A SHORT SYNTAX OF NEW TESTAMENT GREEK

H.P.V. NUNN

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A SHORT SYNTAX
OF
NEW TESTAMENT GREEK

by

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Cambridge
at the University Press
1913
PREFACE TO THE FIRST EDITION

THIS book is not intended to be a complete syntax of New Testament Greek; its aim is to present the main features of that subject for the benefit of students in Theological Colleges and of those who take up the study of Greek towards the end of their school life, or after they have left school, chiefly with a view to reading the New Testament.

It is founded wholly on the Greek of the New Testament, but it is hoped that it may be useful to those who expect to read a little Classical Greek as well. It seems to the writer that those who do not begin to learn Greek early, and who do not expect to make a thorough study of the Classical authors, may best begin the study of the language with the New Testament. The style of the writers of the Gospels and the Acts is very simple, and may generally be translated straight into English, while the style even of such a simple Classical author as Xenophon needs considerable adaptation. Moreover the vocabulary of such books as the Gospel and Epistles of St John is so limited that the student is not burdened at the beginning of his course with a long, and daily increasing, list of new words. Most of the words which he meets with are easily learnt from their frequent repetition.

Care has been taken to indicate all deviations from Classical usage, and occasional notes have been added on usages which are confined to, but common in Classical Greek.

Some of the rules are illustrated by Latin¹ as well as by Greek examples. The student probably has some knowledge of Latin, and it is believed that these examples will help him to remember the Greek rules either as parallels or contrasts.

The section on English Grammar covers, as far as possible, the ground which is common to English, Latin, and Greek Grammar.

Everything in it should be known by those who take up the study of any language, other than their own, before they begin that study.

¹ The Latin quotations are generally taken from the Vulgate; but in a few instances the version of Beza published by the Bible Society has been used instead.
PREFACE

It is hoped that this preliminary section, if it does not convey any fresh information to the student, may at least serve to remind him of what he knows already, and to indicate those points of English Grammar which must be thoroughly understood by anyone who wishes to study Greek or Latin to any profit.

The chapter on Prepositions is placed at the beginning of the second part of the book because Prepositions are of such frequent occurrence, and an exact acquaintance with their meaning is of such importance to correct translation, that it is well to master them thoroughly as soon as possible.

For further study Burton’s Moods and Tenses of New Testament Greek published by T. and T. Clark is strongly recommended.

The author wishes to express his thanks to his friend the Rev. W. L. Walter, late Vice-Principal of St Aidan’s College, Birkenhead, for much valuable help, and also to the Rev. Professor Moulton for some kind assistance in the final revision of the book.

Before beginning this book the student is expected to be familiar with the declensions of the Nouns, Pronouns, and Adjectives commonly given in elementary Greek Grammars, with the conjugation of the verb λύω both active and passive, and with the present and second aorist tenses of the verbs in μη.


The principal books which have been consulted in the preparation of this work are Professor Goodwin’s Greek Grammar, Dr Blass’ Grammar of New Testament Greek (both published by Macmillan), Professor J. H. Moulton’s Prolegomena, Professor Burton’s Moods and Tenses of New Testament Greek (both published by T. and T. Clark), the Rev. E. A. Abbott’s How to Parse, and Parts of Speech (published by Seeley), and the Parallel Grammar Series (published by Sonnenschein).

To the authors of all these books the writer wishes to express himself deeply indebted.

Corrections and suggestions will be thankfully acknowledged.

H. P. V. N.

175, Stockport Road,
Manchester.

January, 1912.
PREFACE TO THE SECOND EDITION

In the second edition some corrections have been made, especially in the index of texts, and some slight changes and additions have been made in the first part. This has necessitated the alteration of the page numbers throughout the greater part of the book, but the numbers of the sections remain unaltered.

An appendix consisting of a selection of passages from authors of the first two centuries has also been added, with notes directing attention to the paragraphs in the Syntax in which the points of grammar occurring in the text are dealt with.

The author desires to thank the reviewers for the favourable reception which they have offered to the first edition of this book, and wishes especially to express his thanks to the Rev. G. H. Casson of the Theological Hall, Mengo, Uganda, for the care with which he has looked over the book, and for his numerous valuable suggestions.

CROWBACH,
ABERSOCH.

July 2, 1913.

H. P. V. N.
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GLOSSARY OF GRAMMATICAL TERMS

ANACOLUTHON (ἀ, negative, and ἀκολουθεώ, I follow). A break in the construction of a sentence, where a clause is left unfinished, and one of a new construction begun. Very common in the Epistles of St Paul.

ANALYSIS (ἀνά, back, and λῶ, I loose). A loosing or division of a sentence into its parts:—Subject, Predicate, etc. A language like English which makes its verb-forms with auxiliary verbs instead of with endings is said to be analytical.

ANOMALY (ἀ, negative, and ὁμαλός, level). A construction which does not conform to rule.

ANTITHESIS (ἀντί, against: ἀνθίμη, I place). Placing a word or clause over against another by way of contrast.

APPPOSITION (ἀπό, to: ἀπό, I place). When two nouns or a noun and a pronoun are placed together so that the second explains the meaning of the first more fully they are said to be in apposition. They must always be in the same case.

Examples: I, your mother, call you.

William the Conqueror died in 1087.

ARCHAISM (ἀρχαῖος, ancient). An expression belonging to an ancient form of any language.

CARDINAL (cardo, a hinge). That on which anything hinges, that which is important. The name given to the more important forms of numeral adjectives, One, Two, Three, etc. from which the Ordinal numbers are formed, First, Second, etc.

CASE (casus, falling). The name given to the various forms which nouns etc. assume in Latin and Greek. The Ancients regarded the Substantive form of the noun (the Nominative Case) as standing upright and the other forms as falling away from it. Hence the name Oblique Cases applied to the cases other than the nominative, and the term declension or falling away given to the list of these cases.
GLOSSARY OF GRAMMATICAL TERMS

Cognate (con, together : natus, born). Words derived from the same root, or even of the same meaning, are said to be cognate. Intransitive verbs may take a noun of cognate meaning after them which must not be confused with the object.
Examples: He went his way. I have lived a long life.

Complement (compleo, I fill up). A word or phrase that fills up the meaning of a verb of incomplete predication such as the verb to be.
Example: He is a man to be thoroughly trusted.

Conjugation (con, together : jugo, I yoke). The name given to a number of verbs of generally similar inflections joined in one class.

Consonant (con, together : sono, I sound). Letters that can only be sounded together with a vowel.
Examples: B, C, D.

Correlatives. Words that mutually answer to one another.
Examples: Where, there, When, then.

Declension: see Case.

Diphthong (δι, twice : ϕθόγγος, sound). Two vowel-sounds produced as one.
Example: Caesar.

Ellipsis. The omission of words in a sentence which can be understood from the context.

Etymology (ἐτυμολογία, true : λόγος, meaning). The science of the true or original meaning of words.
All the Greek and Latin words placed in brackets in this glossary show the etymological meaning of the English words.

Euphony (εὖ, well : φωνή, sound). That which sounds well. Many of the varying forms of words are due to the fact that certain combinations of letters were not easy to pronounce and so were modified for the sake of euphony.

Gerund (gero, I carry on). A verbal noun which denotes the carrying on of the action of the verb.
Examples: loving, fearing.

Idiom (ἐδικος, private, peculiar). A mode of expression peculiar to a language.

Inflection (inflecto, I bend). The bending or changing of a word from its simple form; see Case.
GLOSSARY OF GRAMMATICAL TERMS

Metaphor (μετά, from one to another: φέρω, I carry). The transference of a word properly referring to one set of objects to another set of objects. For example, when a ship is said to plough a furrow in the sea we are transferring language, which properly applies only to the land, to the sea, by metaphor. This use is exceedingly common. In dictionaries the abbreviations Metaph. Figurat. Transf. (i.e. by transference) and Trop. (Tropologice) are used to denote the metaphorical or extended meanings of the words. These are often the most important.

Monosyllable (μονός, alone: συλλαβή, a syllable). A word of one syllable.

Oblique: see Case.

Ordinal (ordo, order). A numeral adjective which answers the question, In which order?—Second, Third, etc.

Parenthesis (παρά, beside: ἐνθέσσει, insertion). A word, phrase, or sentence inserted in another sentence yet not grammatically connected with any word in it. Example: Ye were the servants of sin; but now—God be thanked—ye are so no more.

Participle (participio, I partake). A form of the verb which partakes of the nature both of a verb and of an adjective.

Period (περί, around: δύς, a way). (1) The full rounded path of a complex sentence. (2) A full stop.

Polysyllable (πολύς, many: συλλαβή, syllable). A word of many syllables, generally three or more.

Primary Tenses. The Present, Future, Future Perfect and Present Perfect tenses.

Secondary Tenses. The Past, Imperfect and Pluperfect tenses.

Simile (similis, like). A sentence or clause expressing the likeness of one action to another. Example: Then like an arrow swift he flew Shot by an archer strong.

Syllable (σών, together: λαβ-, take). A group of letters taken together to form one sound.

Syntax (σῶν, together: τὰς, arrangement). The science of arranging words to form sentences.

Vowel (Vocalis, having a voice). The letters which can be sounded by themselves: A, E, I, O, U.
PART I

1. PARTS OF SPEECH

By parts of speech we mean the various classes under which all words used in speaking and writing may be arranged.

The names of the parts of speech are as follows:

Verb. Adverb.

The Article, definite and indefinite, is also sometimes classed as a separate part of speech.

A NOUN is the name of anything. (Latin nomen, name.)
Examples: John, boy, sweetness.

A PRONOUN is a word used instead of a noun. (Latin pro, for: nomen, name.)
Examples: I, you, they, who, that.

An ADJECTIVE is a word joined to a noun to limit its application.
(Latin adjetum, a thing thrown to.)
Examples: Good, many.

A VERB is a word by means of which we can make a statement, ask a question, or give a command about some person or thing. (Latin verbum, a word, so called as being the principal word in the sentence.)
Examples: I run, we see.

An ADVERB is a word joined to a verb, adjective or other adverb to qualify its meaning.
Examples: Slowly, very, there.

A PREPOSITION is a word joined with, and generally placed before a noun or its equivalent, so that the preposition together with the noun forms a phrase equivalent to an adverb or adjective.
(Latin praepositum, placed before.)
Examples: At, with, by.

A CONJUNCTION is a word that joins together sentences, clauses or words. (Latin conjungo, I join.)
Examples: And, but, for.

1 See page 17.
A SHORT SYNTAX OF

AN INTERJECTION is a word thrown into a sentence to express a feeling of the mind. (Latin *interjicio*, I throw in.)
Examples: Hallo, ha.
The DEFINITE ARTICLE *The* and the INDEFINITE ARTICLE *A* are always joined with nouns like adjectives.

2. PARSING

As this book is intended for older students it has not been thought necessary to adopt the method of deriving the reason for the names of the different parts of speech from examples.

This is excellently done in a little book called *How to tell the Parts of Speech*, by the Rev. E. A. Abbott, published by Seeley, which the student who is altogether unacquainted with this subject is advised to get.

A few rules and examples are however given which may be of assistance in determining the parts of speech.

The first principle to be remembered is that no word should ever be parsed without careful reference to the function which it performs in the sentence where it occurs.

In English many words having exactly the same form must be regarded as entirely different parts of speech, according to the place which they occupy in the sentence, and must be translated by wholly different words in Latin and Greek, according as their meaning varies.

For example the word *that* may be (1) A demonstrative Pronoun. (2) A demonstrative Adjective. (3) A relative Pronoun. (4) A Conjunction1.

(1) That is the man. (2) Give me that book. (3) This is the book that I want. (4) He said that this was the book. (4) He came that he might find the book.

Again, the word *considering* may be (1) A verbal noun. (2) A participle.

(1) Considering is slow work. (2) He went away considering the matter.

Many words may be nouns or verbs, according to the place which they occupy in the sentence

1 Consider the meaning of the word *that* in the following sentence, *He said that that that that man said was false.*
Some such words are: Bite, fly, rose, scale and sign.
Other words may be adjectives or nouns, such as: Base, last, stout, spring, kind.
Other words may be adjectives or verbs, such as: Lean, clean, blunt, idle, free.

Remembering then always to consider the word in connection with its sentence, the student should ask himself the following questions before parsing a word. They will help him to find out what part of speech it is.

1. Is it the name of anything?
   Then it is a **noun**.

2. Can a noun which is mentioned or thought of before be substituted for the word without altering the meaning of the sentence?
   Then it is a **pronoun**.

   Then it is an **adjective**.

4. Does it make a statement, ask a question, or give a command?
   Then it is a **verb**.

5. Does it answer the questions How? When? Where?
   Then it is an **adverb**.

Note. The words *How? When?* and *Where?* are themselves adverbs.

6. Does it stand before a noun or its equivalent making with it a phrase which is equivalent to an adverb or adjective?
   Then it is a **preposition**.
   (Another test of a preposition is that it is a word which is not a verb but which can stand before *him* and *them*, but not before *he* or *they*.)

7. Does it join sentences, clauses or words?
   Then it is a **conjunction**.

The words in the following sentence are parsed as an example. *The man went quickly down the street and did not turn to his right hand or to his left.*
<table>
<thead>
<tr>
<th>THE</th>
<th>Limits the application of the word <em>man</em>. Tells us which man it was, i.e. some man already known.</th>
</tr>
</thead>
<tbody>
<tr>
<td>MAN</td>
<td>Is the name of something.</td>
</tr>
<tr>
<td>WENT</td>
<td>Makes a statement about the man.</td>
</tr>
<tr>
<td>QUICKLY</td>
<td>Qualifies the verb <em>went</em>, tells us how he went.</td>
</tr>
<tr>
<td>DOWN</td>
<td>Stands before the noun <em>street</em>, making with it a phrase equivalent to an adverb because it qualifies the verb <em>went</em>, telling us where he went.</td>
</tr>
<tr>
<td>THE STREET</td>
<td>See above.</td>
</tr>
<tr>
<td>AND</td>
<td>Is the name of something.</td>
</tr>
<tr>
<td>DID TURN</td>
<td>Join together two clauses.</td>
</tr>
<tr>
<td>NOT</td>
<td>Makes a statement about the man.</td>
</tr>
<tr>
<td>TO HIS</td>
<td>Qualifies the verb <em>did turn</em> because it tells us how he did turn, i.e. not at all.</td>
</tr>
<tr>
<td>TO HIS LEFT</td>
<td>The noun <em>man's</em> can be substituted for this.</td>
</tr>
<tr>
<td></td>
<td>But it also qualifies the noun <em>hand</em>, telling whose hand it is.</td>
</tr>
<tr>
<td>RIGHT</td>
<td>Qualifies the noun <em>hand</em>, telling us which hand it is.</td>
</tr>
<tr>
<td>HAND</td>
<td>Is the name of something.</td>
</tr>
<tr>
<td>OR</td>
<td>Joins together the two clauses <em>did not turn to his right hand</em> and <em>(did not turn)</em> to his left.</td>
</tr>
<tr>
<td>TO HIS</td>
<td>See above.</td>
</tr>
<tr>
<td>LEFT</td>
<td>See above.</td>
</tr>
</tbody>
</table>

Therefore it is that kind of adjective to which the name *Definite Article* is given. Therefore it is a noun. Therefore it is a verb. Therefore it is an adverb. Therefore it is a preposition. Therefore it is a noun. Therefore it is a conjunction. Therefore it is an adjective. Such words are called Pronominal adjectives. Therefore it is a noun. Therefore it is a conjunction.
3. NOUNS

There are four kinds of nouns:

(1) **Proper Nouns.** A Proper noun is the name appropriated to any particular person, place or thing (Latin *proprius*, belonging to a person).


(2) **Common Nouns.** A Common noun is the name which all things of the same kind have in common (Latin *communis*, belonging to all).

Examples: Boy, girl, town, country.

(3) **Collective Nouns.** A Collective noun is the name of a number of persons or things forming one body.

Examples: Committee, jury, army.

(4) **Abstract Nouns.** An Abstract noun is the name of some quality, state, or action considered apart from the person or thing in which it is embodied (Latin *abstractus*, withdrawn).

Examples: Goodness, whiteness, purity, servitude, running, walking.

**Number, Gender, Case**

**Number.** Nouns are inflected or changed in form to show whether they are singular or plural in number.

A noun in the **Singular number** is the name of a single person or thing, unless it is a Collective noun (see above).

A noun in the **Plural number** is the name of more than one person or thing.

Examples:

<table>
<thead>
<tr>
<th>Singular</th>
<th>Plural</th>
</tr>
</thead>
<tbody>
<tr>
<td>Horse</td>
<td>horses</td>
</tr>
<tr>
<td>Man</td>
<td>men</td>
</tr>
<tr>
<td>Ox</td>
<td>oxen</td>
</tr>
</tbody>
</table>

**Gender.** In English all names of men or male animals are in the **Masculine gender**, all names of women or female animals are in the **Feminine gender**, all names of things without life are in the **Neuter gender**. Nouns used to denote persons of either sex such as *parent*, *sovereign*, are said to be of **Common gender**.

In Latin and Greek, although all names of men and male animals are Masculine, and all names of women or female animals are Feminine, names of things without life may be Masculine or Feminine in gender.
as well as Neuter. The gender of a noun is generally determined by
the ending of the Nominative Singular.

Case. Nearly all traces of case-endings have disappeared from
English nouns. The only surviving ending is that of the Possessive
or Genitive case which is formed by adding 's to the end of a noun in
the singular and s' to the end of the noun in the Plural.

Example Nominative Possessive Singular Possessive Plural
horse horse's horses'

4. ADJECTIVES

In English, adjectives are never inflected, but have the same ending
whether they qualify singular or plural, masculine or feminine nouns.
In Latin and Greek they are inflected to show gender, number,
and case.

5. VERBS

Verbs are of two kinds—Transitive and Intransitive.

(a) Transitive Verbs. Transitive verbs are so called because
they denote an action which necessarily affects or passes over to
some person or thing other than the subject of the verb (Latin
transire, to pass over).

Examples: I throw, I take. These statements are not complete;
we ask immediately, What do you throw or take? The name of
the person or thing affected by the action of the verb must be
supplied in order to make a complete sentence—I throw a ball,
I take an apple. The name of the person or thing which is affected
by the action of the verb is called the direct object.

A transitive verb is one which must have a direct object expressed
in order to make a complete sentence.

Intransitive Verbs. Intransitive verbs are so called because they
denote an action which does not affect or pass over to any person or
thing besides the subject of the verb.

Examples: I stand, The sun shines. These sentences are complete
statements in themselves.

(b) Active Voice. A verb is said to be in the Active voice when
its subject is spoken of as acting or doing something (Latin ago, I act).
Passive Voice. A verb is said to be in the Passive voice when its subject is spoken of as suffering or being acted upon (Latin patior, I suffer).

Examples: Active, I love, I was hearing.
Passive, I am loved, I was being heard.

N.B. Only Transitive verbs can have a Passive voice.

There are certain verbs such as *I fall, I slip*, etc. which do not speak of the subject as acting; these are however regarded as Active verbs because they are Intransitive.

(c) Deponent Verbs. In Latin and Greek there are many verbs which are called Deponent verbs. These are verbs which have the form of Passive verbs, but which are Active in meaning.

They are called Deponent because they have *laid aside* (Latin depono) a passive sense and assumed an active.

Examples: *patior, I suffer. ἀποκρίνομαι, I answer.*

(d) The English Passive voice of any verb is formed by using the proper tenses of the verb to be with the Passive Participle (which usually ends in *ed*) of the verb of which we desire to form the Passive voice.

Present simple Active I love.
Present simple Passive I am loved.
Past simple Active I loved.
Past simple Passive I was loved.
Future simple Active I shall love.
Future simple Passive I shall be loved.

This formation must be carefully distinguished from the use of the same Auxiliary verb to be with the Active Participle which forms the Continuous Active tenses of the verb.

Present continuous Active I am loving.
Past continuous Active I was loving.
Future continuous Active I shall be loving.

The student should be able to tell readily what voice, tense, and person any English verb is in; unless he can do this he cannot possibly translate from another language with accuracy.

It is good practice to go through the tenses of an English verb, first in the Active, and then in the Passive.
(e) Auxiliary Verbs. Auxiliary verbs are verbs which are used as aids (Latin auxiliae) to enable other verbs to form moods and tenses, which cannot be expressed within the compass of one word.

Examples: I shall go. I would have gone. I shall have been sent.

In English the use of these verbs is very common, no tense in the Active Voice except the Past can be formed without them, and they are used in every tense of the Passive voice.

In Latin and Greek they are rarely used. The only verb used in these languages as an auxiliary verb is the verb to be.

Impersonal Verbs. Impersonal verbs are verbs which are not used in the first and second persons, but only in the third.

Examples: It rains, it snows.

The Copulative Verb, Verbs of Incomplete Predication.

The verb to be has two meanings:

1. It is used in the sense of to exist as in the sentence God is.

2. It is used to join together two nouns or noun equivalents which denote the same person or thing when the person or thing denoted by the one is said to be identical with the person or thing denoted by the other.

Examples: William, was Duke of Normandy. I am the governor. This is he.

As the nouns or noun equivalents joined together by the verb to be denote the same person or thing, they must always be in the same case. It is grammatically incorrect to say I am him, It is me, because him and me are in the Accusative case, and I and it are in the Nominative case.

It is necessary to observe this rule very carefully in Latin and Greek where the Nominative and Accusative cases generally have different forms.

This rule is sometimes stated as follows:

"The verb 'to be' takes the same case after it as before it."

The verb to be may also join together a noun or a noun equivalent and an adjective, making a sentence which asserts that the quality
denoted by the adjective is an attribute of the person or thing denoted by the noun or noun equivalent. This adjective always agrees with the noun in number, gender and case, in such languages as Latin and Greek.

Examples: The king is proud. He is good. To err is human.

From its power of joining nouns to other nouns or adjectives the verb to be is called the Copulative Verb. (Latin copulo, I link.)

It is also called a verb of Incomplete Predication because it does not make sense when it stands by itself (except when used in the sense of to exist), but requires to be followed by a noun or an adjective which is called the Complement, because it fills up the sense (Latin compleo, I fill up).

There are other verbs of Incomplete Predication besides the verb to be, some Intransitive and some Transitive.

Such verbs are: Intransitive—become, seem, appear, etc.
   Transitive—make, declare, choose, think, consider, etc.

When a verb of Incomplete Predication is Intransitive, or Transitive and in the Passive voice, the Complement refers to the same person or thing as the subject of the sentence, and must therefore be in the Nominative case.

Examples: Peter became an Apostle.
   This place seems healthy.
   He is called our king.

But when a verb of Incomplete Predication is Transitive and in the Active voice, the Complement refers to the same person or thing as the object of the sentence, and is therefore in the Accusative case.

Examples: They made him captain.
   We choose you king.
   You consider me happy.

This principle is obviously of great importance in Greek and Latin.

(f) Person and Number.

The First Person of the verb is used when the speaker is speaking of himself.
The **Second Person** is used when the speaker is speaking to another person or thing.

The **Third Person** is used when the speaker is speaking of another person or thing.

Examples: 1st person, I love. 2nd person, You love. 3rd person, He loves.

The use of the **Singular Number** denotes that only one person or thing is being spoken about.

The use of the **Plural Number** denotes that more than one person or thing is being spoken about.

**Rule.** The verb agrees with its subject in **Number and Person.**

**Note.** The Plural of the second person **You** is almost always used in modern English instead of the second person Singular, even where only one person is being spoken to.

But in Latin and Greek the Singular is always used when one person is being spoken to.

\[(g) \textbf{Tense.} \text{ Tenses are forms which verbs assume to show at what time the action of the verb is represented as taking place.} \]

The times when the action may take place are (i) Past, (ii) Present, (iii) Future.

The tenses in English have further subdivisions to show whether the action is represented as being (1) continuous or in progress, (2) indefinite or simple, (3) perfect or completed.

Below is a table of the Tenses of an English verb in the Indicative Mood with the corresponding tenses of a Greek and Latin verb, given, where possible, with the names by which the tenses are generally called in Latin and Greek Grammars.

It will be seen that there are more tense-forms in English than in Latin and Greek.

The Latin and Greek Present stands both for the English Present Continuous and Present Simple, and the Latin and Greek Future for the English Future Continuous and Future Simple.

The Latin Perfect has two meanings, one of which corresponds to the English Past Simple, and the other to the English Present Perfect or Perfect, as it is generally called.
NEW TESTAMENT GREEK

TIME

STATE | Past | Present | Future
--- | --- | --- | ---
Continuous | I was loving | I am loving | I shall be loving
I used to love | Amo | Amabo
Amabam (Im-
perfect) | φιλῶ | φιλήσω
έφιλουν | | |
Simple | I loved | I love | I shall love
Amavi (Perfect) | Amo | Amabo
έφιλησα (Aorist) | φιλῶ | φιλήσω
Perfect | I had loved | I have loved | I shall have
Amaveram | Amavi (Perfect) | loved
(Pluperfect) | πεφιληκα | Amavero
έπεφιληκειν | | πεφιλησομαι
Perfect Continuous | I had been loving | I have been loving | I shall have been loving
None | None | None

(h) Moods. Moods are forms which verbs assume to show the way in which the action denoted by the verb is to be regarded, i.e. if it is a statement or fact, a command, a wish, or a thought.

The Indicative Mood generally makes a statement, or asks a question.

Examples: He goes. We shall run. Were you listening?

The Imperative Mood gives a command.

Examples: Go. Come. Make haste.

The Subjunctive Mood expresses a thought or wish rather than an actual fact.

The uses of the Subjunctive Mood are so various, and its use in English is so different from its use in Latin and Greek, that it is impossible to bring it under any more exact definition.

The student is warned against connecting any particular English meaning with the Latin and Greek Subjunctive, or with the Greek Optative such as that I might love, I should, or would, love.

Practice, and the observance of seemingly arbitrary rules, will alone enable him to use these moods correctly.
The use of tenses formed with *may, might, should, would*, etc. in English is a most unreliable guide to the use of the Subjunctive and Optative in Latin and Greek.

(4) **Participles.** Participles are verbal adjectives resembling verbs in that they can have subjects and objects, tenses and voices, and resembling adjectives in that they can qualify nouns.

There are two Participles in English—the Active Participle ending in *ing*, and the Passive Participle ending generally in *ed* or *d*.

**Examples:** *Loving, Loved.*

There is also a Past Active Participle formed with the auxiliary *having* and the Passive Participle.

**Example:** *Having loved.*

The Past Passive Participle is formed with the auxiliary verbs *having been* and the Passive Participle.

**Example:** *Having been loved.*

The Present Participle Passive is *being loved.*

There is no Past Participle Active in Latin except in the case of Deponent verbs, nor is there any Present Participle Passive. Both however are found in Greek.

As the verbal noun or Gerund in English ends in *ing* as well as the Active Participle care must be taken to distinguish them.

If the word is a Participle, it can always be replaced by such a clause beginning with a Conjunction or a Relative.

When it is a verb-noun it cannot be replaced by a clause.

**Examples:**

(1) Skating is a fine exercise.

*Here* *skating* is a verb-noun and the subject of the sentence.

(2) I like to see the boys skating.

*Here* *skating* can be replaced by the clause *when they are skating,* and is therefore a Participle.

(3) There is a dancing bear.

*Here* *dancing* can be replaced by the Relative clause *that is dancing.*

Therefore it is a Participle.

Participles are also used with auxiliary verbs to form certain tenses of the verb as shown above.
(j) **Verbal Nouns, Infinitive, Gerund.** The so-called Infinitive Mood *to go, to see, to hear* is really a verbal noun.

The other verbal noun in English is called the Gerund, and ends in *ing*—*going, seeing, hearing*.

Verbal nouns resemble verbs in that they can have a subject and an object, tenses and voices: they resemble a noun in that they themselves can be the subject or object of another verb.

Examples of the use of the Infinitive.

(1) As Subject—*To err is human.* Here *to err* is the subject of the sentence.

As is explained more fully in section 12, sentences in which the Infinitive stands as a Subject are more usually expressed in the following form with an anticipatory *it* standing as the grammatical subject before the verb:

*It is human to err.*

*It is a pleasure to see you.*

*It is advisable to make haste.*

The object of an Infinitive standing as the subject of a sentence may be expressed as in the following example: *To forgive such crimes is difficult,* or *It is difficult to forgive such crimes.*

Here *such crimes* is the object of *to forgive.*

The only way in which the subject of an Infinitive standing as the subject of a sentence can be expressed in English is by inserting *for* in front of it and making it depend on the predicate of the principal clause: *It is difficult for a king to forgive such crimes.*

(2) As Object—*They wish to live.* Here *to live* is the object of *they wish.*

*I wish him to live.* Here *him* is the subject of *to live* and the clause *him to live* is the object of *I wish.*

*I wish him to see you.* Here *him* is the subject, and *you* the object of *to see* and the clause *him to see you* is the object of *I wish.*

The use of the Gerund is seen in the following examples:

As Subject—Playing the violin is a delightful occupation.

As Object—He loves playing the violin.

(3) The Infinitive is also used after certain nouns and adjectives in an explanatory or epexegetical sense.
Examples: I have not the heart to do it.
We are not worthy to gather up the crumbs under His table.
It is time to depart.
He was not able to answer a word.

The Infinitive and the Gerund must be always treated as verbal
nouns, and then their use, in the various constructions in which they
occur, will explain itself.

Notes on the form of the English Infinitive. The English
Infinitive is nearly always found with the preposition to in front of it.
This preposition is no part of the Infinitive, but is a relic of the
Dative case of the verbal noun in Old English. The force of the
preposition has become so weakened that its presence in the sentence
is generally quite neglected, and another preposition may even be put
in front of it, as for example—What went ye out for to see?
This Dative case of the verbal noun originally expressed purpose,
and this use still survives in such sentences as I came to see you, He
went to hear the band.
The proposition to may be omitted after certain verbs such as may,
can, shall, bid, let, make, etc.

Examples: I can do this, Let him go, Make him stay.
Contrast with these the following examples, I am able to do this,
Allow him to go, Force him to stay.

6. SENTENCES

A sentence is a group of words expressing a statement, a command,
or a question. (Abbott.)
Every sentence must consist of at least two parts:
(1) The Subject—the name of that which is spoken about.

1 The definition of the Subject of a sentence given above is not satis-
factory. In the sentence Caesar conquered the Gauls, the Gauls are spoken
about quite as much as Caesar.
It is however the definition generally given.
Dr Abbott suggests the following definition: "The Subject of a verb in a
stating sentence is the word, or collection of words answering the question
asked by putting Who or What before the verb."
(2) **The Predicate**—the word, or group of words which expresses the assertion that is made, the command that is given, or the question that is asked about the subject.

N.B. The Predicate is not necessarily identical with the verb, it includes the extensions of the verb and the objects, if any, as well as the verb.

If the verb in the Predicate is Transitive it must have an Object. **The object** of a verb is the name of that towards which the action of the verb is directed.

In considering a sentence, first pick out the verb.

The best way to find the Subject is to ask the question *who?* or *what?* before the verb.

The best way to find the Object is to ask the question *whom?* or *what?* after the verb.

Example: Caesar conquered the Gauls.

*Who conquered?* answer *Caesar*. Therefore *Caesar* is the Subject.

*Caesar conquered whom?* answer *the Gauls*. Therefore *the Gauls* is the Object.

Either the Subject or the Predicate can be omitted when it can easily be supplied from the context. It is therefore possible for a sentence to consist of only one word.

Examples: Go. Come. (Subject omitted.)

*Who did this?* I. (Predicate omitted.)

The omission of the Subject often occurs in Latin and Greek because the forms of the verbs in these languages leave no doubt as to the number and person of the subject. It only occurs in English in the Imperative mood. When any part of the sentence is omitted it is sometimes said to be *understood*.

Every sentence must fall into one of five forms:

(1) **Subject and Intransitive Verb.**

Example: **Subject**

*The sun*

**Predicate**

*shines.*

(2) **Subject, Transitive Verb, Object.**

Example: **Subject**

*Caesar*

**Verb**

*conquered*

**Predicate**

*Object*

*the Gauls.*
(3) Subject, Transitive Verb, two Objects.

Example:  
\begin{tabular}{llll}
Subject & Verb & Indirect Object & Direct Object \\
Socrates & taught & Plato & philosophy.
\end{tabular}

(4) Subject, Copulative Verb or Intransitive Verb of Incomplete Predication, Predicate Noun or Adjective.

Example:  
\begin{tabular}{llll}
Subject & Verb & Predicate & Noun \\
William & was & a & king. \\
 & Verb & Predicate & Adjective \\
He & is & happy. \\
 & Verb & was called & great.
\end{tabular}

(5) Subject, Transitive Verb of Incomplete Predication, Object, Predicate Noun or Adjective.

Example:  
\begin{tabular}{llll}
Subject & Verb & Predicate & Noun \\
Tyranny & makes & Object & slaves. \\
 & Verb & Object & Predicate & Adjective \\
They & call & him & happy.
\end{tabular}

Note. As was mentioned above the Predicate of a sentence is not necessarily identical with the verb. It includes the verb and the object or complement with all the words which qualify them.

Any part of a sentence may be amplified or extended by the addition of qualifying words. The learner must get into the habit of picking out the Verb and Subject first, and then finding out to which of the above forms the sentence, which he is going to translate, belongs.

Take for example the following sentence:

CAESAR, the great Roman general, completely CONQUERED the Gauls, the inhabitants of modern France, at the siege of Alesia.

This is a sentence of form 2 with amplifications.

A noun or pronoun may be amplified or extended in meaning by an adjective or an adjective equivalent.

A verb, an adjective, or an adverb may be amplified or extended in meaning by an adverb or an adverb equivalent.
7. EQUIVALENTS

The Noun, the Adjective, and the Adverb may be replaced by other parts of speech which can do the same work in the sentence.

A word doing the work of a different part of speech, or a group of words doing the work of a single part of speech, is called an equivalent.

A group of words forming an equivalent, and not having a subject or predicate of its own is called a phrase.

In the above example the words the great Roman general, inhabitants of modern France and at the siege of Alesia are all Phrases.

A group of words forming an equivalent and having a subject and predicate of its own is called a subordinate clause.

Example: Caesar, who was a great Roman general, completely conquered the Gauls, who inhabited modern France, when he took Alesia. Here all the groups of words in italics are Subordinate Clauses.

Noun Equivalents. A noun equivalent may be

(1) A pronoun. You are happy. I am miserable.
(2) A verb-noun, an Infinitive or Gerund. I like to run. Sleeping is pleasant.
(3) An adjective.
    Both wise and foolish know this.
(4) A clause, generally called a noun or substantival clause.
    That you have wronged me doth appear in this.
    I see that you know him.

Adjective Equivalents. An adjective equivalent may be

(1) A verbal adjective or participle, or a participial phrase.
    A loving mother. A loved spot. We saw a man carrying wood.
(2) A noun in apposition.
    Queen Victoria. Edward the peacemaker.
(3) A noun preceded by a preposition, or in the possessive case.
    The Houses of Parliament.
    Maids' Causeway.
    The King of Britain. (Compare His Britannic Majesty.)
    Dogs for hunting.
(4) An Adjectival Clause.
The horse which I saw is there. At evening when the sun did set.

Adverb Equivalents. An adverb equivalent may be

(1) A noun preceded by a preposition.
   He lives in the woods.
   He walked for six hours.

(2) A noun sometimes qualified by an adjective, but without a preposition.
   He died last night.
   They went home.
   We hope to live many years.

(3) An Adverbial clause.
   I will see you when you come.
   I have come in order to see him.
   I will see you if you come.

(4) A participle or a participial phrase.
   We stood amazed.
   Hearing this I went home.
   The sun having set we went to rest.

(5) An Infinitive.
   We came to see the spectacle.
   He is too foolish to be trusted.

8. SENTENCES SIMPLE AND COMPLEX

A simple sentence is a sentence which contains a single subject and a single predicate.

A complex sentence is a sentence which contains a principal clause and one or more subordinate clauses depending on it, or on one another, as noun, adjective or adverb equivalents.

It will be found convenient to keep the name sentence for complete statements occurring between two full stops.

Groups of words forming part of a compound or complex sentence, and having a subject and predicate of their own, should be called clauses.
NEW TESTAMENT GREEK

Groups of words forming an equivalent to some part of speech, and not having a subject and predicate of their own, should be called phrases.

Two or more clauses which are not dependent on one another, but which make equally important and independent statements, are said to be combined by coordination, and to form a compound sentence. Such clauses are generally joined together by the coordinating conjunctions and, but, or, for, etc.

Example: You do this, and I do that.

EXAMPLE OF A COMPLEX SENTENCE.

When the captain drew near to the coast, he sent some of his men to land in order that he might get help, if the other ships, which had not yet arrived, should need it.

(1) Main Clause: he sent some of his men to land.
   Subject: He. Predicate: Sent some of his men to land.

(2) when the captain drew near to the coast
    is an Adverbial Clause qualifying sent.
    It tells us when he sent the men.

(3) in order that he might get help
    is an Adverbial Clause qualifying sent.
    It tells us why he sent the men.

(4) if the other ships should need it
    is an Adverbial Clause qualifying get help.
    It tells us under what conditions he would need the help.

(5) which had not yet arrived,
    is an Adjectival Clause qualifying ships.
    It tells us more about the ships.

9. SUBSTANTIVAL OR NOUN CLAUSES

A Substantival or Noun Clause is a clause which stands in the relationship of a noun to the principal clause or to some other clause in a complex sentence.

(1) As Subject. That he is coming is certain.
(2) As Object. He said that he was king. (Statement.)
He commanded that bread should be set before them. (Command.)
He besought him that he might be with him.  (Petition.)
Do you know who he is?  
He asked how it happened.  
Tell me where he lives.  
You see how unjust he is.  (Exclamation.)

(3) As Complement, or Predicative Noun.
    My hope is that you may succeed.

(4) In Apposition to another noun.
    I had no idea that you would oppose me.

When a Noun Clause which is the object of a verb states a fact, it is generally called a **Dependent Statement**.

When a Noun Clause gives the words of a command or petition, it is generally called a **Dependent Command or Petition**.

When a Noun Clause begins with an interrogative or exclamatory word such as who, what, where, whether, if, how, it is generally called a **Dependent Question or Exclamation**.

All the Noun Clauses given above with the exception of the Dependent Questions and Exclamations are introduced by the conjunction that and contain a finite verb.

In certain cases however an infinitive or a gerund may be used in Noun Clauses instead of a clause introduced by that and containing a finite verb. This is natural because the infinitive and gerund are verbal nouns.

The infinitive is used frequently in Noun Clauses in Greek and Latin, it is therefore important to see how far the same construction prevails in English.

It is used in English as follows:

(1) As Subject.  *To err* is human.
    It is a pleasure to see you.  (See section 12.)

(2) As Object.  I declare him to be guilty.  
    We believe him to be innocent.  (Statements.)
    He commanded them to go away.  (Command.)

(3) As Complement or Predicative Noun.
    My hope is to succeed.

The use of the infinitive in a dependent statement is only found after a few verbs in English, such as *I declare, I assert, I proclaim,*
I believe, etc. A clause introduced by *that* is by far the most common way of expressing a dependent statement in English, and can be used after any verb.

The infinitive is frequently used in dependent commands or petitions in English, and indeed is the most usual way of expressing them.

There are certain verbs such as *I wish, I hope, I am able, I can*, etc. which always take an Infinitive as their object.

These are sometimes called *Modal Verbs* because they are considered to add to the verb new ways of expressing its meaning.

Examples: I wish to see the king.
            We hope to live many years.
            They can do nothing without you. (See 5.7.)

The use of the Gerund is seen in such sentences as:

Subject: *Healing the sick* is a noble work.

Object: I deny *using the expression*.

10. ADJECTIVAL CLAUSES

Adjectival clauses are introduced by the relative pronouns *Who, Which, That*, and their equivalents *when, where, such as*, etc. and qualify some noun in another clause just like an adjective.

This is the man *who sent me*.
This is the man *whom I saw*.
We will do this in the evening *when we meet*.
This is the place *where I was born*.
I can sell you a house *such as you require*.

The word to which the relative pronoun refers, and which the clause which it introduces qualifies, is called the *antecedent*. In the first two sentences the word *the man* is the antecedent, in the others *evening, place, and house*.

A Participle qualifying the Antecedent may take the place of an Adjectival Clause.

We may write:

I saw a man clinging to a mast, or
I saw a man who was clinging to a mast.
11. ADVERBIAL CLAUSES

Adverbial Clauses are clauses which stand in the relationship of an adverb to the verb in another clause.

Example: I will do this on condition that you do that.

Here the clause on condition that you do that qualifies the verb I will do just like an adverb.

The sentence might have been written: I will do this conditionally.

Example: I will do this when to-morrow comes.

Here when to-morrow comes is an adverbial clause qualifying I will do.

The sentence might have been written: I will do this to-morrow.

Adverbial clauses may be divided into eight classes.

1) Final Clauses denoting purpose.
2) Temporal Clauses denoting time when.
3) Local Clauses denoting place where.
4) Causal Clauses denoting cause.
5) Consecutive Clauses denoting consequence.
6) Conditional Clauses denoting supposition.
7) Concessive or Adversative Clauses denoting contrast.
8) Comparative Clauses denoting comparison.

Examples of Adverbial Clauses

1) He ran that he might get home soon.
2) He ran when he got on the road.
3) He ran where the road was level.
4) He ran because he was late.
5) He ran so that he got home soon.
6) He ran if he was late.
7) He ran although he was early.
8) He ran as he was accustomed to do.

The names given to the various kinds of Adverbial Clauses in the above list are names commonly given to them in Grammars. They are given here for that reason, and not because they have anything
to recommend them in themselves. Some of the names are pedantic
and obscure, and it is much better to speak of the clauses of classes
1, 2, 3, 5, as clauses denoting Purpose, Time, Place, and Consequence,
respectively.

A Participle may be used to express some kinds of Adverbial
Clauses. Care is often needed to distinguish such participles from
those which take the place of Adjectival Clauses (see 10 above).

If the participle can be resolved into a clause consisting of a
conjunction and a finite verb it is used in place of an Adverbial Clause,
but if it can be resolved into a clause introduced by a relative pronoun
it is used in place of an Adjectival Clause.

Example (1): Knowing this, I returned home.

Here knowing this obviously means since I knew this and is therefore
an adverbial clause denoting cause.

Example (2): I saw a man clinging to a spar half a mile from shore.

Here clinging to a spar might be replaced by who was clinging to a
spar. This is a clause introduced by a relative pronoun and clinging
to a spar must therefore be described as an adjectival clause.

Example (3): Seeing the man running away, I went after him.

This might be equally well expressed as follows:

Since I saw the man who was running away, I went after him.

When the sentence is put in this form there is no difficulty in analysing
it.

Even Relative Clauses are sometimes adverbial if they express
cause or purpose.

Example (1). We disliked our master who seemed to take a pleasure
in punishing us. Here who seemed is equivalent to because he seemed,
and is an adverbial clause of cause.

Example (2). They sent men who should spy out the land.

Here who should spy out the land is equivalent to in order to spy out
the land, and is an adverbial clause of purpose.

In analysing complex sentences pay very little heed to the form,
but be sure to find out what the meaning of the clauses is by putting
them into other words if necessary.
12. PREPARATORY IT AND THERE

This construction is so common in English that it seems to require special mention.

The subject is nearly always put before the verb in English; indeed, as English nouns have no case endings to distinguish the subject from the object, the order of words in a sentence is the only way in which the subject can be distinguished from the object.

But in certain cases, especially where the subject of the sentence is in the infinitive mood, the subject is placed after the verb.

Then the pronoun it is placed before the verb to act as a preparatory subject and to show that the real subject is coming.

Example: It is good to walk in the way of righteousness.

Here the real subject is to walk in the way of righteousness, and is good is the predicate.

It is the preparatory subject, or the grammatical subject as it is sometimes called.

The adverb there is used in the same way especially when the verb in the sentence is part of the verb to be.

Example: There was once a boy who lived on an island.

In this sentence the subject is a boy. There should be parsed as a preparatory adverb.

Neither of these constructions exist in Latin or Greek.

The Latin or Greek for the examples given above are as follows:

Bonum est ambulare in via justitiae.

καλὸν ἐστι περιπατεῖν ἐν τῇ ὁδῷ τῆς δικαιοσύνης.

Olim fuit puer qui insulam habitabat.

ὅν ποτε παῖς ὦς κατῴκει νῆσον.
PART II

THE GREEK OF THE NEW TESTAMENT

The Greek language had its origin in the speech of that branch of the Aryan race which settled in the country which we call Greece. These people called themselves Hellenes, and their country Hellas. It consists of a number of small plains divided from one another by steep mountain ridges or by arms of the sea. From the formation of the country it resulted that each of the tribes which inhabited these plains formed a separate state, and spoke a different dialect. The most important of these dialects was the Attic dialect. This was spoken by the inhabitants of Attica, the little strip of country in which the famous city of Athens was situated.

The importance of this dialect was not due to the size of Attica, or to the extent of the Athenian empire; but to the celebrity of the Athenian men of letters, whose writings were the accepted models for all Greece.

All modern Greek Grammars, unless they are specially written to illustrate some dialect, are founded on Attic Greek, and deviations from it are treated as exceptions to rule.

After the conquests of Alexander in the 4th cent. B.C., Greek gradually became the common language of all the various nations inhabiting the countries surrounding the Eastern end of the Mediterranean Sea.

The victorious army of Alexander carried the Greek language to the inland parts of Asia Minor, to Syria, Palestine and Egypt.
The colonies which the Greek states had planted at an earlier stage of their history had carried the language to the coast of Asia Minor, to the islands of the Aegean Sea, to Sicily and to the South of Italy.

