Greek Syntax, Illustrated with Examples from the Gospel of Luke

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General Rules of the Sentence - Subject.

601. The subj. of a finite verb in Nom.
1,13. ἦτεν δὲ πρὸς αὐτῶν ὁ ἅγιος.
1,24. συνέλαβεν Ελισάβετ ἡ μηνί αὐτῶ.

602. The subj. often omitted.

(a) When a pron. of 1st or 2d pers.
1,13. καὶ καλέσεις ὑπὸ τοῦ αὐτοῦ Ἰωάννην. (2d pers)
1,17. καὶ ἀπεστάλην λαβῆται πρὸς ὑμᾶς, ἄτο. (1st pers)

(Not omitted if emphasized)
1,17. ἐγὼ εἰμὶ Γαβριήλ.
1,18. ἐγὼ γὰρ εἰμὶ προφήτης.

(b) When subj. is indeterminate.
1,3. ἐδοξεὶ καὶ οἰκ. etc. 1,5. ἐγένετο καὶ ἦν τῶ ἵππαθειν.
2,23. καθὼς γέχοσθαι εἰς κόμιο κυρίῳ.

*Refer to numbers in Hadley & Allen's grammar.
The Verb.

603. A finite verb agrees with its subj. gram. in number & person.
1, 18. ἦμι γὰρ εἰμὶ προσβυγμένη, ἐτς.
1, 24. μετὰ δὲ ταῦτα τὸς ίμερας συνέλαβεν Ελίσεφετ.
22, 63. καὶ οἱ ἄρδες ἐνέταιροι αὐτῷ.
22, 67. εἰ ὦ δὲ ὁ Χριστός, εἶπέν οὐκέτι.

604. Paut. plus subj. has verb sing.
8, 5. καὶ τὰ πετεινάτοι αὐτῶν κατεβαγεν αὐτῷ.
8, 30. ὅτι εἰς γλῶσσαν διαμένει τολλά εἰς αὐτόν.

606. With two nouns subjects connected by and, verb in plur.
2, 48. θέλω διὰτί αὐτῷ καὶ ἦν καλόν μου εἴητοιν οὐ.

607. Sometimes verb agrees with one subj., and is understood with rest.
1, 64. ἐμείαν γὰρ τὸ σῶμα αὐτόν καὶ ἦ γλῶσσα αὐτόν.

608. Plus verb rarely used when sing., subjects are connected by ὅ ὁ or ὅτε.
14, 5. ἤνρως ὑπὸν ὅτι ἦν ὅτι εἰς τὸν πρεσβύταιρον.

(α) A sing. subj. followed by τοῦ or μετὰ rarely takes plus. verb.
2, 4. ἀνέβη δὲ καὶ ἤσπερ πρимерέω συν Μαριάμ.

609. Subj. sometimes a collective noun, expressing more than one in sing.
1, 10. καὶ πᾶν τὸ πλῆθος ἦν τοῦ λαῶν προσευχόμενον.
1, 21. καὶ ἦν ὁ λαὸς προσδοκοῦν τὴν Ἐαχαλοῦν.
Omission of the Verb.

611. εἰρή is often omitted, especially forms ἐστὶν and ἐστιν.
1,28. ὀ κύριος μετὰ τοῦ.
1,68. εἶναι τοῦ κύριος ὁ θεὸς τῶν Ισραήλ.

(a) The omission is rule with certain verbs, frequent with verbs in τον.
5,38. ἀλλὰ ὅποιον ἐνερ γενέσκοις καὶ νοῦς βλέπειν.

612. Some common verbs of being, doing, etc., may be omitted in brief and pointed expressions—questions and commands.
1,43. καί πόθεν μει τοῦτο.
4,34. εἰ, τί νῦν καὶ νοῖ.

613. Any verb may be omitted when it can be supplied from context.
6,3. ὁ ἐπιλήφην Δαβίδ, ὡς ἐπέληφεν αὐτὸς καί ὁ μετ’ αὐτῶν ὄρος.
6,7. ἀπεκκαθάρισε ὡς ὁ γραμματέας καί ὁ φωσκόλο.

Predicate Nouns, etc.

614. A pred. subj. must agree in case with the subj. to which it refers, a
pred. adj. must agree in case, number, and gender.
6,5. κύριος ἐστιν ὁ νεός τοῦ αὐθεντοῦ καί τοῦ συνεκτείνοντος.
1,7. καὶ ὅτι ἦν ὁ Ελισάβετ στέρᾳ.

616. The pred. adj. may agree with one subj. and be understood with rest.
11,27. μηχανία ὁ κυρίος ὁ βεοῦσας αὐτὸς καί μακροὶ ὅσα ἐφήλιος.
Attributes.

620. An adj. agrees with its sub, in case, number & gender.
   1,42. καί ανεφόρητον κραύγῃ μεγάλῃ.
   4,1. Ἡγοῦνδε πλήθος πνεύματος ἄγνω.

621. The sub. to which an attrib. belongs often omitted.
   (a) When it is the general idea of man or woman.
     1,1. ἐπειδὴ παντί πολλοὶ ἐπεχέριγγαν.
   1,52. καὶ ὅψωνε ταπεινοῖς.
   (b) When it is the general idea of thing, the attrib. is neuter.
     10,41. καὶ θορυβάζῃ περὶ πολλά.
     10,42. ένδε ἐς ἐς τῆν ἄνεια.
   (c) When it can be readily understood from the attrib. itself.
     7,11. καὶ ἐγένετο ἐν τῇ ἐξή. (day).
   2,1. ἀπογράφεσθαι πᾶσαν τὴν οἰκουμένην. (world.)
   (d) When it is expressed in the context.
     13,32. Ἰδοὺ ἐκβάλλει διαμέσως καὶ ἱστεῖς ἀποτελεῖται οἰχερὰν καὶ ἄφοραν
       καὶ τῇ τρίτῃ ἀναλόγω.
     13,33. οἰχερὰν καὶ ἄφοραν καὶ τῇ ἀρχικῆς πορεύεσθαι.

Opposites.

623. The oppos. agree in case with its sub. (a) The oppos. ordinarily
     agree in number, also.
   1,5. ἐγένετο ἐν ταῖς ἡμέραις Ηρῴδου Βασιλέως τῆς Ἰουδαίας.
   1,68. Ἐυλογητὸς Κύριος ὁ Θεὸς Ἰσραήλ.
624. (a) Attrib. apposition. The appos. has the force of an attrib.
(b) Descriptive apposition. The appos. describes something just named.
15. Ηρῴδην, βασιλέα τῆς Ιουδαίας.
167. καὶ Ζαχαρίας, ὁ πατήρ αὐτοῦ.
(c) Partitive apposition. The appos. relates to, sub., as the part to whole.
2,3. καὶ ἐπορεύοντο πέντε ἀνθρώπους, ἐκατότο ἐν τῷ ἐαυτοῦ τοῖς.

625. (a) Words denoting stations, condition of, connected with διά τοῦ ἀνθρώπου.
23,50. καὶ ἤδη ἅπαν Βούλευτης ὁπρέπον, καὶ ἄνθρωπος καὶ ἅγιος.

626. When a word and sentence are in app., word may stand in nom. or acc.
1,43. καὶ πόθεν μου τούτο, ἦν ἐλθὼν ἡ μήτηρ, ἡτο.

Pronouns of Reference.
627. The rel. agrees with its antecedent in number and gender.
2,15. καὶ ἦμεν τὸ πέμπτῳ τούτῳ, τὸ γεγονός ὑμῖν κύριος, ἡτο.
2,25. ἄνθρωπος ἦν ἐν Ιερουσαλημ, ὅπερ ἦν ἀνθρώπον.
(a). If the rel. is the subj. of a sentence, the verb takes prep. of the antecedent.
8,26. εἰς τὴν χώραν τῶν Παρθενίων, ἦτο παρὰ τὸν ἀντίπαρον, ἡτο.

634. Dual and Plural. In speaking of two, the dual and plural are freely united or interchanged with one another.
9,36. καὶ οἱ ἄνδρες ἀνάμεσα ἔδο.
Adjectives and Adverbs.

64.1. Adverbs used to qualify verbs, adjectives or other adverbs.

5, 53. ἀπὸ τῆς γῆς ἐπαναγαγέν ὄλιγον
12, 34. ἐκεῖ καὶ ἡ καρδία ὅμως ἔσται.

64.3. Compar. degree may be followed by ἃ, ὧ, or by the gen.

7, 13. Πλέον ὧ ἄριστον πέντε.
11, 32. Πλέον Σολομῶν ἰδικεῖ.
11, 26. Χειρόν τῶν πρῶτων.
(a) When ὧ is used, the object compared are usually in the same case.
10, 12. ὃς Σολόμων ἐν τῇ ἡμέρᾳ ἑκείνη ἀνέκτότερον ἔσται ἦ τῇ πόλις ἑκείνη.
10, 14. ἔξω τῆς καὶ Σιδῶνι ἀνέκτότερον ἔσται ἐν τῇ κρίσει ὧ ἔστω.
(b) The gen. is rarely used where ὧ, if used, would be followed by nom. or acc.
11, 26. ἔτσι οὐκ εἰς πλείονα πολύτερον ἐκείνῳ ἔσται.
11, 22. ἐπίν δὲ ἄρχῷτερον ἀνυμοῦ.

64.5. Instead of the gen. or ὧ, a prep. is sometimes used with compar.

3, 13. µηδὲν πλέον παρὰ τὸ διατηρεῖταιν ὄμως πρόστατε.
9, 48. ὃ γὰρ µικρότερον ἐν πάσιν ὄμως.

64.9. The compar. may be used alone, the second part being implied.

7, 28. ὃ περὶ µικρότερον, ἀνεὶ.
(a) The compar. alone often denotes simply an excess, and may be rendered by too or very.
22, 44. ἐκ τεκνντερον προσήνχετο.
650. (a) The highest degree among tewos is expressed by the comparative.
5, 23. Τί ἐστιν ἐυκοπίοτερον, εἰπὲν * * * εἰπὲν.
(b) The perfect may express a very high degree of the quality.
1, 3. Κρατίοτε Θεόφιλε.

The Article. ø as a Demonstrative.
654. ø sometimes retains its primitive power as a demon. Before µὲν ø δέ.
8, 5. ø µὲν ἔπεσεν παρὰ τὴν ἄδη.
24, 42. ø δέ ἐπεδιώκαν αὐτῷ.
8). Very often ø δέ (without preceding ηµὲν) means but he.
3, 13. ø δέ ἐπε τοὺς αὐτούς.
8, 13. ø δέ ἐπὶ τὴν πέτραν.

655. (d). ø is demon. in πρὸ τοῦ (also written πρῶτον).
22, 21. πρὸ τοῦ συνάγαγον αὐτῶν.

ø as an Article.
656. Restrictive Article:
1, 28. καὶ ἐκεῖθεν ø ἄγγελος πρὸς αὐτήν.
4, 26. καὶ πτύσατο θεῖαίναν ἀποδοὺς.

657. (a) The Article may distinguish an object as well-known.
7, 5. καὶ τὴν συμπαγὴν αὐτῶς ἐκοδῶμεν ἥμιν.
1, 10. Τῇ ἱπατίᾳ τοῦ θυμίαματος.
3, 8. πατέρα ἔχουμεν τῶν Αβραάμ.
658. The Article regularly takes the place of an unemphatic poss. pron.
13,13. καὶ ἐπέθηκεν αὐτῷ τὰς ἱέρας.
13,34. ὀτὸ τὰς πτέρυγας.

