, Lou Theo)
15. γνωρίζω (know Ridzo)

### Lessons 22-23
1. ἐμός (a moss)
2. ὅταν (hot on)
3. κόμη (comb a)
4. γραφή (Gras, Fay)
5. σός (sauce)
6. φῶς (foes)
7. μηκέτι (May Ketty)
8. ὑδωρ (Hugh door)
9. ὑμέτερος (Hugh met Eros)
10. ἡμέτερος (hay met Eros)
11. μηδέ (made a)
12. σπείρω (Spay Row)
13. ὀλλήλων (all alone)
14. ἵνα (henna)
15. ἐκαστος ( Heck cost us)

### Lessons 24-25
1. ἔξεστι (excess tea)
2. εἶναι (a Nye)
3. γραμματεύς (Gramma Toose)
4. βασιλεύς (Bossy loose)
5. δρός (our Ross)
6. ὀληθῆς (all A Thace)
7. πλήρης (play race)
8. κρίσις (Chris hiss)
9. ἀγαπητός (a guppy toss)
10. γλώσσα (glows a)
11. ἀρχή (R.K.)
12. παιδίον (pie Dionne)
13. ἐστε (host a)
14. ἀσθενής (Austin Ace)
15. τέλος (tell us)
Lessons 26-27
1. χαίρω (Cairo)
2. δς (Hoss)
3. πού (Pooh)
4. ὀδε (hoed a)
5. θυγάτηρ (Thoo got air)
6. οἶδα (Oy! Da!)
7. αἰώνιος (I own Eos)
8. ὑπάγω (Hugh Pago)
9. ἔξω (X, O)
10. ὅσος (Ha! Sauce)
11. ὁστις (hos-tess)
12. ἄγρος (’og, Ross)
13. μετανοέω (met an Oeo)
14. ἐλπίς (El Pis[tolero])
15. κρατέω (craw, Teo)

Lessons 28-29
1. πολύς (paw loose)
2. χαρά (kara[te])
3. μηδείς (made ace)
4. πρεσβύτερος (press “Boot Eros”)
5. δίδωμι (ditto me)
6. παραδίδωμι (pair o’ ditto me)
7. τίθημι (tith Amy)
8. εἶς (hays[tack])
9. ἀπόλλυμι (appall Lou Mee)
10. δείκνυμι (Dake knew me)
11. ἔτος (a toss)
12. ὀφίμη (a fee, Amy)
13. οὐδείς (ooed ace)
14. μέγας (megas[tar])
15. λοιπός (Loy pas[trami])

Lessons 30-32
1. τρεῖς (trace)
2. ἱστημι (hissed Amy)
3. ἀνίστημι (honest Amy)
4. τοιοῦτος (toy you toss)
5. δέκα (deck o’)
6. τέσσαρες (Tess arres[t])
7. μᾶλλον (mall on)
8. μεῖζον (maid zone)
9. ἢ (eh?)
10. πλεῖων (play on)
11. μακάριος (mock Arias)
12. κρείσσων (Cray-sewn)
13. μόνος (Ma nos[talgia])
14. σωτηρία (so tarry a)
15. δύο (doo-wah)
Where in the World Is Carmen San Diego?

(Lesson 7)

Where is Carmen San Diego? Do you (pl.) see Carmen in the path? We do not see Carmen in the path. Does Carmen remain behind a stone? No. Does Carmen have life with the prophets in the desert? No. Are you (pl.) sending Carmen from the earth into the heavens? We are not sending Carmen into the heavens. Do you (pl.) believe that Carmen is in the heart of the sea? We do not want to believe that Carmen is in the heart of the sea. Is Carmen with the slaves in the holy land? No. Are evil people throwing Carmen out of the kingdom? No. Are they sending Carmen through the desert and around the land and to the God of heaven? No. Where does Carmen remain? Carmen has life with the children of glory in the church.
Evil children threw stones into (or “at”) the temple and took the garments of the priests. But the priests saw them and cried out, “It is necessary for these children to die, for the temple is holy and children ought to enter it in peace. But then the teacher of righteousness came and wrote these words on the ground: “The glory of God cannot be destroyed with stones.” And the teacher returned to his house. Then the Lord of love began to turn the hearts of the priests to the truth, and they became disciples of the teacher. And so the children did not die in that day.
Additional Exercises — Lesson 15

1. In those days my son was small, but now he has become a man and he himself has a son.

2. The evil sisters have taken both our books and our wine and we are not able to find them.

3. Have you heard the prophet? The people say that he has come from God and has spoken to angels.

4. If you have not yet come to know the love of the Lord, can you proclaim it to the sinners?

5. Evil people have destroyed the temple. Therefore, it is necessary to gather stones and prepare a house for our God.

6. The child came into the assembly and cried out, “Behold, I have found a dead man in the road.”

7. The authorities have spoken and the slaves have been released, for they did not take the beautiful garments.

8. “Glory to God,” my brother said, “For I have seen the sign and my heart has been healed.”