After the Roman conquest of Greece the admiration which the Romans felt for the language and literature of that country, and the convenience of the language for trading purposes, caused it to be very commonly spoken in Rome itself.

But the Macedonian conquests had not only opened up the East to Greek influence; they also broke down the barriers which separated one Greek state from another. Men of all the Greek tribes met in Alexander's army or followed in its train. They soon felt the need of a new manner of speech by means of which they could communicate readily with one another, and so a new dialect was formed from those elements which the old dialects had in common. The literary celebrity of Attic Greek gave its forms a preponderance in the new common dialect; but the latter contained many expressions, which would not have been tolerated in Attic, and dropped many peculiarities of diction and niceties of phrase, which had been found necessary by the highly cultivated Athenian writers, but which were not required for purposes of ordinary intercourse.

This Common Dialect, or the koine, as it is generally called, became the regular means of communication among the nations comprising the Eastern part of the Roman Empire, and between them and Rome. We find the Apostle Paul writing to the Roman Church in Greek, and Clement, Bishop of Rome in the first century, writes to the Corinthians in Greek. The Shepherd of Hermas and many of the inscriptions in the Catacombs are written in the same language.

In Egypt the language was thoroughly domesticated.

The papyri, which are being discovered in Egypt, and which have thrown such a valuable light on the Greek of the New Testament, represent the letters and business documents of people of all classes.

The Septuagint, or Greek Version of the Old Testament, was produced at the court of the Ptolemies for the benefit of the Greek-speaking Jews of Egypt, and was soon used even in Palestine and Rome, as we can see from the quotations in the New Testament and in the letter of Clement of Rome.

The Greek of the New Testament is the Greek of this common dialect.
Until a few years ago it was universally held that the peculiarities of New Testament Greek were due to the fact that the writers were accustomed to speak in Aramaic, and to read Hebrew.

But recent discoveries of inscriptions from all parts of the Greek-speaking world and of papyri from Egypt have made it plain that most of these peculiarities existed in countries where there could be no suspicion of Aramaic influence. It is now generally allowed that the New Testament was written in the ordinary Greek in common use in Palestine in the time of Christ, which would be perfectly intelligible to any person of average education in the countries to which the Gospel first penetrated. Its diction is however much influenced by the Septuagint, as might be expected from the nature of the subjects treated, and from the familiarity of its writers with that version of the Old Testament Scriptures.

The chief points in which New Testament Greek differs from Attic Greek are as follows:

(1) The complete disappearance of the Dual.

(2) The almost entire disappearance of the Optative.

(3) The great extension of the use and meaning of clauses introduced by ἵνα.

(4) The extension of the use of μη.

(5) The substitution of the regular endings of the verbs in -αω for those of the verbs in -μι in certain cases.

(6) The general simplification of sentence-construction, and the frequent use of a simple καί or δὲ to join sentences or clauses.
1. Prepositions were originally Adverbs, and are so still when they are compounded with verbs. Most of the local and other relations which are now expressed by a Preposition followed by the Accusative, Genitive, or Dative case of a noun or pronoun were originally expressed by the use of a suitable case of the noun or pronoun alone.

In the language from which Greek was derived there were cases which, when standing by themselves, sufficed to denote local, temporal and other derived relations.

The Accusative case denoted extension, or motion towards.

The Ablative case denoted separation, or motion from.

The Locative case denoted the place where, or rest at.

The Instrumental case denoted the means by which an action was accomplished, and it had also an idea of association.

In that form of the Greek language with which we are acquainted we find the form which we call the Genitive case used to express the meaning of the Ablative case as well as its own proper meaning.

The form that we call the Dative case expresses the meanings of the Locative and Instrumental cases as well as its own.

We are therefore justified in saying, as a practical rule, that the Genitive in Greek denotes motion from, and that the Dative denotes rest at, and also can be used to express the Instrument of an action, although these are not the proper original meanings of these cases.

As we have already stated, the Accusative denotes motion towards.

These cases called in the help of Adverbs to make their meaning more precise, and, when these adverbs had become fixed in this use by custom, they were treated as a separate part of speech, and called Prepositions.

Prepositions do not, properly speaking, "govern" the cases which they precede. The case is really the governing element in the expression: the Preposition only serves to make clear the exact sense in which it is used. But as language developed, the Prepositions mastered the cases. As the horse in the fable called in the man to help him against the stag, and allowed him to get on his back, and then found that he himself had lost his liberty, so the cases called in the help of the Prepositions, and then found themselves weakened, and finally destroyed. In Modern Greek, Italian, French, and English the cases
have disappeared, wholly, or in part, and the Prepositions do the work which they once did.

For example we say of a man where the Greeks said ἀνθρώπου and to a man where the Greeks said ἀνθρώπῳ.

In the Greek of the New Testament we can see this process going on. Prepositions are used with the case of a noun, where the case alone sufficed in Classical Greek.

For example the simple Dative was used in Classical Greek to express the Instrument; but in later Greek ἐν with the Dative was so used.

Example: Lord, shall we strike with the sword?

ὁ γὰρ, εἶ πατάξομεν ἐν μαχαίρῃ; Lk. xxii. 49.

In estimating the meaning of a Prepositional phrase (i.e. a Preposition followed by a noun) the proper course to adopt is first to consider the force of the case of the noun and then to add to this the root meaning of the Preposition. The combination of the two ideas will generally explain the meaning of the phrase.

If the proper force of the case is always kept in view, it will explain how the same preposition can have such wholly different meanings with different cases.

We may see the joint influence of the case of the noun and the root meaning of the Preposition best by considering some Preposition that is used with all three cases.

For example παρὰ means beside.

When it is used with the Accusative it denotes motion to beside and motion alongside of, hence it gets the derived meanings of contrary to, beyond.

Examples: And having departed from thence, Jesus went to the side of the Sea of Galilee.

καὶ μεταβὰς ἔκειθεν ἐκ Ἰερουσαλήμ παρὰ τὴν βάλασσαν τῆς Γαλιλαίας. Mt. xv. 29.

And as he sowed some fell by the way side.

καὶ ἐν τῷ σπείρειν αὐτὸν ἀ μὲν ἐγείρεν παρὰ τὴν ὅδον. Mt. xiii. 4.

When it is used with the Genitive it denotes motion from beside.

Example: And they knew truly that I came forth from thee.

καὶ ἔγνωσαν ἀληθῶς ὅτι παρὰ σοῦ ἐξῆλθον. Jn. xvn. 8.

When it is used with the Dative it denotes rest beside and is translated near.
Example: Jesus...taking a child, set him near himself.

ἡσοῦς...ἐπιλαβόμενος παιδίον ἔστησεν αὐτῷ παρ’ ἑαυτῷ. Lk. ix. 47.

By analysing the following examples in the way suggested in the English rendering below the force both of the Preposition and the case may be clearly seen.

eἰς τὴν πόλιν. to the city inwards.
ἀπ’ αὐτοῦ. from him away.
ἐν τῷ τόπῳ. at the place within.
σὺν αὐτῷ. in association with him.

2. The uses of the Prepositions given in the following table are those which occur most frequently in New Testament Greek.

The use of Classical Greek is somewhat different.

The meaning printed in capitals after each Preposition may be regarded as indicating the root meaning of the Preposition; it also generally indicates the meaning of the Preposition when compounded with a verb. The student is advised to master these meanings thoroughly by learning them by heart, and to pick up the derived meanings in the course of his reading, remembering what has been stated above as to the importance of the meaning of the case in deciding the meaning of a Prepositional phrase.

It may be well to add that it is sometimes difficult to trace the steps by which some of the derived meanings of the Prepositions have been reached: this is especially the case with some of the meanings of κατά with the accusative, and ἐπί with the genitive.

Such peculiar meanings must be learnt as idioms.

3. Prepositions connected with the Accusative only.
ἀνά. up. Occurs only in the New Testament in such phrases as
ἀνά δηνάριον a penny each, ἀνά μέσον in the midst.
εἰς. INTO (to the interior), to, with a view to, for.

4. Prepositions connected with the Genitive only.
ἀντί. OVER AGAINST, instead of, in return for.
ἀπό. AWAY FROM (from the exterior).
ἐκ. OUT OF (from the interior).
πρὸ. IN FRONT OF, before of place or time.

5. Prepositions connected with the Dative only.
ἐν. IN of place or time, among. In the N.T. with or by of the instrument or agent.
σύν. TOGETHER WITH.
6. Prepositions connected with the **Accusative** and **Genitive**.

**διά**. THROUGH. With Accusative on account of, owing to.

With Genitive through, throughout, by means of.

**κατά**. DOWN. With Accusative down along, through, during, with regard to, according to, also distributively as κατά τοιαίος year by year.

With Genitive down from, down upon, against.

**μετά**. AMONG. With Accusative after.

With Genitive with, among.

**περί**. AROUND. With Accusative about, around of place or time.

With the Genitive about, concerning, on account of.

**ὑπέρ**. OVER. With Accusative above, beyond.

With Genitive on behalf of, for the sake of, concerning.

**ὑπό**. UNDER. With the Accusative under.

With the Genitive under the influence of, hence by of the agent after passive verbs.

7. Prepositions connected with the **Accusative**, **Genitive** and **Dative**.

**ἐπί**. UPON. With Accusative Upon (placed on), up to, as far as.

With Genitive on, in the presence of, in the time of.

With Dative on, at, on account of, in addition to.

**παρά**. BESIDE. With Accusative to the side of, beside, beyond, contrary to.

With Genitive from beside, from (of persons).

With Dative near (generally of persons),

**πρός**. TOWARDS. With Accusative towards, up to, in reference to, with regard to.

With Genitive from (only once in N.T. in sense of for, Acts xxvii. 34).

With Dative at, close to.

**APPENDIX TO SECTION I**

**Prepositions in Composition**: for reference only

The meaning of prepositions when compounded with verbs, nouns, etc. is not always the same as that which they have when they are connected with the case of a noun. Examples of some important compound words are given below.
In cases where the meaning of the compound word is very different from that of the simple word it is printed in capitals.

δρφί: Root meaning around. Only occurs in composition in N.T.
δρφιβάλλειν to throw round.

ἀνά: (1) Root meaning up.
ἀναβαίνειν to go up.
ἀνέχειν to hold up, Mid. to hold one's self firm, bear with, to endure.
ἀνιστάναι to cause to stand up.
ἀνάκεισθαι to lie up, recline, sit at table.

(2) Over again, anew, thoroughly.
ἀναγνώσκειν to read.
ἀναπαύειν to give rest to thoroughly, to refresh.
ἀνασταυροῦν to crucify afresh.

(3) Back, backwards, to and fro.
ἀνακρίνειν to judge by looking through a series of particulars, to examine, to interrogate.
ἀναπίπτειν to fall back, to lean back, to recline.
ἀναστρέφειν to turn back, to walk to and fro, to pass one's time, to dwell, to behave one's self.
ἀναστροφή CONDUCT.

ἀντί: (1) Root meaning opposite, against, over against.
ἀντίδικος an opponent in a law suit.
ἀντίχειν to hold before or against. Mid. to keep one's self opposite anyone, to cleave to.
ἀντλέγειν to speak against.
ἀντίκεισθαι to be set over against, oppose.
ἀντίχριστος Antichrist.

(2) Requital.
ἀνταποδίδοναι to repay, requite.

(3) Substitution.
ἀνθύπατος a Proconsul.

ἀπό: (1) Root meaning away from.
ἀπέρχομαι to depart from.
ἀποκαλύπτειν to withdraw a cover from, uncover.
ἀποκρίνειν to give a decision from one's self, Mid. and Pass.
Aor. to answer.
ἀπολογεῖσθαι to talk one's self off from a charge, defend one's self.

(2) In an intensive sense.
ἀπέχειν to have to the full, also in sense (1) to be away, to be distant, Mid. to hold one's self off from, abstain.
ἀποκτείνειν to kill.
ἀπολλύναι to destroy.

(3) In the sense of the Latin re, back again.
ἀποδίδοναι to give back, Mid. to give away for one's own advantage, TO SELL.
ἀπολαμβάνειν to take back, recover.

διά: (1) Root meaning through.
διέρχεσθαι to go through.
(2) Continuity of time or completeness of action.
διαμένειν to remain or continue.
διακαθαρίζειν to cleanse thoroughly.

(3) Distribution or separation.
διακρίνειν to separate, make distinctions, learn by discrimination, decide, Mid. be at variance with one's self, HESITATE, DOUBT, to distribute.

(4) Transition or change.
διαβάλλειν to throw across, TO SLANDER.
διαλογείσθαι to think different things, argue, discuss.
διαλλάσσειν to change, reconcile.

ἐις: Root meaning into.
ἐισέρχεσθαι to go into.

ἐκ: (1) Root meaning out of, from inside.
ἐκβάλλειν to cast out.
ἐξέρχεσθαι to come out.
ἐκκλησία a body of men called out from their homes, an assembly, a church.
ἐκλέγεσθαι to choose out.
ἐξιστάναι to throw out of position, to astonish.

(2) Removal, separation.
ἐκδύειν to strip off.

ἐν: (1) Root meaning in.
ἐνεργεῖν to work in, effect.


A SHORT SYNTAX OF

eνοικεῖν  to dwell in.
eνέχειν  to have in, to hold in, c. dat. to have a grudge against any one, TO BE ENRAGED WITH.

(2) Motion into or towards.
eμβαίνειν  to go into.
eνδύειν  to put on.

επί: (1) Root meaning on or upon.
eπαγγέλλεσθαι  to announce concerning one's self, TO PROMISE.
eπικαλεῖν  to put a name upon, to surname, Mid. to call upon for one's self, appeal to.
eπέχειν  to hold on or upon, apply, observe, give attention to, hold forth, present.
eπιθυμεῖν  to keep the θυμός turned upon a thing, set one's heart on, desire.
eφιστάναι  to place at or over, Mid. to stand by.
eπιστασθαι  perhaps Ionic form of Mid. of εφιστάναι, to place one's attention on, TO UNDERSTAND.

(2) Motion towards.
eπέρχεσθαι  to come upon, to be coming on, to be at hand, to be future.

(3) Upwards.
eπάρειν  to lift up.

(4) Superintendence.
eπισκοπός  an overseer or bishop.
eπιστάτης  one who is set over, a master.

κατά: (1) Root meaning down from, down.
kαταβαίνειν  to go down.
kαταφρονεῖν  to look down on, despise.
kαθίζειν  to make to sit down, to sit down.
kαθιστάναι  to set down, appoint.

(2) In succession, in order.
kαταρτίζειν  to set in order, to mend.
kαθεξῆς  in succession.

(3) Under.
kατέχειν  to hold under, hold fast, restrain.

(4) Thoroughly.
kατεργάζεσθαι  to work out thoroughly, accomplish.
kατεσθίειν  to eat up.
καταχράσθαι to use to the full.
καταλύειν to dissolve, undo, from loosening garments and loads at the end of a journey, to lodge.

(5) Opposition.
καταράσθαι to pray against, curse.
κατακρίνειν to give judgment against, condemn.

μετά: (1) Root meaning among.
μετέχειν to share, partake of.
(2) Change, alteration.
μεταβαίνειν to pass from one place to another, remove, depart.
μετανοεῖν to change one's mind, repent.
(3) After, in search of.
μεταπέμπειν to send for.

παρά: (1) Root meaning beside, along, near.
παραγγέλλειν to transmit a message along a line, to command.
παραβάλλειν to put one thing beside another for the sake of comparison, to compare.
παραβολή a comparison, a parable.
παρέχειν to hold beside, offer, show.
παρακάλειν to call to one's side, summon, admonish, exhort, entreat, comfort, encourage.
παράκλητος one called in to one's aid, one who pleads one's cause before a judge, an advocate, a helper, the Comforter.

(2) Aside.
παραπτεισθαι to avert by entreaty, refuse, beg pardon, excuse one's self.
(3) Transgression or neglect.
παρακόνειν to hear amiss, disobey.
παραβαίνειν to go by the side of, violate, transgress.

περί: Root meaning in a circuit about, around.
περιβάλλειν to throw round, to clothe.
περιπατεῖν to walk about, to conduct one's self.
περιτέμνειν to circumcise.

πρὸ: Root meaning before of place or time, forth.
προάγειν to lead before or go before.
προγνωσκεῖν to know before.
προφητεύειν to foretell, to speak forth.
πρός: (1) Root meaning **towards**.

*προσέρχομαι* to come to, approach.
*προσέχειν* to bring near to, attend, *προσέχειν εαυτό* to attend to one’s self, beware.
*προσκαλεῖν* to call to one’s self.
*προσκυνεῖν* (*with the dative*) to kiss the hand to, fall down before, worship.

(2) On or at.
*προσκόπτειν* to strike on, to stumble.

σύν: (1) Root meaning **together with**.

*συνάγειν* to gather together.
*συνεργός* a fellow-worker.
*συνέχειν* to hold together, to constrain, oppress.
*συνέναι* to bring together in the mind, to understand.

(2) Thoroughly.
*συντηρεῖν* to keep safe.

ὑπέρ: Root meaning **over, above, beyond**.

*ὑπερέχειν* to have or hold over, to excel.

ὑπό: Root meaning **under**, hence of subjection or inferiority.

*ὑπάγειν* to lead under, withdraw one’s self, depart.
*ὑπακούειν* to listen to, obey, submit to.
*ὑπάρχειν* to begin below, to begin, to commence, to be.
*ὑπομένειν* to remain under, to endure.

Special attention should be paid to the meanings of the compounds of ἔχειν, ἄγγελλειν, κρίνειν.

*Note on the “perfective action” of certain prepositions.*

Certain prepositions such as *ἄπε*, *διά*, *κατά*, *σύν* sometimes practically lose their local meaning in composition, and denote that the action of the verb with which they are connected is to be regarded as fully accomplished, see examples given above.

This is especially the case with verbs which in their simple form denote incomplete action, such as *ὑπήγειν* to be dying, *φεύγειν* to be fleeing.

Compare to *eat up*, to *knock in*, to *hear out*, to *follow up* in English, and *devourare*, *efficere*, *consequi* in Latin.

For a full discussion of the question see Dr J. H. Moulton’s *Prolegomena*, pp. 118—118.
NEW TESTAMENT GREEK

SUBJECT AND PREDICATE

8. The Subject of a Finite verb is put in the Nominative Case.
   (A verb is said to be Finite unless it is a Participle or in the
   Infinitive Mood.)
   Example: The crowd hears. Turba audit. ὁ ἄρτος ἀκούει.

9. The Subject of a verb in the Infinitive mood is put in the
   Accusative Case.
   Example: They say that the men know. Dicunt viros noscere.
   λέγουσι τοὺς ἀνθρώπους γνωσκέων.

10. The verb agrees with its subject in number and person.
    Exception. In Greek a noun or pronoun in the neuter plural is
    regularly followed by a verb in the singular number.
    Example: The names of the twelve Apostles are these.
    τῶν δὲ δώδεκα ἀποστόλων τὰ ὄνόματά ἐστιν ταῦτα.
    Matt. x. 2.

11. Some verbs cannot form a complete predicate by themselves. They
    require to be supplemented by a noun or adjective which is
    called the predicative noun or adjective or the complement.
    Such verbs, the most important of which is the verb to be, are
    called copulative verbs. Generally speaking, they are such verbs
    as signify to become, to appear, to be chosen, to be named, and the like.
    The Predicative Noun or Adjective must be in the same case as
    the subject. Predicative Adjectives agree with the subject in number
    and gender as well as in case.
    Example: The kingdom becomes great. Regnum magnum fit.
    βασιλεία γίγνεται μεγάλη.

CASES AND THEIR MEANINGS

12. Inflection is a change made in the form of a word to denote a
    modification of its meaning, or to show the relationship of the word to
    some other word in the sentence.
    Examples: bird becomes birds in the plural: in the same way man
    becomes men.
    The pronoun he is used when it is the subject of a sentence; but it
    is changed into him when it is the object.
    Inflections are comparatively rare in English.
    Latin and Greek nouns, pronouns and adjectives have inflections
to show number and case: adjectives and some pronouns have inflections to show gender as well.

To give a list of these inflections is called giving a Declension, or Declining a word, because the cases other than the Nominative are considered to fall away (declinare) from the form of the Nominative. For the same reason the cases other than the Nominative are sometimes called oblique or slanting cases.

Hence also the origin of the term Case from the Latin casus, falling.

The cases actually in use are seven in number.

Their names are Nominative, Vocative, Accusative, Genitive, Dative, Ablative, Locative (not given in the tables of declensions in grammars).

The commonest uses of these cases are as follows.

The nominative is used to express the subject of a finite verb.

The vocative is used in addressing a person or thing.

The accusative is used to express the direct object of a transitive verb.

The genitive is used to limit the meaning of another noun, and to denote various relations, most of which are expressed in English by the use of the preposition of or by the possessive case.

The dative is used to express that to or for which anything is done. This includes the dative of the indirect object after transitive verbs which is generally rendered into English by the preposition to.

The ablative is used to express separation, or motion from.

The locative is used to express the place at which anything happens.

In English we express the various relationships of words to one another, which are expressed in Greek and Latin by the use of case-endings, by means of Prepositions, or by changing the order of words in a sentence.

Consider the following sentence:
The man showed the way to the son of the farmer with a stick.
Homo monstravit viam filio agricolae baculo.
Nom. acc. dat. gen. abl. (in Latin).
ο ἄνθρωπος ἠδειξεν τὴν ὁδὸν τῷ uίοι τοῦ γεωργοῦ ἰδαδάφῳ.

1 In Greek the Ablative case has the same form as the Genitive and is not given as a separate case in the tables of declensions in most Greek Grammars. (See page 28.)
Here we see the use of Prepositions in English, and Cases in Latin and Greek. In English we show that the word *way* is the object of the sentence by putting it after the verb. In Latin and Greek we show that it is the object by putting it in the Accusative Case.

**NOTES ON THE USE OF THE OBLIQUE CASES**

13. The **vocative** case is used in addressing a person or thing.

Example: Jesus, Master, have mercy upon us.  
Jesu, praecceptor, miserere nostri.  
*Iησοῦ ευπορία, ελέησον ἡμᾶς.*  
Lk. xvii. 13.

In N.T. Greek the Nominative case with the article is often used instead of the Vocative.

Example: Yea, Father, because it thus seemed good to Thee.  
ναι, ὁ πατήρ, ὅτι οὕτως εὐδοκία ἐγένετο ἐμπροσθέν σου.  
Lk. x. 21.

14. The root idea of the **accusative** case is that of **extension** and so of **motion towards**.

The Object is the name of that towards which the action of the verb goes forth.

This is also clearly seen from the fact that all prepositions which denote **motion towards**, such as ad, contra, εἰς, πρὸς, are followed by an Accusative.

In Latin the Accusative without a preposition is used to denote the place towards which one is going, if the place is a town or a small island.—I am going to Rome.  Εο Romam.

15. The Accusative is used to express the **direct object** of a transitive verb.

Example: We beheld his glory. Spectavimus gloriam ejus.  
ἔθεσαμεθα τὴν δόξαν αὐτοῦ.  
Jn. i. 14.

In English there is no means of distinguishing the subject from the object of a sentence by changing the form of the words (except in the case of personal and relative pronouns). The only way in which they can be distinguished is by the order of the words in the sentence:—the subject comes before the verb, and the object after.
16. The subject of a verb in the Infinitive mood is put in the Accusative case.

Example: The crowd...said that it thundered.

Turba dicebat tonitruum esse factum.

ὁ θόλος...ἐλεγεν βροντήν γεγονέναι.  Jn. xii. 29.

17. Cognate Accusative. Any verb whose meaning permits it may take after it an Accusative of cognate or kindred meaning: in some cases it takes a direct object as well.

Examples: They rejoiced with great joy.

εὐχαρισταν χαράν μεγάλην.  Mt. ii. 10.

Ye load men with loads difficult to be borne.

φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα.

Lk. xi. 46.

I fed you with milk.

γάλα ὑμᾶς ἐπότισα.  1 Cor. iii. 2.

The same construction occurs in Latin.

I have lived a long life. Longam vitam vixi.

18. The Accusative may also denote extent of time or space.

Examples: They remained not many days.

Manserunt non multos dies. (Beza.)


He withdrew from them about a stone's cast.

καὶ αὐτὸς ἀπεσπάσθη ἀπ' αὐτῶν ὡσεὶ λίθου βολήν

Lk. xxii. 41.

So in Latin—A wall ten feet high.

Murus decem pedes altus.

19. Two accusatives with one verb. Verbs meaning to ask questions, to demand, to teach, and (Greek only) to clothe and unclothe, and to remind, may take two object accusatives.

Examples: I too will ask you one question.

Interrogabo vos et ego unum sermonem.

ἐρωτήσω υμᾶς καγώ λόγον ἐνα.  Mt. xxi. 24.

And he began to teach them many things.

Et coepit illos docere multa.

καὶ ἤρέσατο διδάσκειν αὐτοῖς πολλά.  Mk. vi. 34.
NEW TESTAMENT GREEK

They took off from him the purple, and put his own garments on him. ἔξεδυσαν αὐτὸν τὴν πορφύραν, καὶ ἐνέδυσαν αὐτὸν τὰ ἱματιὰ αὐτοῦ. Mk. xv. 20.

Who shall remind you of my ways. ὃς ὄμας ἀναμνήσει τὰς ὀδοὺς μου. 1 Cor. iv. 17.

20. When a verb followed by two Accusatives is put into the passive voice the word in the Accusative denoting a person becomes the subject of the passive verb, and the other word in the accusative remains unchanged.

Examples: And John was clothed with camel's hair. καὶ Ἰωάννης ἐνδεδυμένος τρίχας καμήλου. Mk. i. 6.

He was instructed in the way of the Lord. οὗτος ἦν κατηχημένος τὴν ὁδὸν τοῦ κυρίου. Acts xviii. 25.

When a verb followed by a Dative of the person and an Accusative of the thing is put into the Passive voice, the word denoting the person becomes the subject of the verb and the word in the Accusative remains unaltered. Compare the English use I teach him Greek. He is taught Greek.

Example: We have been thought worthy by God to be entrusted with the Gospel. δεδοκιμάσθημα ὑπὸ τοῦ θεοῦ πιστευθῆναι τὸ εὐαγγέλιον. 1 Thess. ii. 4.

21. Verbs meaning to choose, to call, to appoint, to make, may take a Predicate Accusative as well as the Object Accusative.

Example: Why callest thou me good? Quid me dicis bonum? τί με λέγεις ἀγαθόν; Mk. x. 18.

22. Adverbial Accusative. The Accusative of certain nouns, pronouns and adjectives is sometimes found in an Adverbial sense.

Examples: And every one that striveth is temperate in all things. τὰς δὲ ἀγωνίζομεν πάντα ἐγκρατεῖσαν. 1 Cor. ix. 25.

Hurtling him in no wise. μηδὲν βλάψαν αὐτὸν. Lk. iv. 35.

Under this head may be included such phrases as τὸ λοιπὸν, for the rest. τὸ καθ' ἡμέραν, daily. ὅν τρόπον, in like manner.

1 The active form of this clause would be—God entrusted the Gospel to us. ἐπίστευσε ἡμῖν ὁ θεὸς τὸ εὐαγγέλιον.
23. The Genitive case is an adjectival or descriptive case; a noun in the Genitive case is generally connected with another noun which it qualifies very much in the same way as an adjective. The Genitive case is generally expressed in English by the use of the preposition of or by the Possessive case.

In Greek the Ablative case has always the same form as the Genitive case; the two cases are therefore treated as one in most grammars, and the name “Genitive” given to both.

The Ablative case denotes separation from and expresses many of the relations which are expressed by the Ablative case in Latin.

To avoid conflicting with established usage the name “Genitive” is used here in its accustomed sense to cover both the Genitive case proper and the Ablative case: but the student should always keep in mind that under this common name there are really included two distinct cases.

The most important uses of the Genitive are as follows:

24. Possessive Genitive denoting possession.
Example: The father’s house. Patris domus. ἡ τοῦ πατρὸς οἰκία.

25. The Genitive of Source or Material.
Examples: The righteousness of faith (i.e. that springs from faith).
Justitia fidei. δικαιοσύνη πίστεως.
A herd of swine (i.e. consisting of swine).
Grex porcorum. ἀγέλη χοίρων.

26. Partitive Genitive expressing the whole after words denoting a part.
Example: Many of the Samaritans. Multi Samaritanorum.
πολλοὶ τῶν Σαμαρειτῶν.

(This Partitive use of the Genitive explains its use after verbs meaning to touch, to taste, to partake of, because only part of the object is affected by the Action of the verb.)

Subjective and Objective Genitive.

27. The Genitive case is described as Subjective when the noun in the Genitive is the name of the subject of the action denoted by the word on which it depends.
Example: Who shall separate us from the love of Christ?
Quis separabit nos a caritate Christi?
τὶς ἡμᾶς χαρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ;
Rom. viii. 35.
i.e. Who can separate us from the love which Christ feels for us?

28. The Genitive case is described as **Objective** when the noun in the Genitive is the name of the object of the action denoted by the word on which it depends.

Example: For the preaching of the cross is to them that are perishing foolishness.

Verbum enim crucis Pereuntibus quidem stultitia est.
οὗτος λόγος γὰρ ὁ τοῦ σταυροῦ τοῖς μὲν ἄπολλυμένους μωρία ἐστίν.
1 Cor. i. 18.

The cross is the object of the preaching.
It is often very difficult to say whether a noun in the Genitive is **Subjective** or **Objective**. The context alone can decide the matter.

29. **Genitive of Time.** The Genitive is used in Greek to express the time within which anything takes place.

Example: He came to Jesus during the night.
Hiec venit ad Iesum nocte.
οὗτος ἦλθεν πρὸς τὸν Ἰησοῦν νυκτὸς.
Jn. iii. 2.

In Latin the Ablative is used to express time when.

30. **Genitive of Price.** The Genitive is used in Greek to express the price at which anything is sold.

Example: Are not two sparrows sold for one farthing?
Nonne duo passeres asse veneunt?

οὐχὶ δύο στροφία ἀσσαρίου πωλεῖται; Mt. x. 29.

In Latin the Ablative is used to express the price at which anything is sold.

31. **The Genitive of Definition** limits the meaning of the noun with which it goes just like an adjective. It does not occur in Classical Greek or Latin.

Example: The unjust steward. ὁ οἰκονόμος τῆς ἁδικίας. Lk. xvi. 8.
This is imitated in the Vulgate by *Villicus iniquitatis.*
Under this head may be classed the Genitive of Apposition, where the Genitive takes the place of a word in apposition to the noun on which it depends.

Example: The sign of Circumcision (i.e. consisting in circumcision) σημείον περιτομῆς. Rom. iv. 11.

This construction is common in English: 'The City of London.'

The Genitive after Adjectives

32. A noun in the Genitive case follows many adjectives denoting fullness or want, worthiness or unworthiness, participation.

Examples: Full of grace and truth. πληρής χάριτος καὶ ἀληθείας.
Worthy of death or bonds. ἄξιος θανάτου ἡ δεσμών.
Sharing the sufferings. μέτοχος τῶν παθημάτων.

ἐνοχὸς guilty of or subject to is followed by a Genitive of the penalty or of the crime as well as a Dative of the Tribunal Matt. xxvi. 66, Heb. ii. 15, Mk. iii. 29, 1 Cor. xi. 27, Matt. v. 22.

33. The Comparative Degree of the adjective is sometimes followed by a noun in the Genitive in Greek.

Example: Thou shalt see greater things than these.
Majora his videbis.
μεῖζο τούτων ἐφ. Jn. i. 50.

In Latin the Ablative is used in this construction.

Genitive with Verbs

34. Some verbs both in Latin and Greek are followed by a noun in the Genitive case instead of in the Accusative case. Such verbs, and also those which are followed by a noun in the Dative case, are not really exceptions to the rule that all transitive verbs are followed by an object in the Accusative case, for they are not properly transitive when they are followed by a case other than the Accusative. We have similar verbs in English such as to think of, to laugh at, which are always followed by a noun preceded by a preposition.

The student must observe the use of each verb as he finds it. The use varies greatly, even in the case of the same verbs. Many of those which are followed by a Genitive may be followed by an Accusative as well.

In N.T. Greek the Genitive may follow many verbs of the following meanings.
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(1) Verbs where the Partitive meaning is obvious.
Verbs meaning to partake of, to taste, to touch, to seize, to hold.
μεταλαμβάνειν, μετέχειν, γεύσθαι, ἀπεσθαί, ἐπιλαμβάνεσθαι, κρατεῖν etc.
The partitive sense may be seen by comparing ἐκράτησε τῆς χειρὸς αὐτῆς He took her by the hand—a part of the body only—with ἐκράτησεν αὐτὸν He seized him.

(2) Verbs meaning to be full or to fill.
πυμπλάναι, πληροῦν, γέμειν, γεμίζειν etc.

(3) Verbs denoting perception.
to hear ἀκούειν.

(4) Verbs denoting emotion etc.
ἐπιθυμεῖν to desire. ἐπιμελεῖσθαι to give heed to.
τυγχάνειν to attain. ἀνέχεσθαι to bear with.

(5) Verbs denoting separation or abstention from or hindering, want or need.
ἀποστερεῖσθαι to deprive of. δεῖσθαι beseech.
παύεσθαι to cease from. χρῆσθαι, ὑστερεῖν, to lack or
ἀπέχεσθαι to abstain from. λεῖπεσθαι need.

(6) Verbs meaning to rule or to excel.
ἀρχεῖν, κυριεῖσθαι etc. to rule. διαφέρειν to excel.

(7) Verbs meaning to remember or to forget.
|i μνημήσεσθαι to remember. ἐπιλαμβάνεσθαι to forget.

| μνημονεύειν |

(8) Many verbs compounded with κατά are followed by a simple Genitive case. Such are
καταγελάν to laugh at.
κατακαυχᾶσθαι to boast oneself against.
καταφρονεῖν to despise.

The Genitive Absolute

35. A noun or pronoun and a participle may stand together by themselves in the Genitive case, if the noun or pronoun does not denote the same person or thing as the subject or object of the sentence.

This construction is called the Genitive Absolute.

Absolute means loosed, from the Latin Absolutus: phrases of this kind are called Absolute because they are loosed in construction from the rest of the sentence.
The Genitive Absolute should generally be translated by an Adverbial Clause in English introduced by the conjunctions *when*, *since*, *although* etc. Which of these conjunctions is the proper one to use is determined by the context.

Examples: When the devil was cast out, the dumb man spoke.

\[\text{kai} \ \varepsilon\kappa\beta\lambda\theta\varepsilon\nu\tau\omicron\sigma \ \tau\omicron\upsilon \ \delta\alpha\mu\rho\omicron\nu\ion{\iota}{o} \ \varepsilon\lambda\alpha\lambda\eta\sigma\epsilon\nu \ \omicron \ \kappa\omicron\phi\omicron\sigma.\]

Mt. ix. 33.

While the bridegroom tarried they all slumbered and slept.

\[\chi\rho\omicron\nu\acute{i}\zeta\omicron\nu\tau\omicron\sigma\oslash \ \delta\epsilon \ \tau\omicron\upsilon \ \nu\nu\mu\phi\omicron\acute{i} \ \omicron \ \iota\upsilon\upsilon\sigma\tau\acute{a} \ \pi\acute{a} \ \acute{s} \ \kappa\acute{a} \ \acute{e} \kappa\acute{a} \acute{b} \acute{e} \upsilon\omicron\upsilon\omicron\delta\omicron\upsilon\upsilon.\]

Mt. xxv. 5.

N.B. The rule given above as to the noun or pronoun not referring to the same person as the subject or object of the sentence is generally observed in Classical Greek.

But it is frequently broken in N.T. Greek, as the following example shows:

Since he had nothing wherewith to pay, his lord commanded him to be sold.

\[\mu\eta \ \acute{e}\chi\omicron\omicron\omicron\sigma\omicron\tau\omicron\sigma \ \delta\epsilon \ \acute{a}\upsilon\upsilon\omicron\omicron \ \acute{a} \ \pi\omicron\sigma\delta\omicron\omicron\upsilon\upsilon \ \acute{e}\kappa\acute{e}\lambda\nu\omicron\omicron\upsilon\omicron\upsilon \ \acute{e}\upsilon \ \acute{a} \ \upsilon\upsilon \ \omicron \ \kappa\upsilon\omicron\rho\omicron\oslash \ \pi\rho\acute{a} \ \acute{b} \upsilon\omicron\upsilon\omicron\upsilon.\]

Mt. xviii. 25.

The same construction is found in Latin, but the case there used is the Ablative.

A similar construction is also rarely found in English.

Example: This done, he went home.

Here *This done* is a phrase consisting of a pronoun and a participle, but they are in the Nominative case, and not in the Genitive case as in Greek.

THE DATIVE CASE

36. The Dative case denotes that *to* or *for* which anything is or is done. In Greek the Dative case also does the work of the Locative and Instrumental cases which had distinct forms in the language from which it was derived. In Latin the work of the Instrumental case is done by the Ablative, and the Locative still exists as a separate form in certain words.

37. The Dative of the Indirect Object is used after verbs of giving, showing, etc.

Example: They promised to give him money.

Promiserunt ei pecuniam se datus.

\[\kappa\acute{a} \ \acute{e}\pi\nu\upsilon\gamma\gamma\epsilon\eta\zeta\lambda\upsilon\upsilon\upsilon \ \upsilon\upsilon\upsilon \ \alpha\upsilon\upsilon \ \acute{a} \ \upsilon\upsilon\upsilon \ \acute{e} \ \rho\gamma\upsilon\upsilon\omicron\upsilon\upsilon \ \delta\omicron\upsilon\upsilon.\]

Mk. xiv. 11.
38. The Dative of Interest may be used after any verb to denote the person or thing whose interest is affected by the action of the verb. Examples: Be not anxious for your life.

Ne solliciti sitis animae vestrae.

μὴ μεριμνάτε τὴν ψυχὴν ὑμῶν. Mt. vi. 25.

To his own master he stands or falls.

Domino suo stat aut cadit.

τῷ ἴδιῳ κυρίῳ στήκει ἢ πίπτει. Rom. xiv. 4.

39. The Dative of Possession after εἶναι, γένεσθαι.

The Dative is used after these verbs to denote the person to whom the person or thing named as the subject of the verb is said to belong. Examples: Whose name was John.

Cui nomen Johannes.

ὄνομα αὐτοῦ Ἰωάννης. Jn. i. 6.

If any man should have a hundred sheep...

Si fuerint alicui centum oves...

ἐὰν γένηται τινι ἀνθρώπῳ ἕκαστὸν πρόβατα. Mt. xviii. 12.

40. Locative uses of the Dative.

The Dative is used very rarely in the N.T. to express place where. See Acts xiv. 8, 16, Romans iv. 12, Jas. ii. 25, Jn. xix. 2.

The Dative is used to express the time at which anything takes place. Example: On the third day.

Tertia die.

τῇ τρίτῃ ἡμέρᾳ. Mt. xvi. 21.

Note that in Latin the Ablative is used here.

41. The Dative is used to express the sphere to which a quality is referred.

Examples: The poor in spirit.

οἱ πτωχοὶ τῷ πνεύματι. Mt. v. 3.

An Alexandrian by descent.


42. The Dative used to denote the Instrument etc.

The Dative is used to express the cause or manner of the action of the verb or the instrument by which it is carried out. Examples: Cause. They were broken off because of their unbelief.

τῇ ἀπίστειᾳ ἐξεκλάδησαν. Rom. xi. 20.

Manner. I partake with thanks.

χάριτι μετέχω. 1 Cor. x. 30.
A SHORT SYNTAX OF

Instrument. But the chaff he will burn with unquenchable fire.
τὸ δὲ ἄχυρον κατακάνσει πυρὶ ἀσβέστῳ. Mt. iii. 12.

Very rarely the Dative expresses the Agent after a passive verb. See Lk. xxiii. 15, Mt. vi. 1, Acts i. 3.

43. The Dative of resemblance or union.
The Dative is used with all words implying resemblance, union or approach. This includes verbs, adjectives, adverbs, and nouns.
For example verbs meaning to follow, to meet, to make like are followed by a Dative.

The Dative with Verbs

44. The Dative is used after certain verbs which in English are followed by a direct object in the Accusative case.
These verbs, although transitive in English, are intransitive in Greek, and cannot therefore have a direct object.
There are also verbs which are transitive in Greek, but intransitive in English, as for example εὐαγγελίζεω to preach the Gospel to, φεύγεω to flee from.
The following may be taken as examples of verbs which are followed by a Dative case in Greek.

Certain verbs meaning to worship προσκυνεῖν.
to serve δουλεύειν, διακονεῖν, ὑπηρετεῖν.
to obey πείθεσθαι, ὑπακούειν.
to believe πιστεύειν.
to rebuke ἐπιτιμᾶν, ἐμβριμᾶν.
to command ἐπιτάσσειν, παραγγέλλειν.

See Lk. viii. 24—29 for several examples of the use of some of these verbs.
The Dative also follows verbs compounded with certain prepositions such as ἐν, σὺν, ἐπὶ, παρά, πρός.
ADJECTIVES

45. Adjectives agree with the Nouns which they qualify in Number, Gender, and Case.

This rule also applies to Participles, and adjectival Pronouns, and to the Article in Greek.

Examples:
Of the wise men. Vírorum sapiéntium. τῶν σοφῶν ἀνδρῶν.
Of these men. Hórour vírorum. τῶν τῶν ἀνδρῶν.
The laws written for the world. Légés mundi scriptae. οἱ τῶν κόσμων γραφόμενοι νόμοι.

An Adjective may be either attributive or predicative.

46. An Attributive Adjective simply qualifies its noun without the intervention of the verb to be or any other verb.

Example: The good man. Bónus vír. ὁ ἀγαθὸς ἁγίος.

A Predicative Adjective is connected to its noun by the verb to be or some other Copulative verb, and forms with the verb and its subject a complete sentence.

Example: The man is good. Vír bonus est. ὁ ἁγίος ἀγαθὸς.
(See further sections 75 and 76.)

47. The Adjective used as a noun.
An Adjective or Participle (generally with the Article in Greek) may be used as a noun.

Examples: A resurrection of the just and the unjust.
Resurrectio justorum et iniquorum.
ἀνάστασις δικαίων τε καὶ ἁδίκων. Acts xxiv. 15.
Blessed are the poor in spirit.
μακάριοι οἱ πτωχοὶ τῷ πνεύματι. Mt. v. 3.

48. The neuter singular of an Adjective preceded by an Article is often used as an abstract noun.

Example: The foolishness of God is wiser than men and the weakness of God is stronger than men.
τὸ μωρὸν τοῦ θεοῦ σοφότερον τῶν ἀνθρώπων ἐστίν, καὶ τὸ ἀσθενὲς τοῦ θεοῦ ἰσχυρότερον τῶν ἀνθρώπων. 1 Cor. i. 25.
PRONOUNS

49. A Pronoun has been defined as a word which is used instead of a noun; but many words are classed as Pronouns which are also used as Adjectives to define or point out nouns.

Personal, Reflexive and Relative Pronouns can stand only in place of nouns.

Demonstrative, Interrogative and Indefinite Pronouns can be used either in place of nouns, or adjectivally.

50. Personal Pronouns. I, thou, he, she, me, him etc.

As the ending of a Greek or Latin verb generally shows what person and number the subject is, the Nominative of the Personal Pronouns is seldom used in these languages except for emphasis.

Thus if we wish to translate we hear it is quite sufficient to write audimus in Latin and ἀκούομεν in Greek.

Example of the use of the Personal Pronoun in the Nominative for emphasis:

We heard out of the Law that Christ abideth for ever, and how sayest thou that the Son of Man must be lifted up?

Nos audivimus ex lege, quia Christus manet in aeternum; et quomodo tu dicis: Oportet exaltari Filium hominis?

ἡμεῖς ἠκούσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστός μένει εἰς τὸν αἰώνα, καὶ πῶς λέγεις σὺ ὅτι δεῖ ὑψωθῆναι τὸν νικὸν τοῦ ἄνθρωπον; Ἱν. xii. 34.

51. All cases of αὐτός are used in the N.T. for the Personal Pronoun of the third person, he, she, it etc. But in Attic Greek only the cases other than the Nominative are so used: the Nominative case always means self.

Examples: Ἰ myself, ἔγώ αὐτός.
The man himself. ὁ ἄνθρωπος αὐτός.

This use is found sometimes in the N.T. In the following example we find the Nominative of αὐτός used in the sense of self, and the Genitive used as a Personal Pronoun in the sense of his or of him.

And John himself had his raiment of camel's hair.

αὐτός δὲ ὁ Ἰωάννης εἶχεν τὸ ἔνθιμα αὐτοῦ ἀπὸ τριχῶν καμῆλου.

Μτ. iii. 4.

52. The personal pronoun of the third person may also be expressed by the demonstrative pronouns αὐτός and ἄκεινος.

Examples: He was in the beginning with God.

αὐτός ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.

Ιν. i. 2.
NEW TESTAMENT GREEK

έκεῖνος is always used emphatically, generally with reference to God or Christ. It is especially frequent in the writings of St John.

Examples: But he spake of the temple of his body.
έκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ τοῦ σώματος αὐτοῦ. Jn. ii. 21.

He that saith that he abideth in him ought himself also to walk even as he walked.
ὁ λέγων ἐν αὐτῷ μένειν ὄφείλει καθὼς ἐκεῖνος περιπατεῖν καὶ αὐτὸς αὕτως περιπατεῖν. 1 Jn. ii. 6.

Note that the Feminine Nominative singular and plural forms of αὐτὸς differ only from the corresponding forms of αὐτός in the breathing and accent— αὐτὴ, αὐτή: αὑταί, αὑταί.

The forms αὐτοῦ, αὐτής, αὐτοῦ etc. which are found in some texts of the N.T. are contracted forms formed from the Reflexive Pronoun ἐαυτῶν etc.