659. The Genitive Article marks a whole class of objects as distinguished from other classes.
1, 9. κατὰ τὸ ἄτος τῆς ἱερατείας.
10,7. αὐτοῖς γὰρ ἐς ἐργάσις τοῦ μισθοῦ αὐτοῦ.
(a) Σo when a single object forms a class by itself. These often omit the Article, like proper names.
4, 40. δύοντες δὲ τὸν γιλιου.
3, 6. καὶ ὑπεται πᾶσα σάρξ.

660. (a) The art. often omitted in popularistic expressions, which thereby gain emphasis.
1,14. καὶ ἐσταὶ χαρά τοι καὶ ἀγαλλίασις.
8,74. καὶ ὑπὸ μεγίστων καὶ πλούτου καὶ ἱδρυνών.
(b) For the divinity, in general, θεὸς is used, but ὁ θεός, the (particular) god.
3, 2. ἔγενετο ὁ βίβλος θεοῦ
3, 6. τὸ σωτήριον τοῦ θεοῦ.

661. The art. is omitted in many common designation of place and time.
2, 11. ἐν τῷ λαοῖ Δανεῶ.
2, 14. ἐπὶ γῆς ἐλοίνη.
662. When the first of two or more substantives connected by and, has the article, it may be understood with the others.

6.5. εν πάσαις ταῖς ἐντολαῖς καὶ δικαίωσιν.

5,17. εκ πάσης κύριης τῆς Γαλιλαίας καὶ Ιουδαίας.

663. Proper names (of persons and places) are usually without the article, Yet, they often take it to mark them as before-mentioned or well known.

1,12. καὶ ἑταρράξῃ Ζαχαρίας Ιερών.

2,15. ἐγραφαί τιμιάτες.

1,13. καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰουδαίῃ.

4,7. οtör ὤν τῷ Ἰσραήλ.

(a). Other prop. names of places or families generally have the Art.

1,5. Βασιλέως τῆς Ιουδαίας.

13,1. Περὶ τῶν Γαλιλαίων.

664. (a) A numeral may have the art. when distinguished as apart from the whole number to which it belongs.

7,41. οτί εἰς ὑφειλεν δημαρχία πεντακόσια.

666. When art. and attrb. belong together with a sub., the art. is placed before attrb.

(a) The attrb. gen. may or may not follow this rule.

14,26. καὶ ὃς μου ἔστω πατέρα αὐτοῦ.

16,27. εἰς τὸν οἶκον τοῦ πατρός μου.

(b) In general, any group of words standing betw. art. v. sub. lose force of attrb.

1,1. περὶ τῶν πεπληρωμένων ἐν ἑαυτῷ πραγμάτων.

1,70. τῶν ἀγίων ἀπ' αἰῶνων προφητῶν αὐτοῦ.
667. Usually art. and attrib. precede the verb.

4,43. ὃτι καὶ ταῖς ἑτέραις πόλεων.
6,45. ὁ ἄγαθος ἀνθρώπος.
(a) When an attrib. part has other words depending on it, either those words or the part may follow the verb.
3,7. ἔλεγεν οὖν τοῖς ἐκπερευμένοις ἐκαίριοι βαπτισθήσονται ὑπ' αὐτοῦ.

668. Less often, art. and attrib. follow the verb, which then takes another art.
1,26. ἐν δὲ τῷ μνῆ τῷ ἐκτὸς.
1,57. ἐν τῷ ἡμέρα τῷ ὀδύν.

669. The pred. noun in general without the art.
1,15. καὶ ὁ ὄνομ καὶ σίκες ἀπὸ τῆς πη.
6,5. κύριός ὦν ὃ ὁδὸς τοῦ ἀνθρώπου καὶ τοῦ σαβαθάτου.
(a) But if the pred. noun is definite, it has the art.
3,22. οὗ ἢ ὃ ὁδὸς μου, ὁ ἀγαθός.

670. A pred. adj. can not stand between an art. and its noun, but must precede or follow both of them.
3,4. ἐνθέκεστε τὰς τριβοὺς αὐτοῦ.
12,37. μακαρίοι οἱ δοῦλοι ἐκεῖνοι.

671. The adjectives μέσος, ἄκρος, ὀχαρός used in pred. position, refer to a part of the subject.
8,7. ἔπεσεν ἐν μέσῳ τῶν ἀκαρβάων.
672. Art. with τῶς and ὸνος. The adj. τῶς has usually the pred. position, but it takes the attr. position when it means the sum total.

71. πᾶντα τὰ ῥήματα (all the words.)
71. εἰν ὸνὴ τῇ Ιουδαίᾳ. (in all Judea)
1, 25 εἰν ὸνῃ τῷ ἄρειν.
(a) Without the article. 718. περὶ πάντων τούτων.
... τῶς in the sing. means every.
3, 5. πᾶσα φάραγι. 6, 47. πᾶς ὁ ἐρχόμενος πρὸς με.
(b) Similarly ὸνος. 1, 25 εἰν ὸνῃ τῷ ἄρειν.
4, 14. καὶ ὸνῃ τῆς περιπλοῦ.

673. Art. with pronouns. Sub. with ὢς, ἑαυτός, ἐκεῖνος, require the art. and the pron. takes the pred. position.

7, 21. εἰ ἐκεῖνος τῷ όρᾳ.
13, 1 εἰν αὐτῷ τῷ καιρῷ.
(a) The same is true of ἄμφω, ἀμφότερος, ἐκατός.
5, 7. καὶ ἐπλησαν ἀμφότερα τὰ πλότα.

Pronouns.

679. With preceding art., the intensive αὐτὸς (means the same).
2, 18. εἰν τῷ χώρᾳ τῷ αὐτῷ.

680. ἑαυτός is emphatic. (himself, myself, etc.)
(a) In pred. position with a sub., or when the sub. has no art.
2, 2. ἑαυτῷ ἀπογραφῇ.
4, 21. πεπληρωταί ἡ γραφῇ αὐτῷ.
682. Usually, the oblique cases, standing alone, serve as pers. pronoun.
2,8. ἐν τῷ τὴν ποιήμαν αὐτῶν.
2,10. καὶ ἑπτεν αὐτῶς ὁ ἄγγελος.

683. The reflexive pronouns usually refer to the subj. of the sentence.
2,3. ἑαυτὸς εἰς τὴν ἑαυτῷ πόλιν.
4,9. Βάλη σέαυτόν ἐντεῦθεν κάτω.
4,23. ἑαυτόν, ἑαυτῇ εἰς σέαυτόν.

689. Instead of the possessives, ὦνος, σος, the gen. of the pers. pronouns, μου, σου, are often used. These gen. take pred. position.
4,23. ἐν τῇ πατρίδι σου.
4,12. οὐκ ἐπειράσθης κίριον τὸν θεόν σου.

690. For the third pers. the genitives, αὐτῶν-ῆς, etc., in pred. position, are used.
1,32. τὸν θρόνον Δανείδ τοῦ πατρὸς αὐτῶ.
1,31. καὶ καλέσθι τὸ ὄνομα αὐτῶν Ἰησοῦν.
692. (a) The possessives strengthened by autô, autês, autâν.
   2, 35. Kai ouô de autês têν ψυχêν.

   (b) The genitives of the reflex. pronouns in the attribute position.
   9, 60. Æfes toûs nêkroûs ouâs toûs eautûn nêkroûs.

694. A poss. pron. is sometimes equivalent to an objective gen.
   2, 19. tûto toîte eîs têν èrîhν àNâr nûgôn.

Demonstratives.

695. (a) These pronouns, and especially de, sometimes mean here, there, to, behold; calling attention to an object in sight.
   3, 8. Ïtî dînatai Ï Ïdês êk tîn líôn tûtoûn.

696. In referring back to an object already mentioned, Ïtôs is used.
   1, 32. Ïtôs Ïtvtau réyas, âtc.
   1, 24. metà de tabtas tês Ïrêyas.

(a) Yîtôtos, especially the next tûto, sometimes refers forward to a word or sentence in apposition.
   3, 20. Ïpov Ïvkev kai tûto Ïpî Ïpîw, Katêklevn tòn Ïwânnv Ïn phlakv.
   1, 3. Ïdv tûto âNâr nûgôte Ï Ïtôntev Dânev.

(b) Êkeîvvs, like Ïtôs refers back, but implies remoteness.
   2, 1. Êvértov Ï Ïtô tais Ïrêyas Êkeîvvs.
699. The ordinary relatives (ἐστι, ἔσσομαι, ἦστο) are often used where the antecedent is indefinite.

8,39. καὶ διηνοῦ ὡς ἐποίησαν δήσας.
4,40. τοῦτος δοὺς ἔδωκαν ἀδελφοίς.

(a) But the indefinite (ὁτις, ὁτὸς, etc.) are not used where the antecedent is definite.

1,26. ἐν ὑμεῖς ἐπέφερεν.
8,3. καὶ ἑτεραι πολλαι ἔδωκες ἐνρύκουν αὐτοῖς. (Exception)

700. The interrogative (pronouns and adverbs) are used both in direct and indirect questions.

4,36. τίς ὁ λόγος οὗτος.
2,48. τί ἐποίησας ἦμιν οὗτος.
4,34. οὖσα σὺ, τίς εἰ.

704.(e). ἄλλος, ἄλλα, and similar expressions are used like plures, aliquid, in the Latin.

9,17. ἄλλοι νῦν ἡλικίαν, ἄλλοι δὲ τῇ προφητία.

The Cases. — Nominative and Vocative.

706. The chief uses of the Rom. are: (a) As subj. of a finite verb.

1,46. καὶ ἦτε Μαριάμ.
2,30. ἦτι εἴδομι οἱ ἐφόραμοι ζυν, etc.

(b) As pred. Rom., when a pred. noun belongs to the subject.

1,19. εἶδο εἰμι Ἰάκωβιλ, etc.
2,36. καὶ Ναμα ναοῦτος.
707. The noun is often used for the voc. in address.

15, 11. ὃ ἥθες, εἰδαριστὸν εἰς.

11, 39. ἦν ὁ μὲν ὁ σάλατος.

708. The noun (independent) is used for names and titles which form no part of a sentence, sometimes even when they are part of a sentence.

13, 34. Ἱεροσολύμοι, Ἱεροσολύμοι, ὡς πολλοὶς ὀφθαλμοῖς προσῆκατα.

709. The person or thing addressed is put in the Vocative.

1, 3. κράτιστε Θεόπλε.

6, 41. ζῆλοθυ με καλέστη, κύριε, κύριε.

15, 18. διδάσκαλε ἄραβέ.

Accusative.

711. The direct object of a trans. verb is put in the acc.

1, 46. Μεγάλειος εἰς φυσὶ τὸν κυρίον.

3, 20. καὶ κατέλεξεν τὸν Ἰωάννην ἐν φελάκι.

712. Many Greek verbs are trans. and take a direct object, when the verbs used to render them in English are intrans. and followed by a prep.

7, 31. ἔλεγο ἑνὸς ὑπέρδον αὐτῶ.

