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Workbook

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THIRD EDITION
Basics of Biblical Greek
Workbook
William D. Mounce



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Basics of Biblical Greek Workbook

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Editor: Verlyn D. Verbrugge

Table of Contents

How to Use This eBook

Preface

Abbreviations

Introduction

3. The Alphabet and Pronunciation

4. Punctuation and Syllabification

Review #1

Nouns

6. Nominative and Accusative; Definite Article

7. Genitive and Dative

8. Prepositions and εἰμί

9. Adjectives

Review #2

10. Third Declension

11. First and Second Person Personal Pronouns

12. αὐτός

13. Demonstratives

14. Relative Pronouns

Review #3

Indicative Verbs

16. Present Active Indicative

17. Contract Verbs

18. Present Middle/Passive Indicative

19. Future Active/Middle Indicative

20. Verbal Roots, and Other Forms of the Future

Review #4

21. Imperfect Indicative

22. Second Aorist Active/Middle Indicative

23. First Aorist Active/Middle Indicative

24. Aorist and Future Passive Indicative

25. Perfect Indicative

Review #5

Participles

27. Present (Continuous) Adverbial Participles

28. Aorist (Undefined) Adverbial Participles

29. Adjectival Participles

30. Perfect Participles and Genitive Absolutes

Review #6

Nonindicative Moods and μι Verbs

31. Subjunctive

32. Infinitive

33. Imperative

34. Indicative of δίδωμι

35. Nonindicative Forms of δίδωμι; Conditional Sentences

36. ἴσθημι, τίθημι, δείκνυμι; Odds 'n Ends

Review #7

37. Optional Chapter 1: 2 John

38. Optional Chapter 2: Mark 2:1 – 3:6

Track 2

16. Present Active Indicative

17. Contract Verbs
18. Present Middle/Passive Indicative
21. Imperfect Indicative
- Review #3
10. Third Declension
11. First and Second Person Personal Pronouns
12. αὐτός
13. Demonstratives
14. Relative Pronouns
19. Future Active/Middle Indicative
20. Verbal Roots, and Other Forms of the Future
- Review #4

How to Use This eBook

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Preface

This is the companion volume to *Basics of Biblical Greek: Grammar*. Most chapters divide into six sections.

1. “Parsing” contains ten individual words to parse.
2. “Warm-up” contains short phrases that center on the grammar learned in the current chapter.
3. “Translation” gives you ten verses, usually from the New Testament (rarely from the LXX or Apostolic Fathers). I trust that by translating the Bible from the first day, you will be encouraged. Any word you don’t know is defined in the text in parentheses.
4. “Additional” gives you another ten sentences to translate. The first five are either made-up or are from the Septuagint or Apostolic Fathers. As a general rule, if you can translate these you are doing really well. [Exercises 11](#) and [12](#) are made-up sentences by my friend and editor, Verlyn Verbrugge. The last five sentences are from a variety of sources, including my imagination. I single-spaced these exercises to save paper, and because many teachers do not require students to do all the exercises.

In sentences 11-15, if you don’t know the word but could figure it out from its lexical form, its lexical form is given in the footnotes. If you can’t figure out the word, its meaning is defined in the text in parentheses. In sentences 16-20 you are expected to use the lexicon. If the form is too difficult, or if the word is not in the lexicon, then I either give the lexical form in footnotes or the meaning in the text in parentheses.

5. “Summary” covers new grammar learned inductively in the exercises. I encourage you to write out what you have learned in the Workbook in the margin in your Grammar in the section, Workbook Summary.
6. The verse references to the biblical examples are listed in “References.” Putting them here and not with the exercise helps you not think subconsciously about the verse in English. If the verse reference has a parenthesis around it, this means I altered the biblical passage a little. If there is a dash, one of my friends or I made it up.

There are two different ways to work through the textbook. Track One follows the normal order by covering all the noun system and then moving on to verbs. Track Two allows you to cover some of the verbal system earlier. The chapters in the textbook are the same. A fuller discussion is in the textbook, pages 73-74.

The *Workbook* closes with two optional chapters that should encourage you by showing how much you have learned.

I would like to review a few suggestions I made in chapter 2 of the textbook, since they are so important.

1. Treat these exercises as if they were a test. Learn the chapter, and do the exercises without looking back. If you are stuck on a parsing or a verse, then move on. When you are done with the exercises, go back and review the textbook, and then come back and try to finish the exercises. If you do the exercises with the textbook open, flipping back and forth, you will not get a clear picture of what you know, or don’t know.
2. Remind yourself constantly why you are learning Greek. If you forget that you are trying to gain a facility in learning God’s Word, you will most likely become discouraged.
3. Be consistent in your studying. You cannot learn Greek by cramming, unless you are an exceptional learner.
4. Work with someone. It is difficult to learn Greek on your own.

5. Pay close attention to the footnotes in the exercises. They will give you hints, fine-tune your grammar, and point out theologically interesting facts.
6. Have fun! Greek is a great language. Remember that. Don't lose sight of your goal. Laugh a lot. My second year Greek class was nicknamed "The Zoo," taught by Dr. Walter W. Wessel at Bethel College. It was a great class, and I have always tried to maintain that same combination of levity and seriousness in my own classes; it works.

A special thanks to Verlyn Verbrugge, Matthew Smith, Juan Hernández Jr., Glen Riddle, Jonathan Pennington, and Hauna Ondrey for their help.

William D. Mounce

Abbreviations

Fanning, *Verbal Aspect in New Testament Greek* (Oxford University Press, 1990)
Metzger, *Lexical Aids for Students of New Testament Greek*, Bruce M. Metzger
(BakerBooks, 1997).
Mounce, *A Graded Reader of Biblical Greek*, William D. Mounce (Zondervan, 1996).
Wallace, *Greek Grammar Beyond the Basics*, Daniel B. Wallace (Zondervan, 1995).

The Greek Old Testament

Gen Genesis
Ex Exodus
Lev Leviticus
Num Numbers
Deut Deuteronomy
Josh Joshua
Judg Judges
Ruth Ruth
1 Sam 1 Samuel
1 Kgs 1 Kings
2 Kgs 2 Kings
1 Chr 1 Chronicles
1 Esdr 1 Esdras
Tob Tobit
1 Mac 1 Maccabees
2 Mac 2 Maccabees
Ps Psalms
Ode Odes of Solomon
Eccl Ecclesiastes
Wsd Wisdom of Solomon
PsSol Psalms of Solomon
Is Isaiah
Jer Jeremiah
Dan Daniel

The New Testament

Mt Matthew
Mk Mark
Lk Luke
Jn John
Ac Acts
Rom Romans
1 Cor 1 Corinthians
2 Cor 2 Corinthians
Gal Galatians
Eph Ephesians
Phil Philippians
Col Colossians
1 Th 1 Thessalonians
2 Th 2 Thessalonians
1 Tim 1 Timothy
2 Tim 2 Timothy
Ti Titus
Phlm Philemon
Heb Hebrews

Jas James

1 Pt 1 Peter

2 Pt 2 Peter

1 Jn 1 John

2 Jn 2 John

3 Jn 3 John

Jude Jude

Rev Revelation

Early Christian Literature

1 Clem 1 Clement

2 Clem 2 Clement

IMag Ignatius to the Magnesians

IPhil Ignatius to the Philadelphians

IRom Ignatius to the Romans

Barn Barnabas

Shep Shepherd of Hermas

General

NIV New International Version

LXX Septuagint (The Greek Old Testament)

A Codex Alexandrinus

℞ Majority Text

p. page

pp. pages

f. one following verse

ff. more than one following verse

Exercise 3
The Alphabet and Pronunciation

Write out and pronounce the Greek letters of the alphabet several times. It is essential to learn how to recognize, write, and pronounce each letter. You cannot continue until you have done so.

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

Grammar

1. What are the seven vowels?

- a.
- b.
- c.
- d.
- e.
- f.
- g.

2. When do you find the two different forms of sigma?

- a.

- b.

3. What are the two breathing marks, and when do you find them?

- a.

- b.

4. How does the iota subscript affect pronunciation?

5. When is the diaeresis used?

Exercise 4 Punctuation and Syllabification

Syllabification

Divide the following words into syllables. If you are learning the rules, indicate which ones apply.

1. ἀμήν
2. γραφή
3. ἔσχατος
4. καρδία
5. πνεῦμα
6. προφήτης
7. σάββατον
8. ἄγγελος
9. ἄνθρωπος
10. περιπατέω

Reading

I cannot stress enough how important it is to learn to pronounce the language. After years of teaching Greek I assure you that if you do not learn to pronounce it, you will never master the language. As you are reading, do not worry about the meaning of the words.

Practice reading this selection over and over and over. Read it out loud until you can read it correctly in under 15 minutes. You can hear me read the passage on the website at www.teknia.com/bbg_chapter_4.

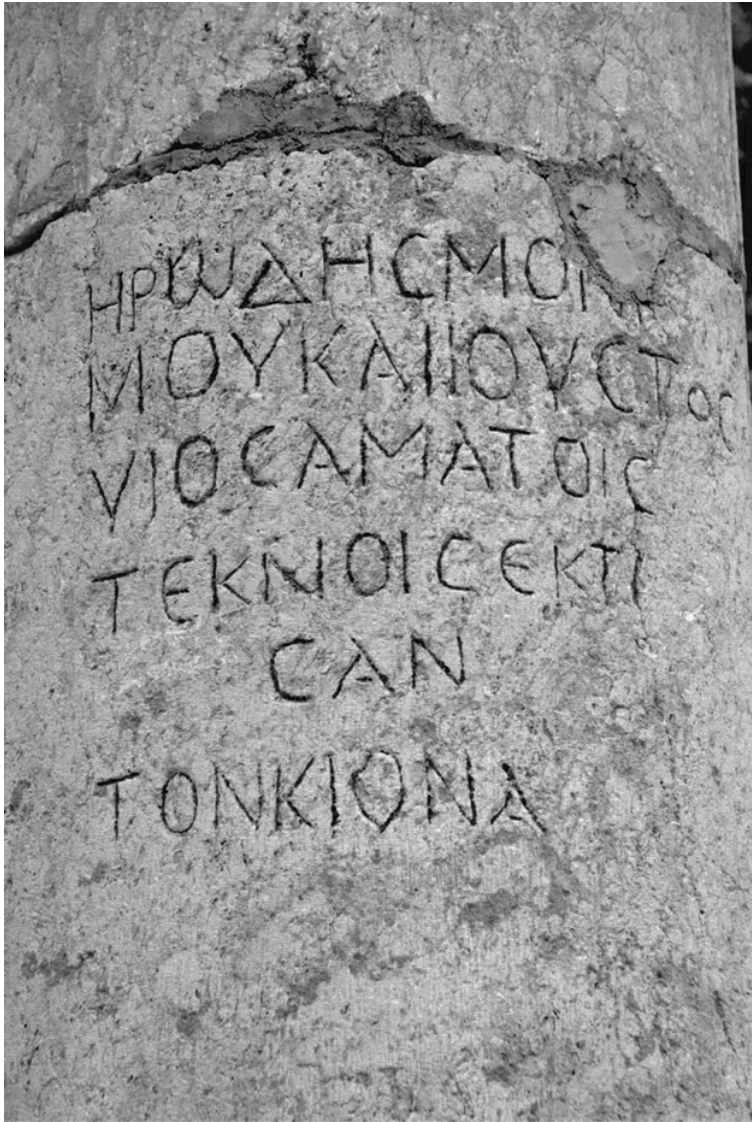
ΙΩΑΝΝΟΥ Α 1:5-2:5

^{1:5} Καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ’ αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. ^{1:6} Ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ’ αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν· ^{1:7} ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ’ ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. ^{1:8} ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. ^{1:9} ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος, ἵνα ἀφῆ ἡμῖν τὰς ἁμαρτίας καὶ καθάριση ἡμᾶς ἀπὸ πάσης ἀδικίας. ^{1:10} ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

^{2:1} Τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἀμάρτητε. καὶ ἐάν τις ἀμάρτη,
παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον· ^{2:2} καὶ αὐτὸς
ἰλασμός ἐστιν περὶ τῶν ἀμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ
περὶ ὅλου τοῦ κόσμου.

^{2:3} Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν, ἐάν τὰς ἐντολὰς αὐτοῦ
τηρῶμεν.

^{2:4} ὁ λέγων ὅτι ἔγνωκα αὐτόν καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστὶν
καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν· ^{2:5} ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν
τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται, ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμεν. ^{2:6} ὁ
λέγων ἐν αὐτῷ μένειν ὀφείλει καθὼς ἐκεῖνος περιπάτησεν καὶ αὐτὸς [οὕτως]
περιπατεῖν.



ΗΡΩΔΗΣ ΜΟΝΙ-
ΜΟΥ ΚΑΙ ΙΟΥΣΤΟΣ
ΥΙΟΣ ΑΜΑ ΤΟΙΣ
ΤΕΚΝΟΙΣ ΕΚΤΙ-
ΣΑΝ
ΤΟΝ ΚΙΟΝΑ

This inscription is on a column in the synagogue in Capernaum. The synagogue was built on top of a first century synagogue. The inscription reads, Ἡρώδης Μονιμοῦ καὶ Ἰουῆστος υἱὸς ἄμα τοῖς τέκνοις ἔκτισαν τὸν κίονα, of course without the accents. It means, “Herod (the son) of Monimos and Justos (his) son together with their children erected this column.”

Chapters 1 – 4
Review #1

Introduction

The review gives you the opportunity to evaluate your performance to this point. Treat it like a test.

Definitions

1. What is a gamma nasal, and how is it pronounced?

2. What is a diphthong?

3. What is an improper diphthong?

4. Describe when an apostrophe is used.

Exercises

1. Write out the alphabet.

2. How are the two sigmas used in one word?

3. Give an example of a smooth breathing mark and a rough breathing mark.

4. Punctuation Marks. Match the Greek punctuation mark with its function.

- a. , semi-colon
- b. . question mark
- c. · (above line) comma
- d. ; period

5. Accents. Match the appropriate accent mark with its proper name.

- a. ~ acute
- b. ´ grave
- c. ` circumflex

6. How does an accent affect a translation?

7. Syllabification. Divide the following words into syllables.

- a. διδάσκων _____
- b. διαμαρτυρόμενος _____
- c. ἄνθρωπος _____
- d. λέγοντες _____
- e. βάλλω _____

Exercise 6
Nominative and Accusative; Definite Article

Introduction

Because this is your first full lesson with parsing and translating, I would like to offer some helpful suggestions. Your teacher may want to add a few more.

- Treat these exercises as though they were a test. In other words, do not keep looking back for the answers in the textbook. Learn the chapter and do the exercises. If you are not able to do all the exercises, go back, review the chapter, and redo the exercises.
- Write your vocabulary words on flash cards, and go through them a couple of times before doing the exercises.
- Do not get frustrated because you do not know all the words in the exercises. One of the problems in introducing you to the New Testament this early is that there are things you just do not know. Because I want to give you the satisfaction of actually applying what you are learning by translating from the New Testament, I have given you the helps needed to translate each verse. So enjoy the fact that you are actually translating from Scripture, and remember that as time goes on you will need less help.

Inductive Methodology and the Footnotes

There are two different ways to learn a language, the “deductive” and the “inductive.” The deductive emphasizes charts and a structure often foreign to the language. The inductive attempts to teach a language as it is naturally learned, learning grammar as you encounter it. However, if you are not immersed in the language and its culture, this method is difficult. I have tried to blend the two. One of the ways I do this is to teach the basic grammar in the chapter, and then as you meet some of the more unusual aspects of Greek grammar in the exercises, to discuss that grammar there. So please pay close attention to the footnotes in the workbook.

