

Chapter 39

The Aorist Participle (part 1) The Weirdos and the Second Aorist The Aorist Participles of γινώσκω and δίδωμι

39.1 In chapters 31 and 32 we met the Second Aorist Indicative Active - the form of the simple past tense used when the verb has different stems for the Present and the Aorist aspects. We also met the "Weirdos" - verbs which have completely different stems for some of their tenses. In the case of the Second Aorist Indicative, because the stems are different, the personal endings can be the same as those of the Imperfect. A similar situation holds when we meet the participles. We don't have any new endings to learn for this chapter.

The **Aorist Stem** implies a "simple action", a completed action, or an act that took place at one point in time. The **Present Stem** implies a continuous or repeated action.

When these stems are used to form participles, the Present Stem, which we used in chapters 19, 23, and 36, indicates an action that is going on at the **same time** as that of the main verb.

e.g. The cat goes out **howling**.
The cat is howling as she goes out.

The Aorist Stem indicates an action that was **completed before** that of the main verb.

e.g. The cat, **having gone out**, wants to come in again.
The cat went out, and now she wants to come in.

English tends to use consecutive sentences or clauses to show a sequence of events. In such a case, all the verbs look to be equally important, so English can not show which is the most important action in a sequence. Greek uses participles for the subsidiary actions - the Indicative verb shows the main action, and the participles show other actions which are contemporaneous or previous to the main verb.

In Matthew 28:19-20 the Imperative is μαθητεύσατε - "make disciples". All the other verb forms are participles, describing how one is to make disciples.

39.2 The Second Aorist Active Participle is formed by adding -ων to the Aorist Stem of the verb. This gives the Masculine Nominative Singular form. The Masculine and Neuter forms follow a Third Declension pattern, while the Feminine follows a First Declension pattern, exactly like the Present Active participle. The only differences are the Stem, and the way in which the participle is translated. :

		Masculine	Feminine	Neuter
Singular	Nom.	STEM-ων	STEM-ουσα	STEM-ον
	Acc.	STEM-οντα	STEM-ουσαν	STEM-ον
	Gen.	STEM-οντος	STEM-ουσης	STEM-οντος
	Dat.	STEM-οντι	STEM-ουση	STEM-οντι
Plural	Nom.	STEM-οντες	STEM-ουσαι	STEM-οντα
	Acc.	STEM-οντας	STEM-ουσας	STEM-οντα
	Gen.	STEM-οντων	STEM-ουσων	STEM-οντων
	Dat.	STEM-ουσι(ν)	STEM-ουσαις	STEM-ουσι(ν)

Contract verbs, in -αω, -εω, -οω, follow the usual rules of contraction.

NOTE - there is **NO AUGMENT on the participle**

(nor with the Aorist Subjunctive, Infinitive, or Imperative, which we shall meet later).

39.3 Translating Aorist Participles

The translation for an Aorist participle should show that the action of the Aorist participle was completed before the action of the main verb. Colloquial English tends to write a series of sentences or clauses, each with a verb in the Indicative, e.g. "The cat went out, and now she wants to come back in." This shows the sequence of events, but does not show which is the main action. I prefer to use the slightly stilted style which translates Greek participles as English participles : Present participles as "doing something", Aorist participles as "having done something". One can always re-work the translation into a colloquial style, but a fairly literal first version helps one to understand how the text flows and fits together.

39.4 The Weirdos and their compounds

The verb tables which give the Principal Parts of verbs list the Aorist Indicative Active in the third column. This has an augment added to the Aorist Stem. So we need to remove the augment before making the Aorist Participle, or the Subjunctive, Infinitive, or Imperative.

	Present Active or Middle		Aorist Active	
	Indicative	Participle	Indicative	Participle
take	αἰρέω	αἰρῶν	εἶλον	εἰλῶν
come/go	ἔρχομαι	ἐρχόμενος	ἦλθον	ἐλθῶν
eat	ἐσθίω	ἐσθίων	ἔφαγον	φαγῶν
say	λέγω	λέγων	εἶπον	εἰπῶν
see	ὁράω	ὁρῶν	εἶδον	ίδῶν
suffer	πάσχω	πάσχων	ἔπαθον	παθῶν
drink	πίνω	πίνων	ἔπιον	πιῶν
run	τρέχω	τρέχων	ἔδραμον	δραμών
carry, bring	φέρω	φέρων	ἤνεγκον	ἐνεγκῶν
			or ἤνεγκα	or ἐνέγκας