13, 25. καὶ πρὸς τὴν θάλα.

(b) In many cases, the Greek varies, using the same verb as trans. and intrans., as ἀστεῖον ἔργον.

7, 45. ἦν μὲν αἰσθηταὶ ἀνώτατοι αὐτῶ.
712. (c). Many intrans. verbs become trans, by being compounded with a prep.
2,7. καὶ δὲ ἐκεῖνον περιέλαμψεν αὐτοὺς.

714. Many trans. verbs have a direct object, the thing affected or
produced by their action.
11,46. ὅτι φορίζετε τοὺς ἀνθρώπους φρεῖν δοκὶ δόκαστα.

715. The gen. acc. repeats the meaning of the verb in form of a noun.
2,9. καὶ ἔφοβισαν ὅβον μέγαν.
2,8. καὶ φυλάσσοντες φυλάκας τῆς νυκτὸς.

718. The acc. of specification is connected with verbs, adjectives and subs.,
to specify the part, property or sphere to which they apply.
6,4. καὶ μὴ µόνος τῶν ἑορτῶν.

719. The adverbial acc. used in many words and phrases.
(b) Many neuter adjectives are used in this way.
12,47. δαρήσεται πολλᾶς.
12,48. δαρήσεται ὀλιγᾶς.

720. The extent of time and space is put in the acc.
(a) Time: 4,2. ἡμέρας, ταυταρακάντα τερατόμενος εἰς τῷ διαβόλου.
13,7. ἵδο τῷ ἑτὶ ἀφ' ὧν ἐσχῆμαλ.
19,5. ἀφ' ὧν ὑπὲρ ἐν τῷ ὦκλιθ.
(b) Space: 22,41. καὶ αὐτὸς ἀπεστάλετε ἀπ' αὐτῶν ἀπ' Ἀλίκου βολήν.
24,10. ἀπεύθυνον ἐπίθεν ἀπό τοῦ εἴρησεν ἀπ' Ἰερουσαλήμ.
724. Many trans. verbs may have a double object, usually a person and a thing, both in the Acc.

11,11. τίνα δὲ εὗρέν τὸν πατέρα αὐτῆς ὁ χῶς ἀρτον.
11,46. ὁτι φορτίζετε τοὺς ἅγιους φορτία δυσβάστακτα.

(a) The passive of these verbs retains the acc. of the thing.
16,3. ὁ κύριος μοι ἀφαιρεῖται τὴν σιωπήμαν ἄτι ἐμοί.

726. A predic. noun, when it belongs to the object of a trans. verb, is put in the acc.

1,18. καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννης.

Genitive.
728. One noun may have another depending on it in the gen.

1,5. ἐγέρετο ἐν ταῖς ἡμερές Ἑβδομάδος.
4,5. καὶ τὸ ὄνομα αὐτῆς Ἐλισάβετ.

729. This gen. may be of several kinds: as (a) Gen. of possession.

1,9. τὸ ἐός τῆς ἡρακλῆς.
1,7. εἷς τῶν ναὸν τοῦ κυρίου.

Remark. It may express merely origin or connection.

3,4. ἐν δίπλῳ λόγων Ἡσαίου τοῦ φροφήτου.
2,14. ἦκεν ἡμέρας ἄδων.

(b) Gen. subjective, showing the subject of an action.

11,48. καὶ συνευδόκησεν τὸν ὄρχος τῶν πατέρων ὦμοιν.
13,28. καὶ ὃ βρυχόθα τῶν ὄδοντων.
729. (a) Gen. of measure. (extent, duration, value).
17.4. καὶ ἐὰν ἐπίκις τῆς ὑπέρας.
(b) Gen. partitive; denoting the whole of which the other subs. is a part.
4.31. τῶν τῆς Γερμανίας.
4.37. εἰς πάντα τότῳ τῆς περιχώρου.
5.3. εἰς εἰν τῶν πλοίων.

730. The following are peculiarities of the attrib. gen.
(a) With the gen., οὗς and οἷς are often omitted.
6.15. καὶ Ιάκωβος Ἀλφαίου.
24.10. καὶ Μαρία ἢ Ιάκωβου.
(b) The part. gen. does not take the attrib. position.
15.12. ὅπως ὁ ἐπισαλλόν μέρος τῆς ὁδοίας.
19.24. ἀπεσταλέν ὁ δύν μεθ' ἀν.
(c) Adjectives which have a part. gen. usually conform to it in gender.
5.12. ἐν μιᾷ τῶν πολεον.

732. The gen. may take the place of a pred. noun.
(a) The pred. gen. in its uses corresponds with the attrib. gen.
Objective. 18.7. ἐδὲ θεὸς ὁ μὴ τὴν ὑπόταξιν τοῦ ἐκλεκτῶν.
Partitive. 18.16. τῶν γὰρ ποιετῶν ἐότων ἢ βαπτεῖται τοῦ Θεοῦ.
(b) The gen. of characteristic is used only as a pred. gen.
18.6. ἀκουστέν τί δὴ κρίτης τῆς ἄδικας λέγει.(Exception)
738. Verbs of touching, taking hold of, beginning take the gen.

5,13. ἵψατο αὐτῷ εἴπαν
6,19. δ ὄχλος ἐξήτων ἀπετεθαί αὐτῷ.
8,44. ἵψατο τοῦ κρασπέδου.

742. The gen. is used with verbs which signify an action of the senses or mind.

10,16. δ ἄκουον ὑμίν, ἐρεῖ ἄκουει.
10,34. καὶ ἐπεμείζῃ αὐτῷ.
14,24. γενέται μου τῇ δείπνῳ.
17,32. μνημονεύετε τῆς γεναιδος Ἀιτ.

(c) ἄκουεν and ἀκοῦει (as in 11,32) and ἀκοῦεται, ἄκουεται usually have the thing heard in the accusative, the person heard in the genitive.

2,46. καὶ ἄκουοντα αὐτῶν.
9,36. αὐτῷ ἄκουετε.

741. The gen. is used with verbs of ruling and leading.

3,1. ἡμεμονεύοντες Ἰωάννου Πειλᾶτον τῆς Ιουδαίας.
3,1. καὶ τετραρχόντως τῆς Γαλιλαίας Ἰησοῦ.

743. The gen. is used with verbs of plenty and want.

1,53. πειρᾶστας ἐνέπλησαν ἀγάθον.
1,67. καὶ Ζαχαρίας ἐπήλησθη τνεματος ἀγίου.
11,39. γέμει ἄσπας καὶ πονηρᾶς.

(a). When ἰδίων means request it may take a gen. of the person, and an accusative of the thing asked for.

9,40. καὶ ἓδειξαι τῶν μαθητῶν οὐ.
745. Verbs of judicial action take a gen. of the priva.
   (c) ἄδαιτον, with such verbs, is a gen. of value.
   24, 20. εἰς κρίμα άδαιτον.

746. The gen. of value is used with verbs of buying, selling, valuing, etc.
   12, 6. οὐκ ἔσχε τροφῆς πωλοῦνται ἀγγέλων δίν.

749. Verbs of superiority and inferiority take the gen.
   12, 7. πολλῶν τροφῆς διαφέρετε.

751. Many verbs, compounded with a prep., take the gen. when the prep., taken
   by itself, would have gen.
   7, 42. μὴ ἔχοντος αὐτῶν ἀποδοῦναι.
   10, 15. εἰς άδου κατὰβασθήσης.

752. Especially many compounds of κατά take gen. of person.
   6, 7. κατηγορεῖν αὐτόν.
   8, 58. καὶ κατεγελών αὐτόν.

753. The gen. is used with adjectives (c) of plenty or want.
   5, 12. ἀνήρ πλήρης λέπρας.
   5, 31. οὗ χρείαν ἔχοντος ὁ δημαίνωτε ζητεῖ.
   (c) Of accountability. 23, 15. καὶ ἵδον οὐδὲν ἄξιον άδαιτον.
   23, 41. ἄξιος γὰρ ὅτι ἐπαίσκειν ἀπολαμβάνομεν.
   (f) Of value. 10, 7. ἄξιος γὰρ ὅ ἐργάτης τοῦ μισθοῦ αὐτοῦ.
   12, 48. ἄξιος πληγῶν.
755. Adjectives of the comp. degree take the gen.

7.26. καὶ περιοντότερον προφήτου.
7.28. μεῖζον αὐτὸν ἐστὶν.
7.28. μεῖζον Ἰωάννου οδείς ἐστὶν.

757. The gen. is also used with adverbs, especially those of place.

4.29. ἦσθι τῆς πόλεως.
4, 29. ἦσθι ὑφόν τοῦ ὄρους.
7, 27. ἔμπροσθήν σου.
11, 61. μετὰ ὑπὸ τοῦ θυσιάστηρον.

(a.) Of time.

16, 16. καὶ οἱ προφῆται μέχρι Ἰωάννου.
1, 20. ἄρχει ἢς χρόνος.

(c.) Of separation.

6, 49. χωρίς θερμίδον.

758. The adverbs ἀνεκ, πλῆ, μέχρι, ἐνεκα, ἀνέκτη, the gen.

1, 20. ἄρχει ἢς χρόνος ἡμέρας ταῦτα.
6, 22. ἐνεκά τοῦ θυσίον τοῦ ἄνθρωπον.

(a) Πλῆ is often used without the gen. as a conjunction.

6, 24. Πλῆν οὐδεὶς ὑπὸν τῶν πλουσίων.
6, 35. Πλῆν ἀνάπαυτως τοῦ ἐφόνοις.

759. The gen. is used to denote the time to which an action belongs.

11, 5. καὶ προενάτει πρὸς αὐτὸν μετανάστην.
24, 1. τῇ δὲ μία τῶν σαββάτων δοθον Βαθέας.
764. Qatine. Qatine of Indirect object is used with many transverbs, along with the direct object in the accus.

1,18 Ελισάβετ γεννήσει ζάννοι.
1,17 θαμώνεν κυρίω λαῦν κατεσκευασμένεν.
(a) With the passive, the direct object of the action becomes the subject of the verb, while the qatine remains unchanged.
2,11 οί άνθρωποι ζηλήσαντες τοιούτος.
4,17 καὶ ἐπεδόθη αὐτῷ βιβλίον.
(2) With many intrans. verbs, as those of coming, belonging, etc.
1,11 ἔσομεν δὲ αὐτῷ ἄγγελος κυρίων.
4,8 καὶ αὐτῷ μονόν λατρευεῖς.

765. Qatine is used with adjectives kindred to verbs which take dat. and indirect object.

7,2 ὅσ ὁ αὐτῶν ἐνιμοῖς.
(a) Even some substantives expressing action may take this dat.
1,68 καὶ ἐποίησεν λύτρων τῷ λαῷ αὐτοῦ.
5,16 αἱ ἡταν κοινοῖς τῷ Σίμων.

767. The person or thing to whose advantage or disadvantage anything tends is put in the dat.

1,19 καὶ ὑψισθεν κέφας οὐτο͂ς οὐτο͂ς ἤμν.
7,4 ὃ παρέβη τούτῳ.
7,5 καὶ τὴν εὐαγγελιάν αὐτὸς ἀφοδίσθην ἦμῖν.
768. With ἐπὶ, γίγνομαι, and similar verbs, the possessor is expressed by dat.
1.5. καὶ ἐγένετο γυνὴ αὐτῷ
1.7. καὶ οὐκ ἦν αὐτῶν τέκνον.
(b) The dat. in this use sometimes found in connection with substantives
4.16. κατὰ τὸ ἐμὸν ἄτομον.
7.12. μενοχείρις ὅπως τῷ μνημόνῳ ἄτομον.