Parsing

Be sure to identify the word’s stem and the case ending of each word. “(2x)” means there are two possibilities.

| <i>Inflected</i> | <i>Case</i> | <i>Number</i> | <i>Gender</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|-------------|---------------|---------------|---------------------|--------------------------|
| 1. ἄνθρωπον | | | | | |
| 2. ὥροι | | | | | |
| 3. τήν | | | | | |
| 4. βασιλείας | | | | | |
| 5. θεοί | | | | | |
| 6. τό (2x) | | | | | |
| 7. λόγους | | | | | |
| 8. καιροί | | | | | |
| 9. τάς | | | | | |
| 10. Χριστόν | | | | | |

Warm-up

The exercises in this section are short phrases that center in on the grammar you learned in the current chapter. They will not necessarily make a great deal of sense, and they are not

always from the Bible. As you have learned, the verb contains its own subject. λέγει means “he says,” “she says,” or “it says,” depending on the gender required by the context. In our exercises, if a verb is third person singular, its definition is listed like this: ἐδίδασκεν (he/she/it was teaching). It is up to your understanding of the context to decide on the correct gender. This is true whether the subject is expressed or implied in the verb.

α. ἡ ὥρα ἔρχεται (he/she/it comes).

β. ἀγαπῶσι (they love) δὲ τὸν¹ θεόν.

γ. ἔσωσεν (he/she/it saved) αὐτὸς ἄλλους.

δ. βλέπω (I see)² νῦν τὸν Ἰησοῦν καὶ τοὺς ἀποστόλους.

ε. ἡ ἀγαπή μακροθυμεῖ (he/she/it is patient).

ζ. ἐγὼ γινώσκω (I know) ὅτι τὸ ἔργον τετέλεσται (he/she/it is finished).

η. ἐποίησε (he/she/it made) ὁ λόγος τὸν κόσμον.

Translation

The definition of any word that you do not know (except proper names and places) is listed after the Greek word in parentheses. I don't define the same word twice in the same verse. If you do not understand the form of the Greek word I have defined, and many times you will not, do not worry about it. The day's own trouble is sufficient. If two or more words that you do not know occur together, their meaning is given in the footnotes.

Remember to divide the sentence into its parts and to identify the subject, verb, and direct object (if any). Because you are just starting to read biblical Greek, I can only show you bits and pieces of verses. In a few chapters the sentences will be fuller and make better sense.

1. ἀποστέλλω (I send) τὸν ἄγγελον.

2. αὐτοὶ τὸν θεὸν ὄψονται (they will see).

3. ἐδίδασκεν (he/she/it was teaching) αὐτοῦς.

4. Διώκετε (Pursue!) τὴν ἀγάπην.

5. ἐραυνᾶτε (You search)³ τὰς γραφάς.

6. πεπλήρωται (he/she/it has come) ὁ καιρὸς καὶ ἤγγικεν (he/she/it has drawn near) ἡ βασιλεία.

7. ἐτέλεσεν (he/she/it finished) ὁ Χριστὸς τοὺς λόγους.

8. τὸ σάββατον διὰ (for) τὸν ἄνθρωπον ἐγένετο (he/she/it was made) καὶ οὐχ ὁ ἄνθρωπος⁴ διὰ τὸ σάββατον.

9. καὶ ἀπέστειλεν (he/she/it sent) αὐτοὺς κηρῦσσειν (to preach) τὴν βασιλείαν τοῦ θεοῦ.⁵

10. καὶ νῦν ἡ βασιλεία σου (your) οὐ στήσεται (he/she/it will continue).

Additional

The first five exercises in this section are either made up or are from another source such as the Septuagint or Didache. I want you to work with some verses whose English translation you probably don't know. The last five exercises are usually biblical verses, but the difference is that the helps I normally provide are absent. There will also be words you do not know; I want you to learn how to use the lexicon in the textbook. If the Greek word is too difficult to figure out, I will provide the necessary hints.

11. ὁ δὲ Παῦλος ἔφη (he/she/it said)· ἔπεμψα (I sent) ἄλλους ἀποστόλους.

12. τὸν Χριστὸν πιστεύουσιν (they believe) οἱ ἄνθρωποι ὅτι γινώσκουσι (they know) τὴν ἀγάπην αὐτοῦ (his).

13. Λαμῆχ δέ εἶπεν τοὺς λόγους.

14. καὶ ἤρεσαν (they pleased) οἱ λόγοι τὸν Πιλάτον.

15. τὰ σάββατα φυλάξεσθε (you will keep).

16. τὰ ἔργα τοῦ θεοῦ αὐτοὶ πιστεύουσι (they believe).

17. κύριον καὶ χριστὸν ἐποίησεν (he/she/it made) ὁ θεὸς αὐτόν.

18. τὸ φῶς ἐλήλυθεν (he/she/it came) εἰς τὸν κόσμον καὶ ἠγάπησαν (they loved) οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς.
19. καὶ ἐκρίνοσαν (they judged) τὸν λαὸν πᾶσαν (every) ὥραν.
20. καὶ αὐτοὶ ἦραν (they lifted up) τὰς φωνάς αὐτῶν (their).

Summary

The Summary covers what you learned inductively in the exercises and the footnotes. They are limited to the first fifteen exercises; not everyone will do the final five exercises.

1. Sometimes the article can be dropped in your translation, while other times it is important. The grammar pertaining to the article can become quite complex, and I will point out different aspects of the article as you come across them. In this chapter you saw that Greek tends to use the article with proper nouns.
2. When a Greek sentence is composed of two parallel ideas, verb(s) from the first half are often unexpressed but assumed in the second half.

Be sure to write what you learned here in the margin of the Grammar under Workbook Summary.

References

A “—” means the exercise is made up. If I altered an actual verse, its reference is enclosed in parentheses.

α. —; **β.** —; **γ.** —; **δ.** —; **ε.** —; **ζ.** —; **η.** —; **1.** Mk 1:2; **2.** Mt 5:8; **3.** Mk 2:13; **4.** 1 Cor 14:1; **5.** Jn 5:39; **6.** Mk 1:15; **7.** (Mt 7:28); **8.** Mk 2:27; **9.** Lk 9:2; **10.** 1 Sam 13:14; **11.** —; **12.** —; **13.** (Gen 4:23); **14.** —; **15.** (Ex 31:13); **16.** —; **17.** (Ac 2:36); **18.** Jn 3:19; **19.** Ex 18:26; **20.** (Lk 17:13).

1. Notice how Greek uses the article in places where we normally would not. Greek often uses the article with proper nouns. In this situation you can drop the article in your translation if you think the context requires it.
2. Hint: There is no expressed subject; it must be supplied from the verb.
3. ἐρᾶνᾶτε could either be in the indicative mood stating a fact, or in the imperative mood stating a command, *Search!*
4. Notice that there is no verb in the second half of this verse. When a Greek sentence is composed of two parallel ideas, verb(s) from the first half are often unexpressed but assumed in the second half.
5. τοῦ θεοῦ means *of God*.

Exercise 7 Genitive and Dative

Parsing

| <i>Inflected</i> | <i>Case</i> | <i>Number</i> | <i>Gender</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|--------------------|-------------|---------------|---------------|---------------------|--------------------------|
| 1. ἀγάπη | | | | | |
| 2. κυρίοις | | | | | |
| 3. ἁμαρτιῶν | | | | | |
| 4. τοῦς | | | | | |
| 5. ἀνθρώπῳ | | | | | |
| 6. υἱοῦς | | | | | |
| 7. λόγου | | | | | |
| 8. τό (2x) | | | | | |
| 9. αὐτοῖς (2x) | | | | | |
| 10. βασιλείας (2x) | | | | | |

Write Out the Forms of the Article

| | <i>masc</i> | <i>fem</i> | <i>neut</i> |
|---------------|-------------|------------|-------------|
| <i>nom sg</i> | | | |
| <i>gen sg</i> | | | |
| <i>dat sg</i> | | | |
| <i>acc sg</i> | | | |

| | <i>masc</i> | <i>fem</i> | <i>neut</i> |
|---------------|-------------|------------|-------------|
| <i>nom pl</i> | | | |
| <i>gen pl</i> | | | |
| <i>dat pl</i> | | | |
| <i>acc pl</i> | | | |

Warm-up

- α. ἄγγελος κυρίου
- β. φωνὴν ἀγγέλων
- γ. ἡ ἀγάπη τοῦ Χριστοῦ
- δ. ταῖς ἁμαρτίαις τοῦ καιροῦ
- ε. φωνὴ θεοῦ καὶ οὐκ ἀνθρώπου
- ζ. ὁ κύριος τοῦ οὐρανοῦ
- η. ὄψεσθε (you will see) τὴν δόξαν κυρίου.

Translation

1. εἶπεν αὐτοῖς ὁ Ἰησοῦς.

2. ἐλάλει (he/she/it was speaking) αὐτοῖς τὸν λόγον.

3. τὴν ἀγάπην τοῦ θεοῦ οὐκ¹ ἔχετε (you have).

4. ἐπιμένωμεν (we should continue) τῇ ἀμαρτίᾳ;

5. ἀποστελεῖ (he/she/it will send) ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ.

6. ἤγγικεν (he/she/it has drawn near) γὰρ ἡ βασιλεία τῶν οὐρανῶν.²

7. ἐπίστευσεν³ ὁ ἄνθρωπος τῷ λόγῳ.

8. γνωρισθῆ (he/she/it might be made known) νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις.

9. ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται (he/she/it has been poured) ἐν ταῖς καρδίαις ἡμῶν (our).

10. ⁴ Ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ [⁵ υἱοῦ⁶ θεοῦ].

Additional

11. ἐξουσίαν ἔχει (he/she/it has) ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι (to forgive) ἀμαρτίας.

12. ἡ ἀγάπη γὰρ τοῦ θεοῦ διδάσκει (he/she/it teaches) τὴν ἐξουσίαν τοῦ κυριοῦ.

13. αἱ ἀρχαὶ τοῦ Ἰσραὴλ οὐκ ἐπίστευσαν (they believed) ὅτι ὁ Ἰησοῦς μισεῖ (he/she/it

hates) τὰς ἀμαρτίας.

14. ὁ δὲ λόγος τοῦ Ἰησοῦ ἔχει (he/she/it has) ἐξουσίαν ὅτι ὁ θεὸς ἦν (he/she/it was) ἐν τῇ ἀρχῇ τοῦ κοσμοῦ.
15. ἐγὼ ποιῶ (I do) τὸ ἔργον τοῦ ἀγγέλου αὐτὸς δὲ ἔχει (he/she/it has) τὴν δόξαν τοῦ θεοῦ.
16. οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται (they will be thrown) εἰς τὸ σκότος.
17. εἶπεν αὐτῷ· ἐν ἀμαρτίαις σὺ ἐγεννήθης (you were born).
18. λατρεῦω (I serve) τὸν θεὸν ὅτι ἐγὼ πιστεύω τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ.
19. καὶ σὺ εἰσακούσῃ (you will hear) καὶ ἴλεως (merciful) ἔσῃ (you will be) ταῖς ἀμαρτίαις τοῦ λαοῦ τοῦ Ἰσραὴλ καὶ οἴσετε (you will bring) αὐτοὺς εἰς τὴν γῆν.
20. αὐτὴ εἶπεν τῷ Ἰησοῦ ὅτι οὗτοι ὀργίζουσι (they are angry) τῇ βασιλείᾳ τῶν ἀνθρώπων.

Summary

1. You can add “do” or “did” to your translation if necessary, such as when you are translating a negation.
2. Some verbs take their direct object in the dative, and a few even in the genitive. Do not use the key word associated with the genitive or dative in this situation.
3. Articles can be dropped in the Greek of titles, salutations, and well-known phrases.
4. Square brackets mark text whose authenticity is questioned.
5. *Apposition* is a construction that allows the author to use one noun to define another. The noun that is in apposition will either be in the same case and number as the word to which it is in apposition, or it will be in the genitive regardless of the case of the other noun. You can translate the noun by preceding it with a comma, or with “namely.”

References

α. Mt 1:20; **β.** Rev 5:11; **γ.** (2 Cor 5:14); **δ.** —; **ε.** Ac 12:22; **ζ.** —; **η.** Ex 16:7; **1.** Mk 1:17; **2.** Mk 2:2; **3.** Jn 5:42; **4.** Rom 6:1; **5.** Mt 13:41; **6.** Mt 3:2; **7.** Jn 4:50; **8.** Eph 3:10; **9.** Rom 5:5; **10.** Mk 1:1; **11.** Mk 2:10; **12.** —; **13.** —; **14.** —; **15.** —; **16.** Mt 8:12; **17.** (Jn 9:34); **18.** —; **19.** (1 Kgs 8:34); **20.** —.

1. When the Greek sentence has a negation, you normally will have to add “do” or “did” to make your translation proper English. “Do” is present tense; “did” is past. Let context determine which is appropriate.
2. This word sometimes occurs in the plural, but it is preferable to translate it as a singular in English.
3. “He/she/it believed.” This particular verb often takes its direct object in the dative and therefore you would not use the key word, in this case, with τῷ λόγῳ.
4. It is typical for the article to be dropped from titles, salutations, well-known phrases, etc. This first verse functions as the title to the gospel and is not a complete sentence.

5. Square brackets are the editors' way of telling us that there is some uncertainty as to whether the enclosed words are authentic, i.e., original. This should raise the issue of "textual criticism," and your teacher will, sometime, tell you about it.
6. υἱοῦ is said to be in *apposition* to Ἰησοῦ Χριστοῦ. This is a common construction in Greek and should be learned well.

When a noun (or phrase) is used to further clarify the meaning of a previous word, that noun can be put in the same number and case as the word it is describing. Alternatively, it can be placed in the genitive case (which is called a *genitive of apposition*).

An easy way to translate an appositional phrase is to put commas before it, or a comma and "namely."

Exercise 8 Prepositions and εἰμί

Parsing

You may want to think of what preposition would use the following forms as its object.

| <i>Inflected</i> | <i>Case</i> | <i>Number</i> | <i>Gender</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|-------------|---------------|---------------|---------------------|--------------------------|
| 1. ἡμέρα | | | | | |
| 2. θάλασσαν | | | | | |
| 3. παραβολαῖς | | | | | |
| 4. ἁμαρτιῶν | | | | | |
| 5. θανάτῳ | | | | | |
| 6. υἱούς | | | | | |
| 7. ἐξουσίαν | | | | | |
| 8. οὐρανῶν | | | | | |
| 9. οἴκου | | | | | |
| 10. ὄχλοι | | | | | |

Warm-up

- α. ἐν τῷ εὐαγγελίῳ
- β. εἰς τὴν οἰκίαν
- γ. μετὰ τοῦ Ἰωάννου
- δ. καὶ ἦν κύριος μετὰ Ἰωσήφ.
- ε. οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.
- ζ. θεοὶ ἐστε.
- η. ὁ θεὸς ἀγάπη ἐστίν.

Translation

Identify each preposition, the object of each preposition, and what word the prepositional phrase modifies.

1. ἔρχεται (he/she/it comes) εἰς οἶκον.

2. ἐξῆλθεν (he/she/it came out) ἐξ¹ αὐτοῦ.

3. Δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω (I receive).

4. ἐλάλησεν (he/she/it spoke) ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις.

5. καὶ ἐβαπτίζοντο (they were being baptized) ὑπ' αὐτοῦ² ἐν τῷ Ἰορδάνῃ.

6. ³κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

7. Καὶ ἐγένετο (he/she/it came to pass that) ἐν ἐκείναις⁴ ταῖς ἡμέραις ἦλθεν (he/she/it went) Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη (he/she/it was baptized) εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου.

8. ⁵Ὁ θεὸς ἀγάπη ἐστίν, καὶ ὁ μένων (one remaining) ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει (he/she/it remains) καὶ ὁ θεὸς ἐν αὐτῷ μένει.

9. καὶ ἔλεγεν (he/she/it was saying) αὐτοῖς· τὸ σάββατον διὰ⁶ τὸν ἄνθρωπον ἐγένετο (he/she/it was made) καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον.

10. Καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν (disciples) αὐτοῦ ἀνεχώρησεν (he/she/it withdrew) πρὸς τὴν θάλασσαν.

Additional

11. ὁ Ἰωάννης καὶ ὁ Πέτρος εἰσὶν μετὰ τοῦ Ἰησοῦ ἐν τῷ οἴκῳ τοῦ κυρίου.

