Chapter 39
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The Aorist Participle (part 1)
The Weirdos and the Second Aorist
The Aorist Participles of γινώσκω and δίδωμι
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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*-ουσῃ	*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	αἱρέω	αἱρῶν	εἷλον	εἵλων
come/go	ἔρχομαι	ἐρχόμενος	ἦλθον	ἐλθών
eat	ἐσθίω	ἐσθιων	ἔφαγον	φαγων
say	λέγω	λέγων	εἶπον	εἰπών
see	ὁράω	ὁρῶν	εἶδον	ἰδών
suffer	πάσχω	πάσχων	ἔπαθον	παθών
drink	πίνω	πίνων	ἔπιον	πιών
run	τρέχω	τρέχων	ἔδραμον	δραμών
carry, bring	φέρω	φέρων	ἤνεγκον	ἐνεγκών
			or ἤνεγκα	or ἐνέγκας

Practice - until you can read and translate easily

1. 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)*

2. ἰδὼν δὲ τοὺς ὄχλους
    ἀνέβη εἰς τὸ ὄρος.
Having seen the crowds,
    he went up onto the mountain. *(Matt. 5:1)*

3. οἱ δὲ ἐξελθόντες
    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."

4. 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.)

5. εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ . . .
    δραμὼν ἐπέπεσεν
    ἐπὶ τὸν τράχηλον αὐτοῦ.
And his father saw him and, . . .
    having run he fell
    on his neck *(hugged him).*   *(Luke 15:29)*

6. ὅτε δὲ ὁ υἱός σου οὗτος ὁ καταφαγών
    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)*

7. καὶ προδραμὼν εἰς τὸ ἔμπροσθεν
    ἀνέβη ἐπὶ συκομορέαν.
And having run ahead to the front
    he climbed up a sycamore-fig tree. *(Luke 19:4)*

8. 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)*

9. εἶδεν ἐν ὁράματι φανερῶς . .
    ἄγγελον τοῦ θεοῦ εἰσελθόντα
    πρὸς αὐτὸν καὶ εἰπὸντα 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   Having gone through the first dungeon
    δευτέραν ἦλθαν ἐπὶ τὴν πύλην   and the second they came to the
    τὴν σιδηρᾶν τὴν φέρουσαν εἰς   iron gate leading to the city, which
    τὴν πόλιν, ἥτις αὐτομάτη ἠνοίγη   opened automatically for them, and
    αὐτοῖς, καὶ ἐξελθόντες προῆλθον . . .   having gone out they proceeded .. *(Acts 12:10)*

(Prisons in Jerusalem at that time were often caves which were connected by tunnels. φυλακή may mean a holding-cell, or a guard-post. ἦλθαν is a First Aorist version of ἦλθον, φέρουσαν is a Feminine Accusative Singular Participle. ἥτις is used in place of the Relative Pronoun ἥ, 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	εὑρίσκων	εὑρών	having found
having	ἔχων	ἐσχών	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 - αἴρω - (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

1. βαλοῦσα γὰρ αὕτη τὸ μύρον τοῦτο   She, having put this perfumed oil
    ἐπὶ τοῦ σώματός μου   on my body,
    πρὸς τὸ ἐνταφιάσαι με ἐποίησεν.   did (it) to prepare me for burial. *(Matt. 26:12)*
    (She put this perfumed oil on my body to prepare me for burial.)

2. παραλαβὼν δὲ τοὺς δώδεκα εἶπεν   Having taken the twelve along (aside), he said
    πρὸς αὐτούς, Ἰδοὺ ἀναβαίνομεν   to them "Look, we are going up
    εἰς Ἰερουσαλήμ. . .   to Jerusalem . . . " *(Luke 18:31)*

3. Συλλαβόντες δὲ αὐτὸν ἤγαγον καὶ   Having arrested him the led (him) and brought (him)
    εἰσήγαγον εἰς τὴν οἰκίαν τοῦ ἀρχιερέως.   to the house of the High Priest. *(Luke 22:54)*

4. ἐξῆλθεν δὲ εἰς Ταρσὸν   He went out to Tarsus
    ζητεῖν Σαῦλον, καὶ εὑρὼν   to look for Saul, and having found (him)
    ἤγαγεν εἰς Ἀντιόχειαν.   he took (him) to Antioch. *(see Acts 11:26)*