Practice - until you can read and translate easily

- καὶ προσελθὼν ὁ πειράζων εἶπεν αὐτῷ, Εἰ υἱὸς εἶ τοῦ θεοῦ . . .
Having approached, the tempter said to him, "If you are the Son of God . . . (Matt. 4:3)
- ιδῶν δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος.
Having seen the crowds, he went up onto the mountain. (Matt. 5:1)
- οἱ δὲ ἐξεληθόντες ἀπῆλθον εἰς τοὺς χοίρους.
Having gone out, they went away into the pigs. (Matt. 8:32)
"They went out (of the men), and entered the pigs."
- ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον αὐτῷ οἱ τυφλοί.
After he came into the house, the blind men approached him. (Matt. 9:28)
(Literally : "To 'the having come into the house' him came the blind men.")
(ἐλθοντι is Dative singular, agreeing with αὐτῷ, so it is "he" (Jesus) who had come into the house.)
- εἶδεν αὐτὸν ὁ πατήρ αὐτοῦ καὶ . . . δραμῶν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ.
And his father saw him and, . . . having run he fell on his neck (hugged him). (Luke 15:29)
- ὅτε δὲ ὁ υἱὸς σου οὗτος ὁ καταφαγὼν σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον.
But when this son of yours - the one having eaten up your property with prostitutes - came, you killed the fatted calf for him. (Luke 16:30)
- καὶ προδραμῶν εἰς τὸ ἔμπροσθεν ἀνέβη ἐπὶ συκομορέαν.
And having run ahead to the front he climbed up a sycamore-fig tree. (Luke 19:4)
- ἡ δὲ ἤνοιξεν τοὺς ὀφθαλμοὺς αὐτῆς, καὶ ἰδοῦσα τὸν Πέτρον ἀνεκάθισεν.
But she opened her eyes and having seen Peter, she sat up. (Acts 9:40)
- εἶδεν ἐν ὁράματι φανερῶς . . . ἄγγελον τοῦ θεοῦ εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα αὐτῷ, Κορνήλιε.
He saw in a vision, clearly, an angel of the Lord having come to him and having said to him, "Cornelius!" (Acts 10:3)
(He saw a clear vision in which an angel of the Lord came and said to him, "Cornelius!")

10. διελθόντες δὲ πρώτην φυλακὴν καὶ δευτέραν ἦλθαν ἐπὶ τὴν πύλην τὴν σιδηρᾶν τὴν φέρουσαν εἰς τὴν πόλιν, ἣτις αὐτομάτῃ ἠνοίγη αὐτοῖς, καὶ ἐξελθόντες προῆλθον . . . Having gone through the first dungeon and the second they came to the iron gate leading to the city, which opened automatically for them, and having gone out they proceeded . . . (Acts 12:10)
- (Prisons in Jerusalem at that time were often caves which were connected by tunnels. φυλακὴ may mean a holding-cell, or a guard-post. ἦλθαν is a First Aorist version of ἦλθον, φέρουσαν is a Feminine Accusative Singular Participle. ἣτις is used in place of the Relative Pronoun ἣ, ἠνοίγη is an irregular Second Aorist of ἀνοίγω. This is how the author actually wrote - the grammar books came later.)

39.5 Other verbs with Second Aorists - Review Section 32.3 before proceeding to this section. The following pairs of Present and Aorist Participles should be learned as soon as possible.

Present Participle		Aorist Participle	
leading	ἄγων	ἀγαγών	having led
sinning	ἁμαρτάνων	ἁμαρτών	having sinned
killing	ἀναιρῶν	ἀνειλῶν	having killed
dying	ἀποθνήσκων	ἀποθανών	having died
throwing	βάλλων	βαλών	having thrown
finding	εὐρίσκων	εὐρών	having found
having	ἔχων	ἔσχών	having had
being chosen	λαγχάνων	λαχών	having been chosen (by lot)
taking, getting	λαμβάνων	λαβών	having taken, got
escaping notice	λανθάνων	λαθών	having escaped notice
lacking, needing	λείπων	λιπών	having lacked, needed
learning	μανθάνων	μαθών	having learned
suffering	πάσχων	παθών	having suffered
drinking	πίνων	πιών	having drunk
falling	πίπτων	πεσών	having fallen
giving birth to	τίκτων *	τεκών *	having given birth to
obtaining	τυγχάνων	τυχών	having obtained
fleeing	φεύγων	φυγών	having fled

* The Masculine forms τίκτων and τεκών are given in the table, but because it is women who "give birth to", these participles are met with only in the Feminine forms τίκτουσα, τεκοῦσα etc.