12. ἀλλ' οἱ ὄχλοι ἐπορεύθησαν (they traveled) πρὸς τὸν Ἰησοῦν ἀπὸ τῆς θαλάσσης

τῆς Γαλιλαίας.

13. καὶ εἶπεν ὁ θεὸς τῷ Νῶε καὶ τοῖς υἱοῖς αὐτοῦ μετ' αὐτοῦ ...
14. μετὰ δὲ τὰς ἡμέρας τὰς πολλὰς⁷ ... ἐτελεύτησεν (he/she/it died) ὁ βασιλεὺς (king) Αἰγύπτου καὶ κατεστέναξαν (they groaned) οἱ υἱοὶ Ἰσραὴλ ἀπὸ τῶν ἔργων καὶ ἀνεβόησαν (they cried out) ... πρὸς τὸν θεὸν ἀπὸ⁸ τῶν ἔργων.
15. καὶ ἐκάλεσεν (he/she/it called out to) αὐτὸν ἄγγελος κυρίου ἐκ τοῦ οὐρανοῦ καὶ εἶπεν αὐτῷ· Ἀβραάμ, Ἀβραάμ, ὁ δὲ εἶπεν· ἰδοὺ (behold) ἐγώ.
16. οὐ γὰρ ἀπέστειλεν (he/she/it sent) ὁ θεὸς τὸν⁹ υἱὸν εἰς τὸν κόσμον ἵνα κρίνη (he/she/it might condemn) τὸν κόσμον, ἀλλ' ἵνα σωθῆ (he/she/it might be saved) ὁ κόσμος δι' αὐτοῦ.
17. μεταβέβηκεν (he/she/it has been transformed) ἐκ τοῦ θανάτου εἰς τὴν ζωὴν.
18. πιστεύετε (Believe¹⁰) εἰς τὸν θεὸν καὶ εἰς ἐμὲ (me) πιστεύετε.
19. σὺ εἶ ὁ Χριστὸς ὁ υἱὸς¹¹ τοῦ εὐλογητοῦ (Blessed);
20. ἐξῆρεν (he/she/it took) δὲ Μωϋῆς τοὺς υἱοὺς Ἰσραὴλ ἀπὸ θαλάσσης ἐρυθρᾶς (of red) καὶ ἤγαγεν (he/she/it led) αὐτοὺς εἰς τὴν ἔρημον Σούρ.¹²

Summary

1. Greek style liked to repeat the preposition of a compound verb after the verb. English doesn't.
2. Greek and English are not codes; there is not an exact one-for-one equivalence. This is especially true in vocabulary, and especially with prepositions.

References

α. Mk 1:15; **β.** Mt 2:11; **γ.** —; **δ.** Gen 39:2; **ε.** Jn 1:34; **ζ.** Jn 10:34; **η.** 1 Jn 4:8; **1.** Mk 3:20; **2.** Mk 1:26; **3.** Jn 5:41; **4.** Mt 13:34; **5.** Mk 1:5; **6.** Mk 2:28; **7.** Mk 1:9; **8.** 1 Jn 4:16; **9.** Mk 2:27; **10.** Mk 3:7; **11.** —; **12.** —; **13.** Gen 9:8; **14.** Ex 2:23; **15.** Gen 22:11; **16.** Jn 3:17; **17.** Jn 5:24; **18.** Jn 14:1; **19.** Mk 14:61; **20.** Ex 15:22.

1. Notice the repetition of the preposition following the compound verb. This is considered good Greek, but in your translation you would not repeat the preposition.
2. αὐτοῦ means “his” when it is showing possession. When it is the object of a preposition it means “him.”
3. Hint: What is the subject and what is the predicate in this verse?
Hint: καὶ has more than one meaning. Do not assume it must mean “and” here.
4. “Those,” modifying ἡμέραις.
5. Hint: How many complete thoughts are there in this verse? Divide it into its parts.
6. The definition of διὰ with the accusative is “on account of.” As is true of all the prepositions, this is only a basic definition, one that can be colored by the needs of the context. What is another English preposition that means the same thing as “on account

of,” and yet makes a better translation? As you become more comfortable with translating Greek, you will enjoy this kind of flexibility in your translating.

7. τὰς πολλὰς modifies ἡμέρας and means “many.”
8. You can translate this ἀπό as “because of.”
9. While I have said that this word is the “definite article” and is translated as “the,” you are starting to see that it has a much wider range of meaning. Among other meanings, the word can be translated as a personal pronoun, in this case “his.”
10. πιστεύετε can be either a command or a question. (In either case, the subject would be “you.”) Both forms in Greek look the same. What do you think best fits this context? Remember, you can ignore the presence, or absence, of punctuation.
As you will quickly see, Greek does not always answer all your questions. But it does show the range of possible interpretations, and from there context helps you make the final decision.
11. Why is this word in the nominative?
12. Many proper names are not declined, but context generally clarifies their case.

Exercise 9 Adjectives

Parsing

Because you are not parsing in context but looking at words in isolation, some inflected forms could be more than one gender. Pick just one. I will not include the normal “(2x)” with adjectives.

| | <i>Inflected</i> | <i>Case</i> | <i>Number</i> | <i>Gender</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|-----|------------------|-------------|---------------|---------------|---------------------|--------------------------|
| 1. | ἀγαθῶν | | | | | |
| 2. | πιστός | | | | | |
| 3. | κακῶ | | | | | |
| 4. | νεκρόν | | | | | |
| 5. | ἐσχάτους | | | | | |
| 6. | κόσμου | | | | | |
| 7. | ἐντολαῖς | | | | | |
| 8. | ἐμά | | | | | |
| 9. | πρωτη | | | | | |
| 10. | ἀλλήλας | | | | | |

Warm-up

- α. ὁ πιστὸς δοῦλος
- β. τῆ τρίτη ἡμέρα
- γ. τὸν υἱὸν τὸν ἀγαπητόν
- δ. υἱὸν ἀγαπητόν
- ε. τὸν λόγον τὸν ἐμόν
- ζ. οἱ υἱοὶ τοῦ πονηροῦ (2x)
- η. πιστὸς δὲ ὁ θεός.

Translation

1. ὁ λόγος ... κρινεῖ (he/she/it will judge) αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

2. ¹ ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν (they crucified) αὐτόν.

3. ὁ πατὴρ (father) ἐγείρει (he/she/it raises) τοὺς νεκρούς.

4. ² ὁ θεωρῶν (one who sees) τὸν υἱὸν καὶ πιστεύων (who believes) εἰς αὐτὸν ἔχη (he/she/it has) ζωὴν αἰώνιον, καὶ ἀναστήσω (I will raise) αὐτὸν ἐγὼ [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ.

5. μὴ νικῶ (Be conquered!) ὑπὸ τοῦ κακοῦ, ἀλλὰ νικά (Conquer!) ἐν³

6. ἔσονται⁴ οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.⁵

7. ῥύσεται⁶ (he/she/it will rescue) με⁶ ὁ κύριος ἀπὸ παντὸς⁷ ἔργου πονηροῦ καὶ σώσει (he/she/it will save) εἰς τὴν βασιλείαν αὐτοῦ τὴν⁸ ἐπουράνιον.⁹

8. μείνατε (Remain!) ἐν τῇ ἀγάπῃ τῇ ἐμῇ. ἐὰν τὰς ἐντολάς μου τηρήσητε (you keep), μενεῖτε (you will remain) ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρός (father) μου τετήρηκα (I have kept) καὶ μένω (I remain) αὐτοῦ¹⁰ ἐν τῇ ἀγάπῃ. αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμή, ἵνα ἀγαπᾶτε (you love) ἀλλήλους καθὼς ἠγάπησα (I loved) ὑμᾶς (you).

9. αὐτοῦ¹¹ γὰρ ἐσμεν ποίημα (workmanship), κτισθέντες (created) ἐν Χριστῷ Ἰησοῦ ἐπὶ (for) ἔργοις ἀγαθοῖς οἷς¹² προητοίμασεν (he/she/it prepared beforehand) ὁ θεός, ἵνα ἐν αὐτοῖς περιπατήσωμεν (we might walk).

10. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ (treasure) ἐκβάλλει (he/she/it brings

out) ἀγαθά, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.

Additional

11. ὁ δὲ Ἰησοῦς ἀπεκρίθη τῷ δουλῷ· αἱ ἐντολαὶ τοῦ θεοῦ πισταὶ καὶ ἀγαθαί, οὐ κακαί.
12. ἐν τῇ τρίτῃ ἡμέρᾳ οἱ πονηροὶ ἐξῆλθον (they went out) ἐκ τοῦ οἴκου τοῦ θεοῦ.
13. οἱ ὀφθαλμοί¹³ μου ἐπὶ τοὺς πιστοὺς.
14. ἐν τοῖς λόγοις Δαυὶδ¹⁴ τοῖς ἐσχάτοις ἐστὶν ὁ ἀριθμὸς¹⁵ υἱῶν Λευὶ¹⁶ ἀπὸ εἰκοσαετοῦς (twenty years old) καὶ ἐπάνω (above).
15. νῦν γὰρ ἔγνω (I know) ὅτι φοβῆ (you fear) τὸν θεὸν σὺ καὶ οὐκ ἐφείσω¹⁷ τοῦ υἱοῦ σου τοῦ ἀγαπητοῦ δι' ἐμέ.¹⁸
16. γινώσκομεν (we know) ὅτι ἐσχάτη ὥρα ἐστίν.¹⁹
17. ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου.²⁰
18. Ἐὰν ἀγαπᾶτέ (you love) με,¹⁸ τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε (you will keep).
19. ἰδοὺ δέδωκα (I have set) πρὸ προσώπου σου σήμερον τὴν ζωὴν καὶ τὸν θάνατον, τὸ ἀγαθὸν καὶ τὸ κακόν.
20. ὁ πιστεύων (one who believes) εἰς τὸν υἱὸν ἔχει (he/she/it has) ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν (one who does not believe) τῷ υἱῷ οὐκ ὄψεται (he/she/it will see) ζωὴν, ἀλλ' ἡ ὀργὴ τοῦ θεοῦ μένει (he/she/it remains) ἐπ' αὐτόν.

Summary

1. It is often important to identify the main subject first to give structure to the verse.
2. ἐν can also mean *with*.
3. αὐτοῦ can precede the word it modifies.

References

α. Mt 24:45; **β.** Mt 16:21; **γ.** Gen 22:2; **δ.** Mk 12:6; **ε.** Jn 8:43; **ζ.** Mt 13:38; **η.** 1 Cor 10:13; **1.** Jn 12:48; **2.** Mk 15:25; **3.** Jn 5:21; **4.** Jn 6:40; **5.** Rom 12:21; **6.** Mt 20:16; **7.** 2 Tim 4:18; **8.** Jn 15:9-10, 12; **9.** Eph 2:10; **10.** Mt 12:35; **11.**—; **12.**—; **13.** Ps 101:6 [LXX 100:6]; **14.** 1 Chr 23:27; **15.** Gen 22:12; **16.** 1 Jn 2:18; **17.** Jn 18:36; **18.** Jn 14:15; **19.** Dt 30:15; **20.** Jn 3:36.

1. Hint: What is the subject?
2. Hint: Identify the main verb and subjects.
3. ἐν has meanings other than *in*. One of its uses is to indicate the “means” by which an action is accomplished. When used this way it can be translated as *with*.
4. *They will be*. A form of εἶμι.
5. Hint: The verb has been omitted from the second half of the verse.

6. This is the accusative form of ἐγώ.
7. This word is in the genitive and means *every*.
8. Notice that the article is placing ἐπουράνιον in an attributive position, even though there is a word (αὐτοῦ) between it and the word it modifies (βασιλείαν).
9. *Heavenly*. Even though it may not look like it, this is a feminine word, which explains the gender of the article.
10. Although the possessive αὐτοῦ normally follows the word it modifies, it can also precede the word it modifies.
11. What does Paul's placement of αὐτοῦ at the beginning of the verse tell you about the emphasis of the verse?
12. *Which*. Do not use the key word in translating this word. I will explain why in chapter 14.
13. ὀφθαλμός, -οῦ, ὁ, *eye*.
14. Hint: Δαυὶδ is a genitive.
15. ἀριθμός, -οῦ, ὁ, *number*.
16. Hint: Λευί is a genitive.
17. ἐφείσω means *you spared* and takes its direct object in the genitive. There are other words that will do this as well.
18. The accusative of ἐγώ.
19. Hint: What is the subject of this verb?
20. τούτου is the genitive singular masculine form of οὗτος, meaning *this*. Did you notice anything different about its position? It is in a predicate position, but you cannot make sense of the sentence if you try to insert *is*. It is a peculiarity of this word that it is used in the predicate position, but you must translate it as if it were in the attributive position. I will discuss this word more fully in chapter 13.

Chapters 6 – 9
Review #2

Grammar

1. How do you identify the stem of a noun or an adjective?

2. Match the following grammatical functions with their proper Greek case.

| | |
|-----------------|-----------------|
| Direct object | Dative case |
| Indirect object | Genitive case |
| Possession | Nominative case |
| Subject | Accusative case |

3. In the following sentences write the words that correspond to the given functions.

a. ἀγαπᾷ (he/she/it loves) ὁ θεὸς τὸν κόσμον, ᾧ (to which) ἔδωκε (he/she/it gave) τὸν υἱὸν αὐτοῦ.

Subject

Direct object

Possessive

b. οἱ προφῆται τοῦ Ἰησοῦ ἐλάλησαν (they spoke) τοῖς ἀνθρώποις τὸν λόγον.

Subject

Direct object

Possessive

Indirect object

4. How does the form of the article or any adjective correspond to the noun it modifies?

5. What is the difference between the substantival and adjectival function of an adjective?

6. How can you tell if an adjective is in the attributive or predicate position? How do

you translate an adjective if you cannot tell its position?

7. Give examples of the two positions of an attributive adjective.

a.

b.

8. What is the rule that governs whether a feminine noun will exhibit the alpha to eta shift in the feminine singular, genitive, and dative?

9. How can you tell if an adjective is used substantively?

10. Write out the first six noun rules.

1.

2.

3.

4.

5.

6.

11. Write out the full paradigm of the case endings for the first and second declension.

| | <i>masc</i> | <i>fem</i> | <i>neut</i> | | <i>masc</i> | <i>fem</i> | <i>neut</i> |
|---------------|-------------|------------|-------------|---------------|-------------|------------|-------------|
| <i>nom sg</i> | | | | <i>nom pl</i> | | | |
| <i>gen sg</i> | | | | <i>gen pl</i> | | | |
| <i>dat sg</i> | | | | <i>dat pl</i> | | | |
| <i>acc sg</i> | | | | <i>acc pl</i> | | | |

12. Write out the full paradigm of the definite article.

| | <i>masc</i> | <i>fem</i> | <i>neut</i> | | <i>masc</i> | <i>fem</i> | <i>neut</i> |
|---------------|-------------|------------|-------------|---------------|-------------|------------|-------------|
| <i>nom sg</i> | | | | <i>nom pl</i> | | | |
| <i>gen sg</i> | | | | <i>gen pl</i> | | | |
| <i>dat sg</i> | | | | <i>dat pl</i> | | | |
| <i>acc sg</i> | | | | <i>acc pl</i> | | | |

Parsing

| <i>Inflected</i> | <i>Case</i> | <i>Number</i> | <i>Gender</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|-------------|---------------|---------------|---------------------|--------------------------|
| 1. λόγους | | | | | |
| 2. ἀγάπη | | | | | |
| 3. πονηρά | | | | | |
| 4. ἁμαρτίας | | | | | |
| 5. ταῖς | | | | | |
| 6. κόσμου | | | | | |
| 7. καιρῶν | | | | | |
| 8. εὐαγγελίῳ | | | | | |
| 9. ἀγαθόν | | | | | |
| 10. ἀγάπης | | | | | |

Translation: 1 John 4:1 – 6

Use the lexicon to find the meaning of words that you have not had as vocabulary words. Try to maintain the Greek order in your translation unless it produces very poor English. πνεῦμα is a third declension word (chapter 10) that means “spirit.” πνεύματι is dative singular, and πνεύματα is nominative or accusative plural.