769. With the prep. and pluperf. pass., the agent is sometimes expressed by the dat.
4.38. ἦν συνεγομένη πυρετῷ μεγάλῳ.
23.15. ἐστὶν πετραγμένον ἄτομον.

770. Ethical Passive. Those persons, pronouns implying a remote interest, are used
in colloquial language to impart a kindly and familiar tone to
the sentence:
10.11. ἀπομενόμεθα ἡμῖν.
20.28. Μνησθείς ἔγραψεν ἡμῖν.

771. The dat. may denote one in whose view something is true.
7.2. ὡς ἦν αὐτὼς ἐνιμπότα.
18.22. ἐπὶ ἐν σοι λείπει.

772. Dat. of association and likeness.
5.11. ἀφίνετε πάντα, ἡκολούθησαν αὐτῷ.
5.28. ἡκολούθει αὐτῷ.
772 (b). Also with adjectives of like meaning and even sube.
9,12. ἐστιν ἡ βασιλεία τοῦ θεοῦ.
13,18. τίνι θυσία ἐστιν ἡ βασιλεία τοῦ θεοῦ.

773. Words of likeness or unlikeness take the dative:
6,35. ὁ ἄνθρωπος ἐστὶν ἄνθρωπος.
7,31. καὶ τίνι εὐσίν ὁ ἄνθρωπος.

775. Many verbs compounded with ἐν, οὖν, ἐπὶ, and some with πρὸς, παρά, πρὶν, etc., take a dat. depending on the prep.
4,35. καὶ ἐπιτίμησεν αὐτῷ ὁ Ἰησοῦς.
5,8. προσέπεσεν ὁ ἄνθρωπος.
5,7. καὶ κατένευσαν ὁς μετέχοισ.
(a) Sometimes the same prep. is repeated before the object.
10,20. ὅτι τὰ ὄνομα ἐμῶν ἐν γέγραπται ἐν τοῖς συμανθίσ.

776 (a). Dat. of means or instrument.
6,1. γείετες ταῖς χερεῖς.
7,7. ἄλλα ἐπὶ λόγῳ.
6,38. ὃ ἐπὶ μέτρῳ μετέτητε, ἐτς.
(b) Dat. of cause.
15,17. ἐγὼ δὲ λυμῷ ὡδε ἀπολλυμαι.
9,32. ὅτι ἡ βασιλεία ἡ τῶν
(c) Dat. of manner.
4,38. καὶ ἀνέκρατος πολύ μεγάλη.
2,37. νηστείας καὶ διήγησεν λατρείου.
779 (B). "Act of manner often means according to.
1, 61. οὐς καλεῖται τῷ ὄνοματι τουτοῦ.
1, 5. ἰερεὺς τὸς ὄνοματι Ζαχαρίας.

780. "Act of respect is used to show in what point something is true.
1, 51. διεξάγοντες ὑπὲραφάνειαν ἤπειρα χάριτας αὐτῶν.
12, 22. μὴ μεριμνᾶτε τῇ ψευδῇ τί πάντες.

782. The dat. is used to denote the time at which something is done.
1, 11. τῇ ἡμέρᾳ τοῦ Θυριάμβου. (This applies to day, month, etc.
9, 22. καὶ τῇ τρίτῃ ἡμέρᾳ ἔγερον οὖν.
(a). To other words ἐν ἑξ added.
12, 42. τοῦ διδόναι ἐν καιρῷ.
13, 1. ἐν αὐτῷ τῷ καιρῷ.

Prepositions with their Cases.
786 (a). The prep. is separated from its sub. by words that qualify the sub.
but particles may be interpolated after the prep.
1, 26. ἐν δὲ τῷ μήνι, etc.
1, 24. μετὰ δὲ ταύτας, etc.

787. In general, the dat. is used with prep.s to express being in a particular
situation, the acc. for coming to it, the gen. for passing through it.
1, 30. εἰρήνης γὰρ χάριν παρὰ τῷ θεῷ
5, 1. παρὰ τῷ λόγῳ τοῦ Πένναριτ.
2, 1. παρὰ κακοτάτος ἀγορατού.
787 (a). The acc. sometimes expresses extension over an object; and the gen. more belonging to a connection with an object.

81. καθ' ἄλλῳ καὶ καθ' ἑαυτῷ.

9,52. πρὸς προσδόκησαν αὐτῶν.

792. ἀνά, with acc. (c) In distributive expressions.

9,3. μήτε ἀνά ἔδω κινάνας ἔχειν.

9,14. κλίνεις ἀνά πεντήκοντα.

793. εἰς τά, with gen. = instead of, for.

1,20. ἀνής ἐπὶ οὗ εὖ ποτετευχας τοῖς λόγοις μου.

12,3. ἀνά ἐπὶ οὗ ἐν τῇ σκοτίᾳ εἶπατε.

794. ἀπὸ, with gen. = from, off, away from.

(a) Of place. 1,26. ἀπὸ τοῦ θεοῦ.

1,98. καὶ ἀπέλθεν ἀπ' αὐτῆς ὁ ἄγγελος.

(b) Of time. 1,48. ἔδω γὰρ ἀπὸ τοῦ νῦν.

1,170. ἀπ' αὐτῶν προφητῶν αὐτῶν.

(c) Of cause. 6,18. καὶ οἱ ἐνοχλοῦμεν ἀπὸ πνευματίδων αὐτῶν.

12,1. προσέχεσθε ἑαυτοῖς ἀπὸ τῆς ὕμης τῶν φαρισαίων.

795. διά = through. (1) With gen.

(a) Of place. 4,30. διὰ μέσου αὐτῶν.

5,19. διὰ τῶν καράμων.

(6) Of time. 5,5. ἐπὶ δὲ ἡμᾶς νυκτὸς κοπιῶσαντες.
795. (1) c. Ἀφίσσασας. 1,70. ὡς οἰκίας τῶν ἄγγινων.
    8,4. ἔτειν δὲ παραβολής.
    (2) Ἡθή ἀκο. (a) Ἐργάλας, ἐν ἀκο. ἀν.
    1,78. διὰ τὴν λαύχνην ἔλεους θεοῦ.
    1,4. διὰ τὸ εἶναι αὐτὸν ἐξ ὁικον.

796. εἰς. Ἡθή ἀκο. = ἐντὸς, τὶ.
    (a) Ἀπ' ὅπλας. 1,9. εἴσελθαν εἰς τὸν ναὸν τοῦ κυρίου.
        1,23. ἀπῆλθεν εἰς τὸν οἶκον αὐτοῦ.
    (b) Ἁρθύμησ. 1,20. εἰς τὸν καρδίαν αὐτῶν.
        1,33. εἰς τοὺς αἰῶνας.
    (c) Ἀπ' άλλων ἡμερεῖων. 2,34. εἰς πτώσιν καὶ ἀνδροτοι πολλῶν.
        2,34. καὶ εἰς σήμειον ἀντιλεγόμενον.

797. ἐν. Ἡθή ἀκο.
    (a) Ἀπ' ὅπλας. 1,11. πεταλοφορημένων ἥριν.
        1,6. πέρενὸμεν ἐν πάσης ταῖς ἐνυπολίαις.
    (b) Ἁρθύμησ. 1,5. ἔγειρεν ἐν ταῖς ἡμέραις Ἰουδαίων.
        1,7. προβεβηκότες ἐν ταῖς ἡμέραις αὐτῶν.
    (c) Ἀπ' άλλων ἡμερεῖων. 1,8. ἔγειρεν δὲ ἐν τῷ ἱερατείῳ αὐτόν.
        1,17. ἐν πνεύματι καὶ ὀνείρει Ἥλεια.

798. ἐκ or ἐξ. Ἡθή ἀκο.
    (a) Ἀπ' ὅπλας. 1,11. ἔστις ἐκ δεσπον τοῦ θεοσοφίαν.
        1,74. ἀφόβος ἐκ χειρὸς ἐξήλθην.
798. (b) After time. 1,15. ἐκ θειλίας μητρὸς αὐτῶν.
23,8. ἢν γὰρ ἐσ ικανῶν χρονῶν.
(a) Cf. origin. 1,5. ἐσ ζῆρμερίας Αἰπιᾶ.
1,5. ἐκ τῶν θεωτέρων Λαραί.

799. (a) Hittigen. ἐπὶ-ον μόνον.

(a) Cf. the place where. 2,14. καὶ ἐπὶ γῆς εἰρήνη.
4,11. καὶ ὅτι ἐπείρικοι ἀρούταν ἑ. 
(d) In other relations. 12,42. ἐπὶ τῆς θεοτελίας αὐτῶν.
22,57. ἐπὶ ἀληθείας καὶ οὕτως μετ' αὐτῶν ἡ 

(2) Hitti dat.

(a) Cf. place. 21,6. Λίβος ἐπὶ Λίβω.
23,38. ἢν δὲ καὶ ἐν τοπικῇ ἐπὶ αὐτῷ.
(b) Cf. time 1,14. ἑπὶ τῷ γενεσί αὐτῶν χαρίζωνται.
1,29. ἐπὶ τῷ λόγῳ διεμφάνθη.
(c) In other relations. 1,47. ἑπὶ τῷ θείῳ, τῷ οὐστήρῃ μου
1,57. ἑπὶ τῷ ἄνθρωποι τοῦ πατρὸς.

(3) Hitti acc.

(a) Cf. place. 1,12. καὶ φίλος ἐπέτρεψεν ἐπὶ αὐτῶν.
1,16. ἐπιστρέφει ἐπὶ κύριον τῶν θεῶν αὐτῶν.
(b) Cf. extension over place or time.
4,25. ἑπὶ ἑτή θρία καὶ μῆνες ἔσ.
18,4. καὶ οὐκ ἔστελεν ἐπὶ χρόνον.
(c) Cf. an object sought.
15,4. καὶ πορεύεται ἐπὶ τὸ ἀπολλών.
22,52. ὥσ ἐπὶ λυστὴν ἐξεληλύθατα.
800. kata = down.

1. With gen. 2. 8,33. kata tov kerymnos.
   a. Against. 9,50. de yap ouk eotin kata 'ermvn.
      11,23. kat' eido eotin.

2. With acc. = down along, over, thro', etc. 
   a. Of place. 8,1. kata polin kai klymy.
      8,4. kata polin.

   b. Of other relations. 1,9. kata to thea tis ieratelas.
      1,18. kata ti ymborali tuoto.

   c. In dict. expressions. 2,41. kat' etos.
      9,10. kat' idan 9,23. kat' eipen.

801. meta = amid, among.

1. With gen. = with (implying participation).
   1,28. o koryos meta oov.
   1,39. meta stoudhs.

2. With acc. (a) Usually after in time or order.
   1,24. meta de tautas tas idempeas.
   2,46. meta idempeas treis.

802. paro. 1. With gen. = from beside, from.
   1,37. paro tov theou.
   2,1. paro Kataapos Arisostou.