5. ἰδόντες δὲ οἱ βόσκοντες   Having seen what had happened, the herdsmen

     τὸ γεγονὸς ἔφυγον.   fled.   *(Luke 8:34)*

        (τὸ   γεγονὸς = *"the thing having happened"* = *"what had happened"*)

6. καὶ ὁ δεύτερος (ἀδελφὸς) ἔλαβεν αὐτήν,   And the second (brother) took her and died

     καὶ ἀπέθανεν μὴ καταλιπὼν σπέρμα.   not having left seed (children). *(see Mark 12:21)*

7. ὁ πιὼν 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   Simon Peter, a slave

    καὶ ἀπόστολος Ἰησοῦ Χριστοῦ   and apostle of Jesus Christ, to those

      τοῖς ἰσότιμον ἡμῖν λαχοῦσιν πίστιν   having been chosen to an equally-precious

       ἐν δικαιοσύνῃ τοῦ θεοῦ ἡμῶν   faith with us in the righteousness of our God

        καὶ σωτῆρος Ἰησοῦ Χριστοῦ, . .   and savior Jesus Christ . . . *(2 Peter 1:1)*

    (τοῖς   is Dative plural, agreeing with   λαχοῦσιν = *"to the ones having been chosen"*

    ισοτιμον 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, . . .   Christ who died (the one having died) . . .

     ὃς καί ἐστιν ἐν δεξιᾷ τοῦ θεοῦ,   and who is on the right (hand) of God,

      ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν.   who also intercedes for us.   *(Romans 8:34)*

10. ὁ δὲ θεὸς . . . ὁ καλέσας ὑμᾶς . . .   But God himself, . . . who called you

     ὀλίγον παθόντας   having suffered for a short time,

      αὐτὸς καταρτίσει, στηρίξει,   he will restore (you), make (you) resolute,

      σθενώσει, θεμελιώσει.   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-	γν**ούς**, -ουσα, -ον
give	δίδωμι	διδ**ούς**, -ουσα, -ον	δο-	δ**ούς**, δουσα, δον
read	ἀναγινώσκω	ἀναγινώσκων, -ουσα, -ον	ἀναγνο-	ἀναγν**ούς**, -ουσα, -ον
betray	παραδίδωμι	παραδιδ**ούς**, -ουσα, -ον	παραδο-	παραδ**ούς**, -ουσα, -ον

Practice - until you can read and translate easily

1. ἰδόντες δὲ οἱ ὄχλοι . . . ἐδόξασαν   The crowds, having seen, glorified God,

    τὸν θεὸν τὸν δόντα ἐξουσίαν . . .   who gave (the one having given) authority . .

     τοῖς ἀνθρώποις.   to men.   *(Matt. 9:8)*

2. ὁ ἀναγινώσκων νοείτω.   Let the one reading understand.   *(Matt. 24:15)*

        (Let him who reads, understand)

3. Ἥμαρτον παραδοὺς αἷμα ἀθῷον.   I sinned, having betrayed innocent blood. *(Matt. 27:4)*

4. καὶ εὐθὺς ἐπιγνους ὁ Ἰησοῦς   Immediately Jesus, having discerned

    τῷ πνεύματι αὐτοῦ ὅτι   in his spirit that

     οὕτως διαλογίζονται ἐν ἑαυτοῖς   they were debating this way amongst themselves,

     λέγει αὐτοῖς, Τί ταῦτα διαλογίζεσθε   said (says) to them, "Why are you debating

     ἐν ταῖς καρδίαις ὑμῶν ;   these things in your hearts?"   *(Mark 2:8)*

5. καὶ εἶπαν λέγοντες πρὸς αὐτόν, . . .   And they spoke, saying to him, . . .

     τίς ἐστιν ὁ δούς σοι   "Who is the one having given to you

     τὴν ἐξουσίαν ταύτην ;   this authority ?"   *(Luke 20:2)*

        (And they said to him, "Who gave you this authority?")

6. ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστιν   For the Bread of God is
    ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ   the one coming down from (out of) heaven
    καὶ ζωὴν διδοὺς τῷ κόσμῳ.   and giving life to the world.   *(John 6:33)*

7. καὶ ὁ . . . θεὸς ἐμαρτύρησεν αὐτοῖς   And God bore witness to them,
    δοὺς τὸ πνεῦμα τὸ ἅγιον   having given (to them) the Holy Spirit
    καθὼς καὶ ἡμῖν.   just as (he did) to us also.   *(Acts 15:8)*

8. καὶ ὁ χιλίαρχος δὲ ἐφοβήθη ἐπιγνοὺς   And the tribune was afraid, having found out
    ὅτι Ῥωμαῖός ἐστιν.   (after he found out) that he is a Roman. *(Acts 22:29)*
        (ἐφοβήθη is an Aorist passive of φοβέομαι)

9. γνοὺς δὲ ὁ Παῦλος ὅτι τὸ ἓν μέρος   Paul, knowing that one part
    ἐστὶν Σαδδουκαίων τὸ δὲ ἕτερον   was (made) of Sadducees, and the other
    Φαρισαίων ἔκραζεν ἐν τῷ συνεδρίῳ,   of Pharisees, cried out in the Sanhedrin,
    Ἄνδρες ἀδελφοί, ἐγὼ Φαρισαῖός εἰμι, . . .   "Guys, brothers, I am a Pharisee . . " *(Acts 23:6)*
        (ἓν is the Neuter Nominative Singular of εἷς μία ἕν - one)

10. μὴ ἀποδιδόντες κακὸν ἀντὶ κακοῦ   Not repaying evil with evil
    ἢ λοιδορίαν ἀντὶ λοιδορίας.   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

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. λαβὸν 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

1. καὶ ἰδὼν τὸν Ἰησοῦν τὸ πνεῦμα εὐθὺς συνεσπάραξεν τὸ παιδίον,
    καὶ πεσὼν ἐπὶ τῆς γῆς ἐκυλίετο ἀφρίζων.   *(see Mark 9:20)*
2. οἱ μὲν οὖν . . . κατῆλθον 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)*
3. μακάριος ὁ ἀναγινώσκων καὶ οἱ ἀκούοντες τοὺς λόγους τῆς προφητείας
    καὶ τηροῦντες αὐτούς.   *(see Rev. 1:3)*
4. ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἤδη ἡμέρας ἔχοντα ἐν τῷ μνημείῳ.
                                   (John 11:17)
5. οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.   *(Matt. 9:31)*
6. οἱ δὲ Φαρισαῖοι ἰδόντες εἶπαν αὐτῷ,
    Ἰδοὺ οἱ μαθηταί σου ποιοῦσιν ὃ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ. *(Matt. 12:2)*

7. ἐξελθόντες 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,	Happy are the ones showing mercy
ὅτι αὐτοὶ ἐλεηθήσονται.	for they shall be shown mercy.
μακάριοι οἱ καθαροὶ τῇ καρδίᾳ,	Happy are the clean in heart
ὅτι αὐτοὶ τὸν θεὸν ὄψονται.	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	
ἡ ῥύσις, -εως	flow	
προσαναλώσασα	having spent (on someone)	*(Feminine Nominative First Aorist Participle)*
προσαναλίσκω	I spend	
ἀναλίσκω	I consume, I destroy	
ἀπ' οὐδενὸς	by no-one	
οὐκ . . ἀπ' οὐδενὸς	not by anyone	*(Greek uses a double negative, English does not)*
θεραπευθῆναι	to be healed	*(Aorist Passive Infinitive of θεραπεύω - I heal)*
ἥψατο	(she) touched	*(Aorist Middle of ἅπτομαι / ἅπτω - 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 ἁψάμενος	"the one having touched"	*(Aorist Middle/Passive of ἅπτομαι - I touch)*
ἀρνουμένων πάντων	"when all denied"	*(a use of the Genitive of a Participle - see chapter 41)*
ἐπιστστάτα	Master!	*(Vocative of ὁ ἐπιστάτης - master, teacher)*
ἀποθλίβουσιν	(they) press around	*(ἀποθλίβω, from ἀπο + θλίβω - I press)*
ἔγνων	I knew, was aware	*(Aorist of γινωσκω - 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 σῴζω - 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)*
ἅπτομαι	I touch, take hold of	*(Deponent - Middle of ἅπτω)*
ἅπτω	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, -ῆς	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 ὅραμα, -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, -ῆς	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	
φανερός, -ά, -όν	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 the USA, but a large tree which bears clusters of small figs)	
ὁ τράχηλος, -ου	neck, throat	
ἀθῷος, -ος, -ον	guiltless, innocent	(see Section 10.6)
αὐτόματος, -η, -ον	of itself, automatically	(an adjective, but used like an adverb)
ἰσότιμος, -ος, -ον	equally valuable, of equal privilege	(ἴσος - equal + ἡ τιμή - honor, price)
σιτευτός, -ή, -όν	fattened, fatted	(grain-fed, from ὁ σίτος - grain)