They have generally the same meaning as the simple αὐτοῦ, αὐτής, αὐτοῦ.

53. αὐτός with the Article before it is used in the sense of the same. The man himself, ὁ ἀνθρώπος αὐτός. The same man, ὁ αὐτὸς ἀνθρώπος.

Examples: He prayed the third time saying the same words.
προσηύξατο ἐκ τρίτου, τὸν αὐτὸν λόγον εἰπὼν. Mt. xxvi. 44.

For thou doest the same things.
τὰ γὰρ αὐτὰ πράσσεις. Rom. ii. 1.

This use must be carefully distinguished from those given above.

54. The Nominative of the Article followed by μὲν or δὲ is often used as a Personal Pronoun.

Example: But he, going out, began to publish it much.
ὡς δὲ ἔξελθων ἤρξατο κηρύσσειν πολλὰ. Mk. i. 45.

δὲ μὲν followed by δὲ or ἄλλοι δὲ must be translated by one...

another: oĩ μὲν followed by oĩ δὲ or ἄλλοι δὲ must be translated some...

others.

Example:
Some mocked, others said We will hear thee again about this matter.
οἱ μὲν ἔχλευαζον, οἱ δὲ εἶπον Ἀκουστομέθα σου περὶ τούτου καὶ πάλιν. Acts xvii. 32.

In N.T. Greek even the Relative Pronoun is used with μὲν and δὲ in the sense mentioned above.

Example: And the husbandmen taking his slaves beat one and killed another and stoned another.
καὶ λαβόντες οἱ γεωργοὶ τοὺς δοῦλους αὐτοῦ δὲ μὲν ἔδειραν, δὲ δὲ ἀπέκτειναν, ὅτι δὲ ἐλθοῦσαν. Mt. xxi. 35.

Compare also Lk. xxiii. 33, Jn. v. 11, Romans xiv. 2, 5.

4—2
55. **Reflexive Pronouns** refer back to the Subject of the clause in which they stand.

The forms common in the N.T. are:

- *Myself, ἐμαυτόν*; *Himself, ἑαυτόν, αὐτόν.*
- *Thyself, σεαυτόν; Themselves, ἑαυτοίς, αὐτοῖς.*
  
  (ἑαυτοίς is also used for ourselves and yourselves.)

56. **Possessive Pronouns** are generally equivalent to the possessive Genitive of the Personal Pronoun.

They are

- *My or mine, ἐμός.*
- *Thy or thine, σύς.*
- *Our or ours, ἡμετέρος.*
- *Your or yours, ἡμίτερος.*

*Our Father may be translated either*  
ὁ ἡμετέρος πατὴρ or ὁ πατὴρ ἡμῶν,  
*and the same is the case with the other persons and numbers.*

The Genitive Singular of αὐτός is used for *his, her, its,* and the Genitive Plural for *their.*

57. **Demonstrative Pronouns** are used to point out something.

They are:

- *οὗτος this (Latin hic), which generally refers to that which is near in place, time or thought.*
- *ἐκεῖνος that (Latin ille), which generally refers to that which is more remote.*

Example:

This man went down to his house justified rather than that.*

κατέβη ὁ ὄντος δεδικαωμένος εἰς τὸν ὀίκον αὐτού παρ' ἐκείνον.

Lk. xviii. 14.

58. **The Interrogative Pronoun.** ὅς may take the place of either a noun or an adjective.

- Whom did I see? *τίνας εἶδον*;
- Which men did I see? *τίνας ἀνδρὰς εἶδον*;

*τίς may be used in independent or dependent questions.*

- What does he want? *τί βούλεται*;
- He asks what you want. *ἐρωτᾷ τί βούλεσθε.*

59. **The Indefinite Pronoun.** ὅς generally means *some, any.*

- Some one says this. *τοῦτο λέγει τίς.*
- Some man. *ἀνδρῶπος τίς.*
It is sometimes equivalent to the English article a or an.
  There was a rich man.
  ἀνθρώπως τις ὤν πλούσιος.  
  Lk. xvi. 1.

60. The Relative Pronoun who, that etc. always refers back to some noun or pronoun in another clause which is called its antecedent.
  In Latin and Greek Relative Pronouns agree with their antecedent in gender and number, but not in case.
  The case of the Relative Pronoun depends on the function which it performs in the clause in which it stands.
  Examples: I saw the men who came afterwards.
  Vidi homines qui postea venerunt.
  εἶδον τοὺς ἀνθρώπους οἱ ὅπερον ἠλθον.
  Here homines and ἀνθρώπους are in the Accusative case because they are the objects of the verbs in their respective clauses; but qui and oí are in the Nominative case because they are the subjects of the verbs in their respective clauses.
  The men, whom you saw, went away.
  Homines, quos vidisti, abierunt.
  oí ἀνθρωποι οὗς εἶδες ἄπηλθον.
  Here homines and ἀνθρωποι are in the Nominative case because they are the subjects of the verbs in their respective clauses; but quos and οὗς are in the Accusative case because they are the objects of the verbs in their respective clauses.

61. The Relative Pronoun also agrees with its Antecedent in person.
  No change is made in the form of the pronoun to show that its person is changed, the change is only shown by the personal ending of the verb in cases where the Relative is the subject of a clause.
  Examples:
  You who do this.  I who did this.
  Vos qui hoc facitis.
  οἱ τοῦτο ποιεῖτε.
  Ego qui hoc feci.
  ἐγὼ δὲ τοῦτο ἐποίησα.

62. The Antecedent of the Relative may be omitted in cases where it can readily be supplied from the context.
  Example: For your Father knoweth what things ye have need of.
  Scit enim Pater vester quibus vobis sit opus.
  οἶδεν γὰρ ὁ πατὴρ ύμῶν ἃν χρείαν ἔχετε.  
  Mt. vi, 8.
63. When the Relative would naturally be in the Accusative case as the object of the verb in its clause, it is generally assimilated to the case of its Antecedent, if this is in the Genitive or Dative.

Examples:

Of the water which I shall give.

\( \varepsilon k \; t o v \; \upsilon \delta a t o s \; o \\
\varepsilon g o \; \delta o s o \).


If there had been no assimilation this would have been—

\( \varepsilon k \; t o v \; \upsilon \delta a t o s \; \delta \; \varepsilon g o \; \delta o s o \).

At the catch of fishes which they had taken.

\( \varepsilon p i \; \tau \chi \; \alpha \gamma r a \; t o v \; \iota \chi \theta \nu o n \; \eta \; \sigma u n e \lambda a b o n \).

Lk. v. 9.

If there had been no assimilation this would have been—

\( \varepsilon p i \; \tau \chi \; \alpha \gamma r a \; t o v \; \iota \chi \theta \nu o n \; \eta \nu \; \sigma u n e \lambda a b o n \).

64. In a few instances also where the Relative would naturally be in the Dative it is assimilated to the case of its Antecedent.

Example: Until the day in which he was taken up from us.

\( \varepsilon w o s \; \tau \chi \; \eta \mu e r a s \; \eta \; \alpha \nu e l \eta \mu f b \eta \; \alpha \phi \; \eta \mu o n \).

Acts i. 22.

If there had been no assimilation this would have been: \( \varepsilon w o s \; \tau \chi \; \eta \mu e r a s \; \eta \)

\( \alpha \nu e l \eta \mu f b \eta \; \alpha \phi \; \eta \mu o n \).

Compare also Lk. i. 20.

65. In some cases the Antecedent may be omitted, and the Relative assimilated to the omitted Antecedent.

Examples: And they kept silence, and told no one in those days any of the things which they had seen.

\( k a i \; a u t o i \; \varepsilon \gamma \gamma \sigma \sigma a n \; k a i \; o u d e n \; \alpha \pi \gamma \gamma e i l a n \; \epsilon n \; \epsilon k e i n a s \; t a i s \; \eta \mu e r a s \; o u d e n \; \delta \nu \; \epsilon \omega r a k a n \).

Lk. ix. 36.

If this had been written in full, it would have been—\( o u d e n \; t o u t o w n \; \delta \epsilon \omega r a k a n \).

When Christ comes will he do more signs than these which this man did?

\( \delta \; \chi r i s t o s \; \delta t a n \; \varepsilon \lambda h \gamma, \; \mu \eta \; \pi l e i o n a \; \sigma h m e i a \; \pi o \mu \sigma e i \; \delta \nu \; o u t o s \; \epsilon p o i h s e n \; \delta \nu \).

Jn. vii. 31.

If this had been written in full, it would have been—\( t o u t o w n \; \delta \; o u t o s \; \epsilon p o i h s e n \).

66. The Antecedent may be attracted into the Relative clause, while at the same time the Relative is assimilated to it in case.

If the Antecedent has an article, it is omitted.
Examples: The multitude began to praise God for all the mighty works which they had seen.

ηρέαντο τὰ πλήθος αἰνεῖν τὸν θεόν περὶ πασῶν ὃν εἶδον δυνάμεων.

Lk. xix. 37.

If this had been written in full, it would have been—περὶ πασῶν τῶν δυνάμεων ἃς εἶδον.

That thou mightest know the certainty concerning the things wherein thou wast instructed.

ἐνα ἐπιγνώσε περὶ ὧν κατηχήθης λόγων τὴν ἀσφάλειαν. Lk. i. 4.

If this had been written out in full, it would have been—περὶ τῶν λόγων ὧν κατηχήθης.

Compare Lk. i. 20, iii. 19, Mt. xxiv. 38, Acts xxv. 18.

67. Very rarely the Antecedent is assimilated to the case of the Relative.

Examples: Bringing with them one Mnason of Cyprus, an early disciple, with whom we should lodge.

ἀγοντες παρ' ὑ εὐευθύμων Μνάσων τινι Κυπρίῳ, ἄρχαιῳ μαθητῇ.

Acts xxi. 16.

If there had been no assimilation this would have been:

ἀγοντες Μνάσων τινα Κύπριον ἀρχαίον μαθητὴν παρ' ὑεὐευθύμων.

Ye became obedient to the form of teaching whereunto ye were delivered.

ὑπηκοοσατε εἰς ὅν παρεδόθητε τῷ τῶν διδασχάς. Rom. vi. 17.

Compare also 1 Cor. x. 16, Lk. xii. 48.

THE DEFINITE ARTICLE

68. There are in English two words to which the name Article is given: the Indefinite Article a (or an), and the Definite Article the.

In Latin there is no Article, Definite, or Indefinite: in Greek there is only a Definite Article ὁ, ἦ, τό.

This word was originally a demonstrative pronoun, and it is used even in the New Testament as a personal pronoun of the third person before μεν and δε, see section 54. A relic of its use as a pronoun is also to be seen in the quotation from an ancient poet in St Paul’s speech at Athens in Acts xvii. 28 (τοῦ γὰρ καὶ γένος ἐσμέν).
As ordinarily used the Definite Article retains something of its original demonstrative force. Generally speaking it is used in Greek, as it is in English, to denote that the person or thing, to whose name it is attached, is well known, has just been mentioned, or would naturally be thought of in connection with the subject which is being spoken about.

The difference between the Definite and Indefinite Articles in English is readily shown by examples.

Compare the sentences

I saw a man in the lane yesterday, and
I saw the man in the lane yesterday.

The first sentence refers to any man; the second to some particular man already known and thought of both by ourselves and the persons to whom we are speaking.

Consider also the sentence in the account of our Lord's visit to the Synagogue at Nazareth. And having shut the book and given it back to the attendant, he sat down. The Definite Article is used here before book and attendant because there would be a book and an attendant in every Synagogue, and they would be thought of at once, by those acquainted with Jewish customs, when a Synagogue was mentioned. In explaining the passage to an English audience, unfamiliar with the customs of the Jews, it would however be necessary to explain why the Definite Article was used before these two words.

Although the Definite Article is generally used in Greek where it would be used in English, this rule is by no means of universal application. The student must therefore pay most careful attention to its use; he must not think that it is used arbitrarily or without reason, because he finds it difficult to express its force in English.

Many of the mistakes made by the translators of the Authorised Version were due to their misunderstanding or neglecting the use of the Definite Article. Compare the translations in the A.V. and the R.V. of such passages as 1 Tim. vi. 5, 10. See how greatly the force of the passage is altered by the omission of the Definite Article in Jn. iv. 27 in the R.V. and by its insertion in the marginal reading in Lk. xviii. 13.

See also Acts ii. 42, James ii. 14. In 1 Pet. iii. 1 even the Revisers have wrongly inserted the Article, and have quite spoilt the sense of the verse by reading without the word.
The best general rule that can be given for the use of the Definite Article in Greek is that it is always used when it is desired to mark the person or thing denoted by the word with which it goes as definite or well known, unless the word is regarded as already definite enough without it, or is made definite in some other way.

For example such words as ἡλιος (Mt. xiii. 6), γη (Lk. ii. 14), θαλασσα (Lk. xxi. 25) and many others may be used without a Definite Article, because they are regarded as already definite enough in themselves. We generally use the Definite Article with such words in English, although we too may say He came to earth.

Again a word may be made definite by the addition of a defining Genitive or an adjective, and so not need a Definite Article as well.

Examples: πάλαι ἀδον. Mt. xvi. 18.
           εἰς χεῖρας θεοῦ ζῶντος. Heb. x. 31.

69. Below are enumerated certain classes of words and constructions where the Definite Article is regularly omitted in English, but regularly, or frequently, used in Greek.

(1) **Proper nouns** may take the Definite Article, especially if the person or place named is well known, or has just been mentioned.

*Jesus* is generally written ὁ Ἰησοῦς.

The Definite Article is generally used before Χριστός in the Gospels in the sense of the expected Messiah, the One who is well known by that title, just as we speak of the Christ.

But in the Epistles, written at a time when Χριστός was becoming a proper name, the Article is often omitted.

An instance occurs in Acts xix. 13 where we can translate this Article into English:

I adjure you by the Jesus whom Paul preacheth.

όρκιζω υμᾶς τοῦ Ἰησοῦν δὲ Παύλου κηρύσσει.

(2) **Abstract nouns** may take the Definite Article especially when it is desired to lay emphasis on the quality spoken about, or to denote it as one previously mentioned.

Examples: Depart from me, ye that work iniquity.

ἀποχωρεῖτε ἀπ' ἑμοῦ οἱ ἐργαζόμενοι τῇ ἀνομίᾳ. Mt. vii. 23.

The following sentence contains an example of the Definite Article used with the name of a quality previously mentioned, i.e. φόβος,
A SHORT SYNTAX OF

There is no fear in love, but perfect love casteth out fear, because fear has punishment.

φόβος οὐκ ἔστιν ἐν τῇ ἁγάπῃ, ἀλλ' ἡ τελεία ἁγάπη ἔχει βάλλει τὸν φόβον,
ὅτι ὁ φόβος κόλασιν ἔχει. 1 Jn. iv. 18.

Note also that ἁγάπη, which is the principal matter under consideration, has the Article every time. See also James ii. 14.

(3) The Definite Article may be used Generically, that is to mark the noun with which it goes as the name of the representative or representatives of a class.

Examples: 1 For a workman is worthy of his hire.

ἀξίος γὰρ ὁ ἐργάτης τοῦ μισθοῦ αὐτοῦ. Lk. x. 7.

Ye load men (as a class) with loads difficult to be borne.

φορτίζετε τοὺς ἀνθρώπους φορτία δυσβάστακτα. Lk. xi. 46.

God is generally written ὁ θεὸς, because, especially by the monotheistic Jews, God was regarded as standing in a class by Himself.

(4) Nouns qualified by a Demonstrative or Possessive Pronoun, or on which the Possessive Genitive of a personal or demonstrative pronoun depends, regularly take the Definite Article.

Examples: This man. οὗτος ὁ ἀνθρώπος.

My father. ὁ ἐμὸς πατήρ.

These men’s father. ὁ τούτων πατήρ.

(5) The Definite Article is sometimes used in Greek where in English we use a Possessive Pronoun to mark something as belonging to a person or thing mentioned in the sentence.

Example: He washed his hands.

ἀπενίψατο τὰς χεῖρας. Mt. xxvii. 24.

70. Sometimes a word such as son, daughter, wife, thing, or things is omitted after a Definite Article where it can easily be supplied from the context, and where a qualifying Genitive follows.

Examples: Mary the (wife) of Clopas.

Μαρία ἡ τοῦ Κλωπᾶ. Jn. xix. 25.

The (sons) of Zebedee.

οἱ τοῦ Ζεβεδαίου. Jn. xxii. 2.

The (things) of Caesar.

τὰ τοῦ Καίσαρος. Mt. xxii. 21.

1 We might use the Definite Article here in English and say The workman is worthy of his hire.
71. The Definite Article can turn Adjectives, Participles, Adverbs and even Prepositional phrases into Noun Equivalents.

Adjectives: Blessed are the poor in spirit.

\[ \textit{μακάριοι οἱ πτωχοὶ τῷ πνεύματι}. \]  
Mt. v. 3.

Participles: Blessed are they that mourn.

\[ \textit{μακάριοι οἱ πενθοῦντες}. \]  
Mt. v. 4.

An Article followed by a Participle is generally best translated into English by a Pronoun followed by a relative clause.

Adverbs: Love worketh no ill to his neighbour.

\[ \textit{ἡ ἀγάπη τῷ πλησίον κακῶν οὐκ ἐργάζεται}. \]  
Rom. xiii. 10.

Prepositional Phrases: They that are of Italy salute you.

\[ \textit{ἀπαύζονται ὑμᾶς οἱ ἀπὸ τῆς Ἰταλίας}. \]  
Heb. xiii. 24.

72. For the use of the Article before Infinitives see 172.

73. The Neuter Article τὸ can turn any word or collection of words which follow it into a noun equivalent, especially when the words are a quotation of something which has been said before.

Example: But Jesus said to him "If thou canst!" All things are possible to him that believeth. (See verse 22, where the father of the child says, "If thou canst do anything, have mercy on us and help us.")

\[ \textit{τὸ Εἴ θύνῃ, πάντα δυνατὰ τῷ πιστεύοντι}. \]  
Mk. ix. 23.

For the whole law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself.

\[ \textit{ὁ γὰρ πᾶς νόμος ἐν ἐνὶ λόγῳ πεπληρωμένας, ἐν τῷ Ἁγιάσοντες τὸν πλησίον σου ὡς σεαυτόν}. \]  

Compare also Eph. iv. 9, Romans xiii. 9, Mt. xix. 18.

The article also introduces dependent questions.


74. For the use of the Definite Article as a Pronoun see 54.
The Position of the Article

75. When a noun with an Article is qualified by an attributive adjective, the adjective generally stands between the Article and the noun.

The wise man. ὁ σοφὸς ἀνήρ.

The Article together with the adjective may follow the noun, in which case the noun itself may have another Article before it.

Thus we may translate The wise man in three ways:

ὁ σοφὸς ἀνήρ. ἀνήρ ὁ σοφὸς. ὁ ἀνήρ ὁ σοφὸς.

The first of these arrangements is the commonest.

Such a position of the adjective with reference to the Article and the noun is called the attributive position.

76. When an adjective either precedes the Article or follows the noun without taking an Article before it, it is said to be in the predicative position and does not qualify the noun as an attribute, but forms part of the predicate of the sentence.

Thus ὁ ἀνήρ σοφὸς does not mean The wise man, but The man is wise.

This distinction is of great importance, and must be thoroughly mastered.

Note. If however the predicate is identical with the subject or denotes something previously well known, the Definite Article may be used in the predicate.

Examples:

Sin is lawlessness. (i.e. they are identical.) 1 Jn. iii. 4.

ἡ ἁμαρτία ἐστὶν ἡ ἁμαρτία.

Art thou the teacher of Israel and knowest not these things?

οὐ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ καὶ ταῦτα οὐ γνώσκεις; Jn. iii. 10.

Art not thou the Egyptian?

οὐκ ἡρα σὺ εἶ ὁ Ἑλληνιστος; Acts xxii. 38.

When a Demonstrative Pronoun qualifies a noun, it takes the position of a predicative adjective, and either precedes the Article or follows the noun.

This man may be translated either ὁ οὗτος ὁ ἀνήρ,

ο ἀνήρ οὗτος.
THE VERB—MOOD, VOICE, TENSE

77. Many of the names given to the different forms of verbs are by no means accurate descriptions of the functions which they perform. As a rule they describe one function, and one only. Thus the Optative Mood has other functions besides expressing a wish. The Present Tense often expresses time other than present. The Subjunctive Mood is not always used in subordinate sentences. These names must therefore be looked upon as being somewhat arbitrary and conventional. The functions of the various forms must be learnt rather from actual usage than from their names.

In Latin grammars the verbs are arranged under Moods. That is to say all the tenses of the Indicative mood are given together, then those of the Subjunctive, and so on. In Greek grammars the verbs are often arranged under Tenses. That is to say all the moods of the Present tense are given first, then the moods of the Future, Aorist, etc. This causes some difficulty to those who have learnt Latin before learning Greek.

MOODS

78. Moods are forms which verbs assume to show the way in which the action expressed by the verb is to be regarded, i.e. if it is to be regarded as a statement, a command, a wish, or a thought. The Indicative Mood (generally) makes a statement or asks a question. The Imperative Mood gives a command, or expresses a request or a concession.

The Subjunctive Mood expresses a thought or wish rather than a fact. The uses of the Subjunctive Mood are so various, and its use in Latin and Greek is so different from its use in English, that it is impossible to bring it under a more exact definition. The student who knows Latin must be on his guard against supposing that in cases where the Subjunctive Mood is used in Latin, it will also be used in Greek.

The Optative Mood expresses a wish, and is also used in dependent statements and questions after a principal verb in past time, and in
certain kinds of conditional sentences, and in other ways. It occurs very rarely in the N. T.

The **Infinitive** Mood is really a verbal noun.
The **Participle** is a verbal adjective.

**VOICE**

79. The **Active Voice** is used when the subject of the verb is spoken of as acting or doing something.

The **Passive Voice** is used when the subject of the verb is spoken of as suffering or being acted upon.

N.B. Only Transitive verbs can have a passive voice.

There are certain verbs, such as *He fell, They slipped* etc., which do not speak of the subject as acting: these are however regarded as being in the active voice because they are intransitive.

**Examples:**

*Active.* The father loves the boy.
Pater puerum amat.
\[\delta \, \pi\alpha\tau\eta\rho \, \phiιλε\iota \, \tau\omicron \omicron \, \pi\alpha\delta\alpha.\]

*Passive.* The boy is loved by the father.
Puer a patre amatur.
\[\delta \, \pi\alpha\omicron \, \phiιλε\iota\tau\alpha \, \upsilon \omicron \omicron \, \tau\omicron \omicron \, \pi\alpha\tau\omicron\omicron.\]

Both these sentences express the same idea, but they express it in different ways. It will be noticed that when a sentence with an active verb is turned into a sentence with a passive verb, the object of the first sentence (the boy) becomes the subject of the second: while the subject of the first sentence (the father) is introduced in English in the second sentence by the preposition *by*.

80. Consider the sentence

Boys are strengthened by labour.
Pueri labore firmantur.
\[\omicron \, \pi\alpha\delta\omicron \, \pi\omicron\omicron \, \rho\omicron\omicron\nu\nu\nu\tau\omicron.\]

It will be seen that, although the constructions of this sentence and the sentence given above—*The boy is loved by the father*—are just the same in English, the construction of the two sentences is not the same in Latin and Greek.

In Latin *a* with the Ablative is used in the first case, and the Ablative alone in the second.
In Greek ὑπὸ with the Genitive is used in the first case, and the Dative alone in the second.

This is because the doer of the action in the first sentence is a living person, i.e. the father: but the thing that does the action in the second sentence is not a living person, but labour.

In sentences similar to the first sentence the doer of the action is spoken of as the Agent, because it is a living thing.

In sentences similar to the second sentence the doer of the action is spoken of as the Instrument, because it is not a living thing.

This distinction must be carefully observed.

General rule: In Latin the Agent of the action of a passive verb is translated by a with the Ablative, and the Instrument by the Ablative alone.

In Greek the Agent of the action of a passive verb is translated by ὑπὸ with the Genitive, and the Instrument by the Dative alone.

The same verb may have both an Agent and an Instrument:
  The boy is beaten by his father with a stick.
  Puer caeditur a patre virga.
  ὁ παῖς τύπτεται ὑπὸ τοῦ πατρὸς βάβδῳ.

81. The Middle Voice. (Greek only.)

In the Middle Voice the subject is represented as acting upon himself, or in some way that concerns himself.

(1) The subject is represented as acting upon himself. This use, which would seem to be the most natural use of the Middle Voice, is the most uncommon. The Active Voice and a Reflexive Pronoun are generally used instead as in Jn. xvii. 19.

This use of the Middle corresponds to the use of the Active with a direct object.

Examples of the reflexive use of the Middle do however occur.

Rise (rouse yourselves), let us be going.
ἔγειρεσθε ἀγομεν. Mt. xxvi. 46.

He went and hanged himself.
ἀπελθὼν ἀπῆγκατο. Mt. xxvii. 5.

Except they wash themselves, they eat not.
ἐὰν μὴ βαπτίσωνται οὐκ ἔσθιονων. Mk. vii. 4.
(2) The subject is represented as acting for himself, or with reference to himself.
   This use of the Middle Voice corresponds to the use of the Active with an indirect object.

   Examples: Ye know not what ye ask (for yourselves).
   \[ \text{oùk oídaτe τι αἰτείσθε.} \]  
   Jn. xvi. 24.

   Compare this with the Active:
   Ask and ye shall receive.
   \[ \text{αἰτεῖτε καὶ λημψεσθε.} \]  
   Mk. x. 38.

   The following is an example of the Active and the Middle of the same verb in the same sentence:
   Give diligence to make your calling and election sure, for by so doing ye shall never fall.
   \[ \text{σπουδάσατε βεβαιαν ὑμῶν τὴν κλῆσιν καὶ ἐκλογὴν ποιεῖσθαι. ταῦτα γὰρ ποιοῦντες οὐ μὴ πταίσητε ποτε.} \]  
   2 Pet. i. 10.

(3) The Middle Voice is also used in a causative sense, to denote that the subject allows something to be done, or gets something done.

   Examples: To get himself enrolled with Mary.
   \[ \text{ἀπογράφασθαι σὺν Μαριάμ.} \]  
   Lk. ii. 5.

   They got baptized.
   \[ \text{ἐβαπτίσαντο.} \]  
   1 Cor. x. 2.

32. There is however often no difference in meaning that we can trace between the Active and Middle voices of a verb. Even in the case of the examples given above the exact force of the voice of the verbs is considered doubtful by some grammarians.
   The difficulty is increased by the fact that the forms of the Middle are identical with those of the Passive except in the Future and Aorist tenses. Moreover many verbs are Deponent, wholly or in part, that is to say they have Passive or Middle forms, and an Active meaning.
   No rule can be given; the student must observe for himself the voice in the tenses of the various verbs which he comes across.
   At first sight it seems curious that we should not be able to decide certainly from the form of a verb whether it is Active or Passive. This ambiguity is however not unknown in English. The sentences Goods now showing and Goods now being shown mean practically the
same, except that in the second sentence we lay more stress on the thought that the goods will be shown by some person.

TENSES

83. The action denoted by a verb may be defined both as regards its time, and as regards its state or progress.

Its time may be defined as Past, Present, or Future.

Its state or progress may be regarded as Continuous or Incompleted, as Perfect or Complete, as Simple or Indefinite without any reference to continuity or completion.

Example: Continuous action. I am writing this letter.
I was writing this letter.
I shall be writing this letter.

Complete action. I have written this letter.
I had written this letter.
I shall have written this letter.

Simple action. I write this letter.
I wrote this letter.
I shall write this letter.

The combination of these ideas of time and state should produce nine different tenses.

\[
\begin{align*}
\text{Past} & \quad \{ \text{Continuous} \} \\
\text{Perfect} & \quad \{ \text{Present} \} \\
\text{Simple} & \quad \{ \text{Continuous} \} \\
\text{Present} & \quad \{ \text{Continuous} \} \\
\text{Perfect} & \quad \{ \text{Future} \} \\
\text{Simple} & \quad \{ \text{Continuous} \} \\
\text{Future} & \quad \{ \text{Perfect} \} \\
\text{Simple} & \quad \{ \text{Continuous} \} \\
\end{align*}
\]

Different tense forms to express all these ideas exist in English, but not in Latin and Greek. (See page 11.)

Some of the tenses in Latin and Greek perform the functions of more than one English tense, and therefore care is often necessary in translating them; generally speaking however the Greek Present corresponds to the English Present Continuous or Present Simple; the Greek Imperfect corresponds to the English Past Continuous; the Greek Future corresponds to the English Future Continuous or Future Simple; the Greek Perfect corresponds to part of the uses of the English Present Perfect; the Greek Aorist corresponds to the English Past Simple and to certain uses of the English Present Perfect.

N.B. The above remarks only apply to the tenses of the Indicative Mood in the Greek verb; the use of the tenses of the other moods is different.
Great care should be devoted to the translation of the tenses in the Greek Testament, as the translators of the A.V. often went wrong on this point, and familiarity with their version is apt to mislead the student.

84. It is somewhat unfortunate that we are compelled to use the name tense in connection with the forms of the Greek verb. It directs our attention too much to the time of the action of the verb, whereas it was the state of the action, rather than the time, that was most prominently before the mind of a Greek. The time of the action of the verb is often left to be inferred from the context, and cannot always be certainly told from the form of the verb. This is almost invariably the case with the moods other than the Indicative, and is sometimes the case in the Indicative mood itself.

To the Greek mind the forms to which we give the names "Present" and "Imperfect" denoted duration, or repeated action.

The forms to which we give the name "Perfect" or "Pluperfect" denoted action complete at the time of speaking, the results of which were regarded as still existing.

The forms to which we give the name "Aorist" denoted a simple, indefinite action, and were always used where no stress was laid on the continuity, completion, or incompletion of the action denoted by the verb.

As a rule the Indicative mood of the Aorist refers to an action in past time. The idea of time is however quite secondary, and does not enter at all into the meaning of the moods of the Aorist other than the Indicative, except in reported speech. With this exception the idea of Past time is only to be found in the forms of the verb which have an Augment, that is to say the Imperfect, the Pluperfect, and the Aorist Indicative.

The Future tense in Greek, as in English, refers to future time in all its moods, and is thus an exception to the principle that the tenses of the moods other than the Indicative do not denote time in Greek.

85. The use of the Present Indicative in Greek generally denotes action in progress or customary or repeated action in present time.

Examples: Lord, save, we are perishing.  
Κύριε, σώσον, ἀπολλύμεθα.  
Mt viii. 25.  
Our lamps are going out.  
aἱ λαμπάδες ἡμῶν σβέννυται.  
Mt. xxv. 8.
Every tree that bringeth not forth good fruit is hewn down and cast into the fire.

πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.  
Mt. vii. 19.

I die daily.

καθ’ ἡμέραν ἀποθνῄσκω.  
1 Cor. xv. 31.

86. As the Present Tense denotes action in progress, and hence incomplete, it may be used to express action which is attempted or desired, but not performed. This use of the Present is called the Present of Incompleted Action, or the Conative Present.

Example: Many good works have I shown you from my Father: on account of which of them do ye desire to stone me?

πολλὰ ἔργα ἔδειξα ὑμῖν καλὰ ἐκ τοῦ πατρός· διὰ ποιῶν αὐτῶν ἔργον ἔμε λαθάξετε;  
Jn. x. 32.

See also Rom. ii. 4, 1 Cor. vii. 28, Gal. v. 4.

87. The Present tense is occasionally used in an Aoristic sense to denote a simple event in present time, without any thought of action in progress.

Examples: Thy sins are forgiven thee.  
_transient mk ii. 5.

Διδώντας σοι αἱ ἀμαρτίαι σου.  
Jesus Christ maketh thee whole.

ἡταὶ σε Ἰησοῦς Χριστός.  
Acts ix. 34.

In these cases the context alone can decide whether the Greek Present is to be translated by the English Present Continuous or Present Simple.

88. The Present Tense may be used for the sake of vividness to describe an event in the Past or Future.

When it is used to denote an event in the Past, it is generally called the Historic Present.

Examples: Present to describe an event in Past time:

And they came again to Jerusalem.

καὶ ἔρχονται πάλιν εἰς Ἰεροσόλυμα.  
Mk. xi. 27.

Present to describe an event in Future time:

My time is at hand: I will take the Passover with my disciples at thy house.

δὲ καιρὸς μου ἐγγύς ἐστιν· πρὸς σὲ ποιῶ τὸ πάσχα μετὰ τῶν μαθητῶν μου.  
Mt. xxvi. 18.

See also Lk. xix. 8, 1 Cor. xv. 32, Jn. xxi. 23.

89. The use of the Imperfect Indicative denotes action in progress or customary or repeated action in past time.
Examples: And many that were rich were casting in much.

καὶ πολλοὶ πλούσιοι ἐβαλλον πολλά. Mk. xii. 41.

Behold how he loved him.

ἰδε πῶς ἐφίλει αὐτόν. Jn. xi. 36.

Whom they used to lay daily at the gate of the Temple.

δὲ ἐτίθησαν καθ' ἡμέραν πρὸς τὴν θύραν τοῦ ἱεροῦ. Acts iii. 2.

See also Mk. xv. 6, Lk. xvii. 27.

90. The Imperfect is sometimes used to denote that an action was attempted or desired, but not performed. (Conative Imperfect.)

Example: And they wished to call him by the name of his father Zacharias.

καὶ ἐκάλουν αὐτὸ ἑπὶ τῷ ὀνόματι τοῦ πατρὸς αὐτοῦ Ζαχαρίαν.

Lk. i. 59.

See also Mt. iii. 14, Mk. ix. 38, xv. 23, Acts vii. 26, xxvi. 11.

91. The use of the Aorist Indicative denotes that the action is regarded simply as an event without any account being taken of its progress or of the existence of its result. Even its time is not always distinctly contemplated; but, generally speaking, it is regarded as taking place in past time.

The name Aorist means without boundaries or indefinite, and denotes that the action expressed by the verb is not defined with regard to its time, progress, or result.

92. The Aorist Indicative is most frequently used to describe a past event or series of events, viewed as a whole, without any reference to the progress of the action, or the existence of its result.

The fact so recorded may be

(a) A momentary action.

And having stretched forth his hand, he touched him.

καὶ ἐκτείνας τὴν χεῖρα ἤψατο αὐτοῦ. Mt. viii. 3.

(b) A continued act or state viewed as a single action.

He abode two whole years in his own hired dwelling.


(c) A series of similar acts viewed as constituting a single event.

Thrice I suffered shipwreck.

τρὶς ἐνανάγγελα. 2 Cor. xi. 25.
93. The Inceptive or Ingressive Aorist.

The Aorist of a verb which denotes a state or condition in the Present or Imperfect often denotes the beginning of the state.

Compare the use of the Imperfect in the first example with that of the Aorist in the two following:

Examples: But he remained silent and answered nothing.

\[ \text{ἀ δὲ ἐσωπα καὶ οὐδὲν ἄπεκρίνατο.} \quad \text{Mk. xiv. 61.} \]

And they wondered at his answer and held their peace

\[ \text{καὶ θαυμάσαντες ἐπὶ τὴ ἄποκρίσει αὐτοῦ ἐσίγησαν.} \quad \text{Lk. xx. 26.} \]

And after they held their peace, James answered.

\[ \text{μετὰ δὲ τὸ συγῆσαι αὐτοῦ ἄπεκρίθη Ἰάκωβος.} \quad \text{Acts xv. 13.} \]

In the first of these examples we have the Imperfect denoting the continuance of a state of silence, in the last two we have the Aorist denoting the beginning of the state.

Consider also the force of the Aorist in the following examples:

And having said this, he fell asleep.

\[ \text{καὶ τοῦτο εἶπὼν ἐκομίζη.} \quad \text{Acts vii. 60.} \]

Though he was rich, for your sakes he became poor.

\[ \text{δὲ ὑμᾶς ἐπτόχευσεν πλοῦσιος ὑ.} \quad \text{2 Cor. viii. 9.} \]

See Lk. xv. 32, Jn. iv. 52, Rom. xiv. 9.

94. The Resultative Aorist.

The Aorist of a verb which denotes effort or intention in the Present or Imperfect often denotes the success of the effort.

Compare the use of the tenses in the following examples:

Hinder them not to come to me.

\[ \text{μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς με.} \quad \text{Mt. xix. 14.} \]

But the centurion kept them from their purpose.

\[ \text{ὁ δὲ ἐκατοντάρχης...ἐκώλυσεν αὐτοὺς τοῦ βουλήματος.} \quad \text{Acts xxvii. 43.} \]

In the first of these examples we have the Present denoting the attempted but unsuccessful action of the Disciples, in the second the Aorist denoting the successful action of the centurion.

See also Mt. xxvii. 20.
95. Special uses of the Aorist.

The Gnomic Aorist. The Aorist is used in proverbial sayings (γνῶμαι), to express what generally happens. The Present is used in English.

Example: The grass withereth, and the flower falleth.

εξηράνθη ὁ χόρτος καὶ τὸ ἀνθὸς ἐξέπεσε. 1 Pet. i. 24.

See also Jas. i. 11, 24.

The Epistolary Aorist. The writer of a letter sometimes puts himself in the place of his readers, and describes as past an action which is present to himself, but which will be past to his readers when they receive the letter. The Present is used in English.

Example: I think it necessary to send to you Epaphroditus my brother.

ἀναγκαῖον δὲ ἡγησόμην Ἐπαφρόδιτον τὸν ἀδελφὸν πέμψαι.

Phil. ii. 25.

See also Acts xxiii. 30, 1 Cor. v. 11, Eph. vi. 22, Phil. ii. 28, Col. iv. 8, Philemon 12.

The Dramatic Aorist. The Aorist is used to express vividly the state of mind which a person has just reached. The Present is used in English.

Example: I know what to do.

ἐγνών τι ποιήσω. Lk. xvi. 4.

96. The use of the Perfect Indicative in Greek denotes that the action of the verb is regarded as complete at the time of speaking, and that its results are regarded as still existing.

When it is said that the action is regarded as “complete” this does not mean that it is regarded as ended; but only that it is regarded as brought to its appropriate conclusion in such a way that its effects remain in action. The Perfect has therefore really as much to do with present as with past time, since it describes the present result of a past action.

97. The main uses of the Perfect in the New Testament are as follows:

1 The Perfect of Completed Action denoting an action completed in past time the results of which still remain.

Examples: Ye have filled Jerusalem with your teaching.

πτεληρώκατε τὴν ἱερουσαλήμ τῆς διδαχῆς ὑμῶν. Acts v. 28.

I have fought the good fight, I have finished the course, I have kept the faith.

τὸν καλὸν ἀγώνα ἥγωνεμαι, τὸν δρόμον τετέλεκα, τὴν πίστιν τετήρηκα. 2 Tim. iv. 7.

1 “The Gnomic Aorist gives a more vivid statement of general truths, by employing a distinct case or several distinct cases in the past to represent (as it were) all possible cases, and implying that what has occurred is likely to occur again under similar circumstances.” Goodwin, Moods and Tenses 155.
(2) **The Perfect of Existing State.** The Perfect is sometimes used to denote a present existing state, the past action of which it is the result being left out of account.

Such Perfects are generally found in certain verbs which use the Perfect in this sense only, for example μένυμαι, πέποιθα, οἶδα, γέγραπται, ἐγνώκα.

The Perfect of Existing State is generally best translated by the English Present.

Examples: He trusteth in God.

πέποιθεν ἐπὶ τὸν θεόν.

Mt. xxvii. 43.

We believe and know that thou art the Holy One of God.

ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ.

Jn. vi. 69.

98. The use of the **Pluperfect** in Greek denotes that the action of the verb is regarded as complete at a point in past time implied in the context. Unless the completion of the action in past time is distinctly emphasized the Pluperfect must not be used. It is not used, as in English, to denote that the action simply occurred before a certain point in past time; in this case the Aorist or Imperfect would be used, and the fact that the action denoted was antecedent to another action in past time would be left to be inferred from the context, and not made plain by the use of a special tense.

99. The uses of the Pluperfect in the New Testament are as follows:

(1) **Pluperfect of Completed Action.**

Examples: For it had been founded upon the rock.

τεθεμελιώτο γὰρ ἐπὶ τὴν πέτραν.

Mt. vii. 25.

For the Jews had agreed already that if anyone should confess that he was the Christ he should be put out of the Synagogue.

ἤδη γὰρ συνετέθειντο οἱ Ἰουδαῖοι ἵνα ἐὰν τις αὐτῶν ἐμολογήσῃ Χριστῶν, ἀποσυνάγωγος γένηται.

Jn. ix. 22.

(2) **The Pluperfect of Existing State.**

Verbs which denote a present state in the Perfect denote a past state in the Pluperfect. They must be translated by a simple past tense in English.
In the following example a Pluperfect of Existing State and a Pluperfect of Completed Action are seen side by side.

And the more part knew not why they had come together.  
καὶ οἱ πλεῖονς οὐκ ἦδεισαν τίνος ἕνεκα συνεληκύνθησαν.  
Acts xix. 32.

100. The following are examples of the use of the Aorist or Imperfect to denote an event which is spoken of as taking place before another past event. In these cases the Greek Aorist and Imperfect must be translated by the English Pluperfect, not because there is any confusion in meaning between the tenses, but because the Greeks stated the action simply as 'a past event, and left it to the context to make plain that it took place before some other past event, whereas the English prefer to make the order of the events clear by the use of a special tense.

Examples: And they had forgotten to take bread, and they had none with them in the boat except one loaf.  
καὶ ἐπελάθωσεν λαβεῖν ἁρτοὺς, καὶ εἴ μὴ ἦνα ἁρτόν οὐκ εἶχον μεθ' ἑαυτῶν ἐν τῷ πλοίῳ.  
Mk. viii. 14.

Shewing coats and garments which Dorcas had made.  
ἐπιδεικνύμεναι χιτῶνας καὶ ἵματα, ὅσα ἐποίει ἡ Δορκάς.  
Acts ix. 39.

See also Mt. xiv. 3, 4, Lk. viii. 27, Jn. xii. 17, xiii. 12, xix. 30.

101. It is most important to distinguish clearly between the meanings of the Imperfect, the Aorist, and the Perfect.

The difference between them is best learnt by the study of examples such as those given below, but it may help the student to regard the meaning of the Imperfect as graphically represented by a line (——) or by a series of points (· · · · ), and that of the Aorist as graphically represented by a point (·). In the examples given in section 92, where the Aorist denotes a continued act or state or a series of acts, the line or series of points is reduced to a single point by perspective.

The Perfect is not used in Greek unless stress is laid on the fact that the action denoted by the verb has been brought to its appropriate conclusion, and that its results remain.
102. Examples of the difference between the Imperfect and the Aorist.

I used to sit daily with you in the Temple teaching, and ye did not lay hands upon me.

Quotidie apud vos sedebam docens in templo, et non me tenuistis. καθ' ἡμέραν πρὸς ὑμᾶς ἐκαθεξόμην ἐν τῷ ἱερῷ διδάσκων, καὶ οὐκ ἐκρατήσατε με. Mt. xxvi. 55.

But he remained silent, and answered nothing.
Ille autem tacebat, et nihil respondit.
ὁ δὲ ἐσιώπα καὶ οὐδὲν ἀπεκρίνατο. Mk. xiv. 61.

And he sat down (single action) over against the treasury, and behold (continued action) how the multitude cast money into the treasury (repeated action): and many that were rich cast in much (repeated action). And there came a certain poor widow, and she cast in two mites (single action)—for they all cast in of their superfluity (viewing the action as a whole).

Et sedens Jesus contra gazophylacium, aspiciebat quomodo turba jactaret aës in gazophylacium, et multi divites jactabant multa. Cum venisset autem vidua una pauper, misit duo minuta—omnes enim ex eo, quod abundabant illis, miserunt.

καὶ καθίσας κατέναντί τοῦ γαζοφυλακίου ἔθεωρε πῶς ὁ ὄχλος βάλλει χαλκῶν εἰς τὸ γαζοφυλάκιον·· καὶ πολλοὶ πλούσιοι ἐβάλλον πολλά·· καὶ ἐλθοῦσα μία χήρα πτωχὴ ἐβάλεν λεπτὰ δύο—πάντες γὰρ ἐκ τοῦ περισσοτέρους αὐτοῖς ἐβάλον. Mk. xii. 41.

It will be observed that in these examples the Greek Imperfect corresponds to the Latin Imperfect, and the Greek Aorist to the tense which is generally called the “Perfect” in Latin grammars.

As will be seen from the following examples this tense does the work both of the Greek Aorist, and of the Greek Perfect; but, although there was only one form to express these two ideas in Latin, yet the meanings were quite distinct, as is shown by the fact that the “Perfect” in Latin is followed by a Primary or Secondary tense according as it has a true Perfect or an Aorist meaning.

103. The following are examples of the difference between the Aorist and the Perfect.

Go to thy house and to thy friends and tell them what the Lord hath done for thee (completed action with abiding result), and how he had mercy on thee (single action).
Vade in domum tuam ad tuos, et annuntia illis quanta tibi Dominus fecerit, et misertus sit tui.

eeee eis tōn oikōn sou prōs toûs sou, kai apaggeleilov autoîs òsa ò Kúrîs sou pepoîken kai ἡλέησεν se.

Mk. v. 19.

And further he brought Greeks into the Temple (single action), and hath defiled (completed action with abiding result) this holy place. Insuper et Gentiles induxit in templum, et violavit sanctum locum istum.

ἐτι τε καὶ Ἑλληνας εἰσήγαγεν εἰς τὸ ιερὸν καὶ κεκοίμωκεν τὸν ἁγιον τόπον τοῦτον.

Acts xxii. 28.

And that he was buried (single action), and that he was raised again (completed action with abiding result) the third day according to the Scriptures.