2. With dat. = with, beside.
   1,30. evre yap xariv paro tov thei.
   2,52. paro thei kai avthnos.
802. (3) With acc. = to a position beside, unto.
(a) Of place. 5,1. παρὰ τὴν λίμνην Γενναορέτ.
5,2. παρὰ τὴν λίμνην.
(c) Of comparison. 13,2. παρὰ πάντας τοὺς Γαλιλαίους.
13,4. παρὰ πάντας τοὺς αὐθεντούς.

803. περὶ, = around.
(1) With gen. Chiefly in derived sense, about, concerning.
1,4. περὶ ὧν καθήχουσα λόγου τὴν ἀσφάλειαν.
2,18. περὶ τῶν λαλήσεων.
(c) With acc. (Nearly the same as ἀρφεί.)
10,41. καὶ ἔρχεσθαι περὶ πολλά.
17,2. περὶ τὸν πράξαν αὐτὸν.

804. πρὸ = before. With gen.
(a) Of place. 1,76. πρὸ πρόσωπου κυρίου.
9,52. πρὸ πρόσωπου αὐτῶν.
(b) Of time. 2,21. πρὸ τοῦ συλλημέρησαι αὐτῶν.
11,38. πρὸ τοῦ ἰησοῦ.

805. πρὸς. (3) With acc. (a) to. 1,13. εἰπεν δὲ πρὸς αὐτῶν ὁ ἄγγελος.
1,18. καὶ εἰπεν Ζαχαρίας πρὸς τὸν ἄγγελον.
(b) towards with. 9,41. εἰς τὸν ἀναπαύειν πρὸς ὑμᾶς.
29,14. διελαχοῦντο πρὸς ἀλλήλους.
(c) In reference to. 12,17. πρὸς τὸ δέλτριον αὐτῶν.
14,32. ἐρωτᾶ τὰ πρὸς εἶλην.
806. οὖν, = with, in company with. Hitt. dat.  
1,15. Ἐρείπην δὲ Μαριὰμ τῇ οὖν αὐτῇ.  
2,15. σὺν Μαριὰμ τῇ ἐμφυτευμένη αὐτῇ.

807. υπὲρ. (a) Indirectness, for, on behalf of. Hitt. gen.  
7,30. υπὲρ ὑμῶν ἑστίν.  
2,19. τὸ υπὲρ ὑμῶν διδόμενον.  
(2) Hitt. acc. = over, beyond.  
6,40. ὅπερ ἑστίν μαθήτης υπὲρ τῶν διδάσκαλων.

808. ὑπὸ. (1) Hitt. gen. (a) More frequently, by, of agency with passive verbs.  
2,18. καταβάλλοντων ὑπὸ τῶν ποιμένων.  
2,26. κεκρυμματισμένων ὑπὸ τοῦ πνεύματος.  
(3) Hitt. acc. (a) A place, properly, to a position under.  
7,6. ὑπὸ τὴν στέγην μου εἰσήλθης.  
7,8. εἰμὶ ὑπὸ ἐξονοιαν ταυτάρατον.

The Voices

809. The active voice represents the subject as acting.  
1,18. καὶ ἔπειτα Ζαχαρίας πρὸς τὸν ἄγγελον.  
1,24. σουβέλασε Ἐλλησίατ ἡ γυνὴ αὐτῶ.

810. (a) Some trans. verbs become intrans. in compounds.  
2,19. τὸ σαμὰ μου τὸ υπὲρ μου ὑμῶν διδόμενον. (trans)  
4,17. καὶ ἔπεδαύῃ αὐτῷ. (intrans).
8.12. The direct middle represents the subject as acting directly on himself.
2, 27. Ἐφίσσω τῷ κήρυκι τῷ εὐφόρῳ.
14, 19. καὶ περείσχει δεξιάταν αὐτά.

8.13. The ind. middle represents the subject as acting for himself.
16, 3. ὁ ἄγνωστος μου, ἐφύρεται τὴν σιγομέριν ἀπ’ έμοι.
10, 11. ἀποτελεόμεθα ἵνα.

8.16. Some verbs show important diff. of meaning: act. active and middle.
ἀρχέων — to begin. ἀρχεῖν — to begin (one’s own work)
24, 27. καὶ ἀφεκίερος ἀπὸ Μωίσεως.
προλάβωειν — to watch. προλάβεσθαι — to be more guarded against.
11, 21. ἵνα ὁ ἀγνώστος προλάβην τὴν αὐτήν.
12, 15. ὁμολογ. καὶ προλάβοντες ἵνα.

8.17. Deponent verbs show the same uses of the middle voice.
2, 3. καὶ ἕπερεντο πάντες ἀπογράφεσθαι.
14, 18. καὶ ἠρέστω ἀπὸ μίας πάντες παρατέωθαι.

8.18. The passive voice rep. the subj as acted on in suffering an action.
1, 26. ἀπεστάλη δ ἄγγελος Παῦλου.
1, 20. οἵτινες πλησιόντοτε.
2, 4. οἵτις καλεῖται βηθλεέμ.
Voices of the Indicative.

824. The present is, an action as going on at the present time.

8, 24. ἐπιστάτα, ἐπιστάτα, ἀπολλύμενα.
7, 5. ἀγαπᾷ γὰρ τὸ ένθεον ημῶν.

(a) Customary actions and general truths are expressed by the present.
7, 39. καὶ ὁ πιστός λάμβανει αὐτόν.
12, 33. ὅπου κλέπτης οὐκ ἐγγίζει οὐδὲ ὁ ἄγοντες.

828. In vivid narration a past event is often expressed as present.
8, 49. ἐξετάζει τις παρά τοῦ ἀρχίναγιόν λέγον.
9, 49. ὅτι οὐκ ἀκολουθεῖ μεθ ἡμῶν.

829. The imperfect represents an action as going on at a past time.
5, 6. διέρχετε δὲ τὰ δίκτυα αὐτῶν.
8, 23. καὶ συνεπλήρωστο.

(a) The imperfect is common where different actions are expressed as going on at the same time.
5, 15. διηρεῖτο δὲ μᾶλλον ὁ λόγος περὶ αὐτῶν, καὶ συνέχεις.

830. The imperfect is used to denote a customary of frequently repeated past action.
2, 41. καὶ ἐπιρημένοι οἱ γονεῖς αὐτῶν καὶ έτος εἰς Ἰεροσολύμων.
4, 41. ἐγήροντο δὲ καὶ ἤπατον αὐτῷ πολλῶν.

831. The imperfect is sometimes used in narration where another would seem more natural.
2, 40. τὸ δὲ παῦσον ἡμᾶς καὶ ἐκραταῖον.
3, 18. εὐηγενίζετο τὸν λαόν.
834. Verbs of obligation used in imperf. with ref. to present time.
13, 16. οὐκ ἔδει λυθῆναι ἀπὸ τοῦ δῆμου.
(a) This must not be confounded with the imperfect to express past obligation.
22, 7. ἐν ὧν ἔδει ἀρχῆν τῷ πόλεμῳ.

836. The aor. indic. rep. an action as past, if done at a past time.
1, 2. καὶ ἔδει παρέδοσαι ἥμιν.
1, 12. καὶ φόρος ἐπέτεεσεν ἐπὶ αὐτῶν.
(a) The action is that of an present, without regard to time it occupied.
2, 4. ἀνέβη δὲ καὶ Ἰωνᾶς.

841. If the present of a verb denotes a continued state, the aor. commonly expresses the beginning of that state.
4, 12. καὶ παντελεθεσθέντων αὐτῶν ἐπένασεν.
9, 36. καὶ αὐτῶν ὑπήρχον.

843. The future denotes an action that will take place at a future time.
12, 17. τί ποιήσων.
12, 17. ὅτι οὐκ ἔχω τὸν ψυχῆς τοὺς καρποὺς μον.

844. The 2d pers. of fut. used as softened form of command. <reg. prohibition.
1, 13. καὶ καλέσοι τὸ ὄνομα αὐτοῦ Ἰωνᾶν.
4, 12. οὐκ ἐκπείρασεις χάσιν τῶν θεῶν σου.
846. To express a future action as immediately expected or intended, the verb μέλλω mixed with the inf. of the fut., pres., or aor.
9, 4, ὅταν ἔλθῃ τῷ ἀνθρώπῳ μέλλει παραδοθῆναι εἰς χειρὰς ἀνθρώπων.
19, 11. μέλλει ἵ βασιλείᾳ τοῦ θεοῦ ἀμφίπτωσθαι.
(a) Other tenses of μέλλω are used in a similar way.
9, 31. ἂν μέλλειν πληρῶν ἐν Ἰερουσαλήμ.
10, 1. ὡς ἤμελλεν αἰτῶς ἐρχομεν.

847. The perf. rep. an action as completed in the past time, the pluperf. in the past time.
12, 19. ἔδωκεν δὲ ἑαυτῷ τὴν ἐλπίδα.
7, 50. ἐπὶ τοὺς σου σεωρήσετε.

849. (a) Several perfects express a continued state. Here belong those which have no present.
23, 34. οὐ γὰρ ἔδωκαν τῇ πόλειν.

Tenses in other Modes.

854. The aor., opt. and inf., in the same circumstances, represent the aor. ind., and so denote time relatively past.
6, 11. καὶ διέλθοντο πρὸς ἀλλήλους τῷ ἐν ποιήματι τῷ Ἰησοῦ.

855. The fut., opt. and inf. rep. the fut. ind., and so denote time relatively fut.
5, 34. μὴ διασταθεῖτο υἱὸς τοῦ θεοῦ δώσει. Χριστός, Χριστός νικητής.
856. The participles denote time relatively to the verb on which they depend.
   The pres. part. denotes time rel. to the pres., the perf. rel. past, the fut. rel. future.
   Present Participle. 1,10. πώς γαρ διατίνα λαμβάνει.
   11,10. καὶ ὁ ἄνθρωπος εἰρήκει.
   Perfect Participle. 12,2. οὗτος δὲ οὐγκυκλυμένον ἔστιν.
   13,6. Συνήν εἰσεν τὸς περιτεμένην.
   Aorist Participle. 11,7. οὐ δεύνεις ἀναστής ἀνανεῖ σοι.
   11,8. ἐγερθεὶς δὲν αὐτίκα ὄσαν χρῆσαι.

(a) The pres. part. may, like the pres. inf., stand for an inf. indic. and so
denote time relatively past.
   1,12. καὶ ἐταρεῖσθη Ζαχαρίας ἤδη.
   2,19. ἡ δὲ Μαρία πάντα συνετήρη ἔτι τὰ πέμπτα ταῦτα ὑπάλληλα.

(b) The aor. part., when joined to a principal verb in the aor., is used with the idea of
   past time, to denote an action coinciding in time with the other.
   1,11. εὐθὺς δὲ αὐτίκα κυρίου ἔστις ἐκ δὲ ἡμῶν.
   2,16. καὶ ἀκούν στείραντες.

The Modes.

858. ἄν in independent clauses. With past tenses of indic. ἄν marks an action
   as contingent on an unfulfilled supposition, and i.e., contrary to fact.
   17,6. εἰ ἔστε πιστὸι ὑπὸ κόκκον σιμώνεως, ἐλέγετε ἄν, ἢτο.
   17,6. ἢτο... ὑπὸ κόκκον ἄν ὑμῖν.