NOTE - αἶρω - (I pick up), and the -βαίνω (come/go) family, use the set of endings for the First Aorist participle. ἁμαρτάνω - (I sin), occasionally takes First Aorist endings on its Second Aorist stem. We will meet them in Chapter 41.

Practice - until you can read and translate easily

- βαλοῦσα γὰρ αὐτὴ τὸ μύρον τοῦτο ἐπὶ τοῦ σώματός μου πρὸς τὸ ἐνταφιάσαι με ἐποίησεν. She, having put this perfumed oil on my body, did (it) to prepare me for burial. (Matt. 26:12) (She put this perfumed oil on my body to prepare me for burial.)
- παραλαβὼν δὲ τοὺς δώδεκα εἶπεν πρὸς αὐτοὺς, Ἰδοὺ ἀναβαίνομεν εἰς Ἱερουσαλήμ. . . Having taken the twelve along (aside), he said to them "Look, we are going up to Jerusalem . . ." (Luke 18:31)
- Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως. Having arrested him he led (him) and brought (him) to the house of the High Priest. (Luke 22:54)
- ἐξῆλθεν δὲ εἰς Ταρσὸν ζητεῖν Σαῦλον, καὶ εὐρὼν ἤγαγεν εἰς Ἀντιόχειαν. He went out to Tarsus to look for Saul, and having found (him) he took (him) to Antioch. (see Acts 11:26)

5. ἰδόντες δὲ οἱ βόσκοντες ἔφυγον. Having seen what had happened, the herdsmen fled. (Luke 8:34)
 τὸ γεγονός ἐφυγον. (τὸ γεγονός = "the thing having happened" = "what had happened")
6. καὶ ὁ δεύτερος (ἀδελφός) ἔλαβεν αὐτήν, καὶ ἀπέθανεν μὴ καταλιπὼν σπέρμα. And the second (brother) took her and died not having left seed (children). (see Mark 12:21)
7. ὁ πῶν οἶνον παλαιὸν οὐ θέλει νέον. The one having drunk old wine does not want new. (He who has drunk old wine does not wish for new.) (see Luke 5:39)
8. Συμεὼν Πέτρος δοῦλος καὶ ἀπόστολος Ἰησοῦ Χριστοῦ καὶ ἀπόστολος Ἰησοῦ Χριστοῦ τοῖς ἰσότημον ἡμῖν λαχοῦσιν πίστιν ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν καὶ σωτήρος Ἰησοῦ Χριστοῦ, . . . Simon Peter, a slave and apostle of Jesus Christ, to those having been chosen to an equally-precious faith with us in the righteousness of our God and savior Jesus Christ . . . (2 Peter 1:1)
 (τοῖς is Dative plural, agreeing with λαχοῦσιν = "to the ones having been chosen" ἰσότημον is Masculine/Feminine Accusative singular, so can only go with πίστιν = "an equally-precious faith" - presumably indicating that the faith of the readers is as precious as that of the writer.)
9. Χριστὸς ὁ ἀποθανών, . . . ὃς καὶ ἐστὶν ἐν δεξιᾷ τοῦ θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν. Christ who died (the one having died) . . . and who is on the right (hand) of God, who also intercedes for us. (Romans 8:34)
10. ὁ δὲ θεὸς . . . ὁ καλέσας ὑμᾶς . . . ὀλίγον παθόντας αὐτὸς καταρτίσει, στηρίξει, σθενώσει, θεμελιώσει. But God himself, . . . who called you having suffered for a short time, he will restore (you), make (you) resolute, strengthen, establish (you). (1 Peter 5:10)
 (After you have suffered for a short time, God himself will . . .)

39.6 γινώσκω and δίδωμι

γινώσκω (I know) and δίδωμι (I give) and their compounds use a very similar set of endings for their participles.