^{4:1} Ἀγαπητοί, μὴ παντί (every) πνεύματι πιστεύετε¹ ἀλλὰ δοκιμάζετε (test!) τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν, ὅτι πολλοὶ (many) ψευδοπροφήται ἐξεληλύθασιν

(they have gone out) εἰς τὸν κόσμον. ^{4:2} ἐν τούτῳ (this) γινώσκετε (you know) τὸ πνεῦμα τοῦ θεοῦ· πᾶν (Every) πνεῦμα ὃ (that) ὁμολογεῖ (he/she/it confesses that) Ἰησοῦν Χριστὸν ἐν σαρκί (flesh) ἐληλυθότα (he/she/it has come) ἐκ τοῦ θεοῦ ἐστίν, ^{4:3} καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἔστιν· καὶ τοῦτό (this) ἐστίν τὸ ² τοῦ ἀντιχρίστου, ὃ ἀκηκόατε (you have heard) ὅτι ἔρχεται (he/she/it is coming), καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.

^{4:4} Ὑμεῖς ἐκ τοῦ θεοῦ ἐστε, τεκνία (little children), καὶ νενικήκατε (you have overcome) αὐτούς, ὅτι μείζων ἐστὶν ὁ (the one who is) ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ. ^{4:5} αὐτοὶ ἐκ τοῦ κόσμου εἰσὶν, διὰ τοῦτο ³ ἐκ τοῦ κόσμου λαλοῦσιν (they speak) καὶ ὁ κόσμος αὐτῶν ἀκούει. ⁴ ^{4:6} ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν, ὁ γινώσκων (one who knows) τὸν θεὸν ἀκούει ἡμῶν (us), ὃς (who) οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου ⁵ γινώσκομεν (we know) τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

-
1. This verb means *believe!* and can take a direct object in the dative.
 2. What word has been omitted that τὸ would normally modify?
 3. διὰ τοῦτο is an idiom that means *for this reason*.
 4. This verb means *he/she/it hears* and can take a direct object in either the genitive or accusative.
 5. ἐκ τούτου is an idiom that here means *by this*.

Exercise 10 — Track 1
Third Declension

Write out the master paradigm of all case endings.

| | <i>first/second declension</i> | | |
|---------------|--------------------------------|------------|-------------|
| | <i>masc</i> | <i>fem</i> | <i>neut</i> |
| <i>nom sg</i> | | | |
| <i>gen sg</i> | | | |
| <i>dat sg</i> | | | |
| <i>acc sg</i> | | | |
| <i>nom pl</i> | | | |
| <i>gen pl</i> | | | |
| <i>dat pl</i> | | | |
| <i>acc pl</i> | | | |

| | | <i>3rd Declension</i> | | |
|-----------------|--|-----------------------|-------------|--|
| | | <i>masc/fem</i> | <i>neut</i> | |
| <i>masc/fem</i> | | ς | – | |
| | | ος | ος | |
| | | ι | ι | |
| | | α / ν | – | |
| | | ες | α | |
| | | ων | ων | |
| | | σι(ν) | σι(ν) | |
| | | ας | α | |

Parsing

| | <i>Inflected</i> | <i>Case</i> | <i>Number</i> | <i>Gender</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|-----|------------------|-------------|---------------|---------------|---------------------|--------------------------|
| 1. | σαρκί | | | | | |
| 2. | τίνος | | | | | |
| 3. | πάσας | | | | | |
| 4. | ένός | | | | | |
| 5. | σῶμα | | | | | |
| 6. | ὀνομάτων | | | | | |
| 7. | ένα | | | | | |
| 8. | τινες | | | | | |
| 9. | σαρξί | | | | | |
| 10. | πνεύματα | | | | | |

Warm-up

- α. τῷ ὀνόματί μου
- β. τὴν ἀγάπην τὴν εἰς πάντας τοὺς ἀγίους
- γ. εἰς σάρκα μίαν
- δ. τινῶν ἀνθρώπων αἱ ἁμαρτίαι
- ε. ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ
- ζ. τίνες εἰσὶν οἱ ἀδελφοί μου;
- η. ἐν τῇ σαρκὶ αὐτοῦ

Translation

1. πάντες ἔρχονται (they are going) πρὸς αὐτόν.

2. Παῦλος καὶ Τιμόθεος δοῦλοι¹ Χριστοῦ Ἰησοῦ πᾶσιν τοῖς ἀγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὗσιν (ones who are) ἐν Φιλίπποις.

3. τί ἀγαθόν² ποιήσω (I must do) ἵνα σχῶ (I might inherit) ζωὴν αἰώνιον;

4. καὶ ἐλάλησαν (they told) αὐτῷ τὸν λόγον τοῦ κυρίου σὺν πᾶσιν τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ.

5. ³ καὶ ἅγιον τὸ ὄνομα αὐτοῦ.

6. ἔλεγεν (he/she/it was speaking) περὶ τοῦ ναοῦ (temple) τοῦ⁴ σώματος αὐτοῦ.

7. οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν (when he speaks) λέγει (he/she/it says)· Ἀνάθεμα⁵ Ἰησοῦς, καὶ οὐδεὶς δύναται (he/she/it is able) εἰπεῖν (to say)· Κύριος Ἰησοῦς, εἰ μὴ ἐν πνεύματι ἁγίῳ.

8. τί με⁶ λέγεις (you call) ἀγαθόν;⁷ οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.⁸

9. τίνα λέγουσιν (they say) οἱ ἄνθρωποι εἶναι (to be) τὸν υἱὸν τοῦ ἀνθρώπου;

10. ⁹ τοῖς πᾶσιν γέγονα (I have become) πάντα.

Additional

11. καθαρίζομαι (I am cleansed) ἀπὸ ἁμαρτίας μου ὑπὸ τῆς σαρκὸς τοῦ Ἰησοῦ.
12. τὰ γὰρ ὀνόματα τῶν ἁγίων παρὰ τῷ θεῷ ἐστὶν ἐν τοῖς αἰωνίοις οὐρανοῖς.
13. κατατριβῶσιν (they are consumed) σάρκες σώματός σου.
14. ἀσπάζομαι (I send greetings) ἐν ὀνόματι Ἰησοῦ Χριστοῦ, υἱοῦ πατρός· κατὰ σάρκα καὶ πνεῦμα ἡνωμένοις (those who are united) πάση ἐντολῇ αὐτοῦ.
15. καὶ ἐκάλεσεν (he/she/it gave) Ἀδὰμ ὀνόματα πᾶσιν.
16. καὶ ἐδικαιώθη (he/she/it is vindicated) ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς.
17. Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε¹⁰ ἀλλὰ δοκιμάζετε (test!) τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν.
18. πάντα ἐνώπιον αὐτοῦ εἰσίν, καὶ οὐδὲν λέληθεν (he/she/it is hidden from) τὴν βουλήν αὐτοῦ.
19. Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς τῇ ἐκκλησίᾳ τοῦ θεοῦ τῆ οὔση (one that is) ἐν Κορίνθῳ σὺν τοῖς ἁγίοις πᾶσιν τοῖς οὔσιν (ones who are) ἐν ὅλῃ τῇ Ἀχαΐᾳ.
20. ἐν ἀγάπῃ προσελάβετο (he/she/it received) ἡμᾶς (us) ὁ δεσπότης.¹¹ διὰ τὴν ἀγάπην, ἣν (which) ἔσχεν (he had) πρὸς ἡμᾶς, τὸ αἷμα αὐτοῦ ἔδωκεν (he/she/it gave) ὑπὲρ ἡμῶν Ἰησοῦς Χριστὸς ὁ κύριος ἡμῶν (our) ἐν θελήματι θεοῦ, καὶ τὴν¹² σάρκα ὑπὲρ τῆς σαρκὸς ἡμῶν καὶ τὴν ψυχὴν ὑπὲρ τῶν ψυχῶν ἡμῶν.

Summary

1. Sometimes a verb requires two direct objects (“double accusative”). The two objects will be personal and impersonal, or both with be impersonal. The second object will sometimes require a helping word in translation, such as “about” in the sense of “with reference to.”

References

α. Mk 9:37; **β.** Eph 1:15; **γ.** Mt 19:5; **δ.** 1 Tim 5:24; **ε.** Col 1:22; **ζ.** Mt 12:48; **η.** Eph 2:14; **1.** Jn 3:26; **2.** Phil 1:1; **3.** Mt 19:16; **4.** Ac 16:32; **5.** Lk 1:49; **6.** Jn 2:21; **7.** 1 Cor 12:3; **8.** Mk 10:18; **9.** Mt 16:13; **10.** 1 Cor 9:22; **11.** —; **12.** —; **13.** Prov 5:11; **14.** IRom 1:0; **15.** Gen

2:20; **16.** Lk 7:35; **17.** 1 Jn 4:1; **18.** 1 Clem 27:6; **19.** 2 Cor 1:1; **20.** 1 Clem 49:6.

1. Hint: Remember apposition ([exercise 7, sentence 10](#))?
2. Was the rich young man asking what was required of him to be a follower of Jesus, or was he trying to earn his way into heaven? The inclusion of this word gives you a hint.
3. Hint: This is a complete sentence, not a phrase. You will have to supply a verb.
4. Hint: What is the grammatical relationship between σώματος and ναοῦ? Cf. [exercise 7, sentence 10](#).
5. If you pronounce it, you will know what it means.
6. με is the accusative singular of ἐγώ.
7. Often a verb will require two direct objects. Sometimes one object will be personal and the other impersonal (as in this example). Other times both objects are impersonal. This is called the “double accusative.”
8. What is the grammatical relationship between θεός and εἶς?
9. Hint: Think through the different possibilities of the gender of both adjectives.
10. *Believe!* Takes a direct object in the dative.
11. δεσπότης, -ου, ὁ, *master, lord*.
12. Hint: Do you remember that the definite article can perform other functions as well?

Exercise 11 — Track 1
First and Second Person Personal Pronouns

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Gender</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|--------------------------|---------------|---------------|---------------------|--------------------------|
| 1. σοι | | | | | |
| 2. ὑμῖν | | | | | |
| 3. πίστιν | | | | | |
| 4. σε | | | | | |
| 5. πατρός | | | | | |
| 6. ὑμεῖς | | | | | |
| 7. ὕδατα | | | | | |
| 8. ἡμῶς | | | | | |
| 9. πίστεις | | | | | |
| 10. ἐμοῦ (3x) | | | | | |

Warm-up

- α. ἤνεγκα (I brought) τὸν υἱόν μου πρὸς σέ.
- β. ὁ κύριός μου καὶ ὁ θεός μου
- γ. υἱοὶ τοῦ πατρὸς ὑμῶν
- δ. ἐπὶ τῇ πίστει τοῦ ὀνόματος αὐτοῦ
- ε. τοῖς λόγοις τῆς πίστεως καὶ τῆς καλῆς διδασκαλίας (teaching)
- ζ. Ἀσπάζονται (they greet) ὑμᾶς αἱ ἐκκλησίαι πᾶσαι.
- η. οὐκ ἔχω (I have) ἄνδρα.

Translation

1. ¹ ἐγὼ ἐβάπτισα (I baptized) ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει (he/she/it will baptize) ὑμᾶς ἐν πνεύματι ἁγίῳ.

2. ἐγὼ ἐλήλυθα (I have come) ἐν τῷ ὀνόματι τοῦ πατρὸς μου.

3. ἰδοὺ ἡμεῖς ἀφήκαμεν (we have left) πάντα καὶ ἠκολουθήκαμέν² σοι.

4. καὶ καυχώμεθα (we rejoice) ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ.

5. ὃς (who) ἂν ἐν τῶν τοιούτων (these) παιδίων (children) δέξεται (he/she/it receives) ἐπὶ³ τῷ ὀνόματί μου, ἐμὲ δέχεται.⁴ καὶ ὃς ἂν ἐμὲ δέχεται (he/she/it receives), οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά (one who sent) με.

6. εἷς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος (teacher), πάντες δὲ ὑμεῖς ἀδελφοί ἐστε.

7. καὶ ἰδὼν (after seeing) ὁ Ἰησοῦς⁵ τὴν πίστιν αὐτῶν λέγει (he/she/it says) τῷ παραλυτικῷ (paralytic)· τέκνον, ἀφίενται (they are forgiven) σου αἱ ἁμαρτίαι.

8. ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου [καὶ αἱ ἀδελφαί⁶ σου] ἔξω ζητοῦσίν (they seek) σε. καὶ ἀποκριθεὶς (answering) αὐτοῖς λέγει (he/she/it says)· τίς ἐστὶν ἡ μήτηρ μου καὶ οἱ ἀδελφοί [μου]; ... ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. ὃς (who) [γὰρ] ἂν ποιήσῃ (he/she/it does) τὸ θέλημα τοῦ θεοῦ, οὗτος ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

9. Πάντα μοι παρεδόθη (they were given) ὑπὸ τοῦ πατρός μου, καὶ οὐδεὶς ἐπιγινώσκει⁷ τὸν υἱὸν εἰ μὴ ὁ πατήρ,⁸ οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱός.

10. Οὐκ⁹ εἰμι ἐλεύθερος (free); οὐκ εἰμι ἀπόστολος; οὐκ Ἰησοῦν τὸν κύριον ἡμῶν ἑώρακα (I have seen); οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν κυρίῳ;¹⁰

Additional

11. ὑμῖν δὲ ἡ ἀγάπη τοῦ θεοῦ καὶ ἡ πίστις εἰς τὸν Ἰησοῦν.
12. τὸ θέλημα τοῦ θεοῦ ἡμῶν ἐστὶν ἵνα τηρῶμεν (we keep) τὰς ἐντολὰς τὰς ἀγαθὰς αὐτοῦ.
13. καὶ ἐπωνόμασεν (he/she/it named) τὴν πόλιν (city) ἐπὶ τῷ ὀνόματι τοῦ υἱοῦ αὐτοῦ Ἐνώχ.
14. οὐχ ἓνα θεὸν ἔχομεν (we have) καὶ ἓνα Χριστὸν καὶ ἓν πνεῦμα τῆς χάριτος τὸ ἐκχυθὲν (one that was poured out) ἐφ' ἡμᾶς, καὶ μία κλῆσις (calling) ἐν Χριστῷ;
15. τιμήσει (he/she/it will honor) αὐτοὺς ὁ κύριος Ἰησοῦς Χριστός, εἰς ὃν (whom) ἐλπίζουν (they hope) σαρκί, ψυχῇ,¹¹ πνεύματι, πίστει, ἀγάπῃ.
16. καὶ εἶπεν ὁ θεός· τί ἐποίησας (you did); φωνὴ αἵματος τοῦ ἀδελφοῦ σου βοᾷ (he/she/it is crying out) πρὸς με ἐκ τῆς γῆς.
17. ὁδοὶ δύο εἰσὶν διδαχῆς καὶ ἐξουσίας, ἡ ... τοῦ φωτός καὶ ἡ τοῦ σκότους· διαφορὰ¹² δὲ πολλή¹³ τῶν δύο ὁδῶν.
18. καὶ εἶπεν Δαυὶδ πάσῃ τῇ ἐκκλησίᾳ· εὐλογήσατε (bless!) κύριον τὸν θεὸν ὑμῶν· καὶ εὐλόγησεν (he/she/it blessed) πᾶσα ἡ ἐκκλησία κύριον τὸν θεὸν τῶν πατέρων αὐτῶν.
19. οὗτος ἦλθεν (he/she/it came) εἰς μαρτυρίαν ἵνα μαρτυρήσῃ (he/she/it might witness) περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν (they might believe) δι' αὐτοῦ. οὐκ ἦν ... τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.
20. Καὶ Ἰησοῦς προέκοπτεν (he/she/it increased) [ἐν τῇ] σοφίᾳ καὶ ἡλικίᾳ¹⁴ καὶ χάριτι παρὰ θεῶ καὶ ἀνθρώποις.

English to Greek

It is against my general practice to include any English to Greek exercises because you are concentrating on recognition of Greek. But personal pronouns are important and easy. It would be a good practice to try going from English to Greek in this situation. It is especially good to confirm that you understand the different forms of the English pronouns.