Et quia sepultus est, et quia resurrexit tertia die secundum Scripturas.

καὶ ὅτι ἐτάφη, καὶ ὅτι ἐγέρθη τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφάς.

1 Cor. xv. 4.

We have no form in English that will give a satisfactory rendering of the Greek Perfect in this case.

104. Generally speaking the Greek Aorist should be translated by the English Past, and the Greek Perfect by the English Perfect; but this rule cannot be universally applied, as the tenses do not correspond exactly to one another in meaning. The Greek Aorist is wider in meaning than the English Past, and the Greek Perfect is narrower in meaning than the English Perfect.

It is therefore often necessary to translate an Aorist by a Perfect or even by a Present.

The English Past Tense denotes an action which took place at a definite past time, or an action between which and the time of speaking the speaker wishes to suggest an interval.

The English Perfect Tense denotes an action which took place at an indefinite past time, and also an action between which and the time of speaking the speaker does not wish to suggest an interval.

If we say Did you go to London last week? we use the Past tense, because we are speaking of an action which took place at a definite time.

If we were not thinking of any definite time, we should say Have you been to London?
A boy may shut his book and say I have finished my lessons. He would not say I finished my lessons, unless he meant to suggest that they were finished some time before: I finished my lessons an hour ago.

As the Greek Aorist denotes a single action without any regard to its time or progress, it is used in all these cases, and must be translated into English by the Past or the Perfect according to the general sense of the passage.

This is not because there is any confusion between the Aorist and the Perfect in Greek, but because the English Past is not wide enough in meaning to translate all the meanings of the Greek Aorist. The English Perfect supplies the forms necessary to express the meanings of the Aorist which the Past cannot express.

The English Perfect is not confined, as the Greek Perfect is, to the expression of events complete at the time of speaking whose results continue. As has been shown above, it can denote events which happened at some indefinite time in the past, and also events which have just taken place.

The following table may make the relationship of the tenses clearer.

The English Past tense expresses an action which took place at a definite time in the past, or an action between which and the time of speaking the speaker wishes to suggest an interval.

The English Perfect tense expresses an action which took place at an indefinite past time, or an action between which and the time of speaking the speaker does not wish to suggest an interval.

The English Perfect tense expresses an action regarded as complete at the time of speaking whose results are regarded as still existing.

The Greek Aorist denotes an action regarded simply as an event without any account being taken of its progress or result.

The Greek Perfect expresses an action regarded as complete at the time of speaking whose results are regarded as still existing.
105. The Greek Aorist denoting an event which happened in indefinite past time translated by an English Perfect.

I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and understanding, and hast revealed them unto babes.

ἐξομολογούμαι σοι, πάτερ, κύριε τοῦ οὐρανοῦ καὶ τῆς γῆς, ὅτι ἀπέκρυψας ταύτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπίοις.

Mt. xi. 25.

Have ye not read what David did when he was hungry and those that were with him?

οὐκ ἀνέγνωτε τί ἐποίησεν Δαβίδ; ὅτε ἐπέίνασεν καὶ οἱ μετ' αὐτοῦ;

Mt. xii. 3.

Note that in this example the Aorist is used both to denote indefinite action (have ye not read), and definite action (what David did when he was hungry).

The Greek Aorist denoting an event between which and the time of speaking no interval is suggested translated by an English Perfect.

We have seen strange things to-day.

εἶδομεν παράδοξα σήμερον.

Lk. v. 26.

Therefore that field has been called the field of blood until this day.

διὸ ἐκλήθη ὁ ἀγρός ἐκεῖνος ἀγρός ἀματος ἐως τῆς σήμερον.

Mt. xxvii. 8.

See also Acts vii. 52, 53.

106. In certain cases we are compelled to translate the Aorist by an English Present or by an English Perfect which has its full sense of complete action with abiding result. From the point of view of the Greek we seem to have to do with one of the most ancient uses of the Aorist in which it is used to express what has just happened. See Dr J. H. Moulton’s Prolegomena, page 135.

Examples: This is my beloved Son, in whom I am well pleased.

οὗτος ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ὑμῖν εὐδοκιμάζω.

Matt. iii. 17.

See also the parallel passages Mk. i. 11, Lk. iii. 22.

For this thy brother was dead and is alive again, he was lost and is found.

ὅτι ὁ ἄδελφός σου οὗτος νεκρός ἦν καὶ ἀνέζησεν, ἀπολοιῶς καὶ εὑρέθη.

Lk. xv. 32.

See also Jn. xv. 6.
The Aorists ἔγνω and ἔγνω in Jn. xvii. 25 and ἔγνω in 2 Tim. ii. 19 must be explained as gathering up the whole process denoted by the Present γυγνώσκειν into a single moment. They must be translated by a Present in English.

In the following instance the verb is Present in form in English, but Perfect in meaning.

He is risen, he is not here.

Ηγέρθη, οὐκ ἔστιν ὄφε. Mk. xvi. 6.

See also Mk. v. 39, Lk. xxiv. 34.

In the following instances the Perfect is the best translation.

I have married a wife.

γυναικὰ ἔγνωμαι. Lk. xiv. 20.

Behold the world has gone after him.

ὁ δὲ κόσμος ὀπίσω αὐτοῦ ἀπῆλθεν. Jn. xii. 19.

See also Mt. xii. 28, Lk. vii. 16, Jn. xiii. 1, 1 Thess. ii. 16.

107. The use of the Future Indicative in Greek denotes that the action is expected to take place in future time.

The context decides whether the state of the action is to be regarded as simple or progressive.

Examples: (1) Simple future action.

And she shall bear a son, and thou shalt call his name Jesus.

τέξεται δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. Mt. i. 21.

(2) Action in progress in future time.

And therein I rejoice, yea and will continue to rejoice.

καὶ ἐν τούτῳ χαίρω, ἀλλὰ καὶ χαρῆσομαι. Phil. i. 18.

THE TENSES OF THE DEPENDENT MOODS

108. (1) Not in Reported Speech.

The tenses of the moods other than the Indicative, with the exception of the Future, do not denote the time of the action of the verb, but only its state, that is to say they represent the action as continuous, completed, or simply as an event.

The time of the action is denoted by the context.

It is quite a mistake to suppose that the Aorist Subjunctive in Greek corresponds with the Imperfect Subjunctive in Latin, or that the Aorist or Perfect Infinitive in Greek is equivalent to the Perfect Infinitive in Latin.

N.B. The Augment is the only decisive mark of past time in the Greek verb, and this does not of course occur in the Dependent moods

1 Except when used instead of the reduplication in certain Perfects.
109. The **Present** tense of the dependent moods denotes action in progress or repeated action.

Examples: Infinitive,

To be writing the same things to you to me indeed is not irksome...

τὰ αὐτὰ γράφειν ὑμῖν ἐμοὶ μὲν ὦκ ὀκνηρόν, ὑμῖν δὲ ἄσφαλές.

Phil. iii. 1.

Subjunctive,

If therefore thou shalt be offering thy gift at the altar.

ἐὰν οὖν προσφέρῃς τὸ δώρον σου ἐπὶ τὸ θυσιαστήριον.

Mt. v. 23.

Imperative,

Give us day by day our daily bread.

τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ' ἡμέραν.

Lk. xi. 3.

Participle,

We are ambassadors on behalf of Christ, as though God were entreating by us.

ὑπὲρ Χριστοῦ οὖν προσβεύομεν ὡς τοῦ θεοῦ παρακαλοῦντος δι’ ἡμῶν.

2 Cor. v. 20.

110. The **Aorist** tense of the dependent mood denotes action represented as a simple event or fact without reference either to its progress or the existence of its result.

Examples: Infinitive,

I came not to destroy the law, but to fulfil.

οὐκ ἠλθόν καταλῦσαι τῶν νόμων ἄλλα πληρώσαι.

Mt. v. 17.

Subjunctive,

And if he sin against thee seven times in the day—thou shalt forgive him.

καὶ ἐὰν ἐπτάκεις τῆς ἡμέρας ἀμαρτήσῃ εἰς σέ—ἀφήσεις αὐτῷ.

Lk. xvii. 4.

Imperative,

Give us this day our daily bread.

τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δῶσῃ ἡμῖν σήμερον.

Mt. vi. 11.

Participle,

And taking her by the hand he raised her up.

ἐγείρειν αὐτὴν κρατήσας τῆς χειρός.

Mk. i. 31.
111. The **Perfect** tense of the dependent moods denotes complete action the results of which remain.

**Examples:** Infinitive,

I found him to have committed nothing worthy of death.

έγῳ δὲ κατέλαβόμενυ μηδὲν ἄξιον αὐτῶν θανάτου πεπραχέναι.

Acts xxv. 25.

**Imperative,**

Peace, be still. (Lit. *be muzzled.*)

σιώπα, πεφίμωσο.

Mk. iv. 39.

**Participle,**

Having been filled with all knowledge.

πεπληρωμένωι πάσης τῆς γνώσεως.

Rom. xv. 14.

112. The **Future** tense of the dependent moods represents an action as future from the point of view of the time of the principal verb. It is thus an exception to the rule that the tenses of the dependent moods do not express time.

**Examples:** Infinitive,

And when it was shewn me that there would be a plot against the man...

μηνυθέλησι δὲ μοι ἐπιβουλής εἰς τὸν ἀνδρα ἐσεσθαι.

Acts xxiii. 30.

**Participle:**

Thou sowest not that body that shall be...

οὐ τὸ σῶμα τὸ γεννησόμενον σπείρεις.

1 Cor. xv. 37.

The use of the tenses of the Imperative and Participle will be treated further in paragraphs 125, 259—266.

(2) **In Reported Speech**

113. The term Reported Speech includes all object clauses depending on a verb of saying or thinking which contain the words or thoughts of any person stated indirectly, and also all indirect quotations and questions.

See 145, 159, 160.

When the Infinitive and (in Classical Greek) the Optative stand in Indirect Discourse, each tense represents the corresponding tense of the same verb in Direct Discourse. See 151—157.
Periphrastic Forms of Tenses

114. In N.T. Greek Periphrastic forms of the tenses, that is tenses made up of a participle and part of the verb to be, often occur.

The Periphrastic Present is made up of the Present Participle and the Present of the verb ἐναι (rare).

Example:
For we are not, as many, making merchandise of the word of God.
οὐ γὰρ ἐσμεν ὡς οἱ πολλοὶ καπηλεύοντες τὸν λόγον τοῦ θεοῦ.

2 Cor. ii. 17.

The Periphrastic Imperfect is made up of the Present Participle and the Imperfect of the verb ἔναι.

Example: And Jesus was going before them.
καὶ ἦν προάγων αὐτοῦ ὁ Ἰησοῦς.

Mk. x. 32.

See also Lk. i. 21, 22.

The Periphrastic Perfect is made up of the Perfect Participle and the Present of the verb ἔναι.

Lk. xx. 6.

The Periphrastic Pluperfect is made up of the Perfect Participle and the Imperfect of the verb ἔναι.

Mt. xxvi. 43, Lk. ii. 26.

The Periphrastic Future is made up of the Present Participle and the Future of the verb ἔναι. The force is that of the Future continuous with the thought of continuity emphasized.

Examples: Thou shalt catch men.
ἀνθρώπους ἔας ᾤωρῶν.
Jerusalem shall be trodden underfoot.
Ἱερουσαλήμ ἔσται πατωμένη.

Lk. v. 10.

Lk. xxi. 24.

μείλειν with the Infinitive is also used with a force akin to that of the Future Indicative. It usually denotes an action which one intends to do or which is certain to take place.

Example: For Herod will seek the young child to destroy him.
μείλει γὰρ Ἡρῴδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτὸ.

Mt. ii. 13.

Sentences—Simple, Compound, and Complex

115. A Simple Sentence is a sentence which contains a single subject and a single predicate.

Compound and Complex Sentences are sentences which contain more than one subject and predicate.

In dealing with sentences it will be found convenient to keep carefully to the following terminology:

The name Sentence should be applied only to a complete statement, command, or question occurring between two full-stops.
Groups of words forming part of a Compound or Complex Sentence, and having a subject and predicate of their own, should be called Clauses.

Groups of words forming an equivalent to some part of speech, and not having a subject or predicate of their own, should be called Phrases.

116. Two or more clauses, none of which depends on any of the others, but which all make equally important and independent statements, are said to be combined by coordination, and to form a Compound Sentence.

Such clauses are generally joined together by the coordinating conjunctions καί, ἀλλά, δέ, ἦ, γάρ.

Example: And he went forth again by the sea side; and all the multitude resorted unto him, and he taught them.

καί ἔξηλθεν πάλιν παρὰ τὴν θάλασσαν· καί πῶς ὁ ὄχλος ἤρχετο πρὸς αὐτὸν, καί ἐδίδασκεν αὐτούς. Mk. ii. 13.

This simple form of sentence construction is very common in the N.T.

117. A Complex Sentence is a sentence which contains a principal clause, and one or more subordinate clauses depending on it, or on one another, as noun, adjective, or adverb equivalents.

The verb in the principal clause of a complex sentence is nearly always in the Indicative or Imperative Mood, and it should be looked for first in translating the sentence.

Example of a Complex Sentence:

If any man will he do his will, he shall know of the doctrine, whether it is of God, or whether I speak from myself.


118. Subordinate clauses are divided into three classes:

Noun clauses which take the place of a noun.
Adverbial clauses which take the place of an adverb.
Adjectival clauses which take the place of an adjective.
THE USE OF THE SUBJUNCTIVE IN INDEPENDENT SENTENCES OR IN PRINCIPAL CLAUSES

119. **The Hortatory Subjunctive.** The Subjunctive is used in the 1st person plural when the speaker is exhorting others to join him in the doing of an action.

Example: Beloved, let us love one another.
Dilecti, diligamus alii alios.
ἀγαπητοί, ἀγαπῶμεν ἀλλήλους. 1 Jn. iv. 7.

120. The 1st person singular is also used with ἄφες prefixed.

Example: Let me cast out the mote out of thine eye.
ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου. Mt. vii. 4.

121. **Deliberative Subjunctive.** The Subjunctive is used in deliberative questions, when a person asks himself or another what he is to do.

Example: What shall we do?
Quid faciamus?
τί ποιήσωμεν; Lk. iii. 10.

122. The Subjunctive is often used to ask a question after θέλεις, θέλετε, βούλεσθε, without a conjunction between.

Example: Where wilt thou that we prepare for thee to eat the Passover?
ποῦ θέλεις ἐτοιμάσωμεν σοι φαγεῖν τὸ πάσχα; Mt. xxvi. 17.

This use even occurs when words are inserted between θέλεις etc. and the Subjunctive.

Example: What will ye that I should do for you?
τί θέλετε με ποιήσω ὑμῖν; Mk. x. 36.

123. **The use of ὦ μή.**

The Future Indicative and the Aorist Subjunctive are used in Classical Greek with ὦ μή in the sense of the Future Indicative with ὦ but with more emphasis.

In the New Testament ὦ μή occurs frequently with the Aorist Subjunctive, and occasionally with the Future Indicative.

When it occurs in a quotation from the Septuagint or in the words of Christ it is often used as a simple negative future without any special emphasis. This seems to be due to the fact that these passages are translations from a Hebrew or Aramaic original.

When it occurs elsewhere it generally has an emphatic sense.

1 The use of ὦ μή in these passages is not accounted for by the fact that there was a double negative in Aramaic: but by the feeling of the translators that “inspired language was fitly rendered by words of a peculiarly decisive tone.”
Examples. (1) Of the emphatic sense:
Him that cometh to me I will in no wise cast out.
τὸν ἐρχόμενον πρὸς με οὐ μὴ ἐκβάλω ἐξω. Jn. vi. 37.
If I must die with thee, I will not deny thee.
ἐὰν δέῃ με συναποθανεῖν σοι, οὐ μὴ σε ἃρνήσομαι. Mk. xiv. 31.

(2) Of the unemphatic sense:
The cup which my Father has given me, shall I not drink it?
τὸ ποτήριον δὲ δίδωκέν μοι δὲ Πατήρ, οὐ μὴ πίω αὐτό; Jn. xviii. 11.
See also Mt. xxv. 9, Mk. xiii. 2.
For a full discussion of the question see Dr J. H. Moulton's Prolegomena, pages 187—192.

THE IMPERATIVE MOOD

124. The Imperative Mood is used to express commands, exhortations and entreaties, and, in some cases, permission.

Examples. Command.
Give to him that asketh thee.
Qui petit a te, da ei.
τῷ αἰτοῦντι σε δόσ. Mt. v. 42.

Entreaty.
But, if thou canst do anything, help us.
Sed, si quid potes, adjuva nos.
ἀλλ’, εἰ τι δύνῃ, βοήθησον ἡμῖν.
Mk. ix. 22.

Permission.
If need so require, let him do what he will; he sinneth not; let them marry.
ἐὰν οὕτως ὑφελε γίνεσθαι, ὁ δὲλει ποιεῖτω·
oὐχ ἁμαρτάνει· γαμεῖτωσαν.
1 Cor. vii. 36.

125. The tenses of the Imperative which are in general use are the Present and the Aorist.

The Present Imperative, in accordance with the use of the Present Tense in moods other than the Indicative, denotes action in Progress, or Habitual action.

The Aorist Imperative, in accordance with the use of the Aorist Tense in moods other than the Indicative, denotes that the action is regarded as a Single Event.
Examples: Compare together the use of the Imperatives in the two forms of the Lord’s Prayer.

Give us (keep on giving us) day by day our daily bread.
τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δίδου ἡμῖν τὸ καθ’ ἡμέραν. Lk. xi. 3.

Give us to-day our daily bread.
τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δῶς ἡμῖν σήμερον. Mt. vi. 11.

The Pres. Imperative denotes a continuous act of giving—day after day.
The Aor. Imperative denotes a single act of giving—for to-day.
Consider carefully the exact force of the Imperatives in the examples given below.

PROHIBITIONS

126. **Prohibitions** are negative commands or petitions.
They are expressed in Greek by the Present Imperative or the Aorist Subjunctive (not Imperative) with the negative μὴ and its compounds.
The distinction in meaning between the Pres. Imperative and the Aor. Subjunctive is the same as that between the Pres. Imperative and Aor. Imperative in affirmative commands.
The **Pres. Imperative** forbids the Continuance of an action already in progress, or sometimes the **Habitual Doing** of an action, or even the attempt to do it.
The **Aor. Subjunctive** forbids the doing of an action without any regard to its progress or frequency, and it is most generally used with regard to an action **not already begun**.
These distinctions of meaning are carefully observed by the writers of the N.T. and must not be neglected in translating because we have no corresponding niceties of phrase in English.
(In Latin the Perfect Subjunctive with *ne* is used to express a Prohibition.)

127. Examples of the use of the **Present Imperative** to denote the prohibition of an action **in progress**, or in the sense of a command to cease to do the action.

It is I, be not afraid (do not continue to be afraid).
ἐγώ εἰμι, μὴ φοβεῖσθε. Mk. vi. 50.
Thy daughter is dead, do not trouble the Master any further.
*tēθνηκεν ἡ θυγάτηρ σου, μηκέτι σκύλλε τὸν Διδάσκαλον.*

Lk. viii. 49.

Compare the expression used in Mk. v. 35—*ἡ θυγάτηρ σου ἀπέθανεν.*
*tί ἐτι σκύλλες τὸν Διδάσκαλον;*

Daughters of Jerusalem, weep not for me (cease to weep for me).
*θυγατέρεσ Ἰερουσαλήμ, μὴ κλαίετε ἐπ’ ἐμέ.*

Lk. xxiii. 28.

Take these things hence, do not make my Father's House a house of merchandise.
*ἀρατε ταῦτα ἐντεύθεν, μὴ ποιεῖτε τὸν οἶκον τοῦ Πατρὸς μου οἶκον ἐμπορίον.*

Jn. ii. 16.

(Notice the use of the Aor. Imperative—commanding the immediate removal of the doves.)

Behold thou art made whole: do not go on sinning, lest a worse thing come upon thee.
*ἰδε ὑγιὴς γέγονας, μηκέτι ἁμάρτανε, ἐνα μὴ χείρὼν σοι τι γένηται.*

Jn. v. 14.

128. In the following example the Present Imperative appears to be used to forbid the *repeated* doing of an action.

Do not keep going from house to house.
*μὴ μεταβάλλετε ἐξ οἰκίας εἰς οἰκίαν.*

Lk. x. 7.

(The command cannot mean *cease to go from house to house, because the disciples had not yet started on their mission.*)

Let not sin continue to reign in your mortal body...neither keep on presenting your members unto sin as instruments of unrighteousness; but present yourselves (once for all) to God.

*μὴ οὖν βασιλεύετω ἡ ἁμαρτία ἐν τῷ θυμῷ ὑμῶν σώματι...μηδὲ παραστάνετε τὰ μέλη ὑμῶν δολὰ ἀδικίας τῇ ἁμαρτίᾳ, ἀλλὰ παραστήσατε ἑαυτοὺς τῷ θεῷ.*

Rom. vi. 12, 13.

Notice the contrast in the use of the Aorist Imperative *παραστήσατε.*

See also Mk. xiii. 21, Jn. x. 37, Eph. iv. 26, 1 Tim. iv. 14, v. 22, 1 Jn. iv. 1.

For the possible use of the Present Imperative in the sense of *do not attempt to do the action* (conative) see 1 Cor. xiv. 39, Gal. v. 1, and Dr J. H. Moulton's *Prolegomena,* p. 125.
A SHORT SYNTAX OF

129. The use of the Aorist Subjunctive in the sense of a command not to begin the action.

Do not get gold...for your purses.

μὴ κτήσητε χρυσὸν...εἰς τὰς ζώνας ύμῶν.  

Mt. x. 9.

Lord, lay not this sin to their charge.

κύριε, μὴ στήσῃς αὐτοῖς ταύτην τὴν ἁμαρτίαν.  

Acts vii. 60.

130. The following is an example of the use of both the Pres. Imperative and the Aor. Subjunctive in the same sentence.

Do not carry (continue to carry) a purse, nor a scrip, nor shoes, and do not salute any man by the way.

μὴ βαστάζετε βαλλάντιον, μὴ πήραν, μὴ ὑποθήματα, καὶ μηδένα κατὰ τὴν ὄδον ἀσπάσησθε.  

Lk. x. 4.

Compare the example from Mt. x. 9 given above.

Lk. xiv. 8 and Lk. xiv. 12 may also be compared. The first means Do not begin to sit down. The second means either Do not invite your friends—as you do now, or Do not invite your friends—habitually.

THE OPTATIVE MOOD

131. The Optative Mood has almost disappeared from use in N.T. Greek. When used it generally expresses a wish.

Example: May it be unto me according to thy word.

γένοιτο μοι κατὰ τὸ ῥημά σου.  

Lk. i. 38.

132. The Potential Optative with ἵνα is used to express what would happen on the fulfilment of a supposed condition.

It is to be translated by the English Auxiliaries would, should, could, and it is very rare in the N.T. See Acts viii. 31, xvii. 18.

The Optative in Dependent Questions and in Conditional Sentences is also very rare, and will be treated under those heads.
THE INFINITIVE AND ITS EQUIVALENTS IN NOUN CLAUSES AND IN CERTAIN ADVERBIAL CLAUSES

133. The so-called Infinitive Mood had its origin in the Dative and Locative cases of a verbal noun.

ἀνείπω meant originally for loosing or in loosing.

This Dative or Locative force can still be seen in some of the uses of the Infinitive, especially when it is used in Adverbial clauses denoting purpose or result.

But, generally speaking, the Infinitive is regarded as an indeclinable verbal noun which can be made declinable by the addition of the article.

The Infinitive partakes of the nature both of a verb and a noun.
As a verb it has a subject expressed or understood, and it may have an object, it is qualified by adverbs, and has tense and voice.
As a noun it may stand as the subject or object of another verb, it may be in apposition to another noun or pronoun, or it may be governed by a preposition.

The subject of the Infinitive is properly in the Accusative case.

The use of the Greek Infinitive is much wider than that of the English Infinitive. It is sometimes translated by the English Infinitive, or by the English verbal noun in ing, and sometimes by the English Indicative, Subjunctive, or even Imperative mood.

The fact that the Infinitive was in its origin a verbal noun has caused it to be employed in a great variety of subordinate clauses.

It is used, naturally, in Noun clauses, as being a noun, and it is also used in Adverbial clauses expressing purpose or result, because it retains something of its old Dative sense.

134. Clauses introduced by ἵνα or ἵνα frequently take the place of the Infinitive in New Testament Greek just as clauses introduced by that frequently do in English.

For example we can say

*I declare him to be innocent.*

Or *I declare that he is innocent.*

*He commanded bread to be set before them.*

Or *He commanded that bread should be set before them.*
It is sufficient for the servant to be as his master.
Or It is sufficient for the servant that he should be as his master.
I am going to buy bread.
Or I am going that I may buy bread.

A clause introduced by ὅτι may take the place of an Infinitive in a Noun clause after a verb of saying or thinking in both Classical and New Testament Greek.

In New Testament Greek a clause introduced by ἵνα may take the place of the Infinitive in almost every other kind of clause where a simple infinitive might be used, but in Classical Greek this construction is only used in Adverbial clauses expressing purpose, or Final clauses.

135. The student must never be surprised to find a clause introduced by ἵνα in the New Testament where an Infinitive might have been expected. The two uses are practically parallel.

The Infinitive and a clause introduced by ἵνα occur side by side in 1 Cor. xiv. 5:

θέλω δὲ πάντας ὑμᾶς λαλεῖν γλώσσας μᾶλλον δὲ ἵνα προφητεύῃτε.

I wish all of you to speak with tongues, but more that ye may prophesy.

Observe the exact parallel of the English use of an Infinitive and a clause introduced by that.

The Infinitive occurs in one Gospel, and a clause introduced by ἵνα in the parallel passage in another Gospel.

Example: The latchet of whose shoes I am not worthy to stoop down and unloose. ὅδε οὐκ εἰμὶ ἴκανός κύψας λύσαι τὸν ἰμάντα τῶν ὑποδήματος αὐτοῦ. Mk. i. 7.

The latchet of whose shoe I am not worthy to unloose. ὅδε οὐκ εἰμὶ ἐγὼ ἄξιος ἵνα λύσω αὐτοῦ τὸν ἰμάντα τοῦ ὑποδήματος. Jn. i. 27.

See sections 180—196 for a fuller treatment of this subject.

136. Clauses and phrases which take a verb in the Infinitive mood may be arranged under four heads:

(1) Principal clauses where the Infinitive is used in the sense of an Imperative to express a command or exhortation.
(2) Adverbial clauses.
   (a) Final clauses.
   (b) Consecutive clauses.
   (c) Temporal clauses after πρὶν.

(3) Noun clauses standing as
   (a) Subject.
   (b) Object.
   (c) In apposition to a noun or pronoun.

(4) Explanatory phrases limiting the meaning of a noun, or adjective, or even of a verb.

(1) The Imperative Infinitive

137. The Infinitive is sometimes used to express a command or exhortation. This is an ancient use of the Infinitive in Greek, and has parallels in modern languages, but it is very rare in the New Testament.

   Example: Rejoice with them that do rejoice, and weep with them that weep.
   χαίρειν μετὰ χαίροντων, κλαίειν μετὰ κλαίοντων.

   Rom. xii. 15.

See also Acts xxiii. 26, Phil. iii. 16, Titus ii. 2.

(2) The use of the Infinitive in Adverbial Clauses

138. (a) The Infinitive of Purpose.
   The Infinitive is used in Greek, as in English, to denote the purpose of the action of the principal verb.

   The original Dative force of the Infinitive, expressing that to or for which anything is done, comes out plainly in this use.

   Compare together the English sentences:

   I am going to the Temple to pray.  (Infinitive.)
   And I am going to the Temple for prayer.  (Noun in the Dative.)

   Examples: I am going to fish, or I go a fishing.
   ὑπάγω ἄλισσειν.  

   For Christ sent me not to baptise, but to preach the gospel.
   οὐ γὰρ ἀπεστειλέν με Ἡρῴδης βαπτίσειν, ἀλλὰ εὐαγγελίζεσθαι.

   Jn. xxi. 3.
   1 Cor. i. 17.
A clause introduced by ἵνα is, however, more generally used in this sense. See 184, 198.

139. (b) The Infinitive of Result.

The Infinitive may also be used to express the result or consequence of the action of the principal verb.

It is generally introduced by ὁστε, but is occasionally found standing alone. See further 230—232.

Example: And the waves beat into the boat, so that the boat was now filling.

καὶ τὰ κύματα ἐπέβαλλεν εἰς τὸ πλοῖον, ὁστε ἤδη γεμίζεσθαι τὸ πλοῖον. Mk. iv. 37.

Example of an Infinitive without ὁστε denoting result:

οὐ γὰρ ἀδικος ὁ Θεὸς ἐπιλαμβάναι τοῦ ἔργου ὑμῶν. Heb. vi. 10.

See also Acts v. 3, Col. iv. 6, Heb. v. 5.

140. (c) The Infinitive in Temporal clauses after πρὶν.

When the verb in the principal clause is affirmative, a temporal clause introduced by πρὶν has its verb in the Infinitive.

Example: Verily I say to thee that, in this night, before the cock crow, thou shalt deny me thrice.

ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτορα φωνήσαι τρὶς ἀπαρνήσῃ με. Mt. xxvi. 34.

See also section 216.

(3) The use of the Infinitive in Noun Clauses

141. A Noun clause is a clause that stands in the relationship of a noun to the principal clause or some other clause in a complex sentence.

The Infinitive, as being a verbal noun, is regularly used in Noun clauses in Greek and Latin.

142. (a) Noun clauses standing as the Subject of a verb.

In these clauses the verb is put in the Infinitive mood, and its subject in the Accusative case.

Examples: For it is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God.

εἰκοπότερον γὰρ ἐστιν κάμηλον διὰ τρῆματος βελόνης εἰσελθεῖν ἢ πλοῦσιον εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν. Lk. xviii. 25.
Is it lawful for us to give tribute to Caesar or not?
\( \xi \varepsilon \sigma \tau \nu \; \eta \mu \alpha \varsigma \; \mathrm{Kai} \sigma \alpha \rho \varsigma \rho \varsigma \mu \nu \; \delta \delta \omega \nu \varsigma \; \dot{\eta} \; \sigma \omicron \upsilon \); \hspace{1cm} \text{Lk. xx. 22.}
And it came to pass that he was sitting at meat in his house.
\( \kappa \alpha \iota \gamma \iota \rho \nu \rho \epsilon \tau \alpha \iota \kappa \alpha \kappa \iota \varepsilon \iota \sigma \theta \alpha \iota \; \alpha \upsilon \tau \omicron \; \epsilon \nu \; \tau \dot{h} \; \omega \kappa \iota \iota \alpha \iota \alpha \upsilon \tau \omicron \). \hspace{1cm} \text{Mk. ii. 15.}

143. A clause introduced by \( \sigma \tau i \) may take the place of the Infinitive as the subject of a verb.

Example: Carest thou not that we perish?
\( \omicron \upsilon \; \mu \epsilon \lambda \epsilon \iota \; \sigma \omicron \; \sigma \tau i \; \alpha \pi \omicron \lambda \lambda \mu \epsilon \sigma \theta \alpha \iota \); \hspace{1cm} \text{Mk. iv. 38.}

See also Lk. x. 40.

144. \( b \) Noun clauses standing as the Object of a verb.

The verb in these clauses may be nearly always in the Infinitive mood, but a clause introduced by \( \sigma \tau i \) is often substituted for the Infinitive in both Classical and New Testament Greek, and in New Testament Greek a clause introduced by \( \upsilon a \) is often found as a substitute for the Infinitive after certain verbs. See 188–190.

145. Object Clauses after verbs denoting saying or thinking, or Dependent Statements.

A Dependent Statement, or the Oratio Obliqua, as it is often called, repeats the thoughts or sayings of a person, not in the words in which they were originally conceived or spoken, but in the words of the reporter, or, to put it in another way, it is an Object Clause depending on a verb of saying, thinking, or feeling.

Example: Mr Smith said that he was very pleased to be there that evening, and to see them all sitting round that table.

These words are a report of what Mr Smith said, and not the words which he actually uttered.

The words which he did say were: \textit{I am very pleased to be here this evening, and to see you all sitting round this table.}

In the first example his words are incorporated into the structure of the sentence, and made into a Noun Clause, which is the Object of the verb said.

The whole passage has been remodelled to suit the position of the reporter instead of the position of the speaker.

The verb \textit{I am very much pleased} has been put into the third person and so have the Personal Pronouns \textit{I} and \textit{you}.

The tense of the verb is changed from Present to Past.

\textit{Here} has been changed to \textit{there}, and \textit{this} to \textit{that}. 
146. Object Clauses of this kind *may* be translated into Greek, and *must* be translated into Latin, by the Accusative and Infinitive construction, that is, the principal verbs are put into the Infinitive mood, and their Subjects are put into the Accusative Case.

A clause introduced by ὅτι followed by a verb in the Indicative or Optative Mood is however frequently substituted for the Accusative and Infinitive construction in Greek.

147. We have these two parallel constructions also in English:

We can say *I declare him to be a criminal.*

Or *I declare that he is a criminal.*

*We believe them to be here.*

Or *We believe that they are here.*

The first of these constructions is an Accusative and Infinitive construction, just like the Greek or Latin construction.

The second corresponds to the clause introduced by ὅτι in Greek.

The second of these two constructions is far the most common in English; the first can only be used after a few verbs.

148. The following are examples of Dependent Statements in the Accusative and Infinitive construction taken from the New Testament.

*Ye say that I cast out devils by Beelzebub.*

Dicitis per Beelzebul eicere me daemonia. (Beza.)

*Lk. xi. 18.*

How do they say that Christ is the son of David?

Quomodo dīcunt Christum esse filium David?

πῶς λέγουσιν τὸν Χριστὸν εἶναί Δαυίδ υἱόν; Lk. xx. 41.

The crowd therefore that stood by and heard said that it had thundered.

*Turba ergo quae stabat et audierat dicebat tonitruum esse factum.*

ὁ οὖν ὁχλος ὁ εστῶς καὶ ἀκούσας ἐλέγεν βροντὴν γεγονέναι.

Jn. xii. 29.

I do not think that even the world itself would contain the books which should be written.

Ne mundum quidem ipsum opinor capturum esse eos qui scribere rentur libros. (Beza.)

οὐδ’ αὐτὸν οἶμαι τὸν κόσμον χωρὶςεων τὰ γραφόμενα βιβλία.

Jn. xxi. 25.
149. When the subject of the verb in the principal clause (the verb of saying or thinking) is the same as the subject of the infinitive, the subject of the infinitive is put in the Nominative case in Greek (not in Latin).

This construction avoids the ambiguity which so often is felt in English in dependent statements.

This construction is common in Classical Greek, and a few instances occur in the N.T.; for example:

For I could wish that I myself were anathema from Christ for my brethren’s sake.

ηφαίστησιν γὰρ ἀνάθεμα εἶναι αὐτὸς ἐν ἑαυτῷ ἐκεῖνος ὑπὲρ τῶν ἀδελφῶν μου.

Saying that they were wise they became foolish.

φάσκοντες εἶναι σοφοὶ ἐμφανίσαν.

Rom. ix. 8.

Rom. i. 22.

See also Mt. xix. 21, Mk. ix. 35, Jn. vii. 4, 2 Cor. x. 2.

150. After verbs of feeling, seeing or knowing (perception as opposed to statement) the Accusative and the Participle is preferred to the Accusative and the Infinitive, especially in Classical Greek. (Not in Latin.)

I see that thou art in the gall of bitterness and in the bond of iniquity.

εἰς γὰρ κολλήσας πικρίας καὶ σύνεσιν δικίας ὥσπερ σε δύτα.

Acts viii. 23.

See also Lk. viii. 46, Jn. vii. 32.

**Tense of the Infinitive**

151. In Latin and Greek the tense of the Infinitive in a dependent statement is always the same as that used by the original speaker when he uttered the words.

The use in English is different.

In English, when the verb of saying or feeling is in a Primary tense (that is, in the Present or Future tense) the tense of the verbs in the dependent statement is unchanged.

If the original speaker said *I see the city,*

This will become He says that he sees the city.

He will say that he sees the city.

*I saw the city,*

becomes He says that he saw the city.

He will say that he saw the city.

*I shall see the city,*

becomes He says that he will see the city.

He will say that he will see the city.

But when the verb of saying or feeling is in a Secondary tense (that is, a Past tense) the tense of the verbs in the dependent statement
is put **one stage further in the past** than the time of the tense used by the original speaker.

If the original speaker said *I see the city,*
This will become He said that he *saw* the city.

---

*I saw the city* or *I have seen the city,*
becomes He said that he **had seen** the city.

---

*I shall see the city,*
becomes He said that he **would see** the city.

We see in these examples that the present tense of independent statement becomes the past tense in dependent statement.

The past tense of independent statement becomes the **pluperfect** (or doubly past) tense, in dependent statement.

The future tense of independent statement becomes the second future or future in the past\(^1\) tense in dependent statement.

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152. But in Latin and Greek the infinitives in dependent statements are always put in the **same tense** as that used by the original speaker, both when the principal verb is in a Primary tense, and when it is in a Secondary tense.

If the original speaker said *I see the city,*
This will become **He says that he sees the city** in English.

---

**Dicit se urbem videre** in Latin.

---

λέγει τὴν πῶλυ ὅραν in Greek.

The tense used by the original speaker is kept in all three languages because the principal verb is in a Primary tense.

But if the principal verb is in a Secondary tense the sentence will be as follows:

---

**English:** He said that he **saw** the city.

**Latin:** Dixit se urbem videre.

**Greek:** ἔλεγε τὴν πῶλυ ὅραν.

In these examples the tense used by the original speaker is retained in the dependent statement in Latin and Greek, but not in English.

In the same way if the original speaker said *I saw the city,* after a principal verb in a Primary tense this will become

---

He says that he saw the city.

**Dicit se urbem vidisse.**

λέγει τὴν πῶλυ ἰδεῖν.

---

\(^1\) This name has been adopted by the Joint Committee on Grammatical Terminology.
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But after a principal verb in a Secondary tense the sentence will be as follows:

He said that he **had seen** the city
Dixit se urbem vidisse.
ἔλεγεν τὴν πόλιν ἰδεῖν.

If the original speaker said *I shall see the city*, after a principal verb in a Primary tense this will become

He says that he will see the city.
Dicit se urbem visurum esse.
λέγει τὴν πόλιν ὁψεσθαι.

But after a principal verb in a Secondary tense the sentence will be as follows:

He said that he **would see** the city.
Dixit se urbem visurum esse.
ἔλεγεν τὴν πόλιν ὁψεσθαι.

It is good practice to read over the report of a speech in a newspaper, where most speeches are reported in the Oratio Obliqua, and to put it into direct speech by restoring in thought the words which the speaker actually used.

153. As has been mentioned above, there is in Greek another way of expressing dependent statements besides the Accusative and Infinitive construction. This way is almost exactly similar to the English way of expressing dependent statements, for the clause is introduced by *ὅτι* (*that*) and the verbs are in a Finite mood (that is, they are in some mood other than the Infinitive).

As is the case in the Infinitive construction explained above, the **tense** used by the original speaker **must in no case be altered** in expressing his words as a dependent statement.

This point deserves special attention, because it is entirely opposed to the English use, where, as we have seen above, the tense of all verbs in dependent statements is altered after a principal verb in a Secondary tense.

If the original speaker said *I see the city*, this will become after a principal verb in a Primary tense

He says that he sees the city.
λέγει ὅτι τὴν πόλιν ὁρᾶ.
But after a principal verb in a Secondary tense it will be

He said that he saw the city.

ἐλέγεν ὅτι τὴν πόλιν ὄρα.

If the original speaker said I saw the city, this will become after a principal verb in a Primary tense

He says that he saw the city.

λέγει ὅτι τὴν πόλιν εἰδεν.

But after a principal verb in a Secondary tense it will be

He said that he had seen the city.

ἐλέγεν ὅτι τὴν πόλιν εἶδεν.

If the original speaker said I shall see the city, this will become after a principal verb in a Primary tense

He says that he will see the city.

λέγει ὅτι τὴν πόλιν ὄψεται.

But after a principal verb in a Secondary tense it will be

He said that he would see the city.

ἐλέγεν ὅτι τὴν πόλιν ὄψεται.

The following are examples of this construction taken from the New Testament:

Supposing that she was going to the tomb to weep there.

dόξαντες ὅτι ὑπάγει εἰς τὸ μυνμείον ὑπὸ κλαύση ἐκεῖ. Ἱν. κι. 31.

They supposed that they would have received more.

ἐνόμισαν ὅτι πλείου λήψονται. Mt. xx. 10.

154. After a principal verb in a Secondary tense the Same Tense of the Optative mood as that used in the Indicative mood by the original speaker is frequently employed in Classical Greek in dependent statements introduced by ὅτι. This construction is scarcely ever found in the New Testament.

Examples: He said that he saw the city. ἐλέγεν ὅτι τὴν πόλιν ὄρα.

(The original speaker said ὄρα τὴν πόλιν.)

He said that he had seen the city. ἐλέγεν ὅτι τὴν πόλιν ἴδοι.

(The original speaker said ἴδοι τὴν πόλιν.)

He said that he would see the city. ἐλέγεν ὅτι τὴν πόλιν ὄψοντο.

(The original speaker said ὄψομαι τὴν πόλιν.)

155. N.B. A verb is never put into the Subjunctive mood in Greek, as it is in Latin, because it is the verb in a dependent statement.
The chief thing to remember in Greek is never to change the
tense used by the original speaker when putting his words into
the Oratio Obliqua.

Subordinate Clauses in Dependent Statements

156. The rules given above apply to verbs in principal clauses in
Dependent Statements.
As however a whole speech may be expressed as a dependent state-
ment, it is obvious that complex sentences which contain subordinate
as well as principal clauses may occur in a statement of this kind.
Example: Mr Smith said that although he had been their member
for twenty years, he had never known how much they appreciated his
services, until he entered the hall that evening.
Here all the clauses in italics are subordinate clauses in a de-
pendent statement.
In English after a verb of saying or feeling in a Secondary tense all
the verbs in such subordinate clauses are put into past tenses, just as
the verb in the principal clause is.
But in New Testament Greek all verbs in Subordinate clauses in a
dependent statement are kept in the same tense and mood as that
used by the original speaker. This is the case both when the
Accusative and Infinitive construction is used in the principal clause
of the dependent statement and also when it is introduced by ὅτε.
Dependent statements made up of complex sentences are however
very rare in the N.T.
Example: They came saying that they had seen a vision of angels
who said that he was alive.

ἡλθον λέγουσιν καὶ ὅπτασίαν ἄγγέλων ἐωράκεναι, οὗ λέγουσιν αὐτῶν
ζην.  
Lk. xxiv. 23.
The words which the women said were We have seen a vision of
angels who say that he is alive.

157. In Classical Greek after a verb of saying or feeling in a Secondary
tense all verbs in the Subordinate clauses of a dependent statement, whether
they are in the Indicative or Subjunctive mood, may be put in the same
tense of the Optative mood.
158. ὃτι is frequently used in the New Testament to introduce a direct quotation of the speaker's actual words; it is of course redundant, and can only be expressed in English by the use of Inverted Commas.

Example: He said "I am he."

ἐκεῖνος ἠλεγεν ὃτι ἐγὼ εἰμι. Jn. ix. 9.

The redundant ὃτι may even be used before a direct question. See Mk. iv. 21.

159. Object clauses after verbs meaning to entreat, to exhort, to command, or Dependent Commands or Petitions.

Dependent Commands or Petitions follow verbs of commanding or entreaty to tell us the command that was given or the request that was made, not in the words of the original speaker, but in the words of the reporter.

Examples: He commanded them to go away.

(The words used by the original speaker were Go away.)

He requested them to follow him.

(The words used by the original speaker were Follow me.)

Dependent commands or petitions are generally expressed in Greek, as in English, by the use of the Infinitive mood.

Examples: He commanded them not to depart from Jerusalem.

παρῆγγελεν αὐτοῖς ἀπὸ Ἱεροσολύμων μὴ χωρίζεσθαι. Acts i. 4.

Master, I beseech thee to look upon my son.

διδάσκαλε, δέομαι σου ἐπιθέλεσαι ἐπὶ τὸν νῦν νιὼν μου.

Lk. ix. 38.

In New Testament Greek a clause introduced by ἵνα often takes the place of the Infinitive construction in dependent commands or petitions. See 189.

Subordinate clauses in Dependent Commands follow the same rule as subordinate clauses in Dependent Statements; see section 156.

For an example see Mt. xviii. 25.

160. Object clauses after verbs meaning to ask a question etc. or Dependent Questions.

Dependent Questions follow verbs meaning to ask a question etc., to tell us the question that was asked, not in the words of the original speaker, but in the words of the reporter.

Example: He asked if they were going away.

(The words used by the original speaker were Are you going away?)
The rules for translating dependent questions into N.T. Greek are exactly the same as those for translating dependent statements in a clause beginning with ὅτα. **The mood and tense** used by the original speaker are retained, whether the verb on which they depend is in a Primary or Secondary tense.

**Examples:** They asked if Simon lodged there.

ἐπιθάνοντο ἦ τις εὐθάδε ξενίζεται. Acts x. 18.

The question which they asked was *Does Simon lodge here?*

Calling the centurion he asked him if he had been long dead.

προκαλεσάμενος τὸν κεντυρίων ἐπηρώτησεν ἐπὶ πάλιν ἀπέβανεν. Mk. xv. 44.

161. But in the writings of St Luke we often find the **Optative** substituted for an Indicative or Subjunctive used by the original speaker when the main verb is in a Secondary tense.

This is also the usage of Classical Greek.