The only different ending is the Aorist Masculine Nominative singular, ending in -ΟΥΣ rather than -ΩΝ, So, for γινώσκω and δίδωμι we have

	Present Indicative	Present Participle	Aorist Stem	Aorist Participle
know	γινώσκω	γινώσκων, -ουσα, -ον	γνο-	γνούς, -ουσα, -ον
give	δίδωμι	διδούς, -ουσα, -ον	δο-	δούς, δουσα, δον
read	ἀναγινώσκω	ἀναγινώσκων, -ουσα, -ον	ἀναγνο-	ἀναγνούς, -ουσα, -ον
betray	παραδίδωμι	παραδιδούς, -ουσα, -ον	παραδο-	παραδούς, -ουσα, -ον

Practice - until you can read and translate easily

1. ἰδόντες δὲ οἱ ὄχλοι . . . ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν . . . τοῖς ἀνθρώποις. The crowds, having seen, glorified God, who gave (the one having given) authority . . . to men. (Matt. 9:8)
2. ὁ ἀναγινώσκων νοεῖτω. Let the one reading understand. (Matt. 24:15)
 (Let him who reads, understand)
3. Ἥμαρτον παραδοὺς αἷμα ἀθῶνον. I sinned, having betrayed innocent blood. (Matt. 27:4)
4. καὶ εὐθὺς ἐπιγινους ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς λέγει αὐτοῖς, Τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν ; Immediately Jesus, having discerned in his spirit that they were debating this way amongst themselves, said (says) to them, "Why are you debating these things in your hearts?" (Mark 2:8)
5. καὶ εἶπαν λέγοντες πρὸς αὐτόν, . . . τίς ἐστὶν ὁ δούς σοι τὴν ἐξουσίαν ταύτην ; And they spoke, saying to him, . . . "Who is the one having given to you this authority ?" (Luke 20:2)
 (And they said to him, "Who gave you this authority?")

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| 6. ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστὶν
ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ
καὶ ζωὴν δίδους τῷ κόσμῳ. | For the Bread of God is
the one coming down from (out of) heaven
and giving life to the world. (John 6:33) |
| 7. καὶ ὁ . . . θεὸς ἐμαρτύρησεν αὐτοῖς
δοῦς τὸ πνεῦμα τὸ ἅγιον
καθὼς καὶ ἡμῖν. | And God bore witness to them,
having given (to them) the Holy Spirit
just as (he did) to us also. (Acts 15:8) |
| 8. καὶ ὁ χιλιάρχος δὲ ἐφοβήθη ἐπιγνοῦς
ὅτι Ῥωμαῖός ἐστιν.
(ἐφοβήθη is an Aorist passive of φοβέομαι) | And the tribune was afraid, having found out
(after he found out) that he is a Roman. (Acts 22:29) |
| 9. γνοῦς δὲ ὁ Παῦλος ὅτι τὸ ἐν μέρος
ἐστὶν Σαδδουκαίων τὸ δὲ ἕτερον
Φαρισαίων ἔκραζεν ἐν τῷ συνεδρίῳ,
Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, . . .
(ἐν is the Neuter Nominative Singular of εἷς μία ἓν - one) | Paul, knowing that one part
was (made) of Sadducees, and the other
of Pharisees, cried out in the Sanhedrin,
"Guys, brothers, I am a Pharisee . . ." (Acts 23:6) |
| 10. μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ
ἢ λοιδορίαν ἀντὶ λοιδορίας. | Not repaying evil with evil
or insult with insult. (1 Peter 3:9) |

39.7 Eye-training for Present and Second Aorist Participles, and the Aorist Indicative

For several verbs, there are only one or two letters different between the Present Participles and the Second Aorist Participles.

Also, the Aorist Indicative looks similar to the Aorist Participle, except for the presence of the augment. So the eye needs to be trained to spot whether there is an augment.

Remember that for compound verbs the augment will be found between the stem and the prefix.

If the word is a Participle, the eye must also distinguish between the long form (continuing or repeated action - Present) or the short form (single action - Aorist).

Practice - until you can read and translate easily

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| 1. ταῦτα λαβὼν ἀπῆλθεν. | Having taken these (things) he goes away. |
| 2. τοῦτο λαβοῦσα ἐξῆλθεν. | Having taken this (thing), she goes away. |
| 3. ἔλαβεν δὲ ταῦτα καὶ ἀπῆλθεν. | He/she took these (things) and went away. |
| 4. λαμβάνων τοὺς ἄρτους ἐσθίει αὐτούς. | Taking the loaves, he eats them. |
| 5. λαμβάνω τοὺς ἄρτους καὶ ἐσθίω αὐτούς. | I take the loaves and I eat them. |
| 6. λαμβανοῦσα τοὺς ἄρτους ἐσθίει αὐτούς. | Taking the loaves, she eats them. |
| 7. βλέπω τὸ παιδίον λαμβάνον τοὺς ἄρτους. | I see the child taking the loaves. |
| 8. λαβὼν τὸν ἄρτον τὸ τέκνον ἔφαγεν αὐτό. | Having taken the bread, the child ate it. |
| 9. αὐτοὶ ἔλαβον τὸν ἄρτον καὶ ἔφαγον αὐτό. | They took the bread and ate it. |
| 10. Παρέλαβον οὖν τὸν Ἰησοῦν. | Then they took Jesus along (with them).
(John 19:16) |