1. to me
2. our
3. us
4. you
5. my
6. to you (plural)

7. I
8. your
9. we
10. you (plural)

Summary

1. ἐπί can be used to describe the basis upon which an action or emotion is based. Many words, especially prepositions, are flexible in their meaning.
2. The subject of the main verb can be placed inside the participial phrase.
3. When a question begins with μή, the author is expecting a negative answer. If the question begins with οὐ, the author is expecting a positive answer. See 31.19.

References

α. Mk 9:17; β. Jn 20:28; γ. Mt 5:45; δ. Ac 3:16; ε. 1 Tim 4:6; ζ. Rom 16:16; η. Jn 4:17; 1. Mk 1:8; 2. Jn 5:43; 3. Mk 10:28; 4. Rom 5:2; 5. Mk 9:37; 6. Mt 23:8; 7. Mk 2:5; 8. Mk 3:32-35; 9. Mt 11:27; 10. (1 Cor 9:1); 11. —; 12.—; 13. Gen 4:17; 14. (1 Clem 46:6); 15. IPhil 11:2; 16. Gen 4:10; 17. Barn 18:1; 18. 1 Chr 29:20; 19. Jn 1:7-8; 20. Lk 2:52.

**ΠΑΤΕΡ ΗΜΩΝ Ο ΕΝ ΤΟΙΣ ΟΥΡΑΝΟΙΣ
 ΑΓΙΑΣΘΗΤΩ Τ' ΟΝΟΜΑ ΣΟΥ
 ΕΛΘΕΤΩ Η ΒΑΣΙΛΕΙΑ ΣΟΥ ΓΕΝΗΘΗΤΩ
 ΤΟ ΘΕΛΗΜΑ ΣΟΥ ΩΣ ΕΝ ΟΥΡΑΝΩ ΚΑΙ
 ΕΠΙ ΤΗΣ ΓΗΣ ΤΟΝ ΑΡΤΟΝ ΗΜΩΝ ΤΟΝ
 ΕΠΙΟΥΣΙΟΝ ΔΟΣ ΗΜΙΝ ΣΗΜΕΡΟΝ ΚΑΙ
 ΑΦΕΣ ΗΜΙΝ ΤΑ ΟΦΕΙΛΗΜΑΤΑ ΗΜΩΝ
 ΩΣ ΚΑΙ ΗΜΕΙΣ ΑΦΙΕΜΕΝ ΤΟΙΣ ΟΦΕΙΛΕΤΑΙΣ
 ΗΜΩΝ ΚΑΙ ΜΗ ΕΙΣΕΝΕΓΚΗΣ ΗΜΑΣ ΕΙΣ
 ΠΕΙΡΑΣΜΟΝ ΑΛΛΑ ΡΥΣΑΙ ΗΜΑΣ ΑΠΟ ΤΟΥ
 ΠΟΝΗΡΟΥ ΟΤΙ ΣΟΥ ΕΣΤΙΝ Η ΒΑΣΙΛΕΙΑ ΚΑΙ
 Η ΔΥΝΑΜΙΣ ΚΑΙ Η ΔΟΞΑ ΕΙΣ ΤΟΥΣ ΑΙΩΝΑΣ
 ΑΜΗΝ**

This is the Lord's Prayer inscribed on the inside of an evangelical church in Greece. It is not modern Greek, but it is the form recited in church today. Here it is in modern Greek.

Πατέρα μας, που βρίσκεσαι στους ουρανούς,
 κάνε να σε δοξάσουν όλοι ως Θεό,
 να έρθει η βασιλεία σου
 'ας γίνει το θέλημά σου
 και από τους ανθρώπους,
 όπως γίνεται από τις ουράνιες δυνάμεις.
 Δώσε μας σήμερα τον απαραίτητο για τη ζωή μας άρτο.
 Και χάρισέ μας τα χρέη των αμαρτιών μας,
 όπως κι'εμείς τα χαρίζουμε στους δικούς μας οφειλέτες.
 Και μη μας αφήσεις να πέσουμε σε πειρασμό,
 αλλά γλίτωσέ μας από τον πονηρό.

Here it is in Koine, without the textually uncertain ending.

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς·
 ἁγιασθήτω τὸ ὄνομά σου·
 ἐλθέτω ἡ βασιλεία σου· γενηθήτω
 τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ
 ἐπὶ γῆς· τὸν ἄρτον ἡμῶν τὸν
 ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ
 ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν,
 ὡς καὶ ἡμεῖς ἀφήκαμεν τοῖς ὀφειλέταις
 ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς
 πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

1. Is there any emphasis implied in this verse by the use of the personal pronoun? As always, let context be your guide.
2. “We have followed.” This verb takes a direct object in the dative, which, as you know, means you do not use a key word with σοι.
3. The meanings of many Greek words you are learning are actually more fluid than you might have guessed. In the text you are given nice, neat definitions so you can learn their basic significance, and yet most words have a range of meaning that you will start to grasp in later chapters.
 This is especially true of prepositions. Rarely will a preposition have just one or two meanings, and ἐπί is perhaps the most fluid of all prepositions. At times it may seem that it means almost anything it wants to. It doesn’t, but its meaning is quite flexible. One of its more important meanings is to describe *the basis upon which an emotion or action is based*. Here it describes the basis upon which a child is received, and in English we say, “*in my name*.”
4. Hint: What is the subject of δέχεται, which means *he/she/it receives*?
5. Because Ἰησοῦς is nominative, it cannot be the object of the participle ἰδὼν. It is common in biblical Greek for the author to place the subject of the sentence (ὁ Ἰησοῦς) inside the participial phrase (ἰδὼν τὴν πίστιν αὐτῶν). You will always have to pull the subject out, placing it either before or after the participial phrase.
 A “participle” is an “ing” word like “eating,” “seeing.” A “participial phrase” is the participle and its direct object and modifiers. Participial phrases are dependent phrases; they cannot contain the main subject and verb of the sentence. I will discuss them in chapter 26.
6. This actual word does not occur fifty or more times; but by knowing that it follows natural gender, you should be able to determine its meaning.
7. *He/she/it knows*. ἐπιγινώσκω describes a fuller, more complete knowledge than does γινώσκω.
8. Hint: πατήρ is nominative because it is followed by an implied ἐπιγινώσκει.
9. There are several ways to ask a question in Greek. In two of the ways, the answer is implied in the question. If the sentence begins with οὐ, the implied answer is “Yes.” If it begins with μή, then the implied answer is “No.”
 We do the same thing in English. “You want to learn Greek, don’t you?” and “You don’t want to learn Greek, do you?” both imply an answer. This is discussed in detail at [31.19](#).
10. Sometimes when translating a question it is easiest to first translate it as a regular indicative sentence, and then shift over to a question. You might also at first find it helpful to ignore the initial οὐ and οὐχ.
11. ψυχή, -ῆς, ἡ, *soul, life, self*.
12. διαφορά, -ᾶς, ἡ, *difference*.
13. Hint: πολλή is in the predicate.
14. ἡλικία, -ας, ἡ, *stature*.

Exercise 12 — Track 1
αὐτός

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Gender</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|--------------------------|---------------|---------------|---------------------|--------------------------|
| 1. αὐτό | | | | | |
| 2. σοι | | | | | |
| 3. αὐταί | | | | | |
| 4. αὐτοῖς | | | | | |
| 5. αὐτήν | | | | | |
| 6. ἡμῖν | | | | | |
| 7. αὐτῶ | | | | | |
| 8. πόδα | | | | | |
| 9. αὐτῆς | | | | | |
| 10. ὑμῶν | | | | | |

Warm-up

- α. αὐτὸς εἶπεν αὐτῇ
- β. ὑπὲρ αὐτῆς
- γ. ὁ διδάσκαλος αὐτῶν ἐστὶν μαθητὴς αὐτοῦ.
- δ. αὐτοὶ γάρ εἰσιν οἱ πόδες ὑμῶν.
- ε. ἡ αὐτὴ σὰρξ
- ζ. αὐτὸς ὁ ὀφθαλμὸς ἐστὶν καλός.
- η. πιστεῦω (I believe) τὸ αὐτό.

Translation

- 1. φέρετε (Bring!) αὐτὸν πρὸς με. καὶ ἤνεγκαν (they brought) αὐτὸν πρὸς αὐτόν.

- 2. πάλιν οὖν αὐτοῖς ἐλάλησεν (he/she/it spoke) ὁ Ἰησοῦς λέγων (saying)· ἐγὼ εἰμι τὸ φῶς τοῦ κόσμου.

- 3. ὁ δεῖ¹ παρήγγειλεν (he/she/it commanded) αὐτοῖς μηδενὶ εἰπεῖν (to speak).

4. προσήυξαντο (they prayed) περι αυτων ὅπως λάβωσιν (they might receive) πνεύμα ἅγιον.

5. Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν (he/she/it was baptizing) ἀλλ' οἱ μαθηταὶ αὐτοῦ.

6. ² πιστεύετε (Believe!) μοι ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατήρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε.

7. Παρακαλῶ (I urge) δὲ ὑμᾶς, ἀδελφοί, διὰ³ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα⁴ τὸ αὐτὸ⁵ λέγητε (you say) πάντες.⁶

8. πορευθέντες (having gone) οὖν μαθητεύσατε (make disciples of!) πάντα τὰ ἔθνη (nations), βαπτίζοντες (baptizing) αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, διδάσκοντες (teaching) αὐτοὺς τηρεῖν (to keep) πάντα ὅσα ἐνετειλάμην (I have commanded) ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ' ὑμῶν εἰμι πάσας τὰς ἡμέρας⁷ ἕως τῆς συντελείας (end) τοῦ αἰῶνος.

9. ἐπάραντες (raising up) δὲ τοὺς ὀφθαλμοὺς αὐτῶν οὐδένα⁸ εἶδον (they saw) εἰ μὴ αὐτὸν Ἰησοῦν μόνον.

10. ⁹ ἀδελφοί μου, χαίρετε (rejoice!) ἐν κυρίῳ. τὰ αὐτὰ γράφειν (to write) ὑμῖν ἐμοὶ μὲν οὐκ ὀκνηρόν (troublesome).

Additional

11. ὁ δὲ μαθητὴς οὐκ ἐστὶν ὑπὲρ τὸν κύριον αὐτοῦ, οὗτος γὰρ ὁ πρῶτος τῶν πάντων.
12. πάλιν δὲ ὁ Ἰησοῦς ἀπεκρίθη· οἱ πιστοὶ αὐτοὶ εἰσελεύσονται (they will enter) εἰς τὴν αὐτὴν ζωὴν.
13. καὶ ἔδωκεν (he/she/it gave) τὸν καρπὸν αὐτοῦ¹⁰ καὶ τῷ ἀνδρὶ αὐτῆς μετ’ αὐτῆς.
14. σὺ οὖν ἐπιγνοὺς (recognizing) τὰ ἔργα αὐτοῦ ἀπόστα (stay away!) ἀπ’ αὐτοῦ καὶ μηδὲν αὐτῷ πιστεῦε (believe!), ὅτι τὰ ἔργα αὐτοῦ πονηρὰ εἰσι καὶ ἀσύμφορα¹¹ τοῖς δούλοις τοῦ θεοῦ.
15. καὶ ἠλόγησεν (he/she/it blessed) ὁ θεὸς τὸν Νῶε καὶ τοὺς υἱοὺς αὐτοῦ καὶ εἶπεν αὐτοῖς· ἀξάνεσθε (be fruitful!).
16. [εἰ ὁ θεὸς ἐδοξάσθη (is glorified) ἐν αὐτῷ] καὶ ὁ θεὸς δοξάσει (he/she/it will glorify) αὐτὸν ἐν αὐτῷ, καὶ εὐθὺς δοξάσει αὐτόν.
17. αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν (he/she/it entrusted) αὐτὸν αὐτοῖς.
18. Διαιρέσεις (varieties) δὲ χαρισμάτων εἰσὶν, τὸ δὲ αὐτὸ πνεῦμα· καὶ διαιρέσεις διακονιῶν εἰσιν, καὶ ὁ αὐτὸς κύριος· καὶ διαιρέσεις ἐνεργημάτων¹² εἰσιν, ὁ δὲ αὐτὸς θεὸς ὁ ἐνεργῶν (one who works) τὰ πάντα ἐν πᾶσιν.¹³
19. ¹⁴ τὰ αὐτὰ γὰρ ἐποίουν (they were doing) τοῖς προφήταις οἱ πατέρες αὐτῶν.
20. ¹⁵ καὶ κύριον αὐτὸν καὶ Χριστὸν ἐποίησεν (he/she/it made) ὁ θεός.

English to Greek

Write out the Greek equivalent of these English pronouns.

1. him
2. its
3. to them
4. their
5. her (possessive)
6. his
7. to it
8. she
9. they
10. he

Summary

1. ὁ δὲ often occurs at the beginning of a clause. When it is not followed by a noun that the ὁ would modify, then the construction means *but he*.
2. The dative is used to indicate *when* an action takes place, the accusative to tell *how long*.

References

α. —; **β.** —; **γ.** —; **δ.** —; **ε.** 1 Cor 15:39; **ζ.** —; **η.** —; **1.** Mk 9:19-20; **2.** Jn 8:12; **3.** Lk 8:56; **4.** Ac 8:15; **5.** Jn 4:2; **6.** Jn 14:11; **7.** 1 Cor 1:10; **8.** Mt 28:19-20; **9.** Mt 17:8; **10.** Phil 3:1; **11.** —; **12.** —; **13.** (Gen 3:6); **14.** Shep 36:6; **15.** Gen 9:1; **16.** Jn 13:32; **17.** Jn 2:24; **18.** 1 Cor 12:4-6; **19.** Lk 6:23; **20.** Ac 2:36.

1. ὁ δὲ often occurs at the beginning of a clause. When it is not followed by a noun that the ὁ would modify, then the construction means *but he*.
2. Hint: You may need to supply a verb in the ὅτι clause.
3. In this context, διά means *in*.
4. Did you notice that the usual translation *in order that* makes no sense in this verse. What translation does?
5. You are going to have to add an extra word to your translation of this word. Take its number and gender from natural gender.
6. Hint: Since this is nominative, it must be the subject, but the subject of what?
7. Time designations of *when* an action will occur are placed in the dative (“dative of time when”); time designations of *how long* an action will occur are placed in the accusative (“accusative of time how long”).
8. Is οὐδένα masculine or neuter?
9. The verb has been omitted from the second sentence.
10. The antecedent of αὐτοῦ is the tree of knowledge of good and evil.
11. ἀσύμφορος, -ον, *harmful*.
12. ἐνέργημα, -ματος, τό, *activity, working*.
13. Is πᾶσιν masculine or neuter?
14. Hint: What is the subject? How does the ordering of the words help you understand the point of the passage?
15. Hint: αὐτόν is the direct object. Find the subject first. The καί ... καί construction can be translated *both ... and*. I will discuss “correlative conjunctions” in [exercise 22, sentence 7](#).

Exercise 13 — Track 1
Demonstratives

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Gender</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|--------------------------|---------------|---------------|---------------------|--------------------------|
| 1. τούτων | | | | | |
| 2. ἐκείνας | | | | | |
| 3. με | | | | | |
| 4. αὐτή | | | | | |
| 5. ἐκεῖνο | | | | | |
| 6. ἐνί | | | | | |
| 7. ταῦτα | | | | | |
| 8. αὕτη | | | | | |
| 9. τούτου | | | | | |
| 10. ἡμᾶς | | | | | |

Warm-up

- α. ἐκ τοῦ κόσμου τούτου
- β. Ἐν δὲ ταῖς ἡμέραις ἐκείναις
- γ. πῶς ἐστὶν τοῦτο;
- δ. Πάτερ ἡμῶν
- ε. καὶ ἐκείνοις εἶπεν
- ζ. οὗτός ἐστιν ὁ υἱός μου.
- η. ἐν τῇ πόλει ταύτη

Translation

1. ταύτην τὴν ἐντολὴν ἔλαβον (I received) παρὰ τοῦ πατρός μου.