860. All rel. and cond. clauses which have the subj. must also have ἄν.
   5,35. καὶ ὅταν ἀπαρθῇ ὑπ᾽ αὐτῶν.
   6,22. ὅταν προηγοῦν ὑμᾶς.
862. In clauses with the inditic and opt. ἄν is not always placed next to the verb which it belongs. Often attached to negatives, interrogatives, etc.

9, 10. καὶ ὃνὶ ἄν μὴ δέχονταί ὅμιλα.
10, 13. πάλαι ἄν ἐν εἰκὼν καὶ ὅτι ἡ καθήμενοι μετενόησαν.

Finite modes in Simple Sentences.

865. The indic. expresses that which is, was, or will be. Is used when the reality of the action is affirmed, denied or questioned.
1, 2. καθὼς παρέδοσαν ἢ μὴ.
5, 21. τὸς ἔλεγαται ἁμαρτίας ἀφεῖται.
5, 32. οὐκ ἐλεγοῦσα καλέων δικαίους.

866. The subj. has three common uses in simple sentences.
(1) The 1st pers. used to express a request or proposal.
8, 22. διέλθωμεν εἷς τὸ πέραν τῆς λίμνης.
2, 16. διέλθωμεν δὲ ἐκεῖ θηλεῖς.
(2) So negatively with μὴ.
21, 21. μὴ εἰσερχόσατο εἰς αὐτὴν.
22, 42. πλὴν μὴ τὸ βάλλημα μου ἀλλὰ τὸ σὸν γίνετοι.
(2) The 2d and 3d persons are used with μὴ in prohibitions.
12, 4. μὴ φεύγῃ ὁποῖο ἀπὸ τῶν ἀποκτενοῦτων τὸ σῶμα.
6, 38. μὴ ἀπαίτει.
14, 8. μὴ κατακλίθης εἰς τὴν πρωτοκλίσιαν.

870. The opt. is used without ἄν to express a wish that something would happen.
1, 38. γένοιτο μὲ κατὰ τὸ βῆμά σου. 20, 16. μὴ γένοιτο.
872. The opt. with -έν is used as a less positive expression for the future ind.

941. τῷ τίου εἶνε μνημόνευται.
942. Πάντα σέ πεποιθησαίτε σέ αὐτό.
(6) Properly, the fact opt. refers to the fact. When it seems to refer to the future, it denotes the future realization of a present fact.

941. τῷ τίου εἶνε μνημόνευται.

873. The imperative represents the action as commanded.

10,3. ὑπεύθυνε 10,5. τροπον λέγετε.
3,11. μεταδότω τῷ μὴ ἔχοντι.

874. Restrictions are expressed by μὴ with the pres. imp. or the aor. subj.

1,13. μὴ φοβοθ λαχανία 12,4. μὴ φοβηθήσετε.
10,20. τῇ τίποτα μὴ ἱστησετε.

Finites modes in compound sentences.

876. A sentence may enter as a subordinate part into another sentence. It consists of a principal and a dependent sentence or clauses.

1,41. καὶ ἐνέπνευσεν αὐτὸν ἄναρχον τῷ Μαρία τῇ Εικονικῇ, ἐκτίθητον τῷ βασίλει.
5,4. εἰς δὲ ἐπιστάσατο λαλόν, ἐπὶ τοῦ πρὸς τὸν Ἱσήμων.

(a) Connected sentences, said to be coordinate when mutually independent.

5,4. ἐπανάγαγε εἰς τὸ βάπτισμα καὶ ἐκλέπτου τὰ δίκτυα ὄμολον
5,26. καὶ ἐκαταργήσις ἔλαβον ἄπαντας καὶ ἐδόθησαν τὸν θεόν.
877. A dep. clause may have another dep. on it, to which it stands as principal.
6,31. οί δὲ τοῦτο ἀνέγνωτε ὡς ἐπήλθον Δαυίδ, ὅτε ἐτείνασεν αὐτός.
6,31. καὶ κἀκεῖθεν ἔδειξεν ὅτι ἡ ἀνθρώπου, καὶ ἔμεινεν ὑπὲρ αὐτός ἐρμοῖν.

Model in Final Clauses.

881. Clauses expressing purpose are introduced by ἵνα, ἵνα, ὥστε, and ἢ, ἵνα μή, ἵνα μή, ἦς ὥστε, ἦς ὥστε, and take the subj.
1,4. ἵνα ἐπιγίνεται περὶ ὦν, etc.
7,3. ὡς ἔλθων ἐκείνη τῶν δισάλλων αὐτός.
2,35. ὡς ἐν ἀποκαλυφθέων ἐκ πολλῶν καρδιῶν διαλογίσατε.

882. With ὥστε, ὥστε, the past. ἵνα sometimes used before the subj.
2,36. ὡς ἐν ἀποκαλυφθέων ἐκ πολλῶν, etc.

885 (b). The subj. or opt. of the prec. or adv. ἵνα sometimes used instead of fut. indic.
10,2. ὡς ἐγείρατο ἐκ κόλπου ἐν τῶν βεγγενῶν αὐτός.
16,27. ἵνα πέρι βους αὐτός ἐν ὑμήν ἀπαρατάργηταί.

887. After verbs of fearing, the object of the fear is expressed by μή, or μὴ ὡς, with subj.
4,11. καὶ ὅτι ὑπὶ χειρῶν ἀφεῖν εἰς, μήποτε προσκόπης πρὸς Λίνων τὴν πόλιν σου.
8,28. δεικάλα σου, μή με βλαγιάροις.
(c). After ὑπὸν and σκοτῶν, μή often introduces something suspected as probable.
11,35. σκότους σοι τοῦ φοβεῖ τὸ ἐνώς σκότος εὗτος.
Mode in Conditional Sentences.

First class—simple present or past supposition.

895. Particular. Condition assumes something without implying any judgment as to its reality. In the condition, εἰ with present past indic., concl. indic.

6, 32. καὶ εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὄρας, πείτε ὑμῖν χάρις ἐστίν.

11, 18. εἰ δὲ καὶ ὁ πατὴρ ὕψωσεν ἐκ τῶν ἀνθρώπων, πώς ἐστάθητει ἡ βασιλεία τοῦ θεοῦ.

(a) The imper. or the opt. of wishing may also be used in the conclusion.

4, 13. εἰ ὦ σος ἐν τῷ θεῷ, εἰπε τῷ λίβω τούτῳ.

4, 9. εἰ ὦ σος ἐν τῷ θεῷ, βάλε σεαυτὸν ἐκτεθεῖν κάτω.

Second class—present or past supposition contrary to reality.

895. We have in the condition, εἰ with a past tense of the indic. in the conclusion a past tense of the indic. with αὐ.

7, 37. ὡ καὶ ἐν προφήτῃς ἐγένετο ἐν τῷ και ποιήτῃ ἡ γυνὴ, οτὲ

10, 13. εἰ ἐν τῷ θεῷ καὶ ζίδων ἐγενήθησαν αἱ διαμεῖροι καὶ πάλαι ἐν, μετανόησαν.

Third Class. Future supposition with more probability.

898. We have in the condition εἰν with only any tense, in the conclusion the fut. indic. or imperative.

4, 7. ὥστε εἰν ἐν προφήτῃς ἐγένετο ἐμοί, ἐσταὶ σοι πάσα.

10, 6. εἰν ἐν ἔκει υἱός ἐφηγήσεται ἐπαινεῖται εἰς αὐτὸν ἐν ἑρμήν όρμαιν.

10, 5. εἰς. ὥστε εἰςθεῖσαν δικαίω, πρῶτον λέγετε.

(a) Equivalent expressions may be used for fut. indic. or imper. in conclusion.

12, 38. καὶ εἰ τῇ πρίτῃ φιλακτῇ ἐλήθη καὶ καθ' οὕτως, μακαριοὶ εἰσιν.
902. The place of a condition may be taken by a participle, a prep. with its case, an
imperative or other form of expression.
12, 9. ὁ δὲ ὄντας μὲν ἐν αὐτὸν τῶν ἀλήθειῶν, ἀπαρνῆται.
12, 10. τὸ δὲ εἰς τὸ ὄνομα πρέπει ἀληθεύεται σὺν ἀφηδότητα.

904. Conclusio omitted. This occurs when ἐὰν εἶδο, εἰ γέγο, are used in expressions of
wishing with the optative.
5, 36. οἴδας ἐπίθηκα ἣν ὑμῖν παρεχόμενον ἐπιστέλλει, ἐς. εἰ ὑπ' ῥήμα.
5, 37. οἴδας βάλλει ὄνομ νῦν εἰς αἴτως παλαιός. εἰ δὲ ῥήμα.

905. The verb of condition, or concl., may be omitted in cases where it may be readily
supplied. a) Special phrases - εἰ μή, except.
4, 26. εἰ μή εἰς ξάφεττα.
4, 27. εἰ μή Ναίραν.

906. A supposition directly contrary to something just before supposed, asserted
or demanded, is expressed by εἰ δὲ μή.
5, 36. εἰ δὲ μή.
10, 6. εἰ δὲ μή, ὃ φυσικά ἀνακάμψει.
(a) εἰ δὲ μή is sometimes found where εὰν δὲ μή would be more regular.
12, 9. κἂν μὴν τούτῳ κατὶ εἰς τὸ μέλλον. εἰ δὲ μή.
(b) εἰ δὲ μή is often used after negative sentences, where we might expect εἰ δὲ.
6, 36. εἰ δὲ μή.
909. In ordinary rel. clauses, the modes are used just as in simple sentences.

(a) Commonly, the indic. is used. But any form of expression may be used which is admissible in an independent sentence.

6,2. τί ποιεῖτε, δι’ οὐκ εἰσεὼν ποιεῖν τός οὐδεμίαν.
11,6. καὶ οὐκ ἔχεις ὅ περαὶς σου αὐτῷ.

910. A Rel. clause may express cause or result. This has no effect upon the mode.

12,2. οὐδὲν δὲ συνεκαλυμμένον ἐστιν ὅ οὐκ ἀποκαλυφθήσεται.

Conditional, relative clauses.

914. First class. Simple pres. or past rel. clauses.

B. Rel. with ἄν and subj., x x x pres. indicative.

7,23. καὶ μακάριος ἐστίν ὅς ἐὰν μὴ ὑκαναλισθῇ ὡς ἐμοί.
9,48. καὶ δὲ ἄν ἐμὲ δέστησι, δέστησι τὸν ἀποτελέσματά με.

916. Third class. Future with more probability. Rel. with ἄν and subj. x x x fut. indicative or imperative.

9,24. ὅς γὰρ ἐὰν τῆν μύθην τοῦτον τὸν οὕτως ἐνεκεν ἐμοὶ, οὕτως οὕτως αὐτῷ.

921. ēws and other words signifying until, when they signify expectation, take ἄν and the subj., but after a past tense tōpētēs may be used.

9,27. ēws ἐὰν ἔδωκα τὴν σαρκίαν τοῦ θεοῦ.
20,43. ēws ἐὰν θῶ.

12,50. καὶ πῶς συνέχομαι ἔως ὅτου τελεσθῇ, (ἐν χωρίς)
924. ἵππος may take the same construction as ἑώς, or be joined with the infin.
2.26. ἵππος ἢ ἐν ἢ ἐν ἀπ' τοῦ ἔριδος ἔριδος.
22.11. ὅτι ἵππος ἄλλη λόγοι.