And they began to question among themselves which of them it was that should do this thing.

καὶ αὐτοὶ ἤρξαντο συζήτητεν πρὸς ἑαυτοὺς τὸ τίς ἢ ἐγὼ ἢ ἡ ἑαυτῶν ὁ τοῦτο μέλλων πράσσειν. Lk. xxii. 23.

See also Lk. xviii. 36, Acts xvii. 11, xxi. 33.

N.B. The **Subjunctive Mood** is never used in Greek, as in Latin, as the proper mood for dependent questions.

If it is ever found in them, it is because it was in the question as asked by the original speaker, as for example in Acts xxv. 26, Lk. xii. 5.

162. **Any Object clause introduced by any Interrogative word** is regarded as a Dependent Question, and is constructed in accordance with the rules given above. The main verb need not have the meaning of asking a question at all.

**Examples:** If the good man of the house had known at what hour the thief would come, he would have watched.

ἐὰν ἦδει ὁ οἰκόδεσποτής ποιὰ φυλακὴ ὁ κλέπτης ἔρχεται, ἐγγηγόρησεν ἄν. Mt. xxiv. 43.

They saw where he dwelt.

ἐδοξοῦσαν ποῦ μένει. Jn. i. 39.

163. **Dependent Exclamations** follow the same rules as Dependent Questions. See Mk. iii. 8, xv. 4, Gal. vi. 11.
164. The following classes of verbs call for special mention because of the peculiarity of the constructions in the object clauses which follow them.

165. Object clauses after verbs meaning to strive, to plan, to take heed, to effect.

The usual construction in an object clause after these verbs in Classical Greek is ὅτι οὐ... followed by a Future Indicative.

In the New Testament an Infinitive is sometimes found, and sometimes a clause introduced by ὡς. See 190.

Examples of the use of the Infinitive after such verbs are found in Lk. xiii. 24, Gal. ii. 10, 2 Tim. iv. 9.

166. Object clauses after verbs denoting fear or danger.

These verbs are followed by an object clause introduced by μὴ both in Classical and New Testament Greek. See 192.

167. Verbs meaning to rejoice, to wonder, to be vexed, to grieve are generally followed by an object clause introduced by ὅτι with a verb in the Indicative mood.

In Mk. xv. 44 and 1 Jn. iii. 13 a verb meaning to wonder is followed by a clause introduced by εἰ, as is often the case in Classical Greek.

168. Verbs meaning to hope, to promise, and to swear are generally followed by an Aorist Infinitive.

169. (c) Noun clauses standing in apposition to a noun or pronoun.

Example: Pure religion and undefiled before our God and Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world.

θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ θεῷ καὶ πατρὶ αὐτῆς ἐστίν, ἐπισκέπτεσθαι ὄρφανοι καὶ χήραι ἐν τῷ θαλάσσει αὐτῶν, ἀσπιλον ἑαυτῶν τηρεῖν ἀπὸ τοῦ κόσμου. James i. 27.

See also Acts xv. 28, 29, 1 Thess. iv. 3.

(4) The Epexegetetic or Explanatory Infinitive

170. The Infinitive may be used after a noun or adjective, especially those which denote ability, fitness, readiness, or need, in an explanatory sense, just as in English.

Examples: Whose shoes I am not worthy to bear.

οὐδὲ εἰμὶ ἰκανὸς τὰ ὑποδήματα βαστάσαι. Mt. iii. 11.
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He that hath ears to hear, let him hear.  
ό ἔχων διὰ ἀκούειν, ἀκούέτω.  
Lk. viii. 8.

Opportunity to return.  
καιρὸν άνακάμψαι.  
Heb. xi. 15.

Time for you to awake out of sleep.  
ὅρα ἡδη ύμᾶς ἐξ ὑπνοῦ ἐγερθῆναι.  
Rom. xiii. 11.

171. This Explanatory Infinitive is found even after verbs. See Acts xv. 10.

The Infinitive with the Article

172. The prefixing of an article to the Infinitive emphasises its character as a noun. When preceded by an article it becomes a declinable neuter noun, varying in case as the case of the article varies.

The Infinitive may have a subject, object, or other limiting words attached to it. These words generally come between the article and the Infinitive, and form with it a phrase equivalent to a noun.

Examples: Phrase containing Infinitive with Article as subject of a sentence:

But to eat with unwashed hands does not defile the man.

τὸ δὲ ἀνίπτως χερσὶν φαγεῖν οὐ κοινὸι τὸν ἀνθρωπον.  
Mt. xv. 20.

Infinitive phrase as object.

I refuse not to die.

οὐ παραπόθαι τὸ ἀποθανεῖν.  
Acts xxv. 11.

Infinitive phrase in apposition.

I determined this for myself not to come again to you with sorrow ἐκρίνα γὰρ ἐμαυτῷ τούτο τὸ μὴ πάλιν ἐν λύπῃ πρὸς ὑμᾶς ἐλθέων.  
2 Cor. ii. 1.

173. Infinitive phrase governed by a Preposition.

Examples: And because it had no root it withered away.

καὶ διὰ τὸ μὴ ἔχεων ρίζαν ἐξηράνθη.  
Mk. iv. 6.

But take heed that ye do not your righteousness before men to be seen of them.

προσέχετε δὲ τὴν δικαιοσύνην ὑμῶν μὴ ποιεῖν ἐμπροσθεν τῶν ἀνθρώπων πρὸς τὸ θεαθῆναι αὐτοῖς.  
Mt. vi. 1.

And as he sowed some fell by the wayside.

καὶ ἐν τῷ σπείρειν αὐτῶν ὃ μὲν ἐπεσεν παρὰ τὴν ὄδον.  
Lk. viii. 5.
The Infinitive with τοῦ

174. The Infinitive with the Genitive Article has a peculiar series of uses in which it "retains its Genitive force almost as little as the Genitive Absolute." (J. H. Moulton.)

It is used in the Septuagint and the New Testament exactly as if it were a simple Infinitive to express purpose, or consequence, or even as the subject or object of a Finite verb.

175. (1) Purpose.

Example: For Herod will seek the young child to destroy him.

μέλλει γὰρ Ἡρῴδης ζητεῖν τὸ παιδίον τοῦ ἀπολέσαι αὐτῷ.

Mt. ii. 13.

In Lk. ii. 22, 24 the simple Infinitive and the Infinitive with τοῦ are used side by side with exactly the same force.

See also Lk. i. 76, 77 and 79. Compare Phil. iii. 7 with iii. 10.

This is the most common use of this construction.

176. (2) Consequence or Result.

Example: And ye, when ye saw it, did not repent afterwards so as to believe him.

ὑμεῖς δὲ ἱδόντες οὐδὲ μετεμελήθητε ὑστερον τοῦ πιστεύσαι αὐτῷ.

Mt. xxi. 32.

See also Acts xviii. 10; Rom. vi. 6, vii. 3.

177. (3) As Subject or Object of a Finite verb just like the simple Infinitive.

Example: And when it was determined that we should sail into Italy.


See also Lk. xvii. 1, Acts x. 25, xx. 3.

And when we heard these things, we, and they that were there, besought him not to go up to Jerusalem.

ός δὲ ἥκοσαμεν ταῦτα παρεκάλομεν ἡμεῖς τε καὶ οἱ ἐντόπιοι τοῦ μὴ ἀναβαίνειν αὐτόν εἰς Ἱερουσαλήμ.

Acts xxii. 12.

See also Acts iii. 12, xv. 20, xxiii. 20; James v. 17.

178. (4) The Infinitive with τοῦ is also used ἐπεξεγετικά (that is, in such a way as to explain the meaning) with nouns, adjectives, and verbs just like the simple Infinitive. See 170.

Examples: And he sought a suitable time to betray him to them without a tumult.

καὶ ἔξητε εὐκαιρίαν τοῦ παραδοθῆναι αὐτὸν ἀτέρ ὑπὸ ὧλου αὐτῶς.

Lk. xxii. 6.
And seeing that he had faith to be healed....


O foolish and slow of heart to believe....

Ὡς ἀνόητοι καὶ βραδεῖς τῇ καρδίᾳ τοῦ πιστεύειν.... Lk. xxiv. 25

He...evil entreated our fathers by casting out their children.

οὗτος...ἐκάκωσεν τοὺς πατέρας τοῦ ποιεῖν τὰ βρέφη ἐκθέτα αἰτῶν


See also Acts xxiii. 15, Rom. viii. 12, 1 Pet. iv. 17.

179. (5) It is also used normally in its proper Genitive sense with nouns and adjectives, and also after verbs governing a genitive.

Examples: In hope of partaking.

ἐπ’ ἐλπίδι τοῦ μετέχειν. 1 Cor. ix. 10.

Wherefore also I was hindered these many times from coming to you.

διὸ καὶ ἐνεκοπτόμεν τὰ πολλὰ τοῦ ἐλθεῖν πρὸς ὑμᾶς. Rom. xv. 22.

See also Lk. i. 9; 1 Cor. xvi. 4; 2 Cor. i. 8, viii. 11; Phil. iii. 21.

THE USE OF CLAUSES INTRODUCED BY ἵνα AND OTHER FINAL PARTICLES AS SUBSTITUTE FOR THE INFINITIVE

180. As has been already stated a clause introduced by ἵνα or ἐπειδή is frequently found in New Testament Greek where an Infinitive might have been expected, and where an Infinitive would have been used in Classical Greek. Even in New Testament Greek an Infinitive can be used with exactly the same force as the ἵνα clause in nearly every case.

At the time when the New Testament was being written, clauses introduced by ἵνα were gradually taking the place of the Infinitive in familiar speech, and in modern Greek the Infinitive has entirely disappeared and ὅπως with a Subjunctive taken its place.

Many of the older Commentators and Grammarians deny that ἵνα can have any other meaning than that which it has in the Classical writers, namely that of purpose, and put forced interpretations on every passage where it occurs, to bring in this meaning. This position is now abandoned as the result of modern research into the history of the language and the discovery of the Egyptian papyri, where the use of ἵνα in senses other than that of purpose is common. The student should not try to force the meaning of purpose on ἵνα unless the context obviously demands it.
The uses of clauses introduced by ἵνα and the other Final Particles, ὅπως and μὴ, are here grouped together for convenience of reference: the difference between New Testament and Classical Greek is so marked in this respect as to make the subject worthy of special study.

181. The exact force of a clause introduced by ἵνα must be inferred from the context, and not from the form of the clause. As in English, it is the natural meaning and not the form of a clause that we must consider before we try to analyse a complex sentence.

Take for example Jn. ix. 2:

ῥαββί, τίς ἤμαρτεν, οὗτος ἦ οἱ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;

Rabbi, who did sin, this man or his parents, so that he was born blind?

It is obvious that, although the clause ἵνα τυφλὸς γεννηθῇ is in form a clause expressing purpose, it cannot be so in reality, as it is unthinkable that the parents of the man would have sinned in order that he might be born blind. The clause must express result and be described as a Consecutive clause.

The verb in clauses introduced by ἵνα, ὅπως and μὴ in the New Testament is nearly always in the Subjunctive Mood, but in certain cases the Future Indicative is used instead.

182. Clauses introduced by Final Particles may be arranged under four heads, just as the clauses which take a Verb in the Infinitive Mood, see 136.

(1) Principal clauses where the ἵνα clause is used as a substitute for an Imperative Infinitive.

(2) Adverbial clauses where the ἵνα clause is used as a substitute for an Infinitive retaining something of its old Dative sense:

(a) Final clauses.
(b) Consecutive clauses.

(3) Noun clauses where the ἵνα clause is used as a substitute for an Infinitive used as a caseless verbal noun. Such clauses may stand

(a) As Subject.
(b) As Object.
(c) In Apposition.

(4) Explanatory clauses used as a substitute for an Explanatory Infinitive.
(1) **Clauses introduced by ἵνα standing in the place of an Imperative Infinitive**

183. This construction is rare and not Classical. The verb is in the Subjunctive Mood.

Examples: Nevertheless do ye also severally love each one his own wife even as himself, and let the wife fear her husband.

πλὴν καὶ ὑμεῖς οἱ καθ’ ἱνα ἐκαστὸς τὴν ἐαυτοῦ γυναῖκα οὕτως ἀγαπᾶτο ὡς ἐαυτῶν, ἢ δὲ γυνὴ ἱνα φοβῆται τὸν ἄνδρα. 

Eph. v. 33.

But as ye abound in everything...see that ye abound in this grace also.

ἀλλ’ ὅσπερ ἐν παντὶ περισσεύετε...ἵνα καὶ ἐν ταύτῃ τῇ χάρυτι περισσεύητε. 

2 Cor. viii. 7.

See also Mk. v. 23, 1 Cor. vii. 29, Gal. ii. 10, Rev. xiv. 13.

For the use of the simple Infinitive in this sense see 137.

(2) **Adverbial clauses introduced by ἵνα, etc.**

184. (a) **Final clauses** denoting the purpose of the action of the verb in the principal clause. (Quite Classical.)

These clauses are introduced by ἵνα or ὅσεσ if affirmative, and by μή or ἵνα μή if negative.

The verb is generally in the Subjunctive in New Testament Greek, and occasionally in the Future Indicative. (In Classical Greek the Optative is used after ἵνα if the verb in the principal clause is in a past tense, but this does not occur in the New Testament.)

Examples: He came that he might bear witness to the light.

οὕτως ἦλθεν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός. 

Jn. i. 7.

And their eyes have they closed; lest haply they should perceive with their eyes.

καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μὴ ποτὲ ἵδωσιν τοὺς ὀφθαλμοῖς.

Acts xxviii. 27.

Judge not that ye be not judged.

μὴ κρίνετε ἵνα μὴ κρίθητε. 

Mt. vii. 1.

For the use of the simple Infinitive in this sense see 138.

185. (b) **Consecutive clauses** denoting the result of the action of the verb in the principal clause. (Rare and not Classical.)

Introduced by ἵνα followed by the Subjunctive.
Examples:
Rabbi, who did sin, this man or his parents, so that he was born blind?

μαθεῖ, τίς ἡμαρτεῖν, οὗτος ἢ οἳ γονεῖς αὐτοῦ, ἵνα τυφλὸς γεννηθῇ;  
Jn. ix. 2.

But ye, brethren, are not in darkness, so that that day should overtake you as thieves.

ὡς ἔστε ἐν σκότει, ἵνα ἡ ἡμέρα ἦρας ὃς κλέπτας κατελάβῃ.  
1 Thess. v. 4.

See also 1 Jn. i. 9 (contrast the use of the Infinitive in Heb. vi. 10), Rev. ix. 20. In Heb. x. 36 the final and consecutive senses are combined.

For the use of the Infinitive in this sense see 139.

(3) **Noun clauses introduced by ἵνα, etc.**

186. (α) Standing as Subject of a Verb. (Not Classical.)

These clauses are introduced by ἵνα followed by a Subjunctive, or rarely by a Future Indicative.

Examples: So it is not the will of your Father which is in Heaven that one of these little ones should perish.

οὗτος οὖκ ἐστιν θέλημα ἐμπροσθεν τοῦ πατρός ὑμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπόληται ἐν τῶν μικρῶν τούτων.  
Mt. xviii. 14.

My meat is to do the will of him that sent me.

ἐμὸν βρῶμα ἐστιν ἵνα ποιῶ τὸ θέλημα τοῦ πέμψαντός με.  
Jn. iv. 34.

Ye have a custom that I should release one unto you at the Passover.

ἔστι δὲ συνήθεια ὑμῖν ἵνα ἐνα ἀπολύσω ὑμῖν ἐν τῷ πάσχα.  
Jn. xviii. 39.

Here moreover it is required in stewsards that a man be found faithful.

ἀδελφὸν ἡττεῖται ἐν τοῖς οἰκονόμοις ἵνα πιστὸς τις εὑρεθῇ.  
1 Cor. iv. 2.

See also Mk. ix. 12, Acts xxvii. 42, Rev. ix. 4, 5.

187. This construction is used especially as the subject of predicates meaning *it is profitable, it is sufficient* and the like.

Example: It is profitable for you that one man die for the people.
συμφέρει ὑμῖν ἵνα εἰς ἀνθρώπος ἀποθάνῃ ὑπὲρ τοῦ λαοῦ.  
Jn. xi. 50.
See also Mt. v. 29, 30, x. 25, xviii. 6; Lk. xvii. 2; 1 Cor. iv. 3.

For the use of the simple Infinitive in this sense see 142.

188. (b) Noun clauses standing as an Object of a verb. (Not Classical, except in certain cases mentioned below.)

189. (a) Object clauses after verbs meaning to entreat, to exhort, to command.

These clauses are introduced by ἵνα or ὅπως followed by the Subjunctive. (Very rare in the Classics.)

Examples: He asked that he would come down and heal his son.

ἡγώμεν ἵνα καραθῇ καὶ λάθηται αὐτοῦ τὸν υἱόν. Jn. iv. 47.

If thou be the Son of God, command that these stones become bread.

ἐὰν εἶ πῶς εἰ πῶς θεοῦ, εἰπὲ ἵνα οἱ λίθοι οὖν αὐτοῦ ἄρτοι γένωνται.

Mt. iv. 3.

Pray ye therefore the Lord of the harvest that he send forth labourers into his harvest.

δεδόθην εὖ τοὺς κυρίους τοὺς θερισμοὺς ὅπως ἔργαται ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ.

Lk. x. 2.

The simple Infinitive, which is the regular construction in Classical Greek after verbs of entreating or commanding, is also frequently used after these verbs in the New Testament. See 159.

The infinitive is always used after κελεύω and τάσσω.

190. (β) Object clauses after verbs meaning to strive, to plan, to take heed, to effect.

These clauses are introduced by ἵνα rarely by ὅπως, the verb is generally in the Subjunctive.

(In Classical Greek the usual construction after these verbs is ὅπως followed by the Future Indicative.)

Examples: And the chief priests took counsel that they might kill Lazarus also.

ἐβουλεύσαντο δὲ οἱ ἀρχιερεῖς ἵνα καὶ τὸν Δάσαρον ἀποκτείνωσιν.

Jn. xii. 10.

And when this letter has been read among you, cause that it be read also in the church of the Laodiceans.

καὶ ὅταν ἀναγυμνωθῆ παρ’ υμῖν ἡ ἐπιστολή, ποιήσατε ἵνα καὶ ἐν τῇ Δαοδικέων ἐκκλησίᾳ ἀναγυμνωθῇ.

Col. iv. 16.

191. When the Object clause after a verb meaning to care for or to take heed is negative, μὴ is generally used instead of ἵνα μὴ.
Example: Beware lest anyone deceive you.

Verbs meaning to strive etc. are often followed by a simple Infinitive, see 165.

192. (γ) Object clauses after verbs denoting fear or danger.

These clauses are introduced by μὴ followed by the Subjunctive. They are negated by οὐ.

Examples: The chief captain fearing lest Paul should be torn in pieces by them.

φοβηθεὶς ὁ χιλιαρχὸς μὴ διασπασθῇ ὁ Παύλος ὑπ’ αὐτῶν.
Acts xxiii. 10.

For I fear lest, when I come to you, I shall find you not as I wish.

φοβοῦμαι γὰρ μὴ πῶς ἐλθὼν οὐχ ὦνος θέλω εὗροι ὑμᾶς.
2 Cor. xii. 20.

193. When the object of fear is conceived as already past or present, and, as such, already decided, although the result is unknown to the speaker, the Indicative is used in these clauses both in Classical and New Testament Greek.

Example: I am afraid of you lest by any means I have bestowed labour upon you in vain.

φοβοῦμαι ὑμᾶς μὴ πῶς εἰκῇ κεκοπίακα εἰς ὑμᾶς.
See also Gal. ii. 2, 1 Thess. iii. 5.

194. (c) Noun clauses introduced by ἵνα standing in apposition to a noun or pronoun and containing an explanation of the meaning of the noun or pronoun.

This construction is very common in the writings of St John. The verb is always in the Subjunctive mood. (Not Classical.)

Examples: And whence is this to me, that the mother of my Lord should come unto me?

καὶ πῶθεν μοι τούτο ἣνα ἐλθῇ ἡ μήτηρ τοῦ κυρίου μου πρὸς ἐμὲ;
Lk. i. 43.

Greater love hath no man than this, that a man lay down his life for his friends.

μείξωνα ταύτης ἀγάπην οὖθεος ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ ἰη ὑπὲρ τῶν φίλων αὐτοῦ.
Jn. xv. 13.

For this is the love of God, that we should keep his commandments.

αὕτη γὰρ ἐστιν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ προφέρωμεν.
1 Jn. v. 3.
What then is my reward? That, when I preach the gospel, I may make the gospel without charge.

τίς οὖν μοι ἔστιν ὁ μισθός; ἵνα εὐαγγελιζόμενος ἀδάπανον θήσω τὸ εὐαγγέλιον.

1 Cor. ix. 18.

See also Jn. vi. 29, 39, 40, xv. 8, xviii. 3; 1 Jn. iii. 1, 11, 23, iv. 21; 2 Jn. 6; 3 Jn. 4; perhaps Acts viii. 19.

For the simple Infinitive used in this sense see 169 and compare James i. 27.

(4) **Explanatory clauses introduced by ἵνα**

195. Closely connected with this last use is another where a clause introduced by ἵνα takes the place of an Epexegetical Infinitive to explain or limit the meaning of a noun or adjective, or even of a verb. This construction is used especially with nouns and adjectives denoting authority, power, fitness and set time.

Examples: Or who gave thee this authority to do these things?

ἡ τίς σοι ἐδῶκεν τὴν ἐξουσίαν ταύτην ἵνα ταύτα ποιῆσαι;

Mk. xi. 28.

The hour is come that the Son of man should be glorified.

ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ ὁ νῦν τοῦ ἀνθρώπου.

Jn. xii. 23.

See also Mt. viii. 8; Lk. vii. 6; Jn. i. 27, v. 7.

For the use of the simple Infinitive in this sense see 170 and compare Mt. iii. 11, Lk. xv. 19, Rom. xiii. 11.

196. The clause introduced by ἵνα may also denote the cause or condition of the action expressed by a verb.

Example: Abraham your father rejoiced to see my day.

Ἀβραὰμ ὁ πατὴρ ὑμῶν ἡγαλλιάσατο ἵνα ἴδῃ τὴν ἡμέραν τὴν ἐμὴν.

Jn. viii. 56.

(Here the clause introduced by ἵνα gives the cause of rejoicing.) See also Gal. ii. 9.

For an Infinitive used in a somewhat similar way see Acts xv. 10.

**ADVERBIAL CLAUSES**

197. **Adverbial clauses** are clauses that stand in the relationship of an adverb to some verb in another clause.

Adverbial clauses may be divided into eight classes. (See page 22.)
(1) **Final clauses or clauses denoting Purpose**

198. A final clause denotes the purpose of the action of the verb in the clause on which it depends.

Final clauses are introduced by the final particles ἵνα or ὅπως if affirmative, and by μή or ἵνα μή if negative, followed by a verb in the subjunctive mood in N.T. Greek.

Examples: He came that he might bear witness to the light.

> ἦλθεν ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.  
> Jn. i. 7.

Judge not that ye be not judged.

> μὴ κρίνετε ἵνα μὴ κρίθητε.  
> Mt. vii. 1.

And their eyes have they closed; lest haply they should perceive with their eyes.

> καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μὴ ποτὲ ἵδωσιν τοῖς ὀφθαλμοῖς.  
> Acts xxviii. 27.

199. The future indicative is occasionally found instead of the subjunctive. Lk. xx. 10.

200. Many other kinds of clauses besides Final clauses are introduced by ἵνα etc. in the N.T. See sections 180—196.

201. A simple Infinitive, as might be expected from the fact that the infinitive was originally the dative case of a verbal noun, is sufficient by itself to form the verb in a final clause. See 138.

We have similar parallel uses in English of a clause introduced by that and a simple infinitive to express purpose.

We may say either I sent my servant to call the guests.

or I sent my servant that he might call the guests.

Example: And he sent his slaves to call them that were bidden to the marriage.

> καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσας τοὺς κεκλημένους εἰς τοὺς γάμους.  
> Matt. xxii. 3.

202. The Infinitive with an article preceded by the prepositions εἰς or πρὸς or even an Infinitive preceded by the Genitive of the article may be used as the verbs in final clauses.

Examples will be found in Matt. vi. 1, xx. 19, Lk. i. 77.

See 175.

203. The Present or Future Participle may also be used to form a final clause.

Examples: Unto you first God having raised up his Servant sent him to bless you.

> ὕπων πρῶτων ἀναστήσας ὁ θεὸς τῶν Παῖδα αὐτοῦ ἀπέστειλεν αὐτὸν εὐλογοῦντα ὑμᾶς.  
...I journeyed to Damascus to bring them also that were there unto Jerusalem in bonds.
...εἰς Δαμασκὸν ἐπορεύμην, ἠξὼν καὶ τοὺς ἠκέισε ὥντας δεδεμένους εἰς Ἰερουσαλήμ...

204. A Final clause may also be expressed by a relative clause with the verb in the Future Indicative. This construction is very rare.
See Matt. xxi. 41, Acts vi. 3.

(2) Temporal clauses or clauses denoting Time

205. A temporal clause denotes the time of the action of the verb in the clause on which it depends.
Temporal clauses are introduced by ὅτε or ὡς meaning when, ἔως etc. meaning while or until, πρὶν meaning before.

206. Temporal clauses are divided into two classes:
(1) Those that refer to a definite event occurring at a definite time are called definite temporal clauses.
Example: I saw him when I went to town.
(2) Those that refer to an event or a series of events occurring at an indefinite time are called indefinite temporal clauses.
Examples: I saw him whenever I went to town.
That is to say I went to town often and saw him every time.
I will see him whenever I go to town.
That is to say I have not been to town yet, and I do not know when I shall go; but, when I do go, I will see him.
It will be seen that these sentences have a conditional force.
The first might be expressed as follows.
If I went to town I saw him.
The second might be expressed as follows.
If I go to town I will see him.

207. In Greek these two kinds of clauses have quite distinct constructions.
(1) Definite Temporal Clauses are introduced by ὅτε or ὡς followed by the Indicative as in English.
Example: And it came to pass when Jesus had finished these words, he departed from Galilee.
καὶ ἐγένετο ὅτε ἐτέλεσεν ὁ Ἰησοῦς τοὺς λόγους τούτους, μετῆρεν ἀπὸ τῆς Γαλιλαίας.
Matt. xix. 1.
208. (2) Indefinite Temporal Clauses are introduced by ὅτε followed by a verb in the imperfect or aorist indicative with ἄν or ἔδει when the clause refers to an indefinite number of actions in past time. ὅτε and ἄν join together to form ὅταν.
Example: And the unclean spirits whenever they beheld him fell down before him.
καὶ τὰ πνεύματα τὰ ἀκάθαρτα ὅταν αὐτῶν ἐθέφων, προσέπιπτον αὐτῷ.  
Mk. iii. 11.

209. Indefinite Temporal Clauses are introduced by ὅτε followed by a verb in the subjunctive with ἄν when the clause refers to future time.
Example: And whenever they lead you to judgement, and deliver you up, be not anxious beforehand what ye shall speak.
καὶ ὅταν ἄγωσιν ὑμᾶς παραδίδοντες, μὴ προμερμάτε τι λαλήσατε.  
Mk. xiii. 11.

It will be noticed that ἄν is used in Greek when the word ever can be attached to when in English.

210. There are a few instances in the N.T. where Temporal clauses are Indefinite in form, but Definite in meaning.
Example: But days will come when the bridegroom shall be taken away from them.
ἐλευθεροῦνται δὲ ἡμέραι ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος.  
Mk. ii. 20.
See also Lk. v. 35, xiii. 28; Rev. viii. 1.

211. Temporal Clauses introduced by ἕως while or until.
When ἕως means while, and the clause which it introduces refers to the same time as the verb in the clause on which it depends, it takes the Indicative mood, just as in English.
Example: We must work the works of him that sent me while it is day.
ἡμᾶς δεῖ ἐργάζεσθαι τὰ ἑργα τοῦ πέμψαντός με ἕως ἡμέρα ἐστίν.  
Jn. ix. 4.

212. When ἕως means until, and the clause which it introduces refers to an actual past fact, it takes a past tense of the Indicative mood, as in English.
Example: The star which they saw in the East went before them, till it came and stood over where the young child was.
ὁ ἄστρον, ὅν εἶδον ἐν τῇ ἀνατολῇ, προῆλθεν αὐτῶν ἕως ἔλθων ἐπεστάθη ἐπάνω σὸν ἦν τῷ παιδίῳ.  
Mt. ii. 9.
213. When the clause introduced by ἕως depends on a verb denoting future or habitual action, and refers to the future, it takes the Subjunctive, generally with ἀν.
Examples: There abide until ye depart thence.
ἐκεῖ μένετε ἕως ἀν ἐξελθητε ἐκεῖθεν.  
Mk. vi. 10.
And goeth after that which is lost, until he find it.
καὶ πορεύεται ἐπὶ τὸ ἀπολωλός ἕως εὑρη αὐτό.  
Lk. xv. 4.

214. When the clause introduced by ἕως depends on a verb in past time and refers to an event which was thought of as future at the time when the action of the principal verb took place, it takes the Subjunctive without ἀν (Optative in Classical Greek).
Example: He cast him into prison until he should pay the debt.
ἐβάλεν αὐτὸν εἰς φυλακὴν ἕως ἀποδῷ τὸ ὀφειλόμενον.  
Mt. xviii. 30.

215. ἕως οὖ, ἕως ὅτον have the same meaning as ἕως, but are never used with ἀν.
Clauses introduced by ἀχρι, ἀχρι οὖ, ἀχρι ἡ ἡμέρα, μέχρι, μέχρις οὖ have in general the same construction as clauses introduced by ἕως.

216. Clauses introduced by πρὶν or πρὶν ἦ, before.
When the verb in the principal clause is affirmative the clause introduced by πρὶν takes the accusative and infinitive construction.
Example: Verily I say to thee that, in this night, before the cock crow, thou shalt deny me thrice.
ἀμὴν λέγω σοι ὅτι ἐν ταύτῃ τῇ νυκτὶ πρὶν ἀλέκτωρ φωνήσῃ τρίς ἀπαρνηθῇ με.  
Matt. xxvi. 34.

217. When the principal clause is negative the clause introduced by πρὶν takes the same constructions as clauses introduced by ἕως.
But there are only two examples of such clauses in the N.T., Lk. ii. 26, Acts xxv. 16.
In the second of these examples the Optative is Classical, as often in the writings of St Luke.

218. Temporal clauses may also be expressed by a Participle, especially in the Genitive Absolute.
Examples: And when he came out, he saw a great multitude.
καὶ ἐξελθὼν εἶδεν πολὺν ἄχλον.  
Mt. xiv. 14.
And when they got up into the boat, the wind ceased.
καὶ ἀναβάντων αὐτῶν εἰς τὸ πλοῖον ἐκόπασεν ὁ ἀνεμος.  
Mt. xiv. 32.

N.
219. Temporal clauses may also be expressed by Prepositions with the Infinitive and an article.
\[ \varepsilon \nu \tau \phi = \varepsilon \omega, \text{ Matt. xiii. 25; Lk. i. 21; Acts viii. 6.} \]
\[ \pi \rho \dot{o} \tau \sigma = \pi \rho \dot{w}, \text{ Matt. vi. 8; Lk. ii. 21; Gal. ii. 12, iii. 23.} \]
\[ \mu e \tau a \tau o = \text{after, Matt. xxvi. 32; Acts i. 3.} \]

(3) **Local clauses or clauses denoting Place**

220. Local Clauses denote the place where the action of the verb in the clause on which they depend is said to take place.
They are introduced by \( \sigma \delta, \delta \rho \omega \nu \) where, \( \delta \theta \varepsilon \nu \) whence etc.

221. Local clauses are divided into two classes just as Temporal clauses are.

1. **Definite Local Clauses** referring to a single definite place.
2. **Indefinite Local Clauses** referring to a series of places, or to some indefinite place.

222. In the first class the verb is in the Indicative mood.
Example: Lay not up for yourselves treasures upon the earth, where moth and rust do consume.
\[ \mu \eta \ \theta e \sigma a u r i \zeta e \tau e \ \upsilon \mu \iota \nu \ \theta e \sigma a u r o u s \ \epsilon \pi \tau \iota \ \gamma \eta s, \ \delta \rho \omega \nu \ \sigma \eta s \ \kappa a i \ \beta r \omega \sigma i s \ \delta \phi a n i \zeta e. \]
\[ \text{Matt. vi. 19.} \]

223. In the second class the verb is in a past tense of the Indicative mood with \( \alpha \nu \) when the clause refers to a series of places where an act occurred in past time.
Example: And wheresoever he entered into villages...they laid the sick in the market places...
\[ \kappa a i \ \delta \rho \omega \nu \ \alpha \nu \ \epsilon i \sigma \varepsilon \rho o r e \upsilon e \ \epsilon i s \ \kappa \omega \mu a s... \epsilon \nu \ \tau a i s \ \alpha \gamma o r a i s \ \epsilon t \iota \theta e \sigma a n \ \tau o u s \ \alpha \sigma \theta e \nu o \omega \nu t a s. \]
\[ \text{Mk. vi. 56.}\]

224. When the clause refers to an indefinite place where an act is expected to occur in future time the verb is in the Subjunctive mood with \( \alpha \nu \) or \( \varepsilon \alpha \nu \).
Example: Wheresoever this gospel shall be preached in the whole world, that also which this woman hath done shall be told for a memorial of her.
\[ \delta \rho \omega \nu \ \varepsilon \alpha \nu \ \kappa \eta r u c h \bar{b} \dot{i} \ \tau o \ \varepsilon \upsilon a \gamma g \ell i o n \ \tau o \upsilon t o \ \epsilon \nu \ \delta \lambda \rho \ \tau \sigma \dot{o} \mu \dot{w}, \ \lambda \alpha \lambda \eta \beta \dot{h} \iota \sigma e t a k a i \ \delta \ \epsilon \pi o \iota \sigma e n \ \alpha \upsilon t \eta \ \epsilon i s \ \mu \eta \mu \mu \omicron \sigma \nu o n \ \alpha \upsilon t \eta s. \]
\[ \text{Mt. xxvi. 13.}\]
NEW TESTAMENT GREEK

(4) Causal clauses or clauses denoting the Reason for the action of the verb in the clause on which they depend

225. Causal clauses are introduced by ἐπεί, ἵνα, ἐφ' ὧν, διότι, ἐπείδ' ἦτε, etc. with a verb in the Indicative mood just as in English.
Example: I forgave thee all that debt because thou besoughtest me.
πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφήκα σοι, ἐπεὶ παρέκαλεσάς με.
Matt. xviii. 32.

226. A causal clause may also be expressed by
(a) A Genitive Absolute.
Example: And since he had nothing wherewith to pay...

μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι.
Matt. xviii. 25.

227. (b) A Participle agreeing with some word in the main clause.
Example: Since he saw that it pleased the Jews he proceeded to take Peter also.

ἰδὼν δὲ ὅτι ἁρετῶν ἔστιν τοῖς Ἰουδαίοις προσέβησεν συλλαβαίν καὶ Πέτρον.
Acts xii. 3.

228. (c) An Infinitive with διά and an article, or an Infinitive with an article in the Dative case. Matt. xxiv. 12, 2 Cor. ii. 13.

229. (d) When ὅστη is prefixed to a Causal participle it implies that the action denoted by the participle is supposed or asserted to be the cause of the action of the principal verb.
Whether it is the real cause or not is left doubtful, but it is generally implied that it is not the real cause of the action.
See also Acts xxiii. 20, xxvii. 30; 1 Pet. iv. 12.

(5) Consecutive clauses or clauses denoting Result

230. A Consecutive Clause denotes the Result of the action of the verb in the clause on which it depends.
Consecutive Clauses are introduced by ὅστε followed by the Infinitive or Indicative.

231. ὅστε followed by the Infinitive expresses the result which the action of the verb in the principal clause is calculated to produce. This is the commoner form in the N.T.
Example: Becometh a tree, so that the birds come...

γίνεται δένδρον ὅστε ἐλθεῖν τὰ πετεινά...
Matt. xiii. 32.
232. ὁστε with the **Indicative** expresses the result which actually does follow on the action of the verb in the principal clause.

Example: For God so loved the world that he gave his only begotten Son.

{oútwα γὰρ ἡγάπησεν ὁ θεὸς τὸν κόσμον, ὁστε τὸν Υἱὸν τὸν μονογενὴν}

Jn. iii. 16.

See also Gal. ii. 13.
But this distinction is not exactly observed in the N.T.

233. ὁστε often begins an independent clause with the meaning and so or therefore. Matt. xix. 6.

234. Sometimes an **Infinitive** is used without ὁστε to express consequence. See sections 139 and 176.

See Acts v. 3; Col. iv. 6; Heb. v. 5, vi. 10.

(6) **Conditional clauses**

235. A Conditional Clause and the principal clause with which it is connected make up a sentence which is commonly called a Conditional Sentence.

In such a sentence the conditional clause states a supposition and the principal clause states the result of the fulfilment of this supposition.

The conditional clause is generally spoken of as the Protasis, and the principal clause as the Apodosis.

Example: If you do this you will become rich.
Here *If you do this* is the Protasis and *you will become rich* is the Apodosis.

236. The Protasis is introduced by εἰ, *if*.

The particle ἃν is regularly joined to εἰ in the Protasis when the verb in the Protasis is in the **Subjunctive** Mood, εἰ combined with ἃν forms ἃνει, ἃνει, ἃν.

The negative of the Protasis is μὴ and that of the Apodosis is **οὐ**.
This is the rule in Classical Greek, but in N.T. Greek **οὐ** is often found in the Protasis when the verb is in the Indicative mood, especially in conditions of the first class given below.

237. The construction of Conditional sentences varies according as the time of the supposition is **Past**, **Present**, or **Future**.
Present or Past Suppositions

238. (1) Present or Past particular suppositions, implying nothing as to the fulfilment of the condition.

When the Protasis simply states a present or past particular supposition, implying nothing as to the fulfilment or non-fulfilment of the condition, a present or past tense of the Indicative is used in the Protasis: any part of the finite verb may stand in the Apodosis.

Examples. Present time:

If thou art the Son of God, command this stone...

εἰ οὖς εἶ τοῦ θεοῦ, εἰπὲ τῷ λίθῳ τούτῳ...

Lk. iv. 3.

Past time:

For if Abraham was justified by works, he hath whereof to glory.

εἰ γὰρ Ἀβραὰμ ἐξ ἔργων ἑδικαίωθη, ἔχει καύχημα. Rom. iv. 2.

239. (2) Supposition contrary to fact.

When the Protasis states a present or past supposition implying that the condition is not or was not fulfilled, the secondary tenses of the indicative are used both in the protasis and the apodosis.

The verb in the apodosis nearly always has the adverb ἀν.

The Imperfect denotes continued action.

The Aorist simple fact.

The Pluperfect (rare) completed action.

The time of the action is implied in the context rather than expressed by the tense of the verb.

Examples. Present Time:

This man, if he were a prophet, would know who and what the woman is...

οὗτος εἰ ἦν προφήτης, ἐγίνωσκεν ἄν τίς καὶ ποταπή ἢ γυνή...

Lk. vii. 39.

If thou knewest the gift of God, and who it is that speaketh with thee, thou wouldst have asked him...

εἰ γὰρ εἰδεὶς τὴν δωρεὰν τοῦ θεοῦ, καὶ τίς ἐστίν ὁ λέγων σοι,...σὺ ἂν ἔτησας αὐτῶν...

Jn. iv. 10.

If ye believed Moses ye would believe me.

εἰ γὰρ ἐπιστεύετε Μωϋσεὶ, ἐπιστεύετε ἄν ἔμοι. Jn. v. 46.

1 But as a rough rule it may be said that the Imperfect expresses an unfulfilled condition in present time, and the Aorist expresses an unfulfilled condition in past time.
Past time:
For if they had known, they would not have crucified the Lord of Glory.

εἴ γὰρ ἔγνωσαν, οὐκ ἄν τὸν κύριον τῆς δόξης ἐσταύρωσαν.
(1 Cor. ii. 8.

This construction is so unlike the English or Latin that it requires special attention.
The form which such sentences take in English is no help whatever to translating them into Greek.
The rule must be mastered and remembered.

Future Suppositions

240. There are two forms of Future conditional sentences:
(1) The more vivid form.
(2) The less vivid form.

241. (1) In the more vivid form the Subjunctive with εἴν is used in the Protasis, and the Future Indicative or some other form expressing future time is used in the Apodosis.

Example: If ye have faith as a grain of mustard seed, ye shall say...

εἴν ἔχετε πίστιν ὡς κόκκον σινάπεως, ἐρεῖτε τῷ ὀρει τοῦτῳ....

Matt. xvii. 20.

242. The Future Indicative is sometimes used in the Protasis for greater vividness.

Example: If we deny him, he will deny us.

εἴ ἵνησόμεθα, κακεύως ἵνησται ἡμᾶς.

2 Tim. ii. 12.

243. (2) In the less vivid form the Optative is used in both Protasis and Apodosis, ἄν in Apodosis.

Example: If you were to do this, you would be a good man.

εἴ τοῦτο ποιήσει, ἄγαθὸς ἄν εἴης.

N.B. This construction does not occur in its full form in the N.T.
In the following example the Protasis only occurs.
Example: But even if ye should suffer for righteousness sake, happy are ye.

ἀλλ’ εἴ καὶ πάσχοιτε διὰ δικαιοσύνην, μακάριοι.

1 Pet. iii. 14.
General Suppositions

244. If the supposition refers to the occurrence of an act of a certain general class and the Apodosis states what is wont to happen if this act takes place at any time, the sentence is called a general supposition.

If it is a supposition in present time the Protasis takes ἐὰν with the Subjunctive, and the Apodosis takes the Present Indicative.

Example: If any man walk in the day, he stumbleth not.

ἐὰν τις περιπατῇ ἐν τῇ ἡμέρᾳ, οὐ προκόπτει. Jn. xi. 9.

If the supposition is in past time the Protasis takes εἴ with the Optative and the Apodosis takes the Imperfect Indicative.

Example: If at any time he had anything, he used to give it.

εἴ τι ἔχω, ἐδίδομ. This construction does not occur in the N.T.

The Conditional Participle

245. A Participle may be used as an equivalent to a Conditional clause.

It should generally be translated by a Conditional clause in English.

Example: How shall we escape, if we neglect so great salvation?

πῶς ἡμεῖς ἐκφευγόμεθα τῇ λικανίᾳ ἀμελήσαντες σωτηρίας; Heb. ii. 3.

See also Lk. ix. 25; 1 Cor. xi. 29; Gal. vi. 9; 1 Tim. iv. 4.


Certain cases occur in which conditional sentences are made up of a Protasis belonging to one of the classes enumerated above and an Apodosis belonging to another.

See Lk. xvii. 6; Jn. viii. 39; Acts viii. 31, xxiv. 19; 1 Cor. vii. 28.

(7) Concessive clauses

246. A Concessive clause denotes some fact which is regarded as likely to prevent or to have prevented the occurrence of the action of the verb in the clause on which it depends.

These clauses are introduced in English by the words though or although, and in Greek by εἰ καὶ, ἐὰν καὶ: καὶ εἰ, καὶ ἐὰν with a Finite verb, or by καίπερ followed by a Participle.

Example: For although I am absent in the flesh, I am with you in the spirit.

εἰ γὰρ καὶ τῇ σαρκὶ ἀπεμι, ἀλλὰ τῷ πνεύματι σὺν ὑμῖν εἰμί.

Col. ii. 5.

Though he was a Son, yet he learned obedience by the things which he suffered.

καίπερ ὄν υἱός, ἔμαθεν ἄφ' ὄν ἐπαθεν τῇ ὑπακοήν.

Heb. v. 8.
247. *καὶ el and καὶ ἐὰν* occur but rarely in the N.T. The difference between *ἐλ* (or ἐὰν) *καὶ* and *καὶ el* (καὶ ἐὰν or καὶν) is that the former pair introduce a clause which states an admitted fact and the latter introduce a clause which makes an improbable suggestion. Compare the example given above with Matt. xxvi. 35:

Even if I must die with thee, I will not deny thee.
κἂν δέῃ με σὺν σοι ἀποθανεῖν, οὐ μὴ σε ἀπαρνησόμαι.

Compare also Jn. viii. 16.

248. A simple Participle may also serve to express a concessive clause.

Example: And though they found no cause of death in him, yet they asked of Pilate that he should be slain.
καὶ μὴ δεμίαν αἰτίαν ἥμων εὐφόρτες ἔτησαντο Πιλάτου ἁναρεθήναι αὐτῶν.
Acts xiii. 28.

(8) **Comparative clauses**

249. A **Comparative clause** compares the action or state denoted by the verb in the clause on which it depends with some other action or state.

Comparative clauses are introduced by *ὡς, ὡςπερ, καθὼς*, etc. *as or ἢ than* followed by the **Indicative** as in English.

Examples: Shouldst not thou also have had mercy on thy fellow servant even as I had mercy on thee?

οὐκ ἔδει καὶ σὲ ἔλεησαι τὸν σύνδοιλόν σου, ὡς κἀγὼ σὲ ἔλεησα;
Mt. xviii. 33.

It is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God.

ἐὐκοπώτερον ἔστω κάμηλον διὰ τρήματος ῥαφίδος εἰσελθεῖν ἡ πλούσιον εἶς τὴν βασιλείαν τοῦ θεοῦ.
Mt. xix. 24.

Compare also Mt. xxiv. 27.

*ὡς* in the sense of "as if" is sometimes followed by a **Subjunctive**, Mk. iv. 26; 1 Thess. ii. 7.