39.8 Sentences for reading and translation

- καὶ ἰδὼν τὸν Ἰησοῦν τὸ πνεῦμα εὐθὺς συνεσπάραξεν τὸ παιδίον,
καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων. (see Mark 9:20)
- οἱ μὲν οὖν . . . κατήλθον εἰς Ἀντιόχειαν, καὶ συναγαγόντες τὸ πλῆθος
ἐπέδωκαν τὴν ἐπιστολήν, ἀναγνόντες δὲ ἐχάρησαν ἐπὶ τῇ παρακλήσει.
(ἐπέδωκαν = Aorist of ἐπιδίδωμι - I give over, deliver) (Acts 15:30)
- μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας
καὶ τηροῦντες αὐτούς. (see Rev. 1:3)
- ἐλθὼν οὖν ὁ Ἰησοῦς εὔρεν αὐτὸν τέσσαρας ἤδη ἡμέρας ἔχοντα ἐν τῷ μνημείῳ.
(John 11:17)
- οἱ δὲ ἐξεληθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῆ ἐκείνῃ. (Matt. 9:31)
- οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ,
Ἰδοὺ οἱ μαθηταὶ σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ. (Matt. 12:2)

7. ἐξεληθόντες δὲ οἱ Φαρισαῖοι συμβούλιον ἔλαβον κατ' αὐτοῦ. (Matt. 12:14)
 8. ὁ δὲ Ἰησοῦς γνοὺς ἀνεχώρησεν ἐκεῖθεν. (Matt. 12:15)
 9. τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα . . .
 καὶ εἰσελθόντα κατοικεῖ ἐκεῖ. (Matt. 12:45)
 10. ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως,
 ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ. (Matt. 13:31)

39.9 Writing Practice : Write the Greek, while saying aloud (Matt. 5:7-9)

μακάριοι οἱ ἐλεήμονες, ὅτι αὐτοὶ ἐλεηθήσονται.	Happy are the ones showing mercy for they shall be shown mercy.
μακάριοι οἱ καθαροὶ τῆ καρδία, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.	Happy are the clean in heart for they shall see God.
μακάριοι οἱ εἰρηνοποιοί,	Happy are the ones making peace

39.10 New Testament Passage for reading and translation : Luke 8:43-48

In your Greek New Testament, read the passage aloud several times until you can read it without long pauses or stumbling. Then use the translation helps to translate it.

ἐν ῥύσει	with a flow	
ἢ ῥύσις, -εως	flow	
προσαναλώσασα	having spent (on someone)	(Feminine Nominative First Aorist Participle)
προσαναλίσκω	I spend	
ἀναλίσκω	I consume, I destroy	
ἀπ' οὐδενός	by no-one	
οὐκ . . . ἀπ' οὐδενός	not by anyone	(Greek uses a double negative, English does not)
θεραπευθῆναι	to be healed	(Aorist Passive Infinitive of θεραπεύω - I heal)
ἤγατο	(she) touched	(Aorist Middle of ἄπτομαι / ἄπτω - I touch / I ignite)
τὸ κρασπέδον	edge, fringe, tassel	
ἔστη	(it) stopped	(Aorist of ἵστημι - I stand, set, place, put)
τίς ;	who?	(NOTE the accent - the tone of the voice goes up)
τις	someone	(NO accent - the tone of voice stays flat)
ὁ ἀψάμενος	"the one having touched"	(Aorist Middle/Passive of ἄπτομαι - I touch)
ἀρνούμενων πάντων	"when all denied"	(a use of the Genitive of a Participle - see chapter 41)
ἐπιστάτα	Master!	(Vocative of ὁ ἐπιστάτης - master, teacher)
ἀποθλίβουσιν	(they) press around	(ἀποθλίβω, from ἀπο + θλίβω - I press)
ἔγνων	I knew, was aware	(Aorist of γινώσκω - see Section 32.4)
ἐξεληλυθυῖαν	(it) had gone out	(Feminine Perfect Participle of ἐξέρχομαι - I go out)
ἔλαθεν	(she) escaped notice	(Aorist of λανθάνω - I escape notice)
προσπεσοῦσα	having thrown (herself) down before	(Fem. Aorist Participle of προσπίπτω)
δι' ἣν αἰτίαν	for which reason	
παντὸς	of each, of every	
ἰάθη	she was healed	(Aorist Passive of ἰάομαι - I heal)
σέσωκεν	(it) has healed	(Perfect of σώζω - I heal)
πορεύου	Go!	(an Imperative of πορεύομαι - I come/go, travel)