925. Clauses expressing cause are introduced by ὅτε, ἔπειτα, etc., and take indic.
1.13. ὅπερ εἰσήκουσα καὶ ἔδειξας μου.
2.7. ὅπερ οὐκ ἦν αὐτοῖς τόπος.
4.36. ὅπερ ἦν ἐγοῦσα, etc.
6.25. ὅπερ περιλαμβάνεται.

927. Clauses of result are introduced by ὅτε, which take the indic., when
stress is laid on the actual occurrence of the result, otherwise the infin.
5.7. ὅτε Ἀπόλλων ταύτα.
12.1. ὅτε καταπατεῖν ἄλλη λόγος.

932. (1) In general, the same mode is used in indirect discourse that
would be used in direct. Always so when leading verb denotes pres. or fut.
6.11. καὶ ἔδειξαν πρὸς ἄλλης τῇ ἐν πνεύματι τοῦ Ἰσραήλ.
(2) But if leading verb denotes past tense, any indic. or subj. of the direct
 discourse may be changed to opt. of the same tense.
18, 36. ἔδειξαν τῷ ἐν τούτῳ.

933. This change to opt. is never obligatory.
6.5. καὶ ἔδειξαν αὐτοῖς ὅτι κῦριός ἐστιν ὁ οἶδας τοῦ ἀνθρώπου τοῦ σαρκόπου.
939. The subj. of the infin., when it is expressed at all, stands in the accus.
   A pred. noun, belonging to subj. of the infin., stands in the same case.
9.18. Πως με ό οίκος άργον είναι.
(a) The subj. of the infin. may be another infin.
6.34. μη διέστη τος οίδας τον χαμόδινον καὶ ποταίρησεν

940. The subject of the infin. is not expressed when the same subject of the
   principal verb.
9.9. καί εσήτει ὑδίων αὐτῶν.

941. The subj. of infin. also omitted when same as object of principal verb.
9.38. Ἀδειοκλέη, κεφαίσθω, ἐπὶ της ἐφορας τον ιόν μου.
4.42. καί κατείχον αὐτῷ τῷ μη προεσπάται ἀπ' αὐτῶν.

942. An indef. subj. of the infin. is commonly unexpressed, but a pred.
   noun referring to it, stands in the accusative.
9.12. ὅτε αὐτῶν φαγεῖν ἐμεῖς.

946. The infin. in indir. discourse is used as the object of verbs of thinking
   and saying, and rep. an indic. or opt. of direct discourse.
8.29. παρῆκατον γὰρ τῷ πνεύματι ἐξέβεβλη επ' τοῦ εὐχούσου.
948. The infin (not in indirect discourse) as object, is used especially with verbs which imply personal fitness, feeling or purpose, etc.

1, 37. ἢλθον περιτερεύν το παιδίν.
4, 16. καὶ ἀνέστη ἀναγνώρισαι.
6, 7. ἦν εξαρχοῦ καθημεριν αὐτῶν.

949. As subject, the infin. is used chiefly with imper. expressions like dokei, deι, etc.

8, 10. ὑμῖν δέδοται γίνως τὰ μυστήρια τῆς βασιλείας αὐτῶν θεοῦ.
9, 22. ὅτι δεῖ τῶν νῦν τὸ ἀνθρώπου πολλά παθεῖν.
15, 32. εὐφρανθήκας δὲ καὶ χαρῆναι ἔδει.

951. The infin. is often used as ind. obj. to denote the purpose of an action.

5, 15. καὶ οὐνόμασεν ὅλοι πολλοὶ ἀκούειν καὶ θεραπεύσαι.
5, 18. καὶ ἐσήτων αὐτῶν εἰσενεγκέιν.

952. The infin. may depend on adjectives or substantives, especially such as denote ability or fitness.

8, 8. 5 ἔχουν ὧτα ἀκούειν.
7, 1. ἔδωκεν αὐτῶν δίκαιων ἄν. καὶ νόσους θεραπεύειν.

953. The infin. is used with ὑπὸτε to denote the result.

5, 7. ὑπὸτε βαφύεσθαι αὐτῶ.
12, 1. ὑπὸτε καταστεθῶν ἄλληλους.

(2) The infin. with ὑπὸτε (may also denote purpose.

4, 29. ὑπὸτε κατακρημνίζαι αὐτῶν.
9, 52. ὑπὸτε ἐστιμάτων αὐτῶν.
955. The infin. is often used after ἔνα. 22, 41. στὶ ἔναν ἄλεστον φωνήσαι.

957. The infin. is sometimes used to express a command in the 2d pers. 9, 4. μήτε ἀνὰ δοὺ ἔχειν ἔχειν.

959. The infin. with neut. art. prefixed may stand as a sub. in any case.
   (a) ἐκκ. 1, 9. ἔλαχο τὸν θυμίαμα.
   (b) Ἀθ. 8, 6. διὰ τὸ μὴ ἔχειν ἰχθύδα.
   11, 8. διὰ τὸ δώσαι φίλον αὐτῷ.
   (c) Σμ. 1, 57. ὅρον τοῦ τεκέων αὐτῷ.
   2, 22. αἱ ἡμέραι τοῦ καθαρισμοῦ αὐτῶν.
   (d) Ἀθ. 51. ἔγενετο δὲ ἐν τῷ τῶν ὄρων εἰπίκεισθαι αὐτῷ.
   8, 42. ἕν δὲ τῷ ὁπάγει αὐτῶν.

960. The infin. with τὸ ῥ. is often used without a prep. to denote the purpose, especially a reg. purpose.
   1, 79. τοῦ κατευθύνει τὸ τῶν ἡμῶν εἰς δόξαν εἰρήνης.
   5, 1. τοῦ ἀκοδείν τῶν λόγων τοῦ θεοῦ.
   24, 16. τοῦ μὴ ἐπιμνήσειν αὐτῶν.

961. The infin. with τὸ ῥ. sometimes found in loose constructions, analogous to the accus. of specification.
   5, 17. καὶ δύναμις χρίσαι ἃν τὸ ἱάσθαι αὐτῶν.
963. Verb of hindering takes either the simple infin. infin. with τοῦ, or τῶν
with μὴ or τὸ μὴ.
23,2. καὶ κυλίντα φέροντα καίσορι ἐπίθειναι.
22,34. ἐνε τρίς αἴτησιν μὴ ἐκδέναι με.

965. The participle, like an adjective, may qualify a noun as an attrib.
1.1. περὶ τῶν πεταλοφορημένων ἐν ὧν παραθέτων.
3.7. ἔλεγεν ὅτι τῶν ἐκπολεμημένων ὄχλοις.

966. The attrib. participle is often used alone, the noun being omitted.
445. καὶ κακαία ἡ πραεσία ὅτι, ἄτο.
445. ὅτι ἐσται τελείως τῶν κακαλημένων αὐτῆς.

968. The circumstantial part adjoins a circumstance connected with prior verb.
1,11. ὅτε ὁ αἰτίος ἄγγελος κυρίου, ἐστὶν ἐκ δεσμών.
1,12. καὶ ἐκάρπαθη Ζαχαρίας Ἰωάν.
(b) The participles εἰσιν, ἔχων, φέροντα, may often be rendered with.
6,8. εἴπον ὅτι τῷ ἄρδε τῷ ἔτοιν ἐχοντε τὴν ἐφοίτη.
8,8. ἐχοντε ἑτα.

969. The circumstantial part denotes an attendant circumstance. But it may also imply:
(a) Ἰωάννης οἱ Μακεδονίας. 1,45. καὶ ἔλαβε, εὐλογοῦν τοῦ Θεοῦ.
12,25. τῷ ἐκ ὧν ἐκεῖνος μεριμνῶν ὅμως ταῖς.
(b) Καρακη. 13,14. ἀποκριθεὶς δὲ δ ἀρχιερεῖς ἀγανακτῶν ἀπὸ τῷ πασχάλιτι.
1,3. ἐδοξούσε καὶ παρακολουθήκετο οὕτως πρὸς ἐκρίζωσ.
969.(c) Purpose: 13, 6. καὶ ἐκεῖνοι ἐφηθήναν κατὰ τὸν εὐνοῦχον.
11, 62. καὶ ἀπειματίζεται ἀυτὸν περὶ πλείους, ἐνεδρείστες.
(d) Condition: 5, 69. ἐκ τοῦ διδομένου παλαιόν θέλει νέον.
1, 42. μη ἔχουσιν ἀυτὸν ἀποδοθεῖν ἀμφότερος ἐχαρίστατο.
(e) Concession. διόλυσε γυνή τοῖς κοπίσκοις, οὐδὲν εἶλάθομεν.

970. The circum. part. may be joined with an art. immediately dependent on any word in the sentence.
1, 3. ἦν ἐμένοις τοντίνος πλατώ.
3, 1. καὶ τετρανευμονώτες τῆς Παλίπεινος Μεσίδου.

971. The gen. absolute, besides denoting time or attendant circumstances, may imply certain relations.
(a) Cause: 10, 17. καὶ τὰ ταῦτα λέγοντος αὐτοῦ, κατορθώσαντο πάντοτε ὑμᾶς, ἢ ὑπάρχαντα

975. The conj. ἕτερον with the past. pref. sentence sometimes as seeming or pretended.
14, 1. καὶ ὅτις διεγείρῃ αὐτὸν ὡς διεκορπήσω τὰ ὑπέρχαντα αὐτοῦ.

980. The sup. past. may belong either to the subj. or object of the principal verb.
Subject: 5, 17. καὶ αὐτὸς ὄντιν δίδωκαν.
1, 48. ὁ διδάσκων καταφιληθοῦν μοι τῶν πόθων.
Object: 14, 18. ἔστε με παρηγμένον.

981. The sup. past. may be used with verbs of being, appearing, showing, etc.
4, 16. ὅτι ἐνανταφίλεμος.
4, 17. ὅτι ἐνεκολαμβάνον
5, 14. καὶ ὅτι ἐπείθετο τῷ λαῷν.
7, 45. ὁ διδάσκων καταφιληθοῦν μοι.
983. The subj. part. is further used with verbs of endurance and emotion.
745. ὃ ἀόλην ἑπισκόπησαν ἐπὶ τοῖς πῦρις.

986. With many of these verbs an infin. may be used in the same sense.
12,45. καὶ ἔχοντας τῷ πᾶσιν τῷ πάσαις.

989. In the pro. construction, the verbal agrees with the subject of the sentence.
5738. ἀλλὰ διώκοντες εἰς ἀκραδὰς καὶ πάντας ἐπιτέλεσαν.

994. The rel. is often attracted into the case of its antecedent.
1,25. ἐν ἡμέραις ἔστιν ἐπίθετα.
5,7. ἐπὶ τῷ ἔργῳ τῶν ἔργων ὑπερελαβεν.

995. The ante. is often incorporated into the rel. clause.
3,17. καὶ περὶ πάντων ἐπειδὴ οὐκ ἔπεισαν παραβάτες.

996. The ante. is often omitted where it is implied in context, or is merely
the gen. idea of a person or a thing.
10,23. μαθήματι τῆς ἀφθάρτου τοῦ θέλειτον τὸν ἱερέα ἐπιθέτερα.
10,24. καὶ διὰ τῶν ἐπιθέτων ἰδεῖν ἄμετα τοῖς θέλειτον.