**ADJECTIVAL CLAUSES**

250. **Adjectival clauses** are introduced by the relative pronouns ὡς and ὡςτις and the relative adjectives ὡςος and ὡςος, and qualify some noun or pronoun in another clause just like an adjective. The noun which the adjectival clause qualifies is called its Antecedent.

For the rules which decide the number, gender and case of a relative pronoun see 60.

251. When an Adjectival, or Relative clause, as it is generally called, refers to an actual event or fact it is called a **Definite Relative**
Clause, and the verb is in the same mood and tense as it would be in English, except in the case of relative clauses in dependent statements, commands, or questions: see 156, 159.

Examples: After me cometh a man which is become before me.
                ὃπίσω μοι ἐρχεται ἀνήρ δὲ ἐμπροσθέν μοι γέγονεν.  Jn. i. 30.
The words which I have spoken unto you are spirit and are life.
                τὰ ρήματα ἐγὼ λελάληκα ὑμῖν πνεύμα ἐστιν καὶ ζωὴ ἐστιν.
                Jn. vi. 63.

252. When a relative clause refers to a supposed event or instance and hence implies a condition, it is called an Indefinite or Conditional Relative Clause. In the New Testament such relative clauses generally take a verb in the Subjunctive mood with ἀν or ἐάν.

Example: Whosoever wishes to be great among you shall be your minister.

                ἀλλ' ὅσον θέλη μέγας γενέσθαι εν ὑμῖν ἐσται ὑμῶν διάκονος.
                        Mk. x. 43.

This might be equally well expressed by a conditional sentence:

If anyone wishes to be great among you he shall be your minister.

253. The Future or Present Indicative with or without ἀν is occasionally found in Indefinite relative clauses referring to the future.

See Mt. v. 41, x. 32, xviii. 4; Mk. xi. 25.

254. Adjectival clauses may also be introduced by the relative adverbs ὅτε, when, and ὅποι, whence. Such clauses are rare in the New Testament. They are distinguished from Adverbial clauses of time and place in that they do not fix the time or place of the action of the main verb.

That is fixed already by some word in the principal clause which is the antecedent to the relative clause.

Examples: And at even, when the sun did set, they brought unto him all that were sick.

                ὅπις δὲ γενομένης, ὅτε ἐδυσεν ὁ ἡλιος, ἐφερον πρὸς αὐτὸν πάντας τοὺς κακῶς ἔχοντας.
                        Mk. i. 32.

And he came to Nazareth where he had been brought up.

                καί ἤλθεν εἰς Ναζαράν, οὗ ἦν τεθραμμένος.
                        Lk. iv. 16.

PARTICIPLES

255. A Participle is a verbal adjective, sharing in the characteristics of both verbs and adjectives.

As a verb it has a subject, and, if it is the participle of a transitive verb in the active voice, it may have an object. It has also tense and voice.

As an adjective it agrees with the noun which it qualifies in number, gender, and case,
256. A Participle may be used either **adjectivally** or **adverbially**.

When it is used **adjectivally** it limits the noun with which it agrees, just like an adjective.

It is generally best translated into English by a **relative clause**, especially when it is preceded by an article.

For an example see section 260.

When a participle is used **adverbially** it is equivalent to an adverbial clause modifying some other verb in the sentence.

Such participles are generally best translated into English by a suitable **adverbial clause**.

The context must decide which kind of adverbial clause the participle in question is equivalent to: the participle does not in itself denote purpose, consequence, time, etc., but the context implies some such idea and the participle admits it.

257. For the Participle as equivalent to a

Final clause see 203.
Temporal clause see 218.
Causal clause see 227, 229.
Conditional clause see 245.
Concessive clause see 248.

258. The Participle may also denote the **means** by which the action of the principal verb is brought about, or the **manner** in which it is effected, or the **circumstances** which attend its performance.

**Examples.** **Means:**

Which of you by being anxious can add one cubit to his stature?

τίς δὲ ἐξ ὑμῶν μεριμνῶν δύναται προσθεῖναι ἐπὶ τὴν ηλικίαν αὐτοῦ πῆχυν ἕνα;

Mt. vi. 27.

**Manner:** But others mocking said....

ἐτεροί δὲ διαχλεύαζοντες ἔλεγον.

Acts ii. 13.

ὁς is often inserted before a participle of Manner.

**Example:** For he taught them as one having authority and not as the scribes.

ἡ γὰρ διδάσκων αὐτούς ὁς ἔζωσαν ἔχον καὶ ὅχι ὅς οἱ γραμματεῖς.

Mk. i. 22.

**Attendant Circumstances:**

And he taught in their synagogues being glorified of all.

καὶ αὐτὸς ἔδίδασκεν ἐν ταῖς συναγωγαῖς αὐτῶν, δοξαζόμενος ὑπὸ πάντων

Lk. iv. 15.
And they beckoned to their partners in the other boat that they should come and help them.

καὶ κατένευσαν τοὺς μετόχους ἐν τῷ ἑτέρῳ πλοίῳ τοῦ ἐλθόντας συλλαβέσθαι αὐτῶι.  

Lk. v. 7.

Take Mark and bring him with thee.

Μάρκον ἀναλαβὼν ἴγε μετὰ σεαυτοῦ.  

2 Tim. iv. 11.

The Participle of attendant circumstances is generally equivalent to a verb in a similar mood and tense to the principal verb joined to it by καὶ, and, as a rule, it is best to translate it so in English.

See the examples given above: in Lk. iv. 15 the participle is equivalent to an Imperfect Indicative joined to ἔδιδασκεν by καὶ. In Lk. v. 7 it is equivalent to an Infinitive. In 2 Tim. iv. 11 it is equivalent to an Imperative.

For the Participle in the Genitive Absolute see 35.

The Tenses of the Participle

259. In accordance with the principles mentioned in sections 108—112 the tenses of the participle do not denote time, but state. The time of the action must be gathered from the context.

The Present Participle denotes action in progress.

It may be used to express

(1) Action going on at the same time as the action of the main verb.

Example: And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following.

ἐκεῖνοι δὲ ἐξελθόντες ἐκήρυξαν πανταχοῦ, τοῦ Κυρίου συνεργοῦντος, καὶ τῶν λόγων βεβαιοῦντος διὰ τῶν ἐπακολουθοῦντων σημείων.  

Mk. xvi. 20.

(2) Action identical with that of the main verb, but described from a different point of view.

Example: This spake he, signifying by what death he should glorify God.

τούτῳ δὲ εἶπεν σημαίνων ποίῳ θανάτῳ δοξάσει τὸν θεόν.  

Jn. xxi. 19.

260. The Present Participle may also be used simply to define its subject as belonging to a certain class, that is the class which does or suffers the action denoted by the verb from which it comes. In this case it becomes equivalent to an adjective. It is generally preceded
N.B. The time denoted by a Participle is always relative to that of the main verb of the sentence in which it occurs, and must be inferred from it. It is not relative to the time of speaking.

See Lk. xv. 18 and 20. In the first of these two verses the time of the Participle ἀναστᾶς is future with regard to the time of speaking, but past with reference to the time of the main verb πορεύσομαι. In the second verse the time of the Participle is past both with regard to the time of speaking and with regard to the time of the main verb.

We translate the first I will arise and go, and the second He arose and went.

THE USE OF οὐ AND μὴ

267. The rules for the use of the negatives οὐ and μὴ and their compounds in the N.T. are as follows:

οὐ is direct and positive and negatives facts.

μὴ is doubtful and indirect and negatives conceptions and wishes.

οὐ is practically always used to negative verbs in the Indicative mood even in the protases of conditional sentences where μὴ is used in Classical Greek, but protases of conditional sentences denoting an unfulfilled condition generally take μὴ. See Rom. viii. 9; Jn. xviii. 30.

In clauses introduced by μὴ used as a final particle, and meaning lest, οὐ is always used as the negative. 2 Cor. xii. 20. See 192.

μὴ is always used to negative the Subjunctive (with the exception given above), the Imperative, and the Optative.

μὴ is regularly used to negative the Infinitive even in dependent statements where οὐ is used in Classical Greek. Mt. xxii. 23.

μὴ is regularly used to negative Participles and not confined, as it is in Classical Greek, to participles equivalent to conditional clauses etc.

The use of μὴ with a participle in the N.T. is not therefore to be taken as a sign that the participle is used in a conditional sense.

There are only about 17 instances of the use of οὐ with a participle in the N.T.

As a rough rule it will suffice to remember that in the New Testament οὐ is used with the Indicative mood and μὴ with the other moods.

Successive negatives in Greek strengthen the first negative, if the second is a compound negative like ὁδὲ ὁδὲις.

Example: He did not eat anything.

οὐκ ἐφαγεν οὐδέν. Lk. iv. 2.
But if the second negative is a simple negative, it retains its force.
Example: It is not therefore not of the body.

οὐ παρὰ τούτο οὐκ ἐστὶν ἐκ τοῦ σώματος.

1 Cor. xii. 15.

MODES OF ASKING QUESTIONS

268. Very often the fact that a sentence is a question is only indicated by the mark of interrogation at the end. It must be remembered that these marks have been put in by the editors of the text, and not by the original writers, as such marks were unknown in their days.

Questions may also be introduced by the interrogative words τίς, εἰ, πῶς, πῶς, πῶς etc. and by οὐ and μή.

269. When οὐ is used to introduce a question it shows that an affirmative answer is expected. (Latin nonne.)
Example: Is not this the carpenter’s son?

Nonne hic est fabri filius?

οὐχ οὗτός ἐστιν ὁ τοῦ τέκτωνος νιός; Mt. xiii. 55.

270. When μή is used to introduce a question it shows that a negative answer is expected. (Latin num.)
Example: Does our law judge any man, unless it hear first from him?

Numquid lex nostra judicat hominem, nisi prius audierat ab ipso?

μή ὁ νόμος ἡμῶν κρίνει τὸν ἀνθρωπον ἐὰν μή ἀκούσῃ πρῶτον παρ’ αὐτοῦ;

Jn. vii. 51.

μή is also used to ask tentative questions to which the answer Νο is expected on the whole.
Example: Can this be the Christ?

Numquid ipse est Christus?

μήτι οὗτός ἐστιν ὁ Χριστός;

Jn. iv. 29.

271. For Deliberative questions see 121.

272. εἰ μή and ἐὰν μή are used as fixed phrases in the sense of except or unless. εἰ δὲ μήγε means otherwise.
A SHORT SYNTAX OF NEW TESTAMENT GREEK

THE USE OF THE PARTICLE ἀν

273. The various uses of the Particle ἀν in the New Testament are collected here for convenience of reference.

We have no English word which corresponds to ἀν, the most that can be said is that it implies vagueness or uncertainty in the sentences where it occurs.

274. Its uses may be divided into two classes.

(1) Where it occurs after εἰ followed by a Subjunctive in the protasis of a conditional sentence, or after the relative words ὁς, ὁδος, ὁςος, ὁπε, ἐπει, ὁπο, ἐως in indefinite relative clauses.

εἰ followed by ἀν becomes ἐὰν or occasionally ἀν.

ὁπε followed by ἀν becomes ἐπαν, ἐπει becomes ἐπειδαν.

N.B. After relative words, especially ὁς, ἀν is often written ἐὰν.

These uses are explained in sections 308, 209, 213, 223, 224, 241, 252.

275. (2) Where it occurs after a verb in a past tense of the Indicative or in the Optative mood in the apodosis of a conditional sentence to express the result of an unfulfilled condition or of a remote future condition. See sections 239, 243.

276. The first part of a conditional sentence is sometimes left out or understood, and ἀν with a past tense of the Indicative or an Optative stands alone. This use is known as the Potential use of ἀν. Such sentences are frequent in Classical Greek, but rare in the New Testament. It is sometimes difficult in such sentences to say what the condition would have been, if it had been expressed.

Examples: Wherefore gavest thou not my money into the bank; and I at my coming should have required it with interest?

διὰ τι σοῦ ἐδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; καγὼ ἐλθὼν σὺν τόκῳ ἀν αὐτὸ ἔπραξα.

Lk. xix. 23.

I could pray to God that...all that hear me this day might become such as I am, except these bonds.

ἐξαίρετον ἄν τὸ θεό...πάντας τοὺς ἀκούοντας μου σήμερον γενέσθαι τοιοῦτοι ὁποῖος καὶ ἐγὼ εἰμι, παρέκτος τῶν δεσμῶν τούτων. Acts xxvi. 29.

See also Acts viii. 31, xvii. 18.

277. ἀν occasionally occurs after ὁτως in the New Testament. This is a relic of a Classical use of which we are unable to express the force in English.

278. It also occurs with the Optative in Indirect Questions in Lk. i. 62, vi. 11, ix. 46; Acts v. 24, x. 17.
APPENDIX

The Greek verbs are not, like the Latin, divided into conjugations with various endings. All the verbs in -ω have the same endings, the differences between them being caused by variations in the stem.

The verb λύω which is commonly given as an example in Greek grammars has but one stem λυ- to which the tense endings are added.

Most verbs however have two stems: the Verbal Stem from which most of the tenses of the verb and derived words are formed, and the Present Stem from which the present and imperfect tenses are formed.

The verbs in the following table are divided into classes according to the changes which take place in the verbal stem.

They include all the verbs which occur most frequently in the New Testament.

The verbs in the last class are especially frequent and important.
### Classes of Verbs.

**Class 1.** Verbs in which the verbal stem and the present stem are the same.

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Most verbs in ὁω are conjugated like ἀγαπάω.
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Most verbs in οἴω are conjugated like ποιέω.

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<td>πληρώω</td>
<td>πληρῶσω</td>
<td>πληρῶσω</td>
<td>fill</td>
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Verbs in οἰω are conjugated like πληρῶω.

**Class 2.** Verbs with mute stems which have a diphthong or long vowel ei, eu in all tenses except the second aorist where the vowels are short i, u.

| φεύγω   | φεύξομαι | έφυγον (2nd Aor.) | | | | | | | flee |
|---------|---------|-------------------| | | | | | | leave |
| καταλείπω | καταλείψω | κατέλειψα | | | | | | |
| καταλείπω | καταλείψω | κατέλειψα | | | | | | |

**Class 3.** Verbs which add τ to the verbal stem in order to form the present stem.

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<tr>
<td>κρύπτω</td>
<td>κρύψω</td>
<td>ἐκρύψα</td>
<td>ἐκρύφθην</td>
<td>hide</td>
</tr>
<tr>
<td>πίπτω</td>
<td>πεπούμαι</td>
<td>ἐπέποευ</td>
<td>ΠΕΠΤΩΚΑ</td>
<td>fall</td>
</tr>
<tr>
<td>τίκτω</td>
<td>τέξομαι</td>
<td>ἔτεκον</td>
<td></td>
<td>bring forth</td>
</tr>
</tbody>
</table>

**Class 4.** Verbs in which the verbal stem ends in a guttural κ, γ, χ which is softened to σσ in the present stem.

<table>
<thead>
<tr>
<th>κηρύσσω</th>
<th>κηρύξω</th>
<th>ἐκήρυξα</th>
<th>ἐκηρύνχα</th>
<th>ἐκηρύνχα</th>
<th>ἐκηρύνχην</th>
<th>proclaim</th>
</tr>
</thead>
<tbody>
<tr>
<td>πράσσω</td>
<td>πράξω</td>
<td>ἐπράξα</td>
<td>πεπραξα</td>
<td>πεπραγμα</td>
<td>ἐπράχθην</td>
<td>make or do</td>
</tr>
</tbody>
</table>
Class 5. Verbs ending in ζω in the present, these are formed from stems ending in δ with futures in σω, or from stems ending in γ or γγ with futures in ζω.

<table>
<thead>
<tr>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>βαπτίζω</td>
<td>βαπτίσω</td>
<td>ἐβάπτισα</td>
<td>βεβάπτισμαι</td>
<td>ἐβαπτίσθην</td>
<td>baptise</td>
<td></td>
</tr>
<tr>
<td>σώζω</td>
<td>σώζω</td>
<td>ἔσωσα</td>
<td>σέσωσμαι</td>
<td>ἔσώθην</td>
<td>save</td>
<td></td>
</tr>
<tr>
<td>κράζω</td>
<td>κεκράζομαι</td>
<td>κράζα</td>
<td>κέκραγα</td>
<td>κέκραγα</td>
<td>cry</td>
<td></td>
</tr>
</tbody>
</table>

Most verbs in ζω in the N.T. are conjugated like βαπτίζω.

Class 6. Verbs in which the verbal stem ends in a liquid λ, μ, ν, ρ.

Division 1, stems ending in λ which becomes λλ in the present.

| αγγέλλω | ἀγγελῶ | ἤγγειλα | Ἦγγειλκα | Ἦγγελμαι | Ἦγγέλθην | announce |
| βάλλω   | βαλῶ   | ἐβάλων  | βεβάλκα  | βεβάλμαι | ἐβάλθην | throw    |
| στέλλω  | στελῶ  | ἐστελλα | ἐσταλκα | ἐστάλμαι | ἐστάλην | send     |

Division 2, presents in αἰνω and αἰρω formed from verbal stems in αυ- and αρ-.

| αἵρω   | ἅρω   | ἧρα | ἤρκα | ἦρμαι | ἦρθην | take away |
| κερδαίνω | κερδανῶ | ἐκέρδανα | κέρδησα (these are the N.T. forms) | | gain |
| φαίνω   | φανοῦμαι | ἐφάνην | | | show forth |
| χαίρω   | χαρῆσομαι | ἔχαιρην | | | rejoice |

Division 3, presents in εἰνω, ειρω, ἰνω, ἰρω, νυω, υρω, from stems in εν, ερ, ἤν, ἰρ, νυ, υρ.

| ἀποκτεῖνω | ἀποκτενῶ | ἀπέκτεινα | ἀπεκτάτην | kill |
| γίνομαι   | γενήσομαι | ἐγενόμην | ἐγενέθην | become |
|---------|--------|--------|------------|-------------|--------------|-----------|
| ἐγεῖρω  | ἐγεῖρω | ἔγειρα | ἐγήγερκα   | ἐγήγερμαι   | ἡγέρθην     | arouse    |
| κρίνω   | κρίνω  | ἐκρίνα | κέκρικα    | κέκριμαι    | ἐκρίθην     | judge     |
| σπείρω | σπείρω | ἐσπειρα | ἐσπαρμαι  | ἐσπάρρην   | ἐφθάρην     | sow       |
| φθείρω | φθείρω | ἐφθειρα |                       |             |             | destroy   |

**Class 7. Verbs which add ν or αν to the verbal stem to form the present stem.**

<table>
<thead>
<tr>
<th>ἀμαρτάνω</th>
<th>ἀμαρτήσω</th>
<th>ἡμάρτησα</th>
<th>ἡμάρτηκα</th>
<th>ἡμαρτον</th>
<th>sin</th>
</tr>
</thead>
<tbody>
<tr>
<td>αὐξάνω</td>
<td>αὐξῆσω</td>
<td>ἡξῆσα</td>
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<td>increase</td>
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<tr>
<td>βαίνω</td>
<td>βῆσομαι</td>
<td>ἐβην</td>
<td>βεβηκα</td>
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<td>go</td>
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<tr>
<td>πίω</td>
<td>πίομαι</td>
<td>ἐπιον</td>
<td>πέπωκα</td>
<td></td>
<td>drink</td>
</tr>
</tbody>
</table>

If the last vowel of the stem is short another ν which changes to μ or γ before a labial or guttural is added after the vowel.

<table>
<thead>
<tr>
<th>λαμβάνω</th>
<th>λαβομαι</th>
<th>ἔλαβον</th>
<th>ἐληφαι</th>
<th>ἐλημμαι</th>
<th>ἐλήφθην</th>
<th>take</th>
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Verbal stem λαβ, double augment instead of reduplication in the perfect.

<table>
<thead>
<tr>
<th>μαθάνω</th>
<th>μαθομαι</th>
<th>ἐμαθον</th>
<th>μεμάθηκα</th>
<th></th>
<th>learn</th>
</tr>
</thead>
<tbody>
<tr>
<td>τυγχάνω</td>
<td>τυγχομαι</td>
<td>ἔτυχον</td>
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<td></td>
<td>happen</td>
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</table>

**Class 8. Verbs which add σκ or οκ to the verbal stem to form the present stem.**

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<thead>
<tr>
<th>ἀποθνήσκω</th>
<th>ἀποθανοῦμαι</th>
<th>ἀπέθανον</th>
<th>die</th>
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<tbody>
<tr>
<td>ἀρέσκω</td>
<td>ἀρεσο</td>
<td>ἥρεσα</td>
<td>please</td>
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<tr>
<td>γινώσκω</td>
<td>γινόσομαι</td>
<td>ἔγνω</td>
<td>ἔγνωσμαι</td>
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<tr>
<td>εὐρίσκω</td>
<td>εὐρήσω</td>
<td>εὐρον</td>
<td>εὐρηκα</td>
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<td>ἀπόλλεσσα</td>
<td>ἀπόλλεμμα</td>
<td>ἀφίωνται</td>
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<td>ἀφίημι</td>
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<td>ἀφέθην</td>
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<td>δεικνύω</td>
<td>δεικνύω</td>
<td>δεικτίκη</td>
<td>ἐδεικτίκη</td>
<td>ἐδεικτίκη</td>
<td>ἐδόθην</td>
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<td>φημι</td>
<td>φημι</td>
<td>φημι</td>
<td>εἶπον</td>
</tr>
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</table>

### Class 10. Defective verbs whose parts are formed by putting together tenses formed from several distinct verbal stems of the same meaning.

| aἱρέω   | αἱρήσω - ἐλὼ | ἐλὼν | ἐλήλυθα | -ἡρέθην | take          |
| ἐχχωμαί | ἐχχωμαί | ἐχχωμαί | ἐχχωμαί | ἐχχωμαί | ἐκέχθην | come or go    |
| ἐσθω   | ἐσθομαί | ἐσθομαί | ἐσθομαί | ἐσθομαί | ἐσθερήθην | eat           |
| λέγω   | λέγομαι | λέγομαι | λέγομαι | λέγομαι | λέγομαι | have          |
| ὀράω   | ὀράμαται | ὀράμαται | ὀράμαται | ὀράμαται | ὀράμαται | say           |

#### Additional Verbs

<table>
<thead>
<tr>
<th>πάσχω</th>
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<th>πάσχω</th>
<th>πάσχω</th>
<th>πάσχω</th>
<th>πάσχω</th>
<th>bear</th>
</tr>
</thead>
<tbody>
<tr>
<td>φέρω</td>
<td>φέρω</td>
<td>φέρω</td>
<td>φέρω</td>
<td>φέρω</td>
<td>φέρω</td>
<td>suffer</td>
</tr>
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APPENDIX I

ILLUSTRATIVE PASSAGE FROM THE NEW TESTAMENT.

The numbers in the foot-notes refer to paragraphs in the Syntax.

'Ανήρ δὲ τις ἐν Καισαρίᾳ 1 ὁνόματι Κορνήλιος, ἐκατοντάρχης ἐκ σπείρης τῆς καλουμένης Ἰταλίκης, εὐσεβὴς καὶ 2 φοβοῦμενος τὸν Θεοῦ σὺν παντὶ τῷ οἴκῳ αὐτοῦ, ποιῶν ἐλεημοσύνας πολλὰς τῷ λαῷ καὶ δεόμενος 3 τοῦ Θεοῦ διὰ παντός, εἶδεν ἐν ὀράματι φανερῶς, ὡσεὶ περὶ ὧραν ἐνάτην τῆς ἡμέρας, ἀγγελον τοῦ Θεοῦ 4 εἰς εὐλογίαν πρὸς αὐτόν καὶ εἰπόντα αὐτῷ Κορνήλιε, ὁ δὲ ἀτενίσας αὐτῷ καὶ ἐμφασιν γενόμενος εἶπεν Τί ἐστιν, Κύριε; εἶπεν δὲ αὐτῷ Αἶ προσευχαῖ σου καὶ αἰ ἐλεημοσύνα σου 5 ἀνέβησαι εἰς μνημόσυνον ἐμπροσθεν τοῦ Θεοῦ. καὶ νῦν 6 πέμψων ἁγίασαι εἰς Ἰσραήλ καὶ 6 μεταφέσαι Σίμωνι τινι δὲ ἐπικαλεῖται Πέτρος· οὗτος εἶνεται παρὰ τινι Σίμωνι βυρσεῖ, 7 ὦ ἔστιν οἶκια παρὰ θάλασσαν. ὅσο δὲ ἀπήλθεν ὁ ἀγγελον 8 ὁ λαλῶν αὐτῷ, φωνήσας δύο τῶν οἴκων καὶ στρατιῶτην εὐσεβὴ τῶν προσκαρπεῦντων αὐτῷ, καὶ ἐξηγήσαμενα ἀπάντα αὐτοῖς ἀπέστειλεν αὐτοὺς εἰς τὴν Ἰσραήλ. Τῇ δὲ ἐπαύριον 9 ὁ δοσιμορεύσας ἐκεῖνών καὶ τῇ πόλει ἐγγικόντων ἀνέβη Πέτρος ἐπὶ τὸ δώρα 10 προσεύχασθαι περὶ ὧραν ἐκποτίν. ἐγένετο δὲ πρόσευχοι καὶ ἤθελεν γεύσασθαι· παρασκευαζόντων δὲ αὐτῶν ἐγένετο ἐπὶ αὐτῶν ἐκστασις, καὶ 11 θεωρεί τῶν οὐρανῶν ἀνεφανεν καὶ καταβαίνον σκεύος τι ὡς ὅθόνην μεγάλην, τέσσαριν ἄρχαις καθίμενον ἐπὶ τῆς γῆς, ἐν ὧν ὧν ὑψηλὴν πάντα τὰ τετράποδα καὶ ἑρπετὰ τῆς γῆς καὶ πετεινά τοῦ οὐρανοῦ. καὶ ἐγένετο φωνὴ πρὸς αὐτῶν ἀναστάς, Πέτρε,
θυσον και φάγε. ὁ δὲ Πέτρος εἶπέν Μηδαμὼς, Κύριε, ὅτι ουδέποτε ἐφαγον
πάν κοινὸν καὶ ἀκάθαρτον. καὶ φωνῇ πάλιν ἐκ δευτέρου πρὸς αὐτὸν ἴ 
ὁ Θεὸς ἐκαθάρισεν σὺ μὴ κοινὸν. τούτῳ δὲ ἐγένετο ἐπὶ τρίς, καὶ εὐθὺς
ἀνελήμφθη τὸ σκεῦος εἰς τὸν οὐρανόν. Ὑμένας δὲ εἰς αὐτῷ διηπόρεις ὁ Πέτρος
τί αν εἴη τὸ ὄραμα τό ἐδειξεν, ἵνα οἱ ἄνδρες οἱ ἁπάντως ἃνθρωπον ἐπὶ τὸν
Κορνήλιον διερωτήσατε τὴν οἰκίαν τοῦ Σίμωνος ἐπέστησαν ἐπὶ τὸν
πυλῶνα, καὶ φωνῆσαντες ἐνυπνάντων εἰς Σίμωνον ἐπίκαλούμενος Πέτρου
ἐνβάδει ἐξενίζεται. Τούτῳ δὲ Πέτρου διενθυμουμένῳ περὶ τοῦ ὄραμας εἶπεν
τῷ Πνεύμα ἵνα ἄνδρες δύο ζητοῦντες σε ἀλλὰ ἀναστάσας καταβηθήση, καὶ
πορευούν σὺν αὐτοῖς μιδὲν διακρινόμενοι, ὅτι ἐγὼ ἀνταὐτακαί αὐτοῦς.
καταβήσας δὲ Πέτρος πρὸς τοὺς ἄνδρας εἶπέν τινι ἵνα εἰς τῆς ἡ ψοιᾳ
ἀιτία δὴ τὸν πάρεστε; οἱ δὲ ἐκεῖνοι Κορνήλιος ἐκατοντάρχης, αὐτὴν δικαιοῦνται
καὶ φοβοῦμενος τὸν Θεοῦ, μαρτυροῦμεν τὸν ὄραμα τῶν Ἰουδαίων, ἡλικιασμένη ὑπὸ ἅγγελον ἀγίου 23
ἐπηρεάτατον σε ἐν τῆς οἰκίας αὐτοῦ καὶ ἀκούειται ἀκόμα καὶ πάντα 
συναξάσας αὐτῷ οἱ Κορνήλιος πέσαν ἐπὶ τοὺς πόδας προσεκώπησαν. ὁ δὲ
Πέτρος ἠγείρει αὐτὸν 26
ὁ γὰρ αὐτὸς ἀνθρωπίας εἰμὶ
καὶ συνομιλῶν αὐτῷ εἰς ἐκουρασθοῖ, καὶ εὔφορος οὐκ 
συνελθότας πολλός, ἐξ ἔν πρὸς αὐτοῦ ὢν ἱμεῖς ἐπιστασασθή ὡς ἀδελφόν ἠστὶν ἄνδρι Ἰουδαίῳ κολλάθαι 
καὶ ἀρρητοῖς εἰς ἀλλοφύλῳ. καὶ οἱ ὄραμα ἐκεῖνα 27
ἐπὶ τὸ γὰρ καὶ ἄρα ἀκάθαρτον λήγουσιν ἀνθρώπων διὸ καὶ ἀναντίρρητος ἥλιος μεταπεμφθεὶς, 
πυκνάνομαι οὖν τὸν χάριτα καὶ ἀνθρώπον 
τὸν ἐν τῷ οἴκῳ μου, καὶ ἱδον ἄνδρῃ ἐν 
συνελθόντος μου ἐν ἔσθητος λαμπρόκτι 
καὶ φύσει Κορνήλιου, ἑαυτοῦ εἰς ἀνθρωπίας 
καὶ ἀναστᾶσας 
ὁ γὰρ αὐτὸς ἐπὶ τὸν Ἰουδαίον 
καὶ περιπατεῖται Πέτρος. ὦτος ἐξενίζεται ἐν 
οἰκία Σίμωνος. ὥστε ἄνθρωπος πρὸς σε, ὦτος 
τὸν κάκος ἐπιστάσαι 
τὸν ἔνωσιν τοῦ Θεοῦ πάρεσμεν

15 ἐφαγον 105. 16 ἐκαθάρισεν 105. 17 κοίνου 127. 18 τί δὲ εἶν
161. 19 εἶδεν 100. 20 ἁπάντως ἐπηρεάται 266. 21 διερωτήσατε 263.
22 ἐξενίζεται 160. 23 μεταπεμφθεὶς 159. 24 ἔν τούτῳ Πέτρου 177.
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αὐθεντικοῦ... ἡμετρήσας 106. 28 τὴν ἐνάτην (understand ὤραν) 18.
29 εἰσηγηθήσας 105. 30 ἐπιστάσαι 105. 31 παραγενόμενος 264.
άκοισαι πάντα τά προστεταγμένα σοι ὑπὸ τοῦ Κυρίου. Ἄνοιξας δὲ Πέτρος τὸ στόμα ἔλεγεν Ἡσυκάριας καταλαμβάνομαι ὅτι οὐκ ἔστων προσπολήματος ὁ Θεὸς, ἀλλ’ ἐν παντὶ ἐδρέει ὁ φοβούμενος αὐτὸν καὶ ἐργαζόμενος δικαιοσύνην δεκτός αὐτοῦ ἐστὶν· τὸν λόγον ὅν ἀπέστειλεν τοῖς υἱῶι Ἰσραήλ εὐαγγελιζόμενος εἰρήνην διὰ Ἰησοῦ Χριστοῦ· οὕτως ἔστω πάντων Κύριοι. ὑμεῖς ὁδηγεῖτε τὸ γενόμενον ῥήμα καθ’ ὅλης τῆς Ἰουδαίας, ἀρξάμενος ἀπὸ τῆς Γαλιλαίας μετὰ τὸ βάπτισμα ὁ ἐκήρυξεν Ἰωάννης, Ἰησοῦν τὸν ἀπὸ Ναζαρέθ, ὡς ἔχρισεν αὐτὸν ὁ Θεὸς Πνεύματι Ἀγίῳ καὶ δυνάμει, ὃς διήλθεν ἐνεργεῖτον καὶ λόγερος πάντας τοὺς καταδυναστευμένους ὑπὸ τοῦ διαβόλου, ὅτι ὁ Θεὸς ἦν μετ’ αὐτοῦ· καὶ ὑμεῖς μάρτυρες πάντων 32 ὡς ἐποίησεν ἐν τῇ τῇ χωρᾳ τῶν Ἰουδαίων καὶ Ἱερουσαλήμ· δι καὶ ἀνείλαν τραμπάσαντες ἐπὶ ξύλου. τούτων ὁ Θεὸς ἤγειρεν εν τῇ τῇ ἡμέρᾳ καὶ ἐδόκην αὐτούν ἐμφανῆ γενέσθαι, οὐ παντὶ τῷ λαῷ, ἄλλα μάρτυρος τοῖς 33 προκεχειροτομημένους ὑπὸ τοῦ Θεοῦ, ἡμῖν, οἵτινες συνεφάγομεν καὶ συνεπίσταμεν αὐτῷ 34 μετὰ τὸ ἀναστῆναι αὐτῶν ἐκ νεκρῶν· καὶ παρῆγγειλεν ἡμῖν κηρύξει τῷ λαῷ καὶ διαμαρτύρασθαι ὅτι οὗτος ἔστιν ὁ ὁρισμένος ὑπὸ τοῦ Θεοῦ Κρίτης ζώντων καὶ νεκρῶν. τούτῳ πάντες οἱ προφητεῖας μαρτυροῦσαν, ἀφεσιν ἀμαρτίων 36 λαβένι διὰ τοῦ ὀνόματος αὐτοῦ πάντα τὸν πιστεύοντα εἰς αὐτὸν. Ἡμεῖς λαλοῦμεν τοῦ Πέτρου τὰ ῥήματα ταύτα ἐπέπεμψεν τὸ Πνεῦμα τὸ Ἀγιον ὅπι πάντας τοὺς ἀκούοντας τὸν λόγον. καὶ ἔξεσθησαν οἳ ἐκ περιπομῆς πιστοὶ δόσει συνήλθαν τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἐβύθη ἡ δωρεά τοῦ Ἀγίου Πνεύματος ἐκκέχυσεν ἡκουσαί γὰρ 37 αὐτῶν λαλοῦντος γλώσσας καὶ μεγαλυπνών τοῖς Θεοῦν. τότε ἀπεκρίθη Πέτρος 38 Μὴτι τὸ ὥδε δύναται κωλύσαι τοῖς 39 τοῦ μὴ βατπισθῆναι τοῦτοις, οἵτινες τὸ Πνεῦμα τὸ Ἀγιον ἐλαβον ὡς καὶ ἠμείς; προσῆλθεν δὲ αὐτοῖς ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βατπισθῆναι. τότε ἠρώτησαν αὐτὸν ἐπιμείναι ἠμέρας τεκάς. Acts x.

32 ὃν 63. 33 προκεχειροτομημένους 266. 34 μετὰ τὸ ἀναστῆναι αὐτῶν 219. 35 ὡριστευόμενοι 266. 36 λαβένι 145-146; the infinitive seems to represent a timeless aorist in direct speech 151, 152, 91, 105. 37 αὐτῶν λαλοῦντων 34 (3). 38 μητὶ 270. 39 τοῦ μὴ βατπισθῆναι 175, 34 (5), 178; the two ideas of purpose and prevention seem to be combined here. 40 ἐλαβον 105.
APPENDIX II

The following selection of passages from Christian authors of the first two centuries has been added to this book in the hope that it may be useful to those who wish for some further knowledge of Greek than that which can be obtained from the study of a book whose contents are so familiar to them in an English version as are the contents of the Greek Testament.

In language and construction these passages very closely resemble the Greek Testament, but their subject-matter is unfamiliar, and this makes the study of them far more valuable as an exercise than the study of passages, the general meaning of which is well known.

References have been given in the footnotes to the paragraphs of the Syntax which explain the constructions which occur in these passages so far as they seem to stand in need of explanation.

A translation of the more uncommon words is also given.

It is hoped that these selections may prove interesting and valuable as affording first hand information about the beliefs and practices of the Christians of the first two centuries.

AN EARLY ACCOUNT OF THE ADMINISTRATION OF THE SACRAMENTS, FROM THE “TEACHING OF THE TWELVE APOSTLES.” DATE ABOUT 100 A.D.

Περὶ δὲ τοῦ βαπτίσματος, οὕτω βαπτίσατε· ταῦτα πάντα προειπώντες βαπτίσατε 1 εἰς τὸ ὄνομα τοῦ Πατρός καὶ τοῦ Υἱοῦ καὶ τοῦ Άγίου Πνεύματος ἐν υἱοίᾳ ζωῆς. 2 ἐὰν δὲ μὴ ἔχῃς ὑδαρ ϖον, εἰς ἄλλο ὑδαρ βαπτίσον· 3 εἰ δ’

1 Cf. Matt. xxviii. 19. 2 ἐὰν δὲ μὴ ἔχῃς 241. 3 εἰ δ’ οὐ δόνασαι. This sentence if fully expressed would run εἰ δ’ οὖ δόνασαι ἐν ψυχῇ βαπτίζειν, ἐν θερμῷ βάπτισον. The Present indicative with εἰ is used here in exactly the same sense as the Subjunctive with ἐὰν above. For οὖ in the Protasis of a Conditional sentence see 267.
APPENDIX II

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οὐ δύνασαι ἐν ψυχρᾷ, ἐν θερμῷ. ἦν δὲ ἀμφότερα μὴ ἐχῆς, ἐκχειν εἰς τὴν κεφαλὴν τρίς ὤρων εἰς ὄνομα Πατρὸς καὶ Υἱοῦ καὶ Ἁγίου Πνεύματος. πρὸ δὲ τοῦ βαπτίσματος προνηστευσάτω 4 ὁ βαπτιζόμενος καὶ ὁ βαπτιζόμενος καὶ εἰ τινὲς ἄλλοι δύνανται. κελεύεις δὲ νηστεύσαι τὸν βαπτιζόμενον 6 πρὸ μᾶς ἡ δύο.

4 ὁ βαπτιζόμενος, for the meaning of a Present participle preceded by an article see 260. 5 ὁ βαπτιζόμενος, τὸν βαπτιζόμενον, for the use of the Present to denote an action desired see 86. 6 πρὸ μᾶς ἡ δύο, understand ἡμέρας, and translate one or two days before.

Περὶ δὲ τῆς εὐχαριστίας, οὕτω εὐχαριστήσατε· πρῶτον περὶ τοῦ ποσεῖδος σαυ, Πάτερ ἡμῶν, ὑπὲρ τῆς ἁγίας ὀμπελοῦ Δανείδος τοῦ παιδὸς σου, ἡ εὐγνώμονας ἡμῖν διὰ Ἰησοῦ τοῦ παιδὸς σου· σοὶ ἡ δόξα εἰς τοὺς αἰῶνας. περὶ δὲ τοῦ 2 κλάσματος· Εὐχαριστήσατε· τὸ κλάσμα 6 διεσκορπισμένον ἐπάνω τῶν ὄρων καὶ 6 συναχθὲν ἐγένετο ἐν, οὕτω συναχθήτω σου ἡ ἐκκλησία ἀπὸ τῶν περάτων τῆς γῆς εἰς τὴν σὴν βασιλείαν· οτι σοῦ ἔστιν ἡ δόξα καὶ ἡ δύναμις διὰ Ἰησοῦ Χριστοῦ εἰς τοὺς αἰῶνας. 7 μηδεις δὲ φαγετῶ μηδέ πιεῖτω ἀπὸ τῆς εὐχαριστίας ὑμῶν, ἀλλ' οἱ βαπτισθήσετε εἰς ὄνομα Κυρίου. καὶ γὰρ περὶ τούτου ἐξηκέν ὁ Κύριος. 8 Μὴ δῶτε τὸ ἁγιον τοῖς κυσίν.

μετὰ δὲ τὸ 9 εὐμπληρόθηκαν οὕτω εὐχαριστήσατε· Εὐχαριστήσατε· τῷ κλάσματι σοι, Πάτερ ἡμῶν, υπὲρ τοῦ ἁγίου ὄνοματος σου, 1ού κατεσκήνωσας ἐν ταῖς καρδίαις ἡμῶν, καὶ υπὲρ τῆς γνώσεως καὶ πίστεως καὶ ἀθανασίας, 11 ἡ εὐγνώμονας ἡμῖν διὰ Ἰησοῦ τοῦ παιδὸς σου· σοὶ ἡ δόξα εἰς τοὺς αἰῶνας. σὺ, δέσποτα παντοκράτωρ, ἐκτισάς τὰ πάντα ἐνεκεν τοῦ ὄνομάτος σου, τροφὴν τε καὶ ποτὸν ἐδώκας τοῖς ἀνθρώποις εἰς ἀπόλαυσιν 10 ὑμαῖς σοι εὐχαριστήσωσιν, ἡμῖν δὲ ἐξ ἐκχισμοῦ πνευματικῆς τροφῆς καὶ ποτῶν καὶ χωρὶς αἰώνιον διὰ τοῦ παιδίου σου. πρὸ τοῦ τῶν εὐχαριστηθοῦν σοι ὅτι δυνατός εἰ σὺ· σοὶ ἡ δόξα εἰς τοὺς αἰῶνας. μνήσθητε, Κύριε, 12 τῆς ἐκκλησίας σου 13 τοῦ ρύσασθαι αὐτὴν ἀπὸ παιδίου πονηροῦ καὶ τελεωσάται αὐτὴν ἐν τῇ ἁγίᾳ σου, καὶ σύναξον αὐτήν ἀπὸ τῶν τεσσάρων ἀνέμων,

1 ἡ, for assimilation of Relative see 63. 2 κλάσματος, cf. 1 Cor. x. 16. 3 Understand ἐστί. 4 κλάσμα, Broken bread. 5 ὑπὸ διεσκορπισμένον, Periphrastic Pluperfect 114, translate was scattered, see 99. 6 συναχθέν 265, 218. 7 μηδεις δὲ φαγετώ, for the use of the Present imperative to forbid the habitual doing of an action see 128, let no one ever eat or drink.... 8 μὴ δῶτε, for the use of the Aorist subjunctive to forbid the beginning of an action see 129. 9 ἐμπληροθήκαι 1st Aor. Inf. Pass. from ἐμπληρέσθημι: for const. see 219. 10 ἐνα 189. 11 ἐχαρίσω 2nd sing. 1st Aor. mid. from χαρίζω. 12 τῆς ἐκκλησίας 34. 13 τοῦ ρύσασθαι 174, 175.
APPENDIX II

11 týn ágiasbísaai eis tîn tîn básiileían, ἡν ἣτοίμασας αὐτῇ ὦτι σοῦ ἐστὶν ἡ δύναμις καὶ ἡ δύξα εἰς τοὺς αἰῶνας. ἐλθέτω χάρις καὶ παρελθέτω ὁ κόσμος οὕτος. ἐσαναν τῷ θεῷ Δαυίδ. ἐί τις ἅγιος ἐστιν, ἑρχέσθω. ἐί τις ὁ δὲ προφήταις ἐμπιστεύτω ἐυχαριστείν ὅσα βέλουν.

14 týn ágiasbísaai with ἄουτην, her that has been sanctified 71, 262. ἑρχέσθω, for the force of the Present imperative see 125. ὁ δὲ 267. μαρὰν ἄθα, Chaldee words meaning Our Lord cometh, cf. 1 Cor. xvi. 22.

Κατὰ κυριακὴν δὲ Κυρίου συναχέντες κλάσατε ἀρτοῦ καὶ εὐχαριστήσατε προεξομολογήσασθαι τὰ παραπτώματά ὑμῶν, ὅπως καθαρὰ ἡ θυσία ὑμῶν ἦν. πάντες δὲ ἔχον τὴν ἀμφιβολίαν μετὰ τοῦ ἐταίρου αὐτοῦ ὑμᾶς συνελθέτο ὑμῖν, ἐν σοὶ διαλαγόων, ἡς ὑπὸ κομωθῆ ἡ θυσία ὑμῶν. αὕτη γὰρ ἐστὶν ἡ ἤθελω ὑπὸ Κυρίου. Ἐν παντὶ τῶν ἁγίων καὶ τῶν ἱεραρχῶν καθαρᾶν ὅτι βασιλεὺς μέγας εἰμὶ, λέγει Κύριος, καὶ τὸ ἱερομόλοιπον ἐν τοῖς ἔπειται.

Χειροτονήσατε οὖν ἐντοίς ἐπισκόπους καὶ διακόνους ἀξίους τοῦ Κυρίου, ἀνδρὰς πραεῖς καὶ ἀφιλαργύρους καὶ ἀληθείς καὶ δεδοκιμασμένους· ὑμῖν γὰρ λειτουργοῦσι καὶ αὐτοῖς τὴν λειτουργίαν τῶν προφητῶν καὶ διδασκάλων. μὴ οὖν ὑπεριδήτη αὐτοῖς· αὐτοῖς γὰρ εἰσίν οἱ τετιμημένοι ὑμῶν μετὰ τῶν προφητῶν καὶ διδασκάλων. ἐλέγχετε δὲ ἄλλης ὑμᾶς ἐν ὑπέρηψι, ἅλλα ἐν εἰρήνῃ, ὅσε ἔχετε ἐν τῷ εὐαγγελίῳ καὶ πάντα ἀστοχούντα κατὰ τοῦ ἐτέρου μηδὲ λαλεῖτο μηδὲ πάρῃ ὑμῶν ἄκουετο, ἐώς ὃ μετανοήσῃ. τὰς ἐν εὐγένειά ὑμῶν καὶ τὰς εὐμοσύνας καὶ πάσας τὰς πράξεις ὑμῶν ποιήσατε, ὃς ἔχετε ἐν τῷ εὐαγγελίῳ τοῦ Κυρίου ἡμῶν.