39.11 Vocabulary to learn

ἀνακαθίζω	I sit up	(from ἀνα - up + καθίζω - I sit)
ἀποδίδωμι	I pay back, repay, give away	(from ἀπο - away from + δίδωμι - I give)
ἄπτομαι	I touch, take hold of	(Deponent - Middle of ἄπτω)
ἄπτω	I ignite, light	
βόσκω	I tend, feed (a herd)	(Participle ὁ βόσκων - herdsman)

ἐνταφιάζω	I prepare for burial	(from ἐν + ὁ τάφος - grave, tomb) (Aorist Infinitive - ἐνταφιάσαι - to bury)
ἐντυγχάνω	I intercede, plead	(from ἐν + τυγχάνω - I get, experience)
θεμελιόω	I establish, lay a foundation	
θύω	I sacrifice, kill	
καταρτίζω	I mend, restore, put right	
ῥέω	I flow	
στηρίζω	I strengthen, make firm, establish	
τρέμω	I tremble	
ἡ αἰτία, -ας	reason, cause, charge	
ὁ βίος, -ου	livelihood, life, property, living	
ἡ βουλή, -ης	plan, purpose, decision	
ὁ θεμέλιος, -ου	foundation	
ὁ κόκκος, -ου	grain, seed	(hence staphylococci - small round bacteria)
ὁ μόσκος, -ου	calf	
τὸ μύρον, -ου	perfume, oil, ointment	
τὸ ὄραμα, -τος	vision	(from ὁράω - I see)
τὸ πλῆθος, -ους	crowd	
ἡ πόρνη, -ης	prostitute	(hence "porn")
ὁ σίδηρος, -ου	iron	
τὸ σίναπι, -εως	mustard (plant)	(hence the Botanical name for mustard - sinapis)
ἡ συκῆ, -ης	fig tree	
τὸ συμβούλιον, -ου	council, consultation, resolution	(from σύν + βουλή - plan)
ὁ τάφος, -ου	grave, tomb	
ὁ χοῖρος, -ου	pig, hog	
δώδεκα	twelve	(Indeclinable)
σιδηροῦς -ᾶ, -οῦν	made of iron	
φανερὸς, -α, -ον	visible, evident	
	(from φαίνω - I shine, give light, reveal and φανερόω - I reveal, make known, show)	
ὄπισθεν	from behind, behind	(from ὀπίσω - after, behind)
παραχρῆμα	immediately	
φανερῶς	clearly, publicly, openly	(Adverb, from φανερός - clear, evident)

39.12 Vocabulary for reference

ἀφρίζω	I foam at the mouth	
διαφημιζω	I spread a rumor around, spread around	
κυλίομαι	I roll around	
σθενόω	I strengthen	(compare ἀσθενής - weak; ἀσθενέω - I am ill)
σπαράσσω	I throw into convulsions	
συ(ν)σπαράσσω	I convulse	
ἡ Ἀντιόχεια, -ας	Antioch	(there were several towns named Antioch)
ὁ ἐπιστάτης, -ου	master, teacher	(from ἐπί - above + ἵστημι - I stand)
ἡ λοιδορία, -ας	insult	
ἡ συκομορέα, -ας	fig-mulberry tree	(from ἡ συκῆ - fig tree + ἡ μορέα - mulberry tree) (not the cultivated fig tree grown in America, but a large tree which bears clusters of small figs)
ὁ τράχηλος, -ου	neck, throat	
ἄθῳος, -ος, -ον	guiltless, innocent	(see Section 10.6)
αὐτόματος, -η, -ον	of itself, automatically	(an adjective, but used like an adverb)
ἰσότημος, -ος, -ον	equally valuable, of equal privilege	(ἴσος - equal + ἡ τιμή - honor, price)
σιτευτός, -η, -ον	fattened, fatted	