2. αὕτη ἐστὶν ἡ μεγάλη¹ καὶ πρώτη ἐντολή.

3. εἰ ταῦτα οἴδατε (you know), μακάριοί ἐστε ἐὰν ποιῆτε (you do) αὐτά.

4. Ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν (they believed) εἰς αὐτὸν τῶν Σαμαριτῶν² διὰ τὸν λόγον τῆς γυναίκος.

5. διὰ τοῦτο³ ὑμεῖς οὐκ ἀκούετε (you hear), ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.

6. οὗτος ἦλθεν (he/she/it came) ... ἵνα μαρτυρήσῃ (he/she/it might bear witness) περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν (they might believe) δι' αὐτοῦ. οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ τοῦ φωτός.

7. λέγει (he/she/it says) πρὸς αὐτὸν ἡ γυνή· κύριε, δός (give!) μοι τοῦτο τὸ ὕδωρ.

8. καὶ πᾶς ὁ ἔχων⁴ τὴν ἐλπίδα ταύτην ἐπ' αὐτῷ ἀγνίζει (he/she/it purifies) ἑαυτόν, καθὼς ἐκεῖνος ἀγνός (pure) ἐστίν.

9. ἐν ποιῆ⁵ ἐξουσίᾳ ταῦτα ποιεῖς (you do); ἢ τίς σοι ἔδωκεν (he/she/it gave) τὴν ἐξουσίαν ταύτην ἵνα ταῦτα ποιῆς (you might do);

10. Νῦν ἡ ψυχὴ (soul) μου τετάρακται (he/she/it is troubled), καὶ τί εἶπω;⁶ πάτερ, σῶσόν (save!) με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον (I came) εἰς τὴν ὥραν ταύτην. πάτερ, δόξασόν (glorify!) σου τὸ ὄνομα. ἦλθεν (he/she/it came) οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· καὶ ἐδόξασα (I glorified) καὶ πάλιν δοξάσω (I will glorify)... ἀπεκρίθη Ἰησοῦς καὶ εἶπεν· οὐ δι' ἐμὲ ἡ φωνὴ αὕτη γέγονεν (he/she/it came) ἀλλὰ δι' ὑμᾶς.

Additional

11. αἱ δὲ γυναῖκες αὗται οὐκ ἐλπίδα ἔχουσιν (they have) ὅτι αὐταῖς οὐ δικαιοσύνη ἐν τῷ ὀνόματι τοῦ Ἰησοῦ Χριστοῦ.
12. οἱ δώδεκα μαθηταὶ οἱ μετὰ τοῦ Ἰησοῦ τοὺς πολλοὺς λόγους ἐκείνους ἤκουσαν (they heard) ἐν τῷ οἰκῷ τοῦ θεοῦ.
13. καὶ εἶπεν Ἀδάμ· τοῦτο νῦν ὅστουν⁷ ἐκ τῶν ὀστέων μου καὶ σὰρξ ἐκ τῆς σαρκὸς μου· αὕτη κληθήσεται (he/she/it will be called) γυνή ὅτι ἐκ τοῦ ἀνδρὸς αὐτῆς ἐλήμφθη (he/she/it was taken) αὕτη.
14. καὶ ἐκάλεσεν (he/she/it called) Ἀδὰμ τὸ ὄνομα τῆς γυναικὸς αὐτοῦ Ζωὴ ὅτι αὕτη μήτηρ πάντων τῶν ζώντων.⁸
15. πολλαὶ γυναῖκες ἐκοπήσαν (they labored) διὰ τῆς χάριτος τοῦ θεοῦ αὐτῶν.
16. ζητεῖτε (Seek!) δὲ πρῶτον⁹ τὴν βασιλείαν [τοῦ θεοῦ] καὶ τὴν δικαιοσύνην αὐτοῦ, καὶ ταῦτα πάντα προστεθήσεται (he/she/it will be added) ὑμῖν.
17. τί ποιοῦμεν (we do) ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ (he/she/it is doing) σημεῖα;
18. Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα.
19. ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε (you will know) ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ κάγω ἐν ὑμῖν.
20. Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν (he/she/it knows), οὐδὲ¹⁰ οἱ ἄγγελοι ἐν οὐρανῷ οὐδὲ ὁ υἱός, εἰ μὴ¹¹ ὁ πατήρ.

Summary

1. In Koine Greek, the superlative is falling out of use, and the comparative can express both the comparative (“better”) and superlative (“best”) idea. Even in some instances the positive is used for one of the other degrees. As always, let context be your guide.
2. διὰ τοῦτο means “for this reason.”
3. Any adjective can function adverbially. Usually it will be in the accusative neuter when it does so (cf. sentence 16).

References

α. Jn 18:36; **β.** Mt 3:1; **γ.** (Lk 1:34); **δ.** Mt 6:9; **ε.** Mt 20:4; **ζ.** Mt 3:17; **η.** Mt 10:23; **1.** Jn 10:18; **2.** Mt 22:38; **3.** Jn 13:17; **4.** Jn 4:39; **5.** Jn 8:47; **6.** Jn 1:7-8; **7.** Jn 4:15; **8.** 1 Jn 3:3; **9.** Mk 11:28; **10.** Jn 12:27-28, 30; **11.** —; **12.** —; **13.** Gen 2:23; **14.** Gen 3:20; **15.** (1 Clem 55:3); **16.** Mt 6:33; **17.** Jn 11:47; **18.** Mt 10:2; **19.** Jn 14:20; **20.** Mk 13:32.

1. While the Greek superlative was dying out and its function being assumed by the

comparative, in this verse you have something a little more unusual in that the positive degree is being used as a superlative.

2. What word does τῶν Σαμαριτῶν modify?
3. διὰ τοῦτο is an idiom that means *for this reason*.
4. ὁ ἔχων means *one who has*.
5. ἐν ποίᾳ means *by what*.
6. *I can say*. But this is a question, so you will have to change the word order.
7. ὅστεον, ου, τό, with the genitive plural ὀστέων, *bone*. Also occurs in its contracted form, ὀστοῦν, οῦ, τό (i.e., the εο has contracted to ου).
8. τῶν ζώντων means *those who are living*.
9. In this context πρῶτον is functioning adverbially. In fact, any adjective can function adverbially. When they do, they normally are in the accusative and most often in the neuter.
10. Just as you saw with καί in the previous chapter, here the two occurrences of οὐδέ act as correlative conjunctions meaning *neither ... or*.
11. In this context, εἰ μὴ means *only*.

Exercise 14 — Track 1
Relative Pronouns

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Gender</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|--------------------------|---------------|---------------|---------------------|--------------------------|
| 1. ὃ | | | | | |
| 2. ᾧ | | | | | |
| 3. ἡ | | | | | |
| 4. ἐκείνους | | | | | |
| 5. ὅς | | | | | |
| 6. οὗτοι | | | | | |
| 7. ἧς | | | | | |
| 8. ὧν | | | | | |
| 9. φωτί | | | | | |
| 10. ἧν | | | | | |

Warm-up

- α. τὰ σημεῖα ἃ ἐποίει (he/she/it was doing)
- β. ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο (he/she/it promised) ἡμῖν
- γ. ὃς κατασκευάσει (he/she/it will prepare) τὴν ὁδὸν σου
- δ. ἐν τῶν πλοίων, ὃ ἦν Σίμωνος
- ε. ὃς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἔστιν.
- ζ. ¹ ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ
- η. ὁ θεὸς τῆς εἰρήνης ὃς ἔσται μεθ' ὑμῶν

Translation

Be able to identify every relative pronoun, explain its case, number, and gender, and explain what word the relative clause modifies and what function it performs in the sentence.

- 1. τὰ ῥήματα ἃ ἐγὼ λελάληκα (I have spoken) ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστιν.

- 2. ἐπίστευσαν (they believed) τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς.

- 3. ² Γνωρίζω (I make known) δὲ ὑμῖν, ἀδελφοί, τὸ εὐαγγέλιον ὃ εὐηγγελισάμην (I preached) ὑμῖν, ὃ καὶ παρελάβετε (you received), ἐν ᾧ καὶ ἐστήκατε (you stand),

δι' οὗ καὶ σῶζεσθε (you are saved).

4. χάριτι δὲ θεοῦ εἰμι ὃ εἰμι.

5. ³ ἔρχεται (he/she/it comes) ὥρα ἐν ἧ πάντες οἱ ἐν τοῖς μνημείοις (tombs) ἀκούσουσιν⁴ τῆς φωνῆς αὐτοῦ.

6. ὃς γὰρ ἐὰν⁵ θέλῃ (he/she/it wishes) τὴν ψυχὴν αὐτοῦ σῶσαι (to save) ἀπολέσει⁶ αὐτήν· ὃς δ' ἂν ἀπολέσει τὴν ψυχὴν αὐτοῦ ἕνεκεν⁷ ἑμοῦ καὶ τοῦ εὐαγγελίου σώσει (he/she/it will save) αὐτήν.

7. ἀληθεύοντες (speaking the truth) δὲ ἐν ἀγάπῃ αὐξήσωμεν (let us grow) εἰς αὐτὸν ... ὃς ἐστὶν ἡ κεφαλὴ, Χριστός.

8. ὡσπερ (just as) γὰρ ὁ πατὴρ ἐγείρει (he/she/it raises) τοὺς νεκροὺς καὶ ζωοποιεῖ (he/she/it gives life), οὕτως καὶ ὁ υἱὸς οὓς θέλει (he/she/it wishes) ζωοποιεῖ (he/she/it gives life to).

9. νῦν δὲ ζητεῖτέ (you seek) με ἀποκτεῖναι (to kill) ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα (I have spoken) ἣν ἤκουσα (I heard) παρὰ τοῦ θεοῦ.

10. καὶ ἡμεῖς μάρτυρες (witnesses) πάντων ὧν ἐποίησεν (he/she/it did) ἐν τε τῇ χώρᾳ (region) τῶν Ἰουδαίων (Judeans) καὶ [ἐν] Ἱερουσαλήμ.

Additional

11. κατὰ τὸ εὐαγγέλιον τοῦ Ἰωάννου ὁ Ἰησοῦς ἐποίησεν (he/she/it did) σημεῖα μέγαρα καὶ πόλλα ἐν τῇ πόλει τῆς Ἱερουσαλήμ, ἃ οἱ ὄχλοι εἶδον (they saw).
12. ὁ ἀνὴρ καὶ ἡ γυνὴ οἷς ἐστὶν ὁ οἶκος οὗτός εἰσιν ἐν τῇ ὁδῷ πρὸς τὸ πλοῖον αὐτῶν ἐπὶ τῇ θαλάσῃ.
13. καὶ ἔδωκεν (he/she/it gave) τὰ ἐδέσματα⁸ ... ἃ ἐποίησεν (he/she/it made) εἰς τὰς χεῖρας Ἰακώβ τοῦ υἱοῦ αὐτῆς.
14. Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν καὶ μετὰ πάντων ... τῶν κεκλημένων (ones who have been called) ὑπὸ τοῦ θεοῦ καὶ δι' αὐτοῦ, δι' οὗ αὐτῷ δόξα, ... θρόνος αἰώνιος ἀπὸ τῶν αἰώνων εἰς τοὺς αἰῶνας τῶν αἰώνων. ἀμήν.
15. σῶζεσθε,⁹ ἀγάπης τέκνα καὶ εἰρήνης. ὁ κύριος τῆς δόξης καὶ πάσης χάριτος μετὰ τοῦ πνεύματος ὑμῶν.
16. Ἰγνάτιος, ὁ καὶ Θεοφόρος, τῇ εὐλογημένῃ (one who is blessed) ἐν χάριτι θεοῦ πατρὸς ἐν Χριστῷ Ἰησοῦ τῷ σωτῆρι¹⁰ ἡμῶν, ἐν ᾧ ἀσπάζομαι (I greet) τὴν ἐκκλησίαν.
17. ἐκεῖνός¹¹ μοι εἶπεν· ἐφ' ὃν ἂν ἴδῃς (you see) τὸ πνεῦμα καταβαῖνον (descending) καὶ μένον (remaining) ἐπ' αὐτόν, οὗτός ἐστιν ὁ βαπτίζων (one who baptizes) ἐν πνεύματι ἁγίῳ. κἀγὼ ἐώρακα (I have seen), καὶ μεμαρτύρηκα (I have witnessed) ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.
18. ἤγγιζεν (he/she/it has drawn near) ὁ χρόνος τῆς ἐπαγγελίας ἧς¹² ὠμολόγησεν (he/she/it promised) ὁ θεὸς τῷ Ἀβραάμ.
19. καὶ κύριον αὐτὸν καὶ Χριστὸν ἐποίησεν (he/she/it made) ὁ θεός, τοῦτον τὸν Ἰησοῦν ὃν ὑμεῖς ἐσταυρώσατε (you crucified).
20. ἃ δὲ γράφω (I write) ὑμῖν, ἰδοὺ ἐνώπιον τοῦ θεοῦ ὅτι οὐ ψεύδομαι (I lie).

Summary

1. σῶζεσθε, οἱ μαθηταί.

References

α. Jn 2:23; β. 1 Jn 2:25; γ. Mk 1:2; δ. Lk 5:3; ε. Mk 9:40; ζ. Rev 1:4; η. (Phil 4:9); θ. 1 Jn 6:63;

2. Jn 2:22; 3. 1 Cor 15:1-2; 4. 1 Cor 15:10; 5. Jn 5:28; 6. Mk 8:35; 7. Eph. 4:15; 8. Jn 5:21; 9. Jn 8:40; 10. Ac 10:39; 11.—; 12. —; 13. Gen 27:17; 14. 1 Clem 65:2; 15. Barn 21:9; 16. IMag 1:0; 17. Jn 1:33-34; 18. Ac 7:17; 19. Ac 2:36; 20. Gal 1:20.

1. There is no verb in this warm-up. It is made up of a phrase and a clause.
2. Hint: If you diagram this verse it is easier to translate.
3. If you have problems with this verse, try diagramming it. Find the subject, main verb, and the function of the relative clause.
4. *They will hear*. This verb can take a direct object in the genitive or the accusative.
5. Remember, γάρ is postpositive, so it can separate words that normally belong together. ἕάν makes ὅς contingent, hence *whoever*.
6. ἀπολέσει means *he/she/it will lose*. What is the subject of this verb?
7. ἔνεκεν is a preposition meaning *on account of*; it takes the genitive.
8. ἔδεσμα, -ματος, τό, *food*.
9. While this sentence does not have a relative pronoun, it is just too cool not to include, and it does use a vocabulary word for this chapter. σώζεσθε is a plural imperative, meaning *Be saved!* It is a way of saying *Farewell*. Be sure to use it when saying goodbye to your teacher and fellow students after class. There are other ways to say goodbye.
10. σωτήρ, -ῆρος, ὁ, *savior, deliverer*.
11. Here is an example of what I discussed earlier in 13.9, that the demonstrative pronoun can “weaken” to the point that it functions as a personal pronoun.
12. ἧς has been “attracted” to the case of the preceding word. See “Advanced Information” for the explanation.

Chapters 10 – 14
Review #3 — Track 1

Grammar

1. Explain how the stem was modified in the following inflected forms. Start by writing out the word's stem, add the case ending, show the final form, and explain the changes.
 - a. σάρξ
 - b. ὄνομα
 - c. χάρισιν
 - d. πίστεως
 - e. πᾶς
2. Write out the seventh and eighth noun rules.
 - 7.
 - 8.
3. Describe what happens when you add a sigma to the following stops.
 - a. τ + σ ▶
 - b. β + σ ▶
 - c. δ + σ ▶
 - d. π + σ ▶
 - e. γ + σ ▶
 - f. κ + σ ▶
4. List the case endings

| | <i>first/second declension</i> | | | <i>third declension</i> | |
|---------------|--------------------------------|------------|-------------|-------------------------|-------------|
| | <i>masc</i> | <i>fem</i> | <i>neut</i> | <i>masc/fem</i> | <i>neut</i> |
| <i>nom sg</i> | | | | | |
| <i>gen sg</i> | | | | | |
| <i>dat sg</i> | | | | | |
| <i>acc sg</i> | | | | | |
| | <i>masc</i> | <i>fem</i> | <i>neut</i> | <i>masc/fem</i> | <i>neut</i> |
| <i>nom pl</i> | | | | | |
| <i>gen pl</i> | | | | | |
| <i>dat pl</i> | | | | | |
| <i>acc pl</i> | | | | | |

5. What determines the case, number, and gender of a personal pronoun?

- a. Case
- b. Number/gender

6. Write out the paradigm of the English personal pronouns.

| | <i>first person</i> | <i>second person</i> | | <i>first person</i> | <i>second person</i> |
|----------------------|---------------------|----------------------|----------------------|---------------------|----------------------|
| <i>subjective sg</i> | | | <i>subjective pl</i> | | |
| <i>possessive sg</i> | | | <i>possessive pl</i> | | |
| <i>objective sg</i> | | | <i>objective pl</i> | | |

7. What are the three uses of αὐτός?

- a.
- b.
- c.