997. This is not confined to διό, but applies to the other relatives.
12,3. ἀνθ᾽ ἐνοῦ ὑπάρχει ἐν τῷ ὀρνίθι (Omitted ante.)
999. The neuter rel. with omitted ante. is sometimes used in place of a conj. art. or
here. In this way ἀνὴρ ὄν and ὥς ὄν mean because.
120. ἀνὴρ ὄν ὄν ἐπίστευον.
122. ἀνὴρ ὄν ὄν ἔστε ἐν τῇ ὁμολογίᾳ.

1009. A clause beginning with a neuter rel. is sometimes loosely prefixed to
another sentence, without suggesting the matter to which it pertains,
or with affirmative force.
6, 84. ἐποίησεν Δαβίδ τό πάντα ἐν χρόνον τοῦ θεοῦ.

1011. Word questions are expressed by means of pronouns or adverbs, by inter-
rogatives, if direct; by interrog. indep., if it is indirect.
2148. τέκνον, ἡ ἐποίησις ἵππου ὄδρω.
6, 30. ἄρα ἐλάχιστον ὄνειρον τοῦ ἐσθῆτος, etc.
12, 24. πόσον μᾶλλον ἀρνεῖς διαφέρεστε τῶν περικεφάλων.

1015. Direct personal questions are usually introduced by one of the following
particles: a) ἄρα, ἢ, expecting neither yes nor no, ὅ, ὦ, ὅπως, ὦτι, ὥστε, ἢ, ἤ, ὥν, expecting
yes; μή, ἢ, ἤ, μή, ὥν, expecting no.
5, 34. μή ἄνωκε τοῦ ὕδατος τοῦ νύμφου, etc.
6, 3. ὡς ὅταν ἂν ἀνέβρωτε τῷ ἐποίησε Δαβίδ.
24, 26. ὅπῃ ταῦτα ἄκου οὖν παρεῖν τῶν χορτῶν.
1, 66. Τί ἄρα τὸ παιδίν τοῦτο ἐστιν.
1015(a). Sometimes there is no interrogatory word, the question being indicated by voice.

2,49. οὐκ ἦπεν ὅτι ἐντὸς τοῦ πατρὸς μου δει εἶναι με.
4,22. οὔξι νίχος ἦτοι Πάστρο σῆς.
4,34. Ἰάκης ἀπολέων ῥάμας.

1016. Indirect sentences questions are introduced by οὗ, less often by ἢ οὐ.

14,26. εἰ ἦξεν εἰς ἀπαρτισμόν.
14,31. εἰ διυπατῶσθεν οὗ δέκα χιλίων, ὅταν.

1019. In neg sentences, the subject and imper. in all times, use μή.

In independent clauses. 1,19. μὴ φοβοῦ Ζαχαρία.

2,10. μὴ φώειτος.

1020. Independent clauses with the indic. and opt. have μή in expressions of wishing, but otherwise οὐ.

11,29. καὶ σομετον οὗ δοθήταται.
4,40. οὐκ ἦτοι μαθητής οὗ τῶν διδάσκαλων.

1022. Sentences in indirect discourse take the same neg. that they would have in direct.

13,27. λέγω δὴν, οὐκ οἶνος δήμα.

1023. The infin. when not in indirect discourse has μή.

2,26. καὶ ἂν αὐτῷ κεφαλασιπρεῖν x x μή ἰδεῖν θάνατον.
4,42. μή προσέδιδα ἀπ' αὐτῶν.
1025. The part has μή when it expresses a condition, otherwise οί.
6,49. καὶ μὴ τούτως.
9,38. μη εἴρων ὦ λέγει.

1029. In connection with verbs of μέγ., meaning the infin. usually takes μή to express the neg. result aimed at in the action of the verb.
20,27. οἱ αὐτολέγοντες ἀνδοταν μὴ εἶναι.
22,34. εἷς τοῖς ἀναρρήτω ἐξ ἐνδεκα μὲ.

1030. When a neg. is followed by a compound neg. of the same kind, the neg. is simply strengthened.
4,2. καὶ οὐκ ἐσαραγόν οὐδὲν ἐν ταῖς ἑραίσις ἑκεῖνας.
8,43. οὐκ ἔστων ἢ ἀ' ὁδοῦν ἀπατεώθηναι.

1032. οὐ followed by μή is used with the subj. in emphatic negation, ref. to fut.
1,15. καὶ οὖν καὶ οὐκ οὐκ ὦ μή πίη.
4,27. καὶ οὐ μή κρίθητε.
(a) οὐ μή is placed with the subj. indec. to express a strong prohibition.
9,27. οὐ οὐ μὴ γενοῦται ἑκατῶν.

1037. Intensive particles add emphasis to particular words, or give additional force to the whole sentence:
(1) γέ, εἰς, αὐτάς (postpositive and adverbs).
11,8. διὰ γέ τὴν ἀναγκαίαν αὐτόν.
24,21. ἀλλά γε καὶ οὖν πάνω.
(4) ἐπι (postpos.) οὖν, indeed, in particular.
1,15. διεσχεμεν ἐπι, etc.
1087. (12) μὲν (pastpos.) indeed
8,5. Ἰμὲν ἔτεσαν πάντα τὴν δόξαν.
11,48. ὦτι αὐτῷ μὲν
(3) ναὶ, μέε, surely.
10,21. ναὶ, ὅ πατήρ
11,51. ναὶ, λέγω ὅριν.

1040. The principal parts are καὶ and τέ, τέ μὲν, postpos. and m. acc.
(2) The copulative is often used with both members. So very frequently
τέ καὶ τέ, καὶ τέ καὶ καὶ, emphases the two members equally.
2,16. καὶ ἀνείπων τῆς τῆς Μαρίας καὶ τοῦ Ἰωσήφ.
1,55. καὶ ἦκουσαν οἱ περίσκοι καὶ οἱ συγγενεῖς αὐτῆς.

1042. Or καὶ belong further, the meanings also and even.
2,4. ἀνείπων δὲ καὶ Ἰωσήφ.
1,36. καὶ ὄσον Ἐλισάβητ, καὶ αὐτή, etc.

1043. Neg. sentences are connected by οὐδὲ, μηδὲ or οὔτε, μητέ. Of these οὐδὲ,
μηδὲ are the negative of καὶ and have two uses.
(1) As connective, continuing a preceding neg.
6,43. οὐ γὰρ ἔστιν δενδραν καλὶν ποιοὺν καπὸν τον σαπρὸν, οὐδὲ πάλιν, etc.
6,44. οὐ γὰρ ἐξ ἀκατίων συναλλάξειν εἰκα, οὐδὲ ἐκ βατὸν, etc.
(2) With emphasizing sense, not even.
7,7. οὐδὲ οὐδὲ εἰμαι τὸν Ἰσραὴλ πρὸς τὸν Ελθεῖν.
7,9. οὐδὲ ἐὰν τῷ Ἰσραήλ, etc.
104.4. οὔτε ἄνευ, μήτε ἄνευ, μήτε ἄνευ, are used in correlative.
9.3. μήτε ἀβδέν μήτε πῦραν, etc.
12.27. πᾶσ οὔτε ἡτεί οὔτε ὑπάλλει.

104.5. Subjunctive, conjunctive. ἢ, η repeated ἢ ἢ ἢ ἢ.
6. ἀγαθοποιητική ἢ κακοποιητική. 5.23. ἢ εἶπεν.
16.3. ἢ ὅτι τὸν ἑαυτὸν καὶ τὸν ἑτέρον ἄγαπην ἢ ἐνοτά, etc.

104.6. Adverbial conjunctive. (1) ἀλλά (postpos) marks a slight contrast.
1, 38. εἴπερ δὲ Μαρίαν.
1, 56. ἐρείπεν δὲ Μαρίαν.
(2) μέτ' ἐν ἐν ἐν ἐν ἐν, are very common.
11, 48. ὅτι αὐτοὶ μὲν ἀπέκτειναν αὐτοὺς, ὅτι δὲ οἰκόδομεν.
23, 23. ὅτι μὲν ἐκ δεξιῶν, ὅτι δὲ ἐκ ἀριστερῶν.
(2) ἀλλά marks a stronger contrast than δὲ.
1, 60. οὐκ, ἀλλά καθώστειν Ἰωάννης.
5, 14. μὴ δὲ εἶπον, ἀλλά ἀπελθὼν ἐπιθύμων σεαυτόν.
(6) ἀλλά ἐστι ποιό σε αὐτοῦ, ἀποκρίθη.

104.8. Inferred conjunctive.
(1) ἀρα, then, accordingly, etc.
11, 48. ἀρα μάρτυρες ἄτεθ.
12, 42. τίς ἀρα ἐστιν ὁ πιστός.
(2) οὖν (postpos) therefore, then, consequently.
7, 31. τίνι οὖν ὁμολόγου τοῦτο ἄνθρωπος. 7, 42. τίς οὖν αὐτῶν πλεῖον.
1048. (b) τοῖνον (κατάφημα) therefore, then.
20, 25. τοῖνον ἀπόδοτε τὰ καίγαρος.

1050. Causal conjunctive.

γάρ (κατάφημα) for, introduces a reason or explanation.
5, 7. ἄλλοι γάρ περί οὗ εἶχεν αὐτόν.
5, 39. λέγει γάρ, ὅ πολλος διὰ χρώματός εἶναι.
(c) ἀντ καὶ γάρ sometimes means for even, moreover.
6, 32. καὶ γάρ οἱ ἐμπηρτοὶ, etc.

1054. Comparative conjunctives are properly rel. adverbs of manner.

(a) ὡς, as, that (c) Comparative max.

1, 56. ὡς μέγας τρίς (with words of number, about).
3, 20. καί ὡς εἶ ἐκεῖν τρίς κοιντά.

(b) Temporal max.

20, 37. ὡς λέγει κύριον τὸν δεδ., etc.
23, 26. καὶ ὡς ἀπήγαγον αὐτόν.

(c) Causal max, as, mucmuch as, seeing that.

23, 14. ὡς οὕτω ἔσθε ἔργα τὸν λαὸν.

(d) Declarative max, that.

6, 4. ὡς ἔνοιχεν ὡς τὸν οἶκον.

(g) Consecutive max, like wóte, so that, to express result.

4, 25. ὡς ἔγενετο λόγος μέγας ἐπὶ τῶν ῥήγων.
1055. Temporal conjunctions. These are mostly rel. adverbs of time.

2, 26. πρὶν ἤ ἄν ὅπως τὸν χριστὸν χαίρων.

4, 13. ο ἀνάβολος ἀπέτημ ἀπ' αὐτοῦ ἀχρον καὶ ροζ.

5, 3. ὥστε ἐπείνασεν αὐτός.

5, 41. ἔσσω πότε ἐσομαι πρὸς ἑμᾶς.

11, 22. ἐπὶ δὲ ἑκατοστὸς ὀπτήρος.

11, 24. ὅταν τὸ ἀκαρπῶτον.

1056. Local conjunctions. These are rel. adverbs of place.

11, 24. τὸν σικών μου ὅπου ἐστὶν ἡ θάλασσα.