9. I am confident that the demons of this world have fallen and the Kingdom of God has drawn near.

10. Often you (sing.) used to go down to the sea and hear the teacher of righteousness, but now the teacher has died, and another has not yet come to take his place.
Present Tense Participles

1. Adjectival (attributive) — Used with a Noun; generally with the article.

ο ἁμαρτωλὸς ὁ ἄκοινον τὸν λόγον τοῦ θεοῦ εὐρήσει ζωὴν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
The sinner who hears the word of God will find life in the last day.

ἡ ἀποστελλομένη γυνὴ ἔχει τὴν ἐξουσίαν διδάσκειν τοὺς νόμους τοῦ κυρίου.
The woman who is being sent has the authority to teach the laws of the Lord.

tὸ πνεῦμα τὸ καταβαίνον ἀπὸ τοῦ θρόνου τοῦ οὐρανοῦ κηρύσσει τὴν ἀλήθειαν.
The spirit who comes down from the throne of heaven proclaims the truth.

2. Adjectival (substantive) — Used as a Noun; generally with the article.

οἱ διώκοντες τοὺς μαθητὰς ἠλήλυθαν εἰς τὸ ἱερὸν εὐρίσκειν τὸν διδάσκαλον.
The [ones] who persecute the disciples have come into the temple to find the teacher.

ἐωρᾶκατε τὰς ἐτοιμαζοῦσας ἄρτον καὶ οἶνον τοὺς ἀποστόλους; Have you seen the [women] who are preparing bread and wine for the apostles?

οἱ μὴ ἐργαζόμενοι τῇ βασιλείᾳ θέλουσι τὴν δόξαν τοῦ κόσμου τούτου.
The [ones] who are not working for the kingdom desire the glory of this world.

3. Adverbial Participles — Predicate position; lacking the article.

eἰσερχόμενος εἰς τὸ ἱερὸν καὶ αἱρών τοὺς οἴκους μου εἶδον ἄγγελον.
[As I was] entering into the temple and lifting up my eyes, I saw an angel.

κραζόντες καὶ βάλλοντες λίθους, οἱ πονηροὶ ἀδελφοὶ ἔλυσαν τὸν οἶκον ἡμῶν.
Crying out and throwing stones, the evil brothers destroyed our house.

ἀνοίγοντος τοῦ στόματος τῆς γῆς, ἔφυγετε εἰς τὴν ἔρημον καὶ προσηύξασθε.
[As] the mouth of the earth was opening, you (pl.) fled into the desert and prayed.
Aorist Participles

1. Adjectival (attributive) — Used with a Noun; generally with the article.

οἱ διώξαντες ἡμᾶς ἄνθρωποι οὐχ εὑρήσονται εἰρήνην ἐν τῇ καρδίᾳ αὐτῶν.
The men/persons who persecuted us will not find peace in their heart[s].

ἡ ἅδελφη ἡ προσευχόμενη τῷ κυρίῳ γνώσεται τὸ θέλημα τοῦ θεοῦ.
The sister who prayed to the Lord will know the will of God.

tὸ τέκνον τὸ βαλὸν λίθους εἰς τὴν ἐκκλησίαν οὐκ ὄψεται τὸ πρόσωπον τοῦ θεοῦ.
The child who threw stones into the church will not see the face of God.

2. Adjectival (substantive) — Used as a Noun; generally with the article.

οἱ ἐπιστρέψαντες πρὸς τὸν θεὸν ἀναβαίνουσιν εἰς τὸ ἱερόν.
The [men/people] who have turned to God are going up to the temple.

γνῶσκετε τὰς εἰσελθοῦσας τὴν συναγωγὴν καὶ κραξάσας;
Do you know the [women] who entered the synagogue and cried out?

πιστεύομεν εἰς τὸν προφήτην τῆς ἀληθείας καὶ τοὺς πέμψαντας αὐτῶν.
We believe in the prophet of truth and the ones who sent him.

3. Adverbial Participles — Predicate position; lacking the article.

σώσας τοὺς ἁμαρτωλοὺς τῷ θανάτῳ αὐτοῦ, ὁ κύριος ὑπέστρεψεν εἰς οὐρανόν.
Having saved [the] sinners by his death, the Lord returned to heaven.

γράφασα ῥῆματα τῆς ἁγάπης, ἡ γυνὴ ἐδίδαξεν αὐτὰ τὸν λαόν.
[After] having written words of love, the woman taught them to the people.

tοῦ διδασκάλου παραγενομένου, οἱ δοῦλοι ἤνεγκαν τὸν οἶνον καὶ τὸν ἄρτον.
The teacher having arrived, the slaves brought the wine and the bread.
Nuances of the Adverbial Participle

(Note: Some of the functional classifications given below might be debated, but they represent the intent of the writer.)

1. ἔτι ταῦτα λέγοντος τοῦ διδασκάλου, ὁ δῆλος ἔξηλθεν ἐκ τῆς συναγωγῆς.
While the teacher was still saying these things, the crowd went out of the synagogue.

   Function ___ TEMPORAL ___

2. ὁντες ἐν φυλακῇ οὐ δυνάμεθα ἠλθεῖν καὶ ἀσπάζεσθαι τοὺς ἁδελφοὺς ἡμῶν.
[Because] we are in prison, we are not able to go and greet our brothers.