8. How do you distinguish the form of the feminine personal pronoun from the feminine demonstrative?

9. In what adjectival position will you find the demonstratives when they are

modifying nouns?

10. What are the four basic rules of the vocative?

- a.
- b.
- c.
- d.

11. What determines the case, number, and gender of a relative pronoun?

- a. Case
- b. Number/gender

12. How do you distinguish the form of the relative pronoun from the article?

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Gender</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|--------------------------|---------------|---------------|---------------------|--------------------------|
| 1. πόλεσιν | | | | | |
| 2. ὄνοματι | | | | | |
| 3. ἡμῶς | | | | | |
| 4. αὐτῆ | | | | | |
| 5. ὄν | | | | | |
| 6. πᾶσαν | | | | | |
| 7. ἐκκλησίαις | | | | | |
| 8. ἐμοί | | | | | |
| 9. τούτους | | | | | |
| 10. ἡ | | | | | |
| 11. οἷς | | | | | |
| 12. πολλοῖς | | | | | |
| 13. ποδί | | | | | |
| 14. ἐκεῖνα | | | | | |
| 15. ὕδωρ | | | | | |

Translation: 1 John 1:5 – 2:5

^{1:5} Καὶ ἔστιν αὕτη ἡ ἀγγελία¹ ἣν ἀκηκόαμεν (we have heard) ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν (we proclaim) ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. ^{1:6} Ἐὰν εἴπωμεν (we say) ὅτι κοινωνίαν ἔχομεν (we have) μετ' αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶμεν (we are walking), ψευδόμεθα (we lie) καὶ οὐ ποιοῦμεν (we do) τὴν ἀλήθειαν. ^{1:7} ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν (we walk) ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν (we have) μετ' ἀλλήλων καὶ τὸ αἶμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει (he/she/it cleanses) ἡμᾶς ἀπὸ πάσης ἁμαρτίας. ^{1:8} ἐὰν εἴπωμεν (we say) ὅτι ἁμαρτίαν οὐκ ἔχομεν (we have), ἐαυτοὺς πλανῶμεν (we deceive) καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. ^{1:9} ἐὰν ὁμολογῶμεν (we confess) τὰς ἁμαρτίας ἡμῶν, πιστός ἐστὶν καὶ δίκαιος, ἵνα ἀφῆ (he/she/it might forgive) ἡμῖν τὰς ἁμαρτίας καὶ καθάρσῃ (he/she/it will cleanse) ἡμᾶς ἀπὸ πάσης ἀδικίας. ^{1:10} ἐὰν εἴπωμεν (we say) ὅτι οὐχ ἡμαρτήκαμεν (we have sinned), ψεύστην ποιοῦμεν² αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

^{2:1} Τεκνία³ μου, ταῦτα γράφω (I write) ὑμῖν ἵνα μὴ ἀμάρτητε (you might sin). καὶ ἐὰν τις ἀμάρτη (he/she/it sins), παράκλητον⁴ ἔχομεν (we have) πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον. ^{2:2} καὶ αὐτὸς ἰλασμός⁵ ἐστὶν περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων⁶ δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

^{2:3} Καὶ ἐν τούτῳ γινώσκομεν (we know) ὅτι ἐγνώκαμεν (we have known) αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν (we keep). ^{2:4} ὁ λέγων (one who says) ὅτι ἐγνώκα (I have known) αὐτόν καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν (is keeping), ψεύστης ἐστὶν καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν. ^{2:5} ὃς δ' ἂν τηρῇ (he/she/it is keeping) αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελειῶται (he/she/it has been perfected), ἐν τούτῳ γινώσκομεν (we know) ὅτι ἐν αὐτῷ ἐσμεν.

και ημεν ο μαρτυροσ παρ οσ κωμ τον Ζαχαριαν. δε
 φαιμα τον βη τω χρονι Ζηραυτον βη τω φαιμα.
 δε βη τω δε ουκ ηδρατο λαλησαι αυτοισ. δε
 ε πα γρασα ο τι ο πασιαν εσα ρα κ βη βη τω μα
 σοι. και αυτοσ ημεν δια φασ αυτοισ. και δε με
 βη κω φοι. και εβη τω σοσ κω ηδη σαμα ημεν
 τησ λειτουργιασ αυτου. αυτη κ βη τωσ τον οικου
 αυτου. μετω δε ταυτασ τασ ημερασ. σιμε μα
 βη βη τωσ μετ ημεν αυτου. και παριε κρυβη
 ιαυτην. μετωσ παρ το λαλοισα. ο τι ου ποσ μοι
 πασ ποιη κ βη ο κε. εη ημεν τωσ αιοσ δε πασ δε τω
 λαη το δε μετωσ μου εραφοισ. δε βη τω τω μεν η
 τω εκ τωσ αυτασ σαμα ησ ημεν σοσ γαυρη η λυατοσ
 αυ. δε τωσ λην τησ γαλιλαιασ. η ομομαυ τωσ
 ρη. παρ οσ παρ θρονου μεν η τα μεν η κωσ δε
 ω ομομαυ τωσ φ. δε τωσ κωσ και παρ οσ δε αδ. δε
 τωσ ομομαυ τωσ παρ θρονου. μαριαμ. και δε βη
 φημεν οσ παρ οσ παρ αυτην. δε παρ οσ χαρ η κωσ
 τω μεν η οσ κωσ μετωσ σου. ευρη η μεν η σου βη
 τωσ αι ξην. η δε ιδουσα. δε παρ οσ αι η ε παρ οσ
 λοσ αυτου. και δε λοσ δε βη. ποσ ταυτασ εη η
 οσ πασ μοσ ουτοσ. και εη παρ οσ ημεν σοσ αυτη.
 μετωσ μου μαριαμ. ευρη παρ οσ χαρ η παρ οσ
 αυ. και ιδου συλη η εργαστη. και τωσ η ησ
 και κωσ δε τωσ ομομαυ του εν ουτοσ δε τωσ μεν
 και ιασ υτησ του κη θησται. και δε οσ δε αι τωσ
 κωσ δε. του θρονου δε αδ. του παρ οσ αυτου. δε μαρ
 λωσ δε παρ οσ τωσ κωσ και δε τωσ αι η γα.
 δε τησ μαρ ησ αυτου. ουκ εη τε λωσ. δε παρ

Ζαχαρι

δε τωσ αι η γα. δε τησ μαρ ησ αυτου. ουκ εη τε λωσ. δε παρ

Codex 2882 is a Greek manuscript of Luke’s Gospel. The manuscript, which is only 46 leaves (92 pages), was previously owned by a man who came from Greece to America in the early decades of the twentieth century. After he died, the manuscript was purchased by a rare book and manuscript store in Pennsylvania. It was then purchased in 2005 by the Center for the Study of New Testament Manuscripts (www.csntm.org, used here by permission). The manuscript was registered with the Institut für neutestamentliche Textforschung (the Institute for New Testament Textual Research) in Münster, Germany in January 2008 and given the number 2882.

The codex is a 10th-11th century manuscript, relatively early as far as Greek New Testament manuscripts go. The passage in the photograph is from Luke 1:21–34. The opening line is the first part of verse 21: “Now the people were waiting for Zechariah.” The last line of this page says, “And his kingdom will never end” (verse 33). This is followed by the first word of verse 34, “said” (as in “Mary said”).

The image shows the “hair side” of the parchment. The sides of the animal skin were typically matched for aesthetic reasons so that facing pages would either be hair side (outside of the animal) or flesh side. The hair follicles are clearly visible in the image.

-
1. ἀγγελία, -ας, ἡ, *message*.
 2. “We make.” This verb can take a double accusative.
 3. τεκνίον, -ου, τό, *little child*.
 4. παράκλητος, -ου, ό, *advocate*.
 5. ἰλασμός, -οῦ, ό, *atoning sacrifice*.
 6. ἡμέτερος, -α, -ον, *our*.

Exercise 16 — Track 1
Present Active Indicative

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|--------------------------|---------------|---------------------------|--------------|-------------|---------------------|--------------------------|
| 1. λέγουσιν | | | | | | | |
| 2. ἀκούει | | | | | | | |
| 3. πιστεύομεν | | | | | | | |
| 4. λύεις | | | | | | | |
| 5. ἀκούω | | | | | | | |
| 6. βλέπουσι | | | | | | | |
| 7. λύει | | | | | | | |
| 8. λέγετε | | | | | | | |
| 9. ὧν | | | | | | | |
| 10. πιστεύεις | | | | | | | |

Warm-up

- α. πιστεύω.
- β. τὴν φωνὴν αὐτοῦ ἀκούεις.
- γ. ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου.
- δ. τὸ φῶς τοῦ κόσμου τούτου βλέπουσιν.
- ε. τότε ἀκούομεν τὸν νόμον μετὰ χαρᾶς.
- ζ. τὸν δὲ νόμον τοῦ κυριοῦ οὐ λύετε.
- η. καὶ ἀκούει ὁ τυφλὸς τὴν φωνήν.

Translation

1. τούτῳ ὑμεῖς οὐ πιστεύετε.

2. ἀπεκρίθη ὁ ὄχλος· δαιμόνιον ἔχεις.

3. οὐκ ἔχω ἄνδρα.

4. τί δὲ βλέπεις τὸ κάρφος (splinter) τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου;

5. ὁ ὢν (one who is) ἐκ τοῦ θεοῦ τὰ ῥήματα τοῦ θεοῦ ἀκούει· διὰ τοῦτο ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.

6. πάντοτε (always) γὰρ τοὺς πτωχοὺς (poor) ἔχετε μεθ' ἑαυτῶν,¹ ἐμὲ δὲ οὐ πάντοτε ἔχετε.

7. σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου;

8. λέγω γὰρ ὑμῖν ὅτι οἱ ἄγγελοι αὐτῶν² ἐν οὐρανοῖς διὰ παντός³ βλέπουσι τὸ πρόσωπον τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς.

9. ⁴ ὑμῶν⁵ δε μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν καὶ τὰ ὦτα (ears) ὑμῶν ὅτι ἀκούουσιν.

10. λέγουσιν οὖν τῷ τυφλῷ πάλιν· τί σὺ λέγεις περὶ αὐτοῦ, ὅτι ἠνέφξεν (he/she/it opened) σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι προφήτης ἐστίν....

οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη (he/she/it was born); πῶς οὖν βλέπει ἄρτι (now);....

ἀπεκρίθη οὖν ἐκεῖνος· εἰ ἁμαρτωλός (sinner) ἐστίν οὐκ οἶδα (I know)· ἐν οἷδα ὅτι τυφλὸς ὦν⁶ ἄρτι βλέπω.

Additional

11. πιστὸν τὸ ρῆμα τοῦτο· διὰ τὴν πίστιν ὑμῶν ἐν τῷ υἱῷ τοῦ θεοῦ εἰρήνην τε καὶ χαρὰν ἐν τῷ πνεύματι τῷ ἁγίῳ ἔχετε.
12. ὅτε δὲ τῶν λόγων τῶν καλῶν τοῦ θεοῦ ἀκούομεν, ταῦτα πάντα πιστεύομεν, ἔχουσιν γὰρ ἡμῖν τὴν ἐπαγγελίαν τῆς αἰωνίας ζωῆς.
13. καὶ εἶπεν κύριος πρὸς Μωϋῆν· τί οὐ πιστεύουσίν μοι ἐν πᾶσιν τοῖς σημείοις οἷς βλέπουσιν ἐν αὐτοῖς;
14. σὺ γὰρ ζωῆς καὶ θανάτου ἐξουσίαν ἔχεις.
15. καὶ νῦν οὐ πιστεύετέ μοι; οὐ μέγας ὁ βασιλεὺς⁷ τῆ ἐξουσία αὐτοῦ;
16. τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς.
17. ⁸ ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετέ μοι.
18. ἀλλὰ διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ πιστεύομεν σωθῆναι (that we are saved).
19. νῦν δὲ ὑπὸ ἀγγέλου βλέπεις, διὰ τοῦ αὐτοῦ μὲν πνεύματος.
20. Ἰησοῦς δὲ ἔκραξεν (he/she/it cried out) καὶ εἶπεν· ὁ πιστεύων (one who believes) εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά (one who sent) με.

English to Greek

1. they say
2. you (plural) have
3. we believe
4. he sees
5. you (singular) hear

Summary

1. διὰ παντός is an idiom meaning *always*.

References

α. Mk 9:24; **β.** Jn 3:8; **γ.** Mk 2:10; **δ.** (Jn 11:9); **ε.** —; **ζ.** —; **η.** —; **1.** Jn 5:38; **2.** Jn 7:20; **3.** Jn 4:17; **4.** Mt 7:3; **5.** Jn 8:47; **6.** Mt 26:11; **7.** Jn 9:35; **8.** Mt 18:10; **9.** Mt 13:16; **10.** Jn 9:17,19,25; **11.** —; **12.** —; **13.** (Num 14:11); **14.** Wsd 16:13; **15.** (1 Esdr 4:28); **16.** Jn 5:42; **17.** Jn 8:45; **18.** Ac 15:11; **19.** Shep 78:2; **20.** Jn 12:44.

1. Here is a good example of how ἑαυτοῦ is not always third person.
2. What is the antecedent of this word? You will have to rely on your general Bible knowledge because the antecedent is not in this verse.
3. διὰ παντός is an idiom meaning *always*.
4. This verse is two sentences, with the main verb omitted from both. Split the verse in half before translating.
5. What word does ὑμῶν modify?
6. This word means *being*, but in this context you can translate, *even though I was*.
7. βασιλεύς, -έως, ὁ, *king*.
8. Hint: Find the subject and the main verb. Remember, the main verb cannot occur in a dependent clause.

Hint: ἐγώ should technically be inside the ὅτι clause.

Exercise 17 — Track 1
Contract Verbs

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|--------------------------|---------------|---------------------------|--------------|-------------|---------------------|--------------------------|
| 1. λαλοῦμεν | | | | | | | |
| 2. ἀγαπῶσι | | | | | | | |
| 3. τηρῶ | | | | | | | |
| 4. πληροῦτε | | | | | | | |
| 5. ζητοῦσιν | | | | | | | |
| 6. ἀγαπᾶ | | | | | | | |
| 7. καλεῖς | | | | | | | |
| 8. πληροῖ | | | | | | | |
| 9. λαλεῖτε | | | | | | | |
| 10. ποιεῖ | | | | | | | |

Warm-up

- α. τὰς ἐντολὰς αὐτοῦ τηροῦμεν.
- β. οὐ ποιῶ τὰ ἔργα τοῦ πατρός μου.
- γ. ζητοῦσίν σε.
- δ. ἀγαπᾶς με;
- ε. τὸ σάββατον οὐ τηρεῖ.
- ζ. τί λαλεῖς μετ' αὐτῆς;
- η. ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ.

Translation

1. Τί δέ με καλεῖτε· κύριε, κύριε, καὶ οὐ ποιεῖτε ἃ λέγω;

2. οἱ μαθηταὶ εἶπαν (they said) αὐτῷ **διὰ τί**¹ ἐν παραβολαῖς λαλεῖς αὐτοῖς;

3. ἡμεῖς οἶδαμεν ὅτι μεταβεβήκαμεν (we have passed) ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν² τοὺς ἀδελφούς.