1 ὅπως 198. 2 ἀμφιβολίαν a dispute. 3 ἐώς οὗ 213, 215. 4 προσφέρεων Infinitive used as Imperative 187, cf. Malachi i. 11, 14. 5 λειτουργοῦσι τὴν λειτουργίαν cognate accusative 17. 6 ὑπεριδήτη, see ὑπερορῶν.

APOSTLES AND PROPHETS IN THE EARLY CHURCH.

Περὶ δὲ τῶν ἀποστόλων καὶ προφητῶν κατὰ τὸ δόγμα τοῦ εὐαγγελίου οὕτως ποιήσατε. πᾶσα δὲ ἀπόστολος ἑρχόμενος πρὸς ὑμᾶς δεχθέτω ὡς Κύριος· οὗ μεν εἰ δὲ εἰ μὴ ἡμέραν μίαν. εἶν τῇ ἤρει, καὶ τὴν ἄλλην· τρεῖς δὲ εἶν τῇ μείζῃ, ψευδοπροφήτης ἐστιν· ἑξερχόμενος δὲ ὁ ἀπόστολος μηδὲν λαμβανέτω εἰ μὴ ἄρτον, ἐώς οὗ 4 αὐλίσθη· εἶν τῷ ἀργῷ ἀντὶ, ψευδοπροφήτης ἐστι. καὶ πάντα προφήτην λαζοῦντα εἰ συνεμάτι ὑμῶν.

1 ἑρχόμενος when he comes 259, 218. 2 ἡμέραν μίαν 18. 3 ἐώς οὗ 213, 215. 4 αὐλίσθη he find shelter.
APPENDIX II

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πειράσετε οὖν διακρινείτε. πᾶσα γὰρ ἁμαρτία ἀφεθῆσαι, αὕτη δὲ ἡ ἁμαρτία οὐκ ἀφεθῆσαι. 5 οὐ πᾶς δὲ ὁ λαλῶν ἐν πνεύματι προφήτης ἐστιν, ἀλλ' ἐὰν ἔχῃ τοὺς τρόπους Κυρίου. Ἀπὸ οὖν τῶν τρόπων γνωσθῆσαι ὁ ψευδοπροφήτης καὶ ὁ προφήτης. καὶ πᾶς προφήτης ὃς τρίτων τράπεζαν ἐν πνεύματι οὐ φάγεται ἀπ' αὐτῆς· εἰ δὲ μὴν, ψευδοπροφήτης ἐστίν. πᾶς δὲ προφήτης διδάσκων τὴν ἀλήθειαν εἰ δὲ διδάσκει 6 οὖν ποιεῖ, ψευδοπροφήτης ἐστιν. πᾶς δὲ προφήτης ὃς διδοκιμασμένος ἄλθειν ὑπὸ ποιῶν εἰς μυστήριον κοσμικὸν ἐκκλησίας, μὴ διδάσκων δὲ ποιεῖν δόσα αὐτῶς ποιεῖ, οὐ κριθήσεται ἐφ' ὑμῶν· μετὰ Θεοῦ γὰρ ἔχει τὴν κρίσιν· ὁσαύτως γὰρ ἐποίησαν καὶ οἱ ἄρχαιοι προφήται. 9 ὅς δὲ ἐν εἴπῃ ἐν πνεύματι· ἐὗροι οἱ άργύρια ἡ ἐτέρα τινα, οὐκ ἀκουσέτε 10 αὐτοῦ· εἰ δὲ περὶ ἅλλων 11 ὑστερούντων εἴπῃ δούναι, μηδεὶς αὐτῶν κρινέτω.

οὐ πᾶς δὲ ὁ λαλῶν but not every one that speaketh 260. 6 οὗ 267. 7 διδοκιμασμένος 266. 8 ποιῶν etc. if he does aught as an outward mystery typical of the Church; for the Conditional participle see 245. 9 ὁς ὁ ἐν εἴπῃ 252. 10 αὐτοῦ 34 (8). 11 ὑστερούντων that are in want 260.

EXTRACTS FROM THE EPISTLE OF CLEMENT, BISHOP OF ROME, TO THE CORINTHIANS, WRITTEN ABOUT 95 A.D.

THE MARTYRDOM OF PETER AND PAUL.

'Αλλ' ἵνα τῶν ἀρχαίων ὑποδειγμάτων πανομοιόθεν, ἐλθομεν ἐπὶ τοὺς ἐγγύτατα γενομένους άθλητας· λάβωμεν τῆς γενεᾶς ἡμῶν τὰ γενναία ὑποδειγματα. Διὰ ξύλων καὶ φθόνοις οἱ μέγιστοι καὶ δικαίωται στούς εἰδώλτοξαν καὶ ἔως θανάτου ἠθησαν. Δέσωμεν πρὸ ὀφθαλμῶν ἡμῶν τῶν ἀγαθῶν ἀποστέλλων· Πέτρου, δια ξύλων ἀδικῶν οὐκ ἔνα οὖν δῶ άλλα πλειονά 3 ὑπήρεγκεν πόνου, καὶ οὐτω μαρτυρήσας ἐπορεύθη εἰς τὸν ὑφελόμενον τόπων τῆς δόξης. Διὰ ξύλων καὶ ἔριν Παύλου ὑπόμοιος βραβείον 4 ὑπέδειξεν, ἐπτάκις δεσμὰ φορέσας, φυγαδευθείς, λιθασθείς, κῆρυξ γενόμενος ἐν τῇ ἀναστήλῃ καὶ ἐν τῇ δύσει, τὸ γενναία τῆς πίστεως αὐτοῦ κλέος ἠλάβεν, 5 δικαιοσύνην διδάξας ὅλον τὸν κόσμον καὶ ἐπὶ τὸ τέρμα τῆς δύσεως ἐλθὼν· καὶ μαρτυρήσας ὑπείπ οὐκ ὁγισμένων, 7 διὸς ἀπολαλάγη τὸν κόσμου καὶ εἰς τὸν ἁγίον τόπον ἐπορεύθη, ὑπομοιώς γενόμενοι μέγιστος ὑπογραμμός.

1 ἵνα πανομοιόθεν 198 but to pass from... 2 ἐλθομεν 119. 3 ὑπήρεγκεν, see ὑποφέρω. 4 ὑπέδειξεν from ὑποδειγματικός pointed out. 5 δικαιοσύνην διδάξας ὅλον τὸν κόσμον 19; for the participles see 263. 6 ἐπὶ τῶν ὑγιομένων before the rulers. 7 διὸς ἀπολαλάγη τὸν κόσμου so he departed from the world 34 (5), see ἀπαλάλασω. 8 ὑπογραμμός pattern.
THE RESURRECTION.

1 Ἰκανονήσωμεν, ἀγαπητοί, πώς ὁ δεσπότης ἐπιδείκνυται διηνεκῶς ἡμῖν τὴν μέλλουσαν ἀνάστασιν ἔσχατος, ἂς τὴν ἀπαρχὴν ἐποιήσατο τὸν Κύριον Ἰησοῦν Χριστόν ἐκ νεκρῶν ἀναστήσας. Ἰδοὺ, ἀγαπητοί, τὴν κατὰ καιρὸν γινομένην ἀνάστασιν. ἡμέρα καὶ νύξ ἀνάστασιν ἡμῖν δηλούσιν· κομμάται νύξ, ἀνίσταται ἡμέρα· ἡ ἡμέρα ἀπεισόν, νύξ ἐπέρχεται. Λάβωμεν τοὺς καρπούς· ὁ σπόρος πῶς καὶ τίνα τρόπον γίνεται; ἠξηλθεν οἱ σπείρων καὶ ἤθαλεν εἰς τὴν γῆν ἐκαστὸν τῶν σπερμάτων, ἀπαντα πεσόντα εἰς τὴν γῆν ἔχρα καὶ γυμνὰ διαλύεται. εἰτ' ἐκ τῆς διαλύσεως ἡ μεγαλείωσις τῆς προοίας τοῦ δεσπότου ἀνίστησιν αὐτά, καὶ ἐκ τοῦ ἐνὸς πλείονα αὐξεῖ καὶ ἐκφέρει καρποῦ.

Ἰδοὺ, τὸ παράδοξον σημεῖον, τὸ γενόμενον ἐν τοῖς ἀνατολικοῖς τόποις, τοπεύτησιν τοῖς περὶ τὴν Ἀραβίαν. Ὁρεῖ σὺν γὰρ ἔστιν ὁ προσονομάζεται φοινίξ· τοῦτο μονογενὲς υπάρχον ἦν ἐκ τῆς πεντακόσια· γενόμενον τε ἦν πρὸς ἁπόλυσιν τοῦ ἀποθανεῖν αὐτῷ, τοὺς ἔκατο ποιεῖ ἐκ λυβάνου καὶ σμύρνης καὶ τῶν λαοπῶν ἀρωμάτων, εἰς ὅν πληρωθέντος τοῦ ἥρων εἰσέρχεται καὶ τελευτᾷ. σομομένα δὲ τῆς σαρκὸς σκώλης τες γεννᾶται, δι' ἐκ τῆς ἱκμάδος τοῦ τετελευητήκοτος ζώου ἀναπτριφόμενος πτεροφυεί· ἐτα γενναίως γενόμενος αὔρει τῶν σηκῶν ἐκεῖνον ὅπου τὰ ὀστά τοῦ προγενοῦσας ἔστιν, καὶ ταῦτα βαστάζων διανύει ἀπὸ τῆς Ἀραβίκης χώρας ἐκ τῆς Αἰγύπτου εἰς τὴν λεγομένην Ἡλιούπολιν· καὶ ἡ ἡμέρα, βλεπότων πάντων, ἐπιπτᾶς ἐπὶ τὸν ἥλιον βωμὸν τίθησιν αὐτὰ, καὶ οὕτως εἰς τοῦτοισι ἀφορμᾶ, οἱ οὖν ἰερεῖς ἐπισκέπτονται τὰς ἀναγραφὰς τῶν ἥρων καὶ εὐρίσκουσιν αὐτῶν πεντακοσίους ἐτοὺς πεπληρωμένον ἐληλυθέναι.

1 κατανοήσωμεν 119. 2 διηνεκῶς continually. 3 τὴν μέλλουσαν ἀνάστασιν ἔσχατος 144–148, 112. 4 258. 5 τίνα τρόπον 22. 6 ἠξηλθεν...ἔβαλεν Gnomic Aorists 95 note. 7 ἀνατολικοῖς Eastern. 8 φοινίξ the Phoenix. 9 τοῦ ἀποθάνειν 176. 10 σηκὼν a coffin. 11 πληρωθέντος τοῦ ἥρων 35. 12 ἱκμάδος gen. of ikmás moisture. 13 τετελευητήκοτος 266. 14 πτεροφυεῖ puts forth wings. 15 γενναίος lusty. 16 διανύει takes its journey. 17 ἡμέρας 29. 18 ἐπιπτᾶς Δορ. part. from ἐπιπέτομαι ἐν ἀνάρρησι. 19 τοῦτοισι ἐπιμετάλλαι.
THE PRAISE OF LOVE.

Ὁ ἔχων ἀγάπην ἐν Χριστῷ ποιησάτω τὰ τοῦ Χριστοῦ παραγγέλματα. τὸν δεσμὸν τῆς ἀγάπης τοῦ Θεοῦ τῆς δύναται ἐξηγησάσθαι; τὸ μεγαλεῖον τῆς καλλονής αὐτοῦ τῆς ἀρκετός ἐξεπειν; τὸ ψύχος εἰς ἡ ἀγάπη ἁνεκδίηγητόν ἔστιν. ἀγάπη κολλᾶ ἡμᾶς τοῦ Θεοῦ. ἡ ἀγάπη καλύπτει πλῆθος ἀμαρτιῶν. ἡ ἀγάπη πάντα ανέχεται, πάντα μακροθυμεῖ. οὐδὲν βάμανυσιν ἐν ἀγάπῃ, οὐδὲν ὑπερήφανον ἄγαπη σχίσμα οὐκ ἔχει, ἀγάπη οὐκ σταυρίζει, ἀγάπη πάντα ποιεῖ ἐν ὠμοιοίᾳ. ἐν τῇ ἁγάπῃ ἐπελειώθησαν πάντες οἱ ἐκλεκτοὶ τοῦ Θεοῦ. διὰ ἀγάπης οὐδὲν εὐάρεστὸν ἔστιν τῷ Θεῷ. ἡ ἁγάπη προσελάβετο ἡμᾶς ἡ δεσπότης. διὰ τῆς ἁγάπης ἥν ἔσχεν πρὸς ἡμᾶς, τὸ αἷμα αὐτοῦ ἐδώκεν ὑπὲρ ἡμῶν Ἰησοῦς Χριστὸς ὁ Κύριος ἡμῶν ἐν θελήματι Θεοῦ, καὶ τὴν σάρκα ὑπὲρ τῆς σαρκός ἡμῶν καὶ τὴν ψυχὴν ὑπὲρ τῶν ψυχῶν ἡμῶν.

ὁράτε, ἀγαπητοί, πῶς μέγα καὶ θαυμαστὸν ἔστιν ἡ ἁγάπη, καὶ τῆς τελειώτητος αὐτῆς οὐκ ἔστιν ἔξηγησις. τίς ικανός εἴν αὐτῆ εὑρεθήναι, εἰ μὴ οὐδὲν ἐκαταχώσῃ ὁ Θεος; δεώμεθα οὖν καὶ αἰτώμεθα ἀπὸ τοῦ ἐλέους αὐτοῦ. ὅσα ἐν ἁγάπῃ εὑρεθόμεν ἔχα σποκλίσεων ἀνθρωπίνης ἁμαμιοῦ.

1 ἁνεκδίηγητον unspeakable. 2 ἁγάπη καλύπτει 1 Pet. iv. 8. 3 βάμανυσιν coarse or vulgar. 4 προσελάβετο took us to Himself. 5 οὐδὲν καταχώσῃ 252. 6 ὅσα ἐν ἁγάπῃ εὑρεθόμεν 189. 7 προσκλίσεως ἀνθρωπίνης the factiousness of men.

THE APOSTOLIC SUCCESSION.

Ὁ ἀπόστολοι ἡμῶν εὐγγελίσθησαν ἀπὸ τοῦ Κυρίου Ἰησοῦ Χριστοῦ, Ἰησοῦς ὁ Χριστὸς ἀπὸ τοῦ Θεοῦ ἐξεπέμβανθη, ὁ Χριστὸς οὐκ ἀπὸ τοῦ Θεοῦ, καὶ οἱ ἀπόστολοι ἀπὸ τοῦ Χριστοῦ. ἔγενον οὖν ἀμφότερα εὐτάκτως ἀκολούθιον ἡμῶν παραγγελίας καὶ πληροφορήθησαν διὰ τῆς ἀναστάσεως τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ καὶ ἀποστολήτευσεν ἐν τῷ λόγῳ τοῦ Θεοῦ μετὰ πληροφορίας πνεύματος ἀγίου ἐξήλθων, εὐαγγελίζομεν τῆς βασιλείας τοῦ Θεοῦ ἐκάθειρα. κατὰ χώραν οὖν καὶ πόλεις κηρύσσοντες καθίστατον τὰς ἀπορχάς αὐτῶν, δοκιμάζοντες τὸ πνεύμα, εἰς ἑπισκόπους καὶ διακόνους τῶν μελλόντων πιστευέων. καὶ τοῦτο οὖν καὶ ὅρα ὅτι πολλῶν χρόνων ἐγέρθησαν περὶ ἑπισκόπων καὶ διακόνων.

1 οἱ ἀπόστολοι ἡμῶν εὐγγελίσθησαν ἀπὸ... The Apostles received the Gospel for us from...

2 πιστοθέτες being fully persuaded. 3 τῆς βασιλείας mέλλων ἐρχέσθαι 143-148. 4 καθίστατον τὰς ἀπορχάς they appointed their firstfruits (i.e. their first converts)...to be bishops and deacons.
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οὔτως γάρ ποι λέγει ἡ γραφή· 5Καταστήσω τοὺς ἑπισκόπους αὐτῶν ἐν δικαιοσύνῃ καὶ τοὺς διακόνους αὐτῶν ἐν πίστει.

καὶ οἱ ἀπόστολοι ἡμῶν ἔγνωσαν διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ ὅτι ἔρις ἦστα τοῦ ὅνοματος τῆς ἐπισκοπῆς. Διὰ ταύτην ὄν τὴν αὐτῶν πρόγνωσιν 6εἰληφότες τελείαν κατέστησαν τοὺς 7προειρημένους, καὶ 8μεταξὺ ἐπιμονῆς δεδόκασαν 9ὅπως, ἐὰν κομηθῶσιν, διαδέξωται ἕτεροι δεδοκιμασμένοι ἀνδρεῖς τὴν λειτουργίαν αὐτῶν. Τούς οὖν καταστάθητας ὑπ’ ἐκείνων ἢ μεταξὺ ὑφ’ ἐτέρων ἐλλογίων ἀνδρῶν, συνευδοκησάσθης τῆς ἐκκλησίας πάσης, καὶ λειτουργήσατε ἀμέπτως τῷ πομνίῳ τοῦ Χριστοῦ μετὰ ταπεινοφροσύνης ἡσύχως καὶ 10ἀβαναύσως, μεμαρτυρήσεσθε τοῖς πολλοῖς χρόνοις ὑπὸ πάντων, τούτους 11οὐ δικαίως νομίζομεν ἀποβάλλεσθαι τῇ λειτουργίᾳ. ἀμαρτία γὰρ οὐ μικρὰ ἡμῖν ἦστα, ἐὰν τοὺς ἀμέπτως καὶ ὅπως προσενεγκόντας τὰ δῶρα τῆς ἐπισκοπῆς ἀποβάλλωμεν. μακάριοι οἱ 12προοδοπορήσαντες πρεσβύτεροι, οὕτως 13ἐγκαρπὸν καὶ τελείαν ἐχόχον τὴν ἀνάλυσιν· οὐ γὰρ 14ἐπιλαβοῦνται μή τις αὐτῶν μεταστήσῃ ἀπὸ τοῦ ἱδρυμένου αὐτῶν τόπου.

5 καταστήσω Is. lx. 17. 6 εἰληφότες Perf. part. act. from λαμβάνω. 7 προειρημένουs Perf. part. pass. from προλέγω. 8 μεταξὺ ἐπιμονῆς δεδόκασαν afterwards they provided a continuance. 9 ὅπως, ἐὰν κομηθῶσιν 188, 241; the subject of κομηθῶσιν is the bishops and deacons. 10 ἀβαναύσως without vulgar ostentation, modestly. 11 οὐ δικαίως to be taken together, unjustly. 12 προοδοπορήσαντες who have gone before. 13 ἐγκαρπὸν fruitful. 14 επιλαβοῦνται for they have no fear lest... 192.

CLEMENT REBUKES THE CORINTHIANS.

Ἀναλάβετε τὴν ἐπιστολὴν τοῦ μακάριος Παύλου τοῦ ἀποστόλου. τῇ πρότον ὑμῖν ἐν ἀρχῇ τοῦ εὐαγγελίου ἐγραφεῖν; ἐπ’ ἀληθείας πνευματικῶς 1ἐπέστειλεν ὑμῖν περὶ αὐτοῦ τε καὶ Κηφᾶ τε καὶ Ἀπολλώ, 2διὰ τὸ καὶ τότε 3προσκλίσεις ὑμᾶς πεποίησαν· ἀλλ’ ἡ πρόσκλισις ἐκείνη ἦπερνα ἀμαρτία ὑμῖν προσήνγετε. 4 προσεκλίθητε γὰρ ἀποστόλους μεμαρτυρημένους καὶ ἀνδρὶ δεδοκιμασμένοι παρ’ αὐτοῖς. 5 νυνὶ δὲ κατανοήσατε τίνες ὑμᾶς 6διεστρέψαν καὶ 7τὸ σεμνὸν τῆς περιβοῆτος φιλαδελφίας ὑμῶν 6ἐμείωσαν, αἰσχρά, ἀγαπητοί, καὶ Λιαν αἰσχρὰ, καὶ ἀνάξια τῆς ἐν Χριστῷ ἀγωγῆς, ἀκούεσθαι τὴν βεβαιωτότητα καὶ ἀρχαίαν Κορινθίων ἐκκλησίαν δι’ ἐν ἡ δύο πρόσωπα στασιάζειν πρὸς τοὺς πρεσβύτερους. καὶ αὐτῇ ἡ ἄκοι ὦ μόνον

1 ἐπέστειλεν he charged you. 2 διὰ τὸ πεποίησα 228, 90, 97, 111. 3 προσκλίσεις parties. 4 προσεκλίθητε ye were partizans of. 5 νυνὶ δὲ κατανοήσατε... but now mark you who they are that have prevented you... 6 διεστρέψαν 105. 7 τὸ σεμνὸν ἐν ἡ γογύ̱γγ 71. 8 ἀγωγῆς conduc.
A VISION OF HERMAS CONCERNING THE CHURCH.

Hermas was a Roman Christian, the brother of Pius, Bishop of Rome (142–157), according to the Muratorian Fragment.

He imagined himself to be favoured with a series of revelations which were made to him by an ancient lady who declared herself to be the personification of the Church.

In the introduction to the Vision given below he describes how he was commanded to meet this lady in the country and how she made him sit beside her on a couch, and then revealed the Vision to him, that he might report it for the edification of his brethren.

Καὶ ἐπάρασα ῥάβδον τινὰ λαμπρῶν λέγει μοι. Βλέπεις μέγα πράγμα; λέγω αὐτῇ. Κυρία, οὐδὲν βλέπω. λέγει μοι. Ἐδοὺ ὦν ὄρας κατεναντὶ σου πύργον μέγαν οἰκοδομούμενον ἐπὶ ὑδάτων λίθοις τετραγώνους λαμπροῖς;
ēn tetragōnōs ὑπὸ τῶν ἔξις νεανίσκων τῶν ἐλθοῦσαν μετ᾽ αὐτῆς. Ἀλλαὶ δὲ μηριάζεις ἀνδρῶν παρέφερον λίθους, οἱ μὲν ἐκ τοῦ βυθοῦ, οἱ δὲ ἐκ τῆς γῆς, καὶ ἐπέδιδον τοῖς ἔξις νεανίσκοις. ἔκεινοι δὲ ἔλάμβανον καὶ ἀκοδομοῦντο τοὺς μὲν ἐκ τοῦ βυθοῦ λίθους ἐλκομένους πάντας οὕτως ἐτίθεσαν εἰς τὴν ὀικοδομήν· ἤρμοσμενοι γὰρ ἤσαν καὶ συνεφώνουν τῇ ἀρμογῇ μετὰ τῶν ἐτέρων λίθων· καὶ οὕτως ἐκκόλλησον ἄλλους, ὡστε τὴν ἀρμογήν αὐτῶν μὴ φαίνεσθαι· ἐφαίνετο δὲ ἡ ὀικοδομὴ τοῦ πύργου ὡς ἐξ ἐνὸς λίθου ἀκοδομημένη. τοὺς δὲ ἐτέρους λίθους τοὺς φερομένους ἀπὸ τῆς ἐξῆς τοῖς μὲν ἀπεβάλλον, τοὺς δὲ ἐτίθησαν εἰς τὴν ὀικοδομήν. Ἀλλοὶ δὲ κατεκόπτοντο καὶ ἔρριπται μακρὰν ἀπὸ τοῦ πύργου. Ἀλλοί δὲ λίθοι πολλοὶ κύκλῳ τοῦ πύργου ἐκεῖντο, καὶ οὐκ ἔχρωντο αὐτοῖς εἰς τὴν ὀικοδομήν· ἦσαν γὰρ τινὲς ἐξ αὐτῶν ἐφοριακότες, ἔτεροι δὲ τὰ σχῆματα ἔχοντες, ἀλλοι δὲ κεκολοβωμένοι, ἀλλοι δὲ λευκοί καὶ στρογγυλοὶ, μὴ ἀρμόζοντες εἰς τὴν ὀικοδομήν. ἔβλεπον δὲ ἐτέρους λίθους μιττομένους μακρὰν ἀπὸ τοῦ πύργου καὶ ἐρχομένους εἰς τὴν ὀδον καὶ μὴ μένοντας ἐν τῇ ὀδῷ, ἀλλὰ κυλομένους εἰς τὴν ἀνοδίαν· ἐτέρους δὲ ἐπὶ πῦρ ἐμπίπτοντας καὶ καμπέμνους· ἐτέρους δὲ πέπτοντας ἐν γυνεῖς ὑδάτων καὶ μὴ δυναμένους κυλισθῆναι εἰς τὸ ὕδαρ, καὶ καίπερ θελόντων κυλισθῆναι καὶ ἐλθεῖν εἰς τὸ ὕδαρ.


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13

σοι, ἵνα χαρῆς μετὰ τῶν ἁγίων. λέγω αὐτῇ. Κυρία, ἔτει ἀπαξ ἄξιον με
18 ἡγήσω τοῦ πάντα μοι ἀποκαλύφα, ἀποκαλυφθεῖται. ἢ δὲ λέγει μοι. 19 O
ἐὰν ἐνδέχεται σοι ἀποκαλυφθῆναι, ἀποκαλυφθῆται. μόνον ἡ καρδία σου
πρὸς τὸν Θεόν ἦτο καὶ μή 20 διψυχήσεις ὃ ἂν ἴδης. ἐπιρρόθησα αὐτήν.
Διατὶ ὁ πύργος ἐπὶ ὑδάτων ὑκοδόμηται, κυρία; Εἰπά σοι, φησίν, καὶ τὸ
πρότερον, καὶ ἐκείνη εἰς εἰμιλέος: ἐκείνων ὃν εὐρίακες τὴν ἀλήθειαν.
Διατὶ σοῦ ἐπὶ ὑδάτων ὑκοδόμηται ὁ πύργος, ἀκούε· ὃ τι ἡ ζωὴ ὡμοῖον 21 διὰ
ὕδατος ἐσώθη καὶ σωθήσεται. 22 τεθεμελιώται δὲ ὁ πύργος τῷ ῥήματι τοῦ
παντοκράτορος καὶ ἐνδόξου οὐκόματος, 23 κρατεῖται δὲ ὑπὸ τῆς ἁραμάτου
dυνάμεως τοῦ δεσπότου.

ἀποκρεθεῖς λέγω αὐτῇ. Κυρία, μεγάλως καὶ θαυμαστῶς ἔχει τὸ πρᾶγμα
tούτο. οἱ δὲ νεανισκοὶ οἱ ἔξω οἱ οἰκοδομοῦντες τῖνες εἰσίν, κυρία; οὗτοι
εἰσίν οἱ ἄγιοι ἄγγελοι τοῦ Θεοῦ οἱ πρῶτοι κτισθέντες, οῖς παρέδωκεν ὁ
Κύριος πᾶσαν τὴν κτίσιν αὐτού, ἀυξήσει καὶ οἰκοδομεῖ καὶ δεσπόζειν τῆς
κτίσεως πάσης. διὰ τούτων οὖν τελεσθήσεται ἡ οἰκοδομή τοῦ πύργου.
Οἱ δὲ ἔτεροι οἱ παραφέρουντες τοῦ ύδατος τὰς οἰκίας τοιαύτας εἰσίν; Καὶ αὐτοὶ ἄγιοι
ἀγγέλοι τοῦ Θεοῦ. οὗτοι δὲ οἱ ἔξω 24 ὑπερέχουντες αὐτοὺς εἰσίν. συντελε-
σθήσεται οὖν ἡ οἰκοδομή τοῦ πύργου, καὶ πάντες ὁμοίοι εὐφρανθήσονται
κύκλῳ τοῦ πύργου καὶ δοξάσουσιν τὸν Θεόν, ὅτι ἐπελέξεθη ἡ οἰκοδομή τοῦ
πύργου. ἐπιρρόθησα αὐτήν λέγων. Κυρία, ἤθελον γνῶναι τῶν λίθων 25 τῆς
ἐξόδον καὶ τὴν δύναμιν αὐτῶν, ποταπή ἐστιν. ἀποκρεθείσαι μοι λέγει·
Οὐχ ὅτι σὺ ἐκ πάντων ἄξιότερος εἶ ἵνα σοι ἀποκαλυφθῇ· ἄλλοι γὰρ σοι
πρῶτοι εἰσίν καὶ βελτιώνες σοι, οἷς ἐδει ἀποκαλυφθῆναι τὰ ὀράματα
tαῦτα· ἄλλῳ ἂν δοξάσῃ τὸ ὄνομα τοῦ Θεοῦ, σοὶ ἀπεκαλυφθῇ καὶ ἀποκα-
λυφθῆσαι διὰ τοὺς διψύχους, τοὺς διαλογιζομένους ἐν ταῖς καρδίαις αὐτῶν
εἰ ᾗρα ἐστιν ταῦτα ἢ οὐκ ἐστιν. λέγει αὐτοῖς ὅτι ταῦτα πάντα ἐστιν ἀληθῆ,
καὶ οὖθὲν ἐξωθηθὲν ἐστι τῆς ἀλήθειας, ἀλλὰ πάντα ἱσχυρὰ καὶ βέβαια καὶ
26 τεθεμελιώμενα ἐστίν.

άκουσεν περὶ 27 τῶν λίθων τῶν ὑπαγόντων εἰς τὴν οἰκοδομήν. οἱ μὲν
ὁ πνεῦμα τῶν ὑπαγόντων καὶ λευκοὶ καὶ συμφωνοῦντες ταῖς ἁμαρτίαις αὐτῶν,
οὗτοι εἰσίν 28 οἱ ἀπόστολοι καὶ ἐπίσκοποι καὶ διδάσκαλοι καὶ διάκονοι οἱ
πορευθέντες κατὰ τὴν σεμνότητα τοῦ Θεοῦ καὶ ἐπισκοπῆσαντες καὶ διδά-

18 ἡγήσω 2nd sing. 1st Aor. mid. ἤγεμαι. 20 ὃ ἂν ἐνδέχεται...
whatever is possible to be revealed to thee shall be revealed.
20 διψυχήσεις, the Future used in a prohibition instead of the Aorist subj. 129, doubt not,
James i. 8. 21 διὰ υδατος 1 Pet. iii. 20. 22 τεθεμελιώται 97, cf. 1 Cor.
iii. 11. 23 κρατεῖται it is sustained. 24 τεθεμελιώται αὐτοῦς εἰσίν ἄνω are
superior to them. 25 τὴν ἐξοδον τοῦ Θεοῦ. 26 τεθεμελιώμενα 266. 27 τῶν
λίθων τῶν ὑπαγόντων... the stones that go to the building. 28 οἱ ἀπόστολοι,

1—7
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ξαντες καὶ διακονήσαντες ἁγνῶς καὶ σεμνῶς τοῖς ἐκλεκτοῖς τοῦ Θεοῦ, οἱ μὲν 28 κεκουμημένοι, οἱ δὲ ἔτι οὐντες· καὶ πάντοτε ἐαυτοῖς συμφωνήσαντες καὶ ἐν ἐαυτοῖς εἰρήνην ἔσχον καὶ ἀλλήλων ἥκουν· διὰ τοῦτο ἐν τῇ ὁικοδομῇ τοῦ πύργου συμφωνοῦσιν καὶ ἀρμογαίς αὐτῶν μετὰ τῶν ἐτέρων λίθων τῶν ἰδίᾳ ἕκοδομμένων τίνες εἰσίν; Οὗτοι εἰσίν οἱ παθόντες ἔνεκεν τοῦ ὄνοματος τοῦ Κυρίου. Τοὺς δὲ ἑτέρους λίθους τοὺς φερομένους ἀπὸ τῆς ἔρημας θῆλο γνώσαι τίνες εἰσίν, κυρία. ἔφη· Τοὺς μὲν εἰς τὴν ὁικοδομὴν ὑπάγοντας καὶ 29 μὴ λατομουμένους, τούτους ὁ Κύριος ἐδοκίμασεν, ὅτι ἑπαρεύθησαν ἐν τῇ εὐθύτητι τοῦ Κυρίου καὶ κατωρθώσαντο τὰς ἐντολὰς αὐτοῦ. Οἱ δὲ ἀγώνενοι καὶ τεθέμενοι εἰς τὴν ὁικοδομὴν τίνες εἰσίν; Νέοι εἰσίν ἐν τῇ πίστει καὶ πιστοί. νοουσετούσι δὲ ὑπὸ τῶν ἀγγελῶν εἰς τὸ ἀγαθοποιεῖν, διότι εὐρέθη ἐν αὐτοῖς πονηρία. Οὐς δὲ 30 ἀπεβαλλον καὶ ἔριπτον, τίνες εἰσίν; Οὗτοι εἰσίν 28 ἡμαρτήκοτες καὶ θελοντες μετανοῆσαι· διὰ τοῦτο μακρὰν οὐκ ἀπερίφησαν ἐξω τοῦ πύργου, ὅτι εὐχρηστοὶ ἔσονται εἰς τὴν ὁικοδομήν, ἐὰν μετανοῆσωσιν. οὐ οὖν μέλλοντες μετανοεῖν, ἐὰν μετανοῆσωσιν, ἵσχυροι ἔσονται ἐν τῇ πίστει, ἐὰν νῦν μετανοῆσωσιν ἐν ό ὁικοδομεῖται ὁ πύργος. ἐὰν δὲ τελεσθῇ ἡ ὁικοδομή, αὐκετί ἔχουσιν τόπον, ἀλλ’ ἔσονται ἐκβολοῖ. μόνον δὲ τούτο ἔχουσιν, παρὰ τῷ πύργῳ κείσαι.

τοὺς δὲ 31 κατακοπτομένους καὶ μακρὰν ὑποτομένους ἀπὸ τοῦ πύργου θέλεις γνῶναι; οὗτοι εἰσίν οἱ νιόλ τῆς ἀνομίας· ἐπίστευσαν δὲ ἐν ὑποκρίσει, καὶ πᾶσα πονηρία οὐκ ἀπέστη ἀπ’ αὐτῶν· διὰ τοῦτο οὐκ ἔχουσιν σωτηρίαν, ὅτι οὐκ εἰσίν εὐχρηστοί εἰς ὁικοδομήν διὰ τὰς πονηρίας αὐτῶν. διὰ τοῦτο συνεκόπησαν καὶ πόρρω ἀπερίφησαν διὰ τὴν ὀργὴν τοῦ Κυρίου, ὅτι παρώργισαν αὐτῶν. τοὺς δὲ ἑτέρους οὓς ἐώρακας πολλοὺς κειμένους, μὴ ὑπάγοντας εἰς τὴν ὁικοδομήν, οὗτοι οἱ μὲν ἑγωρικότες εἰσίν, οἱ 28 ἑγωρικότες τῷ ἀλῆθειαν, μὴ ἐπιμείναντες δὲ ἐν αὐτῇ μὴδὲ 32 κολλώμενοι τοῖς ἁγίοις· διὰ τοῦτο ἀχρηστοὶ εἰσίν. Οἱ δὲ τὰς σχίσμας ἔχουσιν τίνες εἰσίν· Οὗτοι εἰσίν οἱ κατ’ ἀλλήλων ἐν τοῖς καρδίαις ἔχουσι καὶ μὴ εἰρηνεύουσιν ἐν ἑαυτοῖς, ἀλλὰ πρόσωστον εἰρήνης ἔχουσιν, ὡστε δὲ ἀπ’ ἀλλήλων ἀποχωρῆσωσιν, οἱ πονηρίας αὐτῶν ἐν ταῖς καρδίαις ἐμμένουσιν. αὐτὰ οὐν αἱ σχίσματες εἰσίν ἄς ἔχουσιν οἱ λίθοι. οἱ δὲ κεκολοβωμένοι, οὗτοι εἰσίν πεπιστευκότες μὲν καὶ τὸ πλεῖον μέρος ἔχουσιν ἐν τῇ δικαιοσύνῃ, τινὰ δὲ μέρη ἔχουσιν τῆς ἀνομίας· διὰ τοῦτο 33 κολβοῦ καὶ οὗ ὀλοκληρεῖ εἰσίν. Οἱ δὲ λευκοὶ καὶ στρογγύλοι καὶ μὴ ἁρμόζουσι εἰς τὴν ὁικοδομὴν τίνες εἰσίν, κυρία; ἀποκριθεῖσα μοι

29 μὴ λατομουμένους that are not cut.
30 ἀπεβαλλον καὶ ἔριπτον 89.
31 κατακοπτομένους broken in pieces, p. 36, note.
32 κολλώμενοι τοῖς ἁγίοις 43.
33 κολβοῦ too short.
APPLENIX II

λέγει· Ἡώς πότε μωρὸς εἰ καὶ ἁσυνέτος καὶ πάντα ἐπερωτᾶς καὶ οὐδὲν νοεῖς; οὖν εἰσὶν ἔχοντες μὲν πίστιν, ἔχουσι δὲ καὶ πλοῦτον τοῦ αἰῶνος τούτου. ὅταν γένηται θλίψις, διὰ τῶν πλούτων αὐτῶν καὶ διὰ τὰς πραγματείας ἀπαρνοῦνται τῶν Κυρίων αὐτῶν. καὶ ἀποκρίθεις αὐτῇ λέγω· Κυρία, πότε οὖν εὐχρηστοὶ ἔσονται εἰς τὴν οἰκοδομὴν; Ὅταν, φησίν, 34 περικοπὴ αὐτῶν ὁ πλοῦτος 35 ὁ ψυχαγωγὸς αὐτοῖς, τότε εὐχρηστοὶ ἔσονται τῷ Θεῷ. ὃσπερ γὰρ ὁ λίθος ὁ στρογγύλος ἐὰν μὴ περικοπῇ καὶ ἀποβάλῃ εἰς αὐτὸ τι, οὐ δύναται τετράγωνος γενέσθαι, οὗτο καὶ οἱ πλοῦτοι τοῦ τοῦ αἰῶνος, ἕαν μὴ περικοπῇ τῶν πλούτων, οὐ δύναται τῷ Κυρίῳ εὐχρηστοὶ γενέσθαι. ἀπὸ σεαυτοῦ πρῶτος γνῶθι· ὅτε ἐπλούτεσι, ἄρχηστος ἦς· νῦν δὲ εὐχρηστοὶ εἰ καὶ ὄφελιμος τῷ ζωῆ. εὐχρηστοὶ γίνεσθε τῷ Θεῷ· καὶ γὰρ οὐ τῶν αὐτῶν 36 χρᾶσαι εἰς τῶν αὐτῶν λίθων.

Τοὺς δὲ ἔτερους λίθους, οὓς εἶδες μακρὰν ἀπὸ τοῦ πύργου ῥυτισμένους καὶ πίπτοντας εἰς τὴν ὅδον καὶ κυλιομένους ἐκ τῆς ὅδου ἐς τὰς ἀνοδίας· οὕτω τίς εἶσιν οἱ πεπιστευκότες μὲν, ἀπὸ δὲ τῆς δυσκυχίας αὐτῶν 37 ἀφίουσιν τὴν ὅδον αὐτῶν τὴν ἀληθινὴν· δοκοῦντες οὖν βελτίων ὅδον δύνασθαι εὑρεῖν, πλανῶνται καὶ ταλαιπωροῦντες περιπατοῦντες εἰς τὰς ἀνοδίας. οἱ δὲ πίπτοντες εἰς τὸ πῦρ καὶ καμαμένοι, οὗτοι εἰσὶν οἱ εἰς τέλος ἀποστάντες τοῦ Θεοῦ τοῦ ζῶντος, καὶ οὐκύκτε αὐτοῖς ἀνέβη ἐπὶ τὴν καρδίαν του τομητοῦ διὰ τὰς ἐπιθυμίας τῆς ἀσέλγειας αὐτῶν καὶ τῶν πονηρῶν 38 δει εἰργάσαβαι τοὺς δὲ ἐτέρους τοὺς πίπτοντας ἔγγυς τῶν ὑδάτων καὶ μὴ δυναμένους κυλισθῆναι εἰς τὸ θυρὸν θελεῖς γρῶναι τίνες εἰσὶν; οὗτοι εἰσὶν οἱ τῶν λόγων ἀκούσαντες καὶ θέλοντες βαπτίσθηναι εἰς τὸ νόμον τοῦ Κυρίου· εἶτα ὅταν αὐτοῖς ἔλθῃ εἰς μειᾶν ἡ ἀγνόησθα τῆς ἀληθείας, μετανοοῦσιν, καὶ πορεύονται πάλιν ὅπερ τῶν ἐπιθυμιῶν αὐτῶν τῶν πονηρῶν. ἐτέλεσεν οὖν τὴν ἔξίγησιν τοῦ πύργου. 39ἀναδευσάμενοι εἰς αὐτὴν ἐπηρήτρεσα, εἰ ἄρα πάντες οἱ λίθοι οὗτοι οἱ ἀποβεβλημένοι καὶ μη ἀρμόζοντες εἰς τὴν οἰκοδομὴν τοῦ πύργου, εἰ ἔστων αὐτοῖς μετάνοια καὶ ἔχουσιν τόσον εἰς τῶν πύργων τούτων. Ἐχούσιν, φησίν, μετάνοιαν, ἀλλὰ εἰς τούτοι τῶν πύργων οὐ δύνανται ἀρμόσαται. ἔτερον δὲ τῶπος ἀρμόσασιν πολὺ ἐλάττων, καὶ τοῦτο ὅταν βασάνισθωσιν καὶ ἐκπληρώσωσιν τὰς ἡμέρας τῶν ἀμαρτίων αὐτῶν. καὶ διὰ τοῦτο 40 μετατεθήσονται, ὅτι μετέλαβον τοῦ ῥήματος τοῦ δικαίου. καὶ τότε αὐτοῖς συμβῆσται μετατεθῆναι ἐκ τῶν βασάνων αὐτῶν, ἐὰν ἀναβῇ ἐπὶ τὴν καρδίαν αὐτῶν τὰ ἔργα ἐν εἰργάσαντο πονηρά. ἐὰν δὲ μὴ ἀναβῇ ἐπὶ τὴν καρδίαν αὐτῶν, οὐ σώζονται διὰ τῆς σκληροκαρδίας αὐτῶν.

34 περικοπὴ αὐτῶν ὁ πλοῦτος when their wealth shall be cut off, 209.
35 ὁ ψυχαγωγὸς that leads away their souls. 36 χρᾶσαι thou art taken.
37 ἀφίουσιν they abandon. 38 ὃν ὅς 68. 39 ἀναδευσάμενοι being still importunate.
40 μετατεθήσονται they shall be changed.
THE CHRISTIANS IN THE WORLD, BY AN UNKNOWN AUTHOR, PROBABLY OF THE SECOND CENTURY.

Χριστιανοὶ γὰρ οὕτε γῆ οὕτε φωνὴ οὕτε ἔθεσι 1 διακεκριμένοι τῶν λοιπῶν εἰσὶν ἀνθρώπων. οὕτε γὰρ ποὺ πόλεις Ἰδιὰς κατοικοῦσιν οὕτε 2 διαλέκτῳ τινὶ παρηλλαγμένη χρῶται οὕτε βίον 3 παράσημον ἁσκοῦσιν, οὐ μὴν ἐπινοεῖ τινὶ καὶ φροντίδα 4 πολυπραγμόνων ἀνθρώπων μάθημα τοῦτο αὐτοῖς ἐστὶν εὑρημένον, οὐδὲ δόγματος ἀνθρώπων 5 προεστάσας ὠσπερ ἔνιοι. κατοικοῦντες δὲ πόλεις Ἕλληνιδας τε καὶ Βαρβάρους ὡς ἔκαστος ἐκλειρώθη, καὶ 6 τοῖς ἐγχορίοις ἔθεσιν ἀκολουθοῦντες ἐν τε ἐσθήτι καὶ διαλέγει καὶ τὸ λοιπὸν βίον, θαυμαστὴν καὶ ὁμολογουμένως παράδειξαι ἐνδείκνυται τὴν κατάστασιν τῆς ἑαυτῶν πολιτείας. πατρίδαις ὁικοῦσιν Ἰδιὰς, ἀλλὰ ὡς πάροικοι· μετέχουσιν πάντων ὡς πολίται, καὶ πάνθ' ὑπομένουσιν ὡς ἔξων· πάσα ἕξιν πατρίς ἐστίν αὐτῶν, καὶ πάσα πατρίς ἔξων. γαμοῦσιν ὡς πάντες, τεκνογονοῦσιν· ἀλλ' οὐ ρίπτουσι τὰ γεννῶμενα. τράπεζαν κοινή παραστίθενται, ἀλλ' οὐ κοινήν. ἐν σαρκὶ τυχάνουσιν, ἀλλ' οὐ κατὰ σάρκα ζῶσιν. ἐπὶ γῆς διατρίβουσιν, ἀλλ' ἐν οὐρανῷ πολιτεύονται. πειθόνται τοῖς ὁρισμένοις νόμοις, καὶ τοῖς Ἰδιοῖς βίοις νικῶσι τοὺς νόμους, ἀγαπῶσι πάντας, καὶ ὑπὸ πάντων διώκονται. ἀγνοοῦνται, καὶ κατακρίνονται· θανατοῦνται, καὶ ζωοποιοῦνται· πτωχεύουσι, καὶ πλούτιζουσιν πολλοῖς· πάντων ὠστεροῦνται, καὶ ἐν πάσι περισσεύουσιν. ἀτιμοῦνται, καὶ ἐν ταῖς ἀτυμίαις δοξάζονται· βλασφημούνται, καὶ δικαίονται. λοικοῦνται, καὶ εἰλογοῦσιν· ὑβρίζονται, καὶ τιμῶσιν· ἀγαθοποιοῦντες ὡς κακοὶ κολάζονται· κολάζομενως χαίροντος ὡς χοροθυμοῦμενοι. ὑπὸ Ἰουδαίων ὡς ἀλλόφυλου πολεμοῦνται καὶ ὑπὸ Ἕλληνων διώκονται, καὶ τὴν αὐτὰν τῆς ἔχθρας εἰπεῖν οἱ μουσῶνες οὐκ ἔχουσιν.