   Function ___ CAUSAL ___

3. πῶς διδάξομεν τὰ μικρὰ τέκνα μὴ γινώσκοντες τὸν νόμον καὶ τοὺς προφήτας;
How will we teach the little children [if] we do not know the law and the prophets?

   Function ___ CONDITIONAL ___

4. μέλλων ἀποθανεῖν ὁ πιστὸς δοῦλος οὐκ ἐκραζεν ταῖς ἐξουσίαις ἀπολυθήναι.
[Although] he was about to die, the faithful slave was not crying out to the authorities to be released.

   Function ___ CONCESSION ___

5. ἔλθησαμεν πρὸς τὸ ἱερὸν προσφέροντες δῶρα τῷ κυρίῳ τοῦ οὐρανοῦ καὶ τῆς γῆς.
We have come to the temple [in order to] offer gifts to the Lord of heaven and earth.

   Function ___ PURPOSE ___

6. ἔργαζόμενοι διὰ τῆς νυκτὸς ὠλης ἁτοιμάσατε ἄρτους ταῖς γυναικές καὶ τοῖς τέκνοις.
[By] working through the whole night you prepared loaves of bread for the women and the children.

   Function ___ MEANS ___

7. ὅτε ἡ ἁδελφὴ ἡμῶν ἡγέρθη ἐκ τῶν νεκρῶν ἐξήλθομεν ἐκ τῆς συναγωγῆς θαυμάζοντες.
When our sister was raised from the dead, we went forth from the synagogue marveling (or, in awe).

   Function ___ MANNER ___

8. ὁ ἀπόστολος ἐδίδασκεν ἐν τῷ ἱερῷ δοξαζόμενος ὑπὸ καὶ τῶν μαθητῶν καὶ τῶν ἀρχόντων.
The apostle was teaching in the temple [and was] being praised by both the disciples and the rulers.

   Function ___ CIRCUMSTANTIAL ___
Answers to “Any/who” Exercises

1. τίς κηρύσσει τὸν λόγον τοῖς ἀμαρτωλοῖς;
   Who is preaching the word to the sinners?

2. τίνα ἐθεράπευσεν ὁ πιστὸς προφήτης;
   Whom did the faithful prophet heal?

3. οὐκ ἔδυνάμην εὑρεῖν τινὰς δούλους ἐν τῷ ἁγρῷ.
   I was not able to find any slaves in the field.

4. τίνος εἰσίν τὰ καλὰ πλοῖα ταύτα;
   Whose are these beautiful boats?

5. εἰ δὲ τις ἔχει πίστιν, σωθήσεται ἐν ταῖς ἐσχάταις ἡμέραις.
   But if someone has faith, he/she will be saved in the last days.

6. μαθητὴς τῆς Ἰησοῦ ἐν τῇ πόλει τοῦ βασιλέως ἐκείνου.
   A certain disciple was in the city of that king.

7. τίνι προσφέρετε ταύτα τὰ δῶρα ἄρτου τε καὶ οἶνον;
   To whom are you offering these gifts of bread and wine?

8. ἐπὶ τί ὄρος καθίζουσιν οἱ θεοὶ τῶν ἔθνων;
   On what mountain do the gods of the gentiles dwell?

9. τινὲς γραμματέων ἔλεγον, Ὁ χρὶ ἐτοιμᾶσομεν τὰ βιβλία.
   Certain scribes were saying, “We will not prepare the books.”

10. γινώσκομεν καὶ βλέπομεν τίς εἴ σὺ, ὁ ἁγιός τοῦ θεοῦ.
    We know and see who you are — the Holy One of God.

11. τί ἀμαρτάνουσιν αἱ πονηραὶ ἀδελφαὶ κατὰ τοῦ κυρίου;
    Why are the evil sisters sinning against the Lord?

12. τινὲς εὐαγγελίζονται, ἀλλὰ οὐκ ἔχουσιν πίστιν οὐδὲ ἁγάπην.
    Some are preaching good news, but they do not have faith nor love.

13. εἰ τις ποιεῖ καλὰ ἔργα ἐπὶ γῆς, ὁ θεὸς δοξάσθησεται ἐν οὐρανῷ.
    If someone does good works on earth, God will be glorified in heaven.

14. τίνων λόγων ἄκουεις ἀπὸ τοῦ διδασκάλου τοῦ ἐν τῷ ἱερῷ;
    What (sort of) words are you hearing from the teacher in the temple?
15. οὐκ ἐδομεν τινὰ ἐν τῇ συναγωγῇ οὐδὲ ἐν τῇ πόλει.
   We did not see anyone in the synagogue nor in the city.

16. καὶ ἤν τις γυνὴ ἐν τῇ ἐκκλησίᾳ κράζουσα, Δόξα θεῷ.
   And a certain woman was in the assembly, crying out, “Glory to God!”

17. τί ποιεῖτε ταῦτα τὰ ἔργα ἐν τῷ σαββάτῳ;
   Why are you doing these works on the Sabbath?