ἀπλῶς δ' εἶπεν, ὅπερ ἐστὶν ἐν σώματι ψυχῆς, τούτ' εἰσίν ἐν κόσμῳ Χριστιανοὶ. ἔσπαρτα καὶ πάντων τῶν τοῦ σώματος μελῶν ἡ ψυχή, καὶ Χριστιανοὶ κατὰ τὰς τοῦ κόσμου πόλεις. οἰκεῖ μὲν ἐν τῷ σώματι ψυχῆς, οὐκ ἤστι δὲ ἐκ τοῦ σώματος· καὶ Χριστιανοὶ ἐν κόσμῳ οἰκοῦσιν, οὐκ εἰσὶ δὲ ἐκ τοῦ κόσμου. ἀόρατος ἡ ψυχῆ ἐν ὀρατῷ φρουρεῖται τῷ σώματι· καὶ Χριστιανοὶ γινόμενοι καὶ μὲν ὤντες ἐν τῷ κόσμῳ, ἀόρατος δὲ αὐτῶν ἡ θεόσθεεια μένει. μισεῖ τὴν ψυχῆν ἡ σάρξ καὶ πολεμεῖ μηδὲν ἀδικομενὴν, διότι 6 ταῖς ἰδοναῖς κολάζεται χρήσθαι· μισεῖ καὶ Χριστιανοὺς ὁ κόσμος μηδὲν

1 διακεκριμένοι εἰσίν are distinguished. 2 διαλέκτῳ παρηλλαγμένη a different dialect; this is the object of χρῶνται which is followed by a dative case. 3 παράσημον extraordinary. 4 πολυπραγμύνων ingenious. 5 προεστάσας 2nd Perf. from προλήσαμα are they masters of. 6 τοῖς ἐγχορίοις ἔθεσι, for case see 43.
APPENDIX II

17

ἀδικοῦμενος, ὅτι ταῖς ἡδοναῖς ἀντιτάσσονται. ἥψυχή τῆς μισοῦσαν ἀγαπᾶσα
σάρκα καὶ τὰ μέλη· καὶ Χριστιανοὶ τοὺς μισοῦνται ἀγαπᾶσαν. 7 ἑγκέκλεισται
μὲν ἡ ψυχή τῶν σώματι, συνέχει δὲ αὐτὴ τὸ σῶμα· καὶ Χριστιανοὶ κατέχονται
μὲν ὡς ἐν φρουρᾷ τῷ κόσμῳ, αὐτοὶ δὲ συνεχοῦσι τὸν κόσμον. ἀδὰνατος ἡ
ψυχὴ ἐν θετικῷ σκηνῶματι κατοικεῖ· καὶ Χριστιανοὶ παροικοῦσιν ἐν φθαρ-
τοῖς, τῆν ἐν οὐρανοῖς ἀφθαρσίαν προσδεχόμενοι. κακουργομένη στίτοις
καὶ ποταῖς ἡ ψυχὴ βελτιώτατη· καὶ Χριστιανοὶ κολαξώμενοι καθ’ ἡμέραν
πλεονάζουσι μᾶλλον. εἰς τοσαῦτην αὐτοῖς τὰξ ἐδει τὸ Θεὸς, ἥν ὦν
θεμέλιον αὐτῶν παρατήρησαν;

οὐ γὰρ ἔπιγεοιν, ὡς ἔφη, εὐφράμα τούτ’ αὐτοῖς παρεδόθη, οὐδὲ θενήτη
ἐπίνοιαν φυλάσσειν οὕτως ἀξίουσιν ἐπιμελοῦς, οὐδὲ ἀνθρωπίνων 8 οἰκονομίαν
μυστηρίων πεπιστεύνται. ἀλλ’ αὐτὸς ἄληθῶς ὁ παντοκράτωρ καὶ παντο-
κτιστής καὶ ἀφάτος Θεὸς, αὐτὸς ἀπ’ οὕρανοι τὴν ἀληθείαν καὶ τὸν λάον
τῶν ἄγων καὶ ἀπερυθρόν ἀνθρώπους ἐνίδρυσε καὶ ἐγκατεστήριξε τὸς
καρδίας αὐτῶν, οὐ καθάπερ ἄν τις εἰκάσεις ἄνθρωπον, ὑπερήνη τινὰ
πέμψας ἢ ἄγγελον ἢ ἀρχοντα ἢ τινα. 10 τῶν διεπόντων τὰ ἐπίγεια ἢ τινὰ
tῶν 11 πεπιστευμένων τὰς ἐν οὐρανοῖς διακήσεις, ἀλλ’ αὐτῶν τὸν τεχνήτην
καὶ δημιουργὸν τῶν ὄλων, ὃ τοὺς οὐρανοὺς ἐκτίσειν, ὃ τὴν θάλασσαν ἰδίοις
ὅροις ἐνέκλεισεν, 12 οὐ τὰ μυστήρια πιστῶς πάντα φυλάσσει τὰ στοιχεῖα,
παρ’ οὐ τὰ μέτρα τῶν τῆς ἡμέρας δρόμων ἤλιους εἰληφε φυλάσσειν, ὁ
πεισθαρχεὶ σέληνη νυκτὸς φαίνει κελεύουσι, ὁ πεισθαρχεὶ τὰ ἁστα τὸ τῆς
σελήνης ἀκολουθοῦντα δρόμῳ, ὃ πάντα διατέτακται καὶ διώρισται καὶ
ὑποτετακται, υἱοῦν καὶ τὰ ἐν οὐρανοῖς, γῆ καὶ τὰ ἐν τῇ γη, θάλασσα καὶ
τὰ ἐν τῇ θαλάσσῃ, τῶρ, ἀκρί, ἄβυσσος, τὰ ἐν υγείᾳ, τὰ ἐν βαθείᾳ, τὰ ἐν τῷ
μεταξὺ. τούτων πρὸς αὐτὸν ἀπέστειλεν. ἄρα γε, ὡς ἀνθρώπων ἄν τις
λογίσατο, ἐπὶ τυραννίδι καὶ φόβῳ καὶ καταπλῆξε; οὐμενοῦν· ἀλλ’ ἐν
ἐπιμεκεία προαύητη ὡς βασιλεὺς πέμπων νῦν βασιλέα ἐπέμψεν, ὡς Θεὸν
ἐπέμψεν, ὡς πρὸς ἀνθρώπους ἐπέμψεν, ὡς σώζον ἐπέμψεν, ὡς πειθὸν,
οὐ βιαζόμενοι. 13 βία γὰρ οὐ πρόσειται τῷ Θεῷ. ἐπέμψεν ὡς καλῶν, οὐ
diώκων. ἐπέμψεν ὡς ἀγαπῶν, οὐ κρίνων. πέμψει γὰρ αὐτὸν κρίνοντα,
καὶ τὰ αὐτῶν τὴν παρουσίαν ὑποστήσεται;

7 ἑγκέκλεισται Perf. pass. from ἐγκλεῖον. 8 οἰκονομίαν πεπιστεύνται 20.
9 ἀπερυθρόν that surpasses the wit of man. 10 τῶν διεπόντων of those
that direct... 11 πεπιστευμένων...διακήσεις 20. 12 οὐ τὰ μυστήρια
whose mysteries all the elements faithfully observe. 13 βία γὰρ for force
is no attribute of God.
THE MARTYRDOM OF POLYCARP, BISHOP OF SMYRNA, A.D. 155.

'O de bavmasiwtatos Polúkarptos 1 to mév prwton akoúas oúk étaparáctha, all' ebouletò 2 kathà pòlon ménev. oí de pleious ésthean autôn úpexelthein. kai úpexélthein eis ágrídoi ou 3 makran ápèxhon apò tis pòleos, kai diétrube met' olygon, 4 nýkta kai hmeran oudeven éteron 5 pòwv ò proseuxómenos peri pántov kai tów kata tòn oikoumènòn ékklesiòv, otoper òn svfhthe autô. kai proseuxómenos en óptasía geýgonen 6 pro prwv hmeron tou svlliafbhthéin autov, kai eidein to 7 prosebélalovn autov ùpò pòrous katakaiómenov, kai strafeis eiphein pròs toûs svn autô, 8 dei me zówna 9 káphra.

kai 10 epimevontovn tòn xhtouvtovn autov, metébhe eis éteron ágrídion, kai eudèwos épesthshen oi xhtountes autov. kai 11 mé euvróntes svneláboton pайдária dovo, òn to éteron basaianizómenon omoiologisten. 12 òn xar kai adúnavton labein autov, èptei kai oi prododontes autov oikeioi upírhoyn. kai 13 ó eirnarákhs, 14 ó kekleptoméneos 15 to autó òvoma, Hrédhshis épilegómenos, èsuneudan eis to stádion autov eisagagein, òn èkewos mev tôn òdion klhrion 16 ápartísh, Xristóu koinwnos gevnómenos, oí de prodoûntes autov tòn 17 autov tou 'Iouda úpsochovn timofíeian.

éxontes oûn to pайдário, tê paraskevn peri deixnou òravan eixhlon 18 diogymatai kai ispeis meta tòn svnhthon autov óplwo, òs epi hristh tou trékontes. kai òs òs òras svnneptelountes, ékeinov metu euvron en tîw dómástov katakeimenvon uperphov. kakeídev òn hdoynan eis éteron xhronon apeteleivan, òllal òn hbasolhth, eipwv. To òklhima tou òtheo genésous. 19 akousas oûn paroûntas, katazbas dieléxhth autov, bavmaizontovn tòn paroûntovn tòn hlikian autov kai 20 to éustathes, 21 ei tosoaútê stoûpôh òn to svlliafbhthéin toioûto prèsbýtovn òndra. eudèwos oûn autovs èkélusese

1 to mév prwton at the first, adverbial acc. 22. 2 kathà pòlon in the city. 3 makran, understand òdoû 18. 4 nýkta kai hmeran 18. 5 pòwv 259 (1). 6 pro prwv hmeron three days before he was taken; the second genitive has an ablative force, starting from, or reckoning from the day when he was taken. See J. H. Moulton, Prolegomena, p. 101. 7 prosebélalovn a pillow. 8 dei me zówna káphra 142. 9 káphra 2 Aor. inf. pass. from kaiw. 10 epimevontovn persisted 35. 11 mé euvróntes 267. 12 òn xar adúnavton ladein autov 142. 13 eirnarákhs the captain of the police. 14 kekleptoméneos Perf. part. mid. from klhrwv who had allotted to him the very same name. 15 to autó 58. 16 ápartísh yúthi. 17 autov tou 'Iouda 51. 18 diogymatai police. 19 akousas oûn paroûntas 150. 20 éustathes constancy. 21 ei tosoaútê stoûpôh òn 167.
APPENDIX II

παρατεθήκατ, 22 φαγεῖν καὶ πιεῖν ἐν ἐκείνῃ τῇ ὄρᾳ, 23 ὅσον ἂν βούλωνται· ἐξητῆσατο δὲ αὐτοῖς, 24 ὅπως ὃς αὐτῷ ὄρας 25 πρὸς τὸ προσεύξασθαι ἀδεσφ. τῶν δὲ ἐπιστραχνῶν, σταθεὶς προσηύξατο πλήρης ὑπὸ τῆς χάρτας τοῦ Θεοῦ ὑπότως, 26 ὡς ἐπὶ δύο ὄρας μὴ δύνασθαι συγκάλθῃ, καὶ ἐκλήττεσθαι τοὺς ἀκοῦσται, πολλοὺς τε μετανοεῖν ἐπὶ τῷ ἐλθοῦσαν ἐπὶ τοῖς 27 θεοπρεπῇ προσβήνῃ.

ἐπεὶ δὲ ποτε κατέπαυσε τὴν προσευχὴν, μημονεύσας 28 ἀπάντων καὶ τῶν πώποτε συμβεβηκότων αὐτῷ, μικρῶν τε καὶ μεγίστων, ἐνδόξων τε καὶ ἄδοξων, καὶ πάσης τῆς κατὰ τὴν οἰκουμένην καθολικὴν ἐκκλησίαν, τῆς ὄρας ἐλθούσης τοῦ ἔξειναι, ὅφει καθίσαντες αὐτῶν ἤγαγον εἰς τὴν πύλην, ὅπως σαββάτων μεγαλύτων. καὶ ὑπήργεται αὐτῷ ὁ εἰρήναρχος Ἡρώδης καὶ ὁ πατὴρ αὐτοῦ Νικήτης, οἱ καὶ μεταδέντες αὐτῶν ἐπὶ 29 τὴν καρούχαν 30 ἐπείθουν παρακαθεζόμενοι καὶ λέγοντες· Τί γὰρ κακὸν ἔστων εἰς ἐπί, 31 Κύριος Καίσαρ, καὶ ἐπιθύμως, 32 καὶ τὰ τοῦτος ἀκόλουθα, καὶ 33 διασώζεσθαι; ὦ δὲ τὰ μὲν πρότα αὐτὸ κατερινά τοὺς, ἐπιμενοῦντων δὲ αὐτῶν ἐφή. Οἱ μὲλών ποιεῖν ὡς συμμετεῖνε μοι. οἱ δὲ, 34 ἀποτυχόντων τοῦ πιέσαι αὐτῶν, δεινὰ ρήματα ἔλεγον καὶ μετὰ σπούδης 35 καθήρουν αὐτῶν, 36 ὡς κατιόμενα ἀπὸ τῆς καρούχας ἀπωθήραι 37 τὸ ἀντικόμην. καὶ μὴ ἐπιστραφεῖν, 38 ὡς οὐδὲν πεπονθῶς, προσβάλοις μετὰ σπούδης ἐπορεύετο, ἀγόμονος εἰς τὸ στάδιον, βορῶντον τηλικῶν ὄντος ἐν τῷ σταδίῳ ὡς μηδὲ ἀκουσθήναι τινα δύνασθαι.

Τῷ δὲ Πολυκάρπῳ εἰσήνει εἰς τὸ στάδιον φωνῇ εὐθανατοῦ ἀγένει. "Ἰσχυρὶ Πολύκαρπε καὶ ἀνδριζὼν, καὶ τῶν μὲν εἰσόντα ὡς εἰς, ἐκεῖνη τὴν δὲ φωνήν τῶν ἡμετέρων οἱ παρόντες ἤκουσαν. καὶ λοιπὸν προσαχθέντος αὐτῶν ἥδη διότι μή κακοῦσαντὼν 39 ὅτι Πολυκάρπος συνελήπτησα. προσαχθέντα οὖν αὐτῶν ἀνήφησαν 40 ἔψιλτασα, 41 εἰ αὐτὸς ἐγὼ· τοῦ δὲ ὀμολογοῦσαν, ἐπειδὴ ἄρεισθαν λέγον, Αἰρεσθήτη σοι τὴν ἡλικίαν, καὶ ἑτέρα τοῦτος ἀκόλουθα, ὡς ζῆσο ἀυτοῖς λέγειν. 42 "Ομοσον τῇ Καίσαρος τύχῃ, μετανόησον, εἰπον, Ἀἱρὲ τοὺς ἀδέους. ο δὲ Πολυκάρπος 43 ἐμβριθεῖ 22 φαγεῖν καὶ πιεῖν, examples of the dative sense of the infinitive 133, 171. 23 ὅσον ἂν βούλωνται 252. 24 ὅπως ἂν δώσων 189. 25 πρὸς τὸ προσεύξασθαι 202. 26 ὡς ἐπίθετο τὸ ὅστε ὅτι 230. 27 ἐπιθετῇ προσβάλει. 28 αὐτῶν 34 (7). 29 καρούχαν καφετή. 30 ἐπείθουν τιρίζει το πείρασεν ἃ τὸν ἑκάτερον, 90. 31 Κύριος Καίσαρ, cf. 1 Cor. xii. 3. 32 καὶ τὰ τοῦτος ἀκόλουθα and more to this effect. 33 διασώζεσθαι middle voice 81. 34 ἄποτυχόντες falling to persuade him 34 (5). 35 καθήρουν from καθαρέω made him dismount. 36 ὡς διανύῃ γᾶτα 230. 37 ἀντικόμην. 38 ὡς οὐδὲν πεπονθῶς, ὡς comparative as if he had not suffered anything. 39 ὅτι Πολύκαρπος συνελήπτησα from συλλαβάων 96, 97, 153. 40 ἀνθέτασαν the proconsul. 41 εἰ αὐτῶς εἰς 51, 161. 42 ὅμοσον 1st Aor. imper. act. from ὅμοιμαι. 43 ἐμβριθὲν τῷ προσώπῳ with a solemn countenance; ἐμβριθὲν is a predicative adjective 76.
τοῦ προσώπου εἰς πάντα τὸν ὄχλον τῶν ἐν τῷ σταδίῳ ἀνώμων ἔθνων ἐμβλέψας καὶ ἐπισείσας αὐτοῖς τὴν χείρα, στενάξας τε καὶ ἀναβλέψας εἰς τὸν οὐρανόν, εἶπεν· ἀληθοὺς ἔγκειμένον δὲ τοῦ ἀνθρώπου καὶ λέγοντος· ὁ Ομοσσον, καὶ ἀπολὼ γε· λοιόρρησαν τὸν Χριστὸν· ἐφη ὁ Πολυκάρπος· ὁ γαρδόκοντα καὶ ἕξ ἐθή δουλεία αὐτῷ· καὶ οὐδέν με ἡδίκεσθεν· καὶ πῶς δύναμαι βλασφήμησαι τοὺς βασιλέα μου, τὸν σώσαντά με;

ἐπιμένοντος δὲ πάλιν αὐτοῦ καὶ λέγοντος· ὁ Ομοσσόν τὴν Καίσαρας τύχην, ἀπεκρίνατο· ὁ δὲ 44 κενοδοξίες ἵνα ὁμόσω τὴν Καίσαρας τύχην, ὡς σὺ λέγεις, προσποιεῖ δὲ ἄγνοιεν με τὶς εἰμι, μετὰ παρρησίας ἄκοινς, Χριστιανὸς εἰμι. 

ὁ δὲ θελεύς τὸν τοῦ χριστιανισμοῦ μαθείν λόγον, δὸς ἥμεραν καὶ ἄκουσόν· ἐφη ὁ ἀνθύπατος· Πείσον τὸν δήμον. ὁ δὲ Πολύκαρπος εἶπεν· ἴσιν ἢ τούτῳ λόγῳ ἥξισα· 47 δεδιάγμεθα γὰρ ἀρχαίας καὶ ἐξουσίας ὑπὸ Θεοῦ 

τεταγμένας τιμῆν κατὰ τὸ προσήκον τὴν μὴ βλάπτουσαν ἡμᾶς, ἀπονεμοῦσι· ἔκεινοι δὲ οὐκ ἄξιοι ὧγομα τοῦ ἀπολογεῖσθαι αὐτοῖς.

ὁ δὲ ἀνθύπατος εἶπεν· Ἐρρία ἔχω, τούτους σε παραβαλῶ, εὰν μὴ μετανοήσῃς. ὁ δὲ εἶπεν· Κάλει· 48 ἀμετάθετος γὰρ ἡμῖν ἢ ἀπὸ τῶν κρείττων εὖ τὰ χεῖρα μετάνοια· καλὸν δὲ μετατίθεσθαι ἀπὸ τῶν χαλεπῶν εὖ τὰ δίκαια. ὁ δὲ πάλιν πρὸς αὐτῶν· Πυρὶ σὲ ποιῶ δαπανηθήσατε, εἰ 49 τῶν θηρίων καταφρονεῖς, εὰν μὴ μετανοήσῃς. ὁ δὲ Πολύκαρπος· Πῦρ ἀπείλεις τὸ πρὸς οὖραν καυμένου καὶ μετ’ ὀλίγον σβεννύμενον· ἄγνοιες γὰρ τὸ τῆς μελλοῦσας κρίσεως καὶ αἰωνίου κολάσεως τοῖς ἀσεβεῖσι τηρούμενον πῦρ.

ταῦτα δὲ καὶ ἔτερα πλείονα λέγων, 50 θάρσου καὶ χαρᾶς ἐνεπιμπλατο, καὶ τὸ πρόσωπον αὐτοῦ χάριτος ἐπιληροῦτο, ὅστε οὐ μόνον μὴ συμπεσεῖς τοιαύτες ὑπὸ τῶν λεγομένων πρὸς αὐτῶν, ἀλλὰ τούτων τὸν ἀνθύπατον ἐκστίγμα πέμψῃ ταῦτα ἐν αὐτὸ κήρυκα, ἐν μέσῳ τοῦ σταδίῳ κηρύξας τρίς· Πολύκαρπος ὡμολογήσων ἑαυτὸν Χριστιανὸν εἶδον. τούτου λεχθέντος ὑπὸ τοῦ κήρυκος, ἀπαν τὸ πλήθος ἐθνῶν τε καὶ ἴουδαιον τῶν τὴν Σμύρναν κατοικούντων 52 άκατασχέτω φυμῷ καὶ μεγάλῃ φωνῇ ἐπεβίω· Οὕτως ἐστίν ὁ τῆς Ἀσίας διδάσκαλος, ὁ πατήρ τῶν Χριστιανῶν, ὁ τὸν ἡμέτερους θεῶν καθαρεύν; ὁ πολλοὶ διδάσκαλοι μὴ θεέν μηδὲ προσκυνεῖν. ταῦτα λέγοντες ἐπεβίων καὶ Ἴματος τῶν Ἀσιάρχην Φιλίππον, ἴνα ἐπαφῇ τῷ Πολυκάρπῳ.
APPENDIX II

λέοντα. ὃ δὲ ἐφ᾽ ἐκεῖνον ἐγένετο, ἐπειδή πεπλήρωκε τὰ κυνηγεῖαι. τὸτε ἔδοξεν αὐτοῖς ὁμοθυμαδὸν ἐπισθοῦσα, ὡστε τὸν Πολύκαρπον ζώντα κατακαυσάι. ἦσεν γὰρ τῆς φανερωθείσης ἐπὶ τοῦ προσκεφάλαυον ὅπτασιας πληρωθῆναι, ὅτε Ἰώνων αὐτὸ καὶ ἰμένων προσευχόμενοι έπενεν ἐπιστραφέοις τοῖς σὺν αὐτῷ πιστοῖς προφητικῶς. Δὲι με ζώντα καϊναι.

ταῦτα οὖν μετὰ τοσοῦτον τάχους ἐγένετο, ὅθ᾽ ἔλεγεν, τῶν ἄχλων παραχρῆμα συναγωντῶν ἐκ τῶν ἐργαστηρίων καὶ βαλανείων ἔυλα καὶ φρύγανα, μᾶλιστα Ἰουδαίων προβοῶς, ὡς ἔδεσαν αὐτοῖς, εἰς ταῦτα ὑπογιγυντον. ἦσεν δὲ τῆς πυρκαία ἡτοιμάσθη, ἀποθέμενος ἐκεῖθεν πάντα τὰ ἱμάτια καὶ λύσας τὴν ὤμην, ἐπειράτο καὶ ὑπολύσεις ἑαυτοῦ, µὴ πρὸ τοῦ πιστῶν διὰ τὸ αὐτόν ἐκκατον τῶν πιστῶν ἐπονδάζειν ὃτις τάχιον τοῦ χρωτός αὐτοῦ ἀληθείαν. παντὶ γὰρ ἀγάθης ἐνεκεν πολιτείας καὶ πρὸ τῆς πολιάς ἐκεκόσμητο. εὐθέως οὖν αὐτῷ περιετίθετο τὰ πρὸς τὴν πυρὰν ἠμοσιμένα ἄργανα. μελλόντων δὲ αὐτῶν καὶ προσηλοῦσιν ἐπεν. Ἀφετέ με οὖτως. ὁ γὰρ δόθη ὑπομεῖναι τὸ πῦρ δώσει καὶ χωρίς τῆς ὑπετέρας ἐκ τῶν ἧλιων ἀσφαλείας ἀσκυλτοῦ ἐπιμείναι τῇ πυρᾷ.

ὁ δὲ οὐ καθήλωσαν μὲν, προσέδρασαν δὲ αὐτῶν. ὁ δὲ ὁπέκεισε τὰς χειρὰς ποίησαι καὶ προσδεθεῖν, ὀσπερ κρίσις ἐπίσημος ἐκ μεγάλου ποιμνίου εἰς προσφοράν, ὅλοκατομα δεκτόν τῷ Θεῷ ἡτοιμασμένον, ἀναβλέψας εἰς τὸν οὐρανόν εἶπεν. Κύριε, ὅ Θεός, ὁ παντοκράτωρ, ὁ τοῦ ἀγάπητος καὶ εὐλογητοῦ παϊδός σου Ἰησοῦ Χριστοῦ πατήρ, δι᾽ ὑν τὴν περι σου ἐπίγνωσαν εἰλήφαμεν, ὅ Θεός ἀγγέλων καὶ δυνάμεως καὶ πάσης κτίσεως παντὸς τε τοῦ γένους τῶν δικαίων οἱ ζωῆς ἐνώπιοι σοι. εὐλογοῦ σε, ὅτι κατηζώσας με τῆς ἡμέρας καὶ ὁρας ταῦτης, ὅτῳ λαβεῖν μὲ μέρος ἐν ἄριστῳ τῶν μαρτύρων ἐν τῷ ποιητή τοῦ Χριστοῦ εἰς ἀνάστασιν ᾿ων ἁινωνίας ψυχῆς τε καὶ σῶματος ἐν ἀφθορία πνεύματος ἁγίου. ἐν οἷς προσδεχθειν ἐνώπιον σου σήμερον ἐν θυσία πίνοι καὶ προσδεκτῇ, καθὼς προποιμίσασα καὶ προεφάρμοσα καὶ ἐπιληψάσα, ὁ ἀγίωσθαι καὶ ἠληφθείς Θεός. διὰ τοῦτο καὶ περὶ πάντων σε αἰνῶ, σε εὐλογοῦ, σε δοξάζω διὰ τοῦ αἰωνίου καὶ ἐπουράνιου ἄρχιμερος Ἰησοῦ Χριστοῦ, ἀγαπητὸς σου παῖδος, δι᾽ οὐ σοι σὺν αὐτῷ καὶ πνεύματι ἁγίῳ δόξα καὶ νῦν καὶ εἰς τοὺς μελλόντας αἰώνας. ἀμήν.

ἀνατέμψαντος δὲ αὐτοῦ τὸ ἀμην καὶ πλησίον αὐτοῦ τὴν εὐχὴν, οἱ τοῦ

54 µὴ εἶναι εξῶν αὐτῷ... 145, 156. 55 τὸ τῆς... ὅπτασιας the matter of his vision. 56 βάσταν ἕλεγεν quicker than words could tell. 57 ἐργαστηρίων καὶ βαλανείων workshops and baths. 58 φρύγανα faggots. 59 πυρκαία the pile. 60 ἐκεῖνο 38. 61 ὑπολύσειν to take off his shoes. 62 διὰ τὸ αἰών... 228. 63 διὰ τὸ αἰών... ἀψηφαίνα, a dependent deliberative question 121, 162; τοῦ χρωτός 34 (1). 64 πρὸ τῆς... ἀσκυλτοῦ unmoved. 65 προσηλοῦσιν to nail. 66 ἀσκυλτοῦ unmoved. 67 ὅ Θεός 13. 68 τοῦ λαβεῖν 177. 69 προσδεχθείν 131.
πυρὸς ἀνθρωποί ἔχοντα τὸ πῦρ. μεγάλης δὲ ἐκλαμψάτης φλογὸς, θαῦμα εἴδομεν, οἷς ἰδεῖν έδύθη. οἱ καὶ ἑτήρηθημεν εἰς τὸ ἀναγείλει τοῖς λουποῖς τὰ γενόμενα. τὸ γὰρ πῦρ ὁ καμάρας εἰδὸς ποιήσαν, ἦσσπερ ὁθώη πλοῖον ὑπὸ πνεύματος πληρομένη, κύκλῳ περιστείχισεν τὸ σῶμα τοῦ μάρτυρος καὶ ἤν μέσον, οὐχ ὥς σάρξ καομένη, ἀλλ’ ὡς χρυσὸς καὶ ἀργυρός ἐν καμάρῳ πυρόμενος. καὶ γὰρ εὐωδίας τοσαύτης ἀντελαβόμεθα, ὡς λεβαντωτὸ πνεύμονος ἡ ἀλλὰ τῶν τιμῶν ἀρωμάτων.

πέρας οὖν ἵδοντες οἱ ἄνωμοι μὴ δυνάμενον αὐτὸν τὸ σῶμα ὑπὸ τοῦ πυρὸς δαπανηθῆναι, ἔκελευσαν προσελθόντα αὐτῷ κομφέκτορα παραβόσαξ εἰσίδων, καὶ τούτῳ ποιήσαντος, ἔξηλθε πλῆθος αἵματος, ὡστε κατασβέσας τὸ πῦρ καὶ θαυμάσαι πάντα τῶν ὁχλῶν, εἰ τοσάττη τίς διαφόρα μεταξὺ τῶν τῇ ἁπλήστων καὶ τῶν ἕκλεκτῶν. δὲν εἰς καὶ οὕτως γεγονεί οἵ θαυμασίωτασον, ἐν τοῖς καθ᾽ ἡμᾶς χρυσοῖς διδάσκαλοι ἀποστολικοὶ καὶ προφητικῶς γενόμενοι, ἐπισκόποι τῆς ἐν Σμύρνῃ ἁγίας ἐκκλησίας πάν γὰρ ῥῆμα, ὁ ἀφικένει ἐκ τοῦ στόματος αὐτοῦ, ἐτελευθήκη καὶ τελειωθήσεται.

ὁ δὲ ἀντίγις καὶ βάσκανος καὶ σουρός, ὁ ἀντικείμενοι τῷ γενεὰς τῶν δικαίων, ἵδον τὸ τοῖς μέγεθος αὐτοῦ τῆς μαρτυρίας καὶ τὴν ἀντὶ ἁρφής ἀνεπληγητὸν πολιτείαν, ἐστεφανωμένον τε τὸν τῆς ἁφθαρσίας στέφανον καὶ βραβεῖον ἀναντίρρητον ἀπεννεγμένον, ἐπετήθευσεν ὡς καθ΄ τὸς σωμάτων αὐτοῦ ὑφ᾽ ἡμῶν ληφθήναι, καὶ πόλιον ἐπιθυμοῦντων τούτῳ ποιήσαται καὶ κοινωνήσαι τῷ ἁγίῳ αὐτοῦ σαρκίω. ὑπέβαλεν γοῦν Νικήτην τοῦ τοῦ Ἡρώδου πατέρα, ἀδελφὸν δὲ Ἀλκης, ἐνεχεῖν τῷ ἀρχοντὶ ὡστε μη δούναι αὐτῷ τὸ σῶμα, μὴ, φησίν, ἀφέντες τὸν ἐσταυρώμενον, τούτον ἀρξεώναι σέβεσθαι. καὶ ταῦτα ὑποβαλλόντων καὶ ἐνισχύοντων τῶν ἱουδαίων, οἱ καὶ ἑτήρησαν, μελλώντων ἡμῶν ἐκ τοῦ πυρὸς αὐτοῦ λαμβάνειν, ἀγνοοῦντες ὅτι ὡρὶ τῶν Ἑρωντῶν ποτε καταλεῖπεν δυνάμεθα, τὸν ὑπὲρ τῆς τοῦ παντὸς κόσμου τῶν σωζόμενων σωτηρίας παθόντα, ἀμωμοῦ ὑπὲρ ἀμαρτωλῶν, ὡς ἐτερῶν τινα σέβεσθαι. τούτοις μὲν γὰρ

70 καμάρας of a vault. 71 ποιήσαν neut. sing. 1st Aor. part. act. ποιώ. 72 ἑδόνῃ the sail. 73 λιβανωτοῦ frankincense. 74 μὴ δυνάμενον 150. 75 δαπανηθῆναι to be consumed. 76 κομφέκτορα an executioner (Latin confector). 77 παραβόσαξ εἰσίδων to stab him with a dagger. 78 κατασβεσαι from κατασβέσαι. 79 θαυμάσαι el… wondered that… 167. 80 βάσκανος enviuous. 81 ἐστεφανωμένον τῶν τῆς ἁφθαρσίας στέφανον and that he was crowned with the crown of immortality 19, 20. 82 ἀναντίρρητον which none could gainsay. 83 ἀπεννεγμένον Perf. pass. part. ἀποφέρω. 84 καὶ πόλιον ἐπιθυμοῦντι… 246. 85 ὑπέβαλεν γοῦν Therefore he (the Evil One) put forward… to plead with the magistrate…. 86 μὴ, φησίν… τούτον ἀρξομεῖ τινα σέβεσθαι lest, as he said, they should begin to worship this man 184. 87 καὶ ταῦτα ὑποβαλλόντων… this being done at the instigation and earnest entreaty of the Jews.
A DESCRIPTION OF THE EUCHARIST IN THE SECOND CENTURY FROM THE APOLOGY OF JUSTIN MARTYR.

1 Ἡμεῖς δὲ, μετὰ τὸ οὖσα τῶν πεπεισμένων καὶ συγκατατεθειμένων, ἐπὶ τοὺς λεγομένους ἀδελφοὺς ἁγιόμενον, ἐνθα διανομένῳ εἰς τὸν εὐχαριστηθήτων ἔνα τῷ προεστῶτι τῶν ἀδελ-

2 φιλοσοφεῖν τὸν ἐν εὐθυμίᾳ, καὶ ἀφεθεῖν τὰ τὸν ὑπὲρ τῆς ἐνεκεῖν 88 εὐνοιας ἀνυπερβάληται τής ἐν τῶν ἱδίων βασιλεία καὶ διδάσκαλον. δὲν γένοιτο καὶ ἠμᾶς συγκοινωνοῦν τε καὶ συμμαθητᾶς γενέσθαι.

3 ὅσον οὖν τὸ κεντυρίων τῆς τῶν Ἰουδαίων γενομένης φιλοσεικία, θείς ἄυτῳ ἐν μέσῳ, ὡς ἔδωκεν ἀυτῶς, ἐκαυσεν. οὕτως τῇ ἡμεῖς ὑπερτερον ἀνέλομεν τά τιμιώτερα λίθων πολυτελῶν καὶ δοκιμωτέρα ὑπέρ χρυσίου ὡστὰ αὐτοῦ, ἀπεθάνεθα 80 ὅπου καὶ ἀκόλουθον ἤν. ἔνα ὃς δυνατόν ἡμῖν συναγομένους ἐν ἀγαλλίασε καὶ χαρά παρέξει ὁ Κύριος ἐπιτελεῖν τὴν τοῦ μαρτυρίου αὐτοῦ ἡμέραν γενέθλιον, εἰς τῇ τῶν 90 προεστῆκότων μνήμην καὶ τῶν μελλόντων ἀσκησιν τε καὶ ἐπομοίασαι.

88 εὐνοιας affection. 89 ὅπου καὶ ἀκόλουθον ἤν in a suitable place. 90 προεστήκότων gen. pl. Perf. part. act. προεστῶ τος of those that have already fought the contest.
APPENDIX II

τὰς ὀ παρών λαὸς 13 ἐπενεφημεῖ λέγων Ἄμην. τὸ δὲ Ἀμὴν τῇ Ἑβραΐδι φωνῇ τὸ Γένοιτο σημαῖνει. εὐχαριστήσαντος δὲ τοῦ προστάτου, καὶ ἐπενεφημάντας παντὸς τοῦ λαοῦ, οἱ καλοῦμενοι παρ’ ἦμιν διάκονοι δεδώσων ἐκάστῳ τῶν παρόντων μεταλαβεῖν ἀπὸ τοῦ εὐχαριστήσαντος ἀρτοῦ καὶ υἱοῦ καὶ ᾳδατος, καὶ τοῖς ὦ παρόντων ἀποφέροντοι.


ἡμεῖς δὲ μετὰ ταῦτα λαστὼν αἰὲ τούτων ἀλλήλους ἀσαμμηνίσκομεν· καὶ οἱ ἔχοντες 22 τοῖς λειτουργοῖς πάσιν ἐπικουροῦμεν, καὶ σύνεσων ἀλλήλοις ἄρνει. 23 ἐπὶ πάσι τε ὦς προσφερόμεθα, εὐλογοῦμεν τὸν Ποιήτη τῶν πάντων διὰ τοῦ· Υἱὸν αὐτοῦ Ἰσοῦ Χριστοῦ καὶ διὰ Πνεύματος τοῦ Ἀγίου.

13 ἐπενεφημεῖ assents thereto. 14 λουσαμένῳ Middle voice, that has allowed himself to be baptized 81. 15 λουτρόν 17. 16 δι’ τρόπον 22 For even as Jesus Christ our Saviour, having been made flesh by the Word of God, took flesh and blood for our salvation, so we have been taught that the food, for which we return thanks in a prayer containing His very words and from which our flesh and blood are nourished by its transformation, is the flesh and blood of that incarnate Jesus. 17 διὰ Λόγου, for the omission of the article see end of 68. 18 ἀπομνημονεύσασθε memoriis. 19 λαβοῦτα ἄρτον namely that He took bread, and, when He had given thanks, He said... 146, for the participles see 258, 218. 20 μεταδόται, this infinitive is dependent on the idea of saying implied in παρέδωκαν, as are the other infinitives above, 146. 21 εἰς τοὺς μυστηρίους τελετάς in the rites of initiation. 22 τοῖς λειτουργοῖς to those that are in want. 23 εἰς πάσι τε ὦς προσφερόμεθα in all our prayers 65.
APPENDIX II

25

A HOSTILE OUTSIDER'S VIEW OF CHRISTIANITY.

Lucian, the writer of this piece, was a native of Samosata on the Euphrates, and lived in the second century A.D.

He was a cultivated man of the world who despised and ridiculed all religious and philosophic sects alike.

In the book from which this passage is taken he is describing the death of Proteus Peregrinus, a Cynic philosopher, who burnt himself alive at the Olympian Games to show his contempt for death.

Lucian says that after a disreputable youth Peregrinus joined the sect of the Christians, and gives the following account of his relationship with them. Peregrinus afterwards ceased to be a Christian, and, becoming a Cynic, ended his life in the manner described above.

24 μέχρις έγχωρεί as long as time permits.
25 τρέψας having changed.
26 εἰς ἐπισκέψιν for your consideration.
"Oteper καὶ τὴν θαυμαστὴν σοφίαν τῶν Χριστιανῶν ἐξέμαθε περὶ τὴν Παλαιστίνην τοῖς ἱερεῖσι καὶ γραμματείσιν αὐτῶν συγγενέμους. ¹καὶ τί γάρ; ἐν βραχεῖ παῖδας αὐτῶν ἀπέφησε, προφήτης, καὶ ²θασάρχης, καὶ ³συναγωγεύς, καὶ πάντα μόνος αὐτός ἄν. καὶ τῶν ᾧ βιβλίων τόσο μεν ἐξηγεῖτο, καὶ διασάξει, πολλὰς δὲ αὐτὸς καὶ συνέγραψε, καὶ ως θεὸν αὐτὸν ἐκεῖνοι ἤγινον, καὶ ἕνομοθέτη ἔχρωντα, καὶ προστάτη ἐπέγραψεν τοῖς μέγαν γούν ἐκείνον ἔτι σέβοντο ἀνθρώπων, τῶν ἐν τῇ Παλαιστίνῃ ⁷ἀνασκόλοπτισθέντα, διὶ καὶ κοινῆς ταύτης τελετῆς εἰσήγαγεν ἐκ τῶν βιῶν.

τότε δὴ καὶ συλληφθεὶς ἐπὶ τούτῳ ὁ Πρωτεύς ἐνέπεσεν εἰς τὸ δεσμωτήριον. ὁπερ καὶ αὐτὸ ὦ μικρὸν αὐτὸ ἀξίωμα περιεπόνησε πρὸς τὸν ᾧ ἐξῆς βιῶν, καὶ τὴν ⁹τερατείαν, καὶ ¹⁰δοξοκοπίαν, ¹¹ὁ ἐρών ἐτύγχανεν. ἐπεὶ δ' οὖν ἐδέδεσσοι οἱ Χριστιανοὶ, συμφορᾶν ποιουμένοι τὸ πράγμα, πάντα ἐκεῖνον, ἐξαιρήθησεν περιφρόμενον αὐτῶν. εἰτ' ἐπεὶ τοῦτο ἦν ἀδύνατον, ¹²ἡγε ἄλλη θεραπεία πάσα ὑπὸ παρέργων ἀλλὰ σὺν σπουδῇ ἐγίγνετο· καὶ ἐσώθης μὲν εὐθὺς ἡ ὧν παρὰ τῷ δεσμωτήρῃ περιμένοντα ¹³γραφία, χάρας τινάς, καὶ παῦλος ὀρθανά. οἱ δὲ ἐν τέλει αὐτῶν καὶ συνεκακεῖσθον ἑυόν μὲν αὐτοῦ, διαφθείροντες τοὺς δεσμοφυλάκας· εἰτα δεῖπνα ποικίλα ἐσεκομισθείσα, καὶ λόγοι ἑροῦ αὐτῶν ἑλέγοντο, καὶ ὁ βελτιστὸς Περεγρῖνος (ἐτί γάρ τούτῳ ἐκαλεῖτο) καὶ ὁ Δικαίωτος ὑπ' αὐτῶν ὁμομετέτοια.

¹⁴καὶ μὴν καὶ τῶν ἐν Ἀσίᾳ πόλεων ἑστηκόν ὦν ἠκόν τινες, τῶν Χριστιανῶν στελλόντων ἀπὸ τοῦ κοινοῦ, βοηθήσοντες, καὶ συναγορεύσοντες, καὶ παραμυθησόμενοι τῶν ἄνδρα. ἀμήχανον δὲ τι τὸ τάχος ἐστιν κατείκυνται, ἐπειδὰν τι τοιοῦτον γέννηται δημόσιον.

¹⁶ἐν βραχεί γάρ, ἀφευδοῦσι πάντων. καὶ δὴ καὶ τῷ Περεγρίνῳ πολλὰ τότε ἤκει χρήματα παρ’ αὐτῶν ἐπὶ προφάσει τῶν δεσμῶν, καὶ πρόσοδον ὦ μικρὰν ταύτην ἐποίησαν.

¹⁷πεπείκασε γάρ αὐτοὺς οἱ κακοδιάμοιραι ἐπὶ τὸ μὲν ὄλον ἀθάνατον ἐσέσθαι, καὶ βιώσοντες τὸν αἰώνον. παρ’ δὴ καὶ καταφρονοῦσι τὸν θανάτον, καὶ ἐκοῦντες αὐτοὺς ἐπιδιδόσαν

¹ καὶ τί γάρ; why say more? ² θασάρχης leader of the company. ³ συναγωγεύς convener. ⁴ βιβλίον a book. ⁵ for the force of these Imperfects see 89, 101, 102. ⁶ νομοθέτη 44. ⁷ ἀνασκολοπισθεῖν crucified. ⁸ τῶν ἐξῆς βιβλίων της της ζωής τον έπιστημον. ⁹ τερατεία juggling. ¹⁰ δοξοκοπία thirst for notoriety. ¹¹ ὄν ερών ἐτύγχανεν with which things he was in love. ¹² ἤγε made up of ἤ and γε. ¹³ γραφία wretched old women. ¹⁴ καὶ μὴν κα... And there were actually some of the cities of Asia from which there came certain men sent by the Christians by common consent (35) to help, and defend, and comfort the man (203). ¹⁵ ἐπειδὴν γένηται (203). ¹⁶ ἐν βραχεί γάρ in a word they spare nothing. ¹⁷ πεπείκασι 97. ¹⁸ το μὲν ὄλον 22. ¹⁹ τὸν ἀεὶ χρόνον 18. ²⁰ τοῦ θανάτου 34 (8).
οι πολλοί. ἔπειτα δὲ ὁ νομοθήτης ὁ πρῶτος ἔπεισεν αὐτοὺς ὡς ἀδελφοὶ πάντες ἔλεγεν ἀλλήλων, ἔπειταν ἀπαξ παραβάντες, θεοῦ μὲν τούς Ἑλληνικοὺς ἀπαρνήσαντας, τῶν δὲ ἄνεσκολοπισμένον ἐκεῖνον σοφιστὴν αὐτῶν προσκυνῶσι, καὶ κατὰ τοὺς ἐκείνου νόμους βιῶσι.

catafronousin ouv ãpàntwv ev ́ìs ìsìs, kai kouìa ñgouìntai, ãneu twv ãkrubov ñståsew to ñtaiaûta paraðexámenoi.

ἡν τούνων παρέλθη τις εἰς αὐτοὺς γόης καὶ τεχνίτης ἀνθρώπους καὶ πράγματι χρήσθαι δυνάμενος, αὐτίκα μάλα πλοῦσιος ἐν βραχεί 23 ἐγένετο, 24 ιδιώταις ἀνθρώποις ἐγχανών.

πλὴν ἀλλ' ὁ Περεγρύνος 25 ἀφείθη ὑπὸ τοῦ τότε τῆς Συρίας ἀρχοντος, ἀνδρός φιλοσοφία χαίροντος, δὲ 26 συνεις τὴν ἀπώνοιαν αὐτοῦ, καὶ ὅτι 27 δέξατ' ἄν ἀποδανεῖν, ὡς δόξαν ἐπὶ τούτῳ 28 ἀπολιποῦ, ἀφίκεν αὐτῶν, οὐδὲ τῆς κολάσεως ὑπολαβὼν ἀξίων.

21 εἶν 154. 23 ãneu twv ãkrubov ñståsew without any sufficient evidence. 24 ιδιώται... making a mock of simple men. 25 ἀφείθη was let go, from ἀφίκει. 26 συνεῖς knowing, from συνέημε. 27 δέξαιτ' ãn 132, 276. 28 ὃς ἀπολιποῖ 184. ὃς = ἵνα.