4. ὁ πατήρ ἀγαπᾷ τὸν υἱὸν καὶ πάντα δέδωκεν (he/she/it has given) ἐν τῇ χειρὶ αὐτοῦ.

5. αὐτοὶ ἐκ τοῦ κόσμου εἰσὶν, διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν καὶ ὁ κόσμος αὐτῶν ἀκούει.

6. σὺ πιστεύεις ὅτι εἷς ἐστὶν ὁ θεός, καλῶς (well) ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουν (they shudder).

7. ὁ μὴ ἀγαπῶν (one who loves) με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὃν ἀκούετε οὐκ ἔστιν ἐμὸς.

8. τί³ ποιῶμεν ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα;

9. λέγει οὖν αὐτῷ ὁ Πιλάτος· ἐμοὶ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω ἀπολύσαι (to free) σε καὶ ἐξουσίαν ἔχω σταυρῶσαί (to crucify) σε;

10. ἰδοὺ οἱ μαθηταὶ σου ποιῶσιν ὃ οὐκ ἔξεστιν⁴ ποιεῖν (to do) ἐν σαββάτῳ.

Additional

11. εἰ οὖν τὰς ἐντολὰς καὶ τοὺς νόμους τοῦ θεοῦ τηροῦμεν, οἶδαμεν ὅτι ἔχομεν τὴν ἀγάπην τὴν μεγάλην αὐτοῦ ἐν ταῖς καρδίαις ἡμῶν.

12. πῶς ὁ Ἰησοῦς τὰ πολλὰ σημεῖα ποιεῖ ἃ βλέπετε; ἐπὶ τῇ ἐξουσίᾳ τοῦ πνεύματος τοῦ ἁγιοῦ.

13. ἐν ταῖς ἡμέραις ἐκείναις οὐκ ἦν βασιλεὺς⁵ ἐν Ἰσραήλ· ἀνὴρ τὸ ἀγαθὸν ἐν ὀφθαλμοῖς αὐτοῦ ποιεῖ.
14. ἀκούεις μου, Ἰακώβ, καὶ Ἰσραήλ, ὃν ἐγὼ καλῶ· ἐγὼ εἰμι πρῶτος καὶ ἐγὼ εἰμι εἰς τὸν αἰῶνα.⁶
15. οὐ λαλεῖ περὶ ἐμοῦ καλὰ ἀλλὰ ... κακά.
16. εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;
17. τί οὗτος οὕτως λαλεῖ;
18. ⁷ οἱ πάντες γὰρ τὰ ἑαυτῶν ζητοῦσιν, οὐ τὰ Ἰησοῦ Χριστοῦ.
19. ⁸ ἃ ἐγὼ ἐώρακα (I have seen) παρὰ τῷ πατρὶ λαλῶ· καὶ ὑμεῖς οὖν ἃ ἠκούσατε (you heard) παρὰ τοῦ πατρὸς ποιεῖτε.... ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν.
20. καὶ κατεδίωξεν⁹ αὐτὸν Σίμων καὶ οἱ μετ' αὐτοῦ, καὶ εὔρον (they found) αὐτὸν καὶ λέγουσιν αὐτῷ ὅτι πάντες ζητοῦσίν σε.

Summary

1. διὰ τί means “why?”

2. εἰς τὸν αἰῶνα is an idiom meaning *forever*.

3. Sometimes a preposition is used to form a compound word, and the function of the preposition is to intensify the force of the simple word. This is the “perfective” use of a preposition. But you cannot assume the perfective force is always present. You will need to check the meaning of the word elsewhere and your immediate context (sentence 20).

References

α. 1 Jn 3:22; **β.** Jn 10:37; **γ.** Mk 3:32; **δ.** Jn 21:15; **ε.** Jn 9:16; **ζ.** Jn 4:27; **η.** 1 Jn 5:2; **1.** Lk 6:46; **2.** Mt 13:10; **3.** 1 Jn 3:14; **4.** Jn 3:35; **5.** 1 Jn 4:5; **6.** Jas 2:19; **7.** Jn 14:24; **8.** Jn 11:47; **9.** Jn 19:10; **10.** Mt 12:2; **11.** —; **12.** —; **13.** (Judg 17:6); **14.** (Is 48:12); **15.** 1 Kgs 22:8; **16.** Mt 22:45; **17.** Mk 2:7; **18.** Phil 2:21; **19.** Jn 8:38, 41; **20.** Mk 1:36-37.

1. διὰ τί is an idiom meaning *why*? You may want to make a vocabulary flash card for the phrase.
2. What is the theological significance of the aspect of this verbal form?
3. Hint: τί does not always mean *why*?
4. ἔξεστιν is a special type of verb. It technically is third person singular and means *it is lawful*. It always has a neuter subject.
5. βασιλεύς, -έως, ὁ, *king*.
6. εἰς τὸν αἰῶνα is an idiom meaning *forever*.
7. Hint: τὰ is functioning substantivally in both instances.
8. Hint: What is the direct object of λαλῶ?
9. κατεδίωξεν means *he/she/it sought intently*. It describes a searching done in earnest. How does knowing this help you better understand the passage? κατὰ is often used to form a compound verb and carries with it an intensifying force. It is called the “perfective” use of the preposition. For example, ἐργάζομαι means *I work* while κατεργάζομαι means *I work out thoroughly, I accomplish*. ἐσθίω means *I eat*

while κατεσθίω means *I eat up thoroughly, I devour*. Likewise, διώκω means *I search for* while καταδιώκω means *I search for thoroughly, I seek intently*. (For other examples of the perfective use of prepositions see Metzger, 81-85.) There is a danger here, though. You cannot always assume that a compound word carries the meaning of its parts. That is called the “Root Fallacy” (see D. A. Carson, *Exegetical Fallacies* [Baker, 1996]). Sometimes a compound verb has the same meaning as the simple form of the verb. As always, let context be your guide.

Exercise 18 — Track 1
Present Middle/Passive Indicative

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|--------------------------|---------------|---------------------------|--------------|-------------|---------------------|--------------------------|
| 1. πιστεύεται | | | | | | | |
| 2. λύεσθε | | | | | | | |
| 3. συνάγει | | | | | | | |
| 4. δύναται | | | | | | | |
| 5. πορευόμεθα | | | | | | | |
| 6. ἔρχεσθε | | | | | | | |
| 7. ἀποκρίνη | | | | | | | |
| 8. νυξίν | | | | | | | |
| 9. ἀγαπώμεθα | | | | | | | |
| 10. δύνανται | | | | | | | |

Warm-up

- α. ἀκούεται ἐν ὑμῖν.
- β. οἱ τόποι τοῦ κακοῦ **λύονται**.
- γ. ἔρχεται εἰς οἶκον.
- δ. αὐτοὶ **πιστεύονται** ὑπὸ τῶν δαιμονίων.
- ε. τίς δύναται σωθῆναι (to be saved);
- ζ. ἔρχομαι ὡς κλέπτῃς.¹
- η. καὶ οὐδενὶ οὐδὲν ἀποκρίνεται.

Translation

The non-deponent verbs you know occur rarely in the middle or passive in the New Testament (and even the LXX), hence the paucity of examples below. δύναμαι and ἔρχομαι are common deponents.

1. οὐ ἀκούονται αἱ φωναὶ αὐτῶν.

2. οὐχ ἡ μήτηρ αὐτοῦ λέγεται² Μαριάμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσήφ καὶ Σίμων καὶ Ἰούδας;

3. ἐγὼ πρὸς τὸν πατέρα πορεύομαι.

4. ³ ὅπου εἰμι ἐγὼ ὑμεῖς οὐ δύνασθε ἐλθεῖν (to go).

5. ὁ δὲ Πιλάτος πάλιν ἐπηρώτα (he/she/it began asking) αὐτὸν λέγων (saying)· οὐκ ἀποκρίνη οὐδέν;

6. ⁴ Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν καὶ ἀπήγγειλαν (they told) αὐτῷ πάντα ὅσα⁵ ἐποίησαν (they did) καὶ ὅσα ἐδίδαξαν (they taught).

7. λέγουσιν αὐτῷ· ἐρχόμεθα καὶ ἡμεῖς σὺν σοί.

8. ὁ δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς λέγων (saying)· ἐλήλυθεν (he/she/it has come) ἡ ὥρα ἵνα δοξασθῇ (he/she/it might be glorified) ὁ υἱὸς τοῦ ἀνθρώπου.

9. οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν (to do) ἃ σὺ ποιεῖς, ἐὰν μὴ ἦ (he/she/it is) ὁ θεὸς μετ' αὐτοῦ.

10. Καὶ οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι ἔρχονται καὶ λέγουσιν αὐτῷ· διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν (they fast), οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;

Additional

11. οἱ πόδες μου πορεύονται πρὸς τὸν **τόπον** ἐφ’ ᾧ ὁ Ἰησοῦς λαλεῖ καὶ οἱ ὀφθαλμοί μου βλέπουσιν τὰ σημεῖα αὐτοῦ καὶ τὰ ὦτα⁶ μου ἀκούει τῶν παραβολῶν αὐτοῦ.
12. ἡμέρα καὶ νυκτὶ οἱ ὄχλοι συνάγουσιν περὶ τὸν Ἰησοῦν, **οἶδασιν γὰρ ἐκεῖνοι** ὅτι ἔρχεται αὐτοῖς λαλεῖν (to speak) **τινάς** λόγους τῆς ἐλπίδος καὶ τῆς ζωῆς. For they know
13. καὶ ἔρχονται οἱ ἄγγελοι εἰς τὸν τόπον ἐκεῖνον καὶ λαλοῦσιν τοὺς λόγους **εἰς τὰ ὦτα τοῦ ὄχλου**. into crowd's ear
14. καὶ εἶπεν αὐτῇ ὁ ἄγγελος κυρίου, Ἄγάρ, ποῦ (where) πορεύῃ;
15. τέλος⁷ λόγου· τὸ πᾶν ἀκούεται· τὸν θεὸν φοβοῦ (fear!) καὶ τὰς ἐντολὰς αὐτοῦ φύλασσε (keep!) ὅτι τοῦτο τὸ ὅλον ἔργον τοῦ ἀνθρώπου.
16. καὶ εἶπεν Νωεμίν· ἐπιστρέφητε (turn back!) ... θυγατέρες μου.... τί πορεύεσθε μετ’ ἐμοῦ; μὴ ἔτι μοι υἱοὶ ἐν τῇ κοιλίᾳ μου καὶ ἔσονται (they will be) ὑμῖν εἰς ἄνδρας;
17. λέγει αὐτοῖς ὁ Ἰησοῦς· πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι (to do); λέγουσιν αὐτῷ· ναί, κύριε.
18. καὶ εἶπεν αὐτῷ Ναθαναήλ· ἐκ Ναζαρέτ δύναται τι ἀγαθὸν εἶναι (to come);
19. Ἀνέβη (he/she/it went up) δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέθ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυὶδ ἣτις καλεῖται Βηθλέεμ.
20. τί οὕτως οὕτως λαλεῖ; βλασφημεῖ· τίς δύναται ἀφιέναι (to forgive) ἁμαρτίας εἰ μὴ εἷς ὁ θεός;

References

α. 1 Cor 5:1; **β.** —; **γ.** Mk 3:20; **δ.** —; **ε.** Mk 10:26; **ζ.** Rev 16:15; **η.** Shep 43:8; **1.** (Ps 19:3 [LXX 18:4]); **2.** Mt 13:55; **3.** Jn 14:12; **4.** Jn 7:34; **5.** Mk 15:4; **6.** Mk 6:30; **7.** Jn 21:3; **8.** Jn 12:23; **9.** Jn 3:2; **10.** (Mk 2:18); **11.** —; **12.** —; **13.** (1 Sam 11:4); **14.** Gen 16:8; **15.** (Eccl 12:13); **16.** Ruth 1:11; **17.** Mt 9:28; **18.** Jn 1:46; **19.** Lk 2:4; **20.** Mk 2:7.

1. κλέπτης, -ου, ὁ, *thief*. You may have guessed this from the English cognate “kleptomaniac.”
2. λέγω has a wide range of meaning. It can describe the “calling” of someone as it does here. Jn 20:16 gives another example. ραββουνι (ὃ λέγεται διδάσκαλε). Here it is rendered *is called* in the sense of *is translated*.
3. Note the emphatic use of the personal pronouns.
4. It would greatly help to diagram this verse.
5. You have to be pretty free with your translation of this word.
6. οὔς, ὠτός, τό, *ear*.
7. τέλος, -ους, τό, *end*.

Exercise 19 — Track 1
Future Active/Middle Indicative

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|--------------------------|---------------|---------------------------|--------------|-------------|---------------------|--------------------------|
| 1. λύσει | | | | | | | |
| 2. ἀκούσεις | | | | | | | |
| 3. γεννήσομεν | | | | | | | |
| 4. ζήσουσι | | | | | | | |
| 5. πορεύσεται | | | | | | | |
| 6. βλέψεις | | | | | | | |
| 7. ἔξετε | | | | | | | |
| 8. καλέσομεν | | | | | | | |
| 9. ὅλους | | | | | | | |
| 10. συνάξουσιν | | | | | | | |

Warm-up

- α. πάντες πιστεύουσιν εἰς αὐτόν.
- β. αὐτὸς περὶ ἑαυτοῦ λαλήσει.
- γ. συνάξω τοὺς καρπούς μου.
- δ. ἔξει τὸ φῶς τῆς ζωῆς.
- ε. σὺν ἑμοὶ πορεύσονται.
- ζ. βλέψετε καὶ οὐ λαλήσει.
- η. ἀκούσει τις ... τὴν φωνὴν αὐτοῦ.

Translation

1. κύριον τὸν θεόν σου προσκυνήσεις.¹

2. ² βασιλεὺς Ἰσραὴλ ἐστίν, καταβάτω (let him come down!) νῦν ἀπὸ τοῦ σταυροῦ (cross) καὶ πιστεύσομεν ἐπ' αὐτόν.

3. ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.

4. ὁ δὲ θεὸς μου πληρώσει πᾶσαν χρείαν (need) ὑμῶν κατὰ τὸ πλοῦτος (riches) αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ.

5. ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστὶν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες (ones who hear it) ζήσουσιν.

6. καὶ ἔσεσθε μισούμενοι (hated) ὑπὸ πάντων διὰ τὸ ὄνομά μου.

7. ³ ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων (one who believes) εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κάκεινος (that one) ποιήσει καὶ μείζονα τούτων⁴ ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι.

8. ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ σωτηρία (salvation) ἐκ τῶν Ἰουδαίων ἐστίν. ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστὶν, ὅτε οἱ ἀληθινοὶ (true) προσκυνηταὶ (worshippers) προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ.

9. ζητήσατέ με, καὶ καθὼς εἶπον (I said) τοῖς Ἰουδαίοις ὅτι ὅπου ἐγὼ ὑπάγω (I go) ὑμεῖς οὐ δύνασθε ἐλθεῖν (to go), καὶ ὑμῖν λέγω.

10. ἄκουε (Listen!), Ἰσραήλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν, καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας (mind) σου καὶ ἐξ ὅλης τῆς ἰσχύος (strength) σου.

Additional


11. τίνη ἡμέρα ἢ μητὴρ καὶ ὁ πατήρ σου πορεύσονται ὧδε ἀπὸ τοῦ οἴκου αὐτῶν παρὰ τῆ θαλάσσης; τῆ τρίτῃ ἡμέρᾳ μετὰ τὸ σάββατον.
12. προσκυνήσομεν τὸν κύριον τὸν βασιλέα ἡμῶν διὰ τὴν μεγάλην ἀγάπην αὐτοῦ ἡμῖν καὶ τὰς ἐπαγγελίας αὐτοῦ τῆς εἰρήνης καὶ τῆς δικαιοσύνης.
13. υἱοὺς καὶ θυγατέρας⁵ γεννήσεις καὶ οὐκ ἔσονταί σοι.
14. οὐ προσκυνήσεις τοῖς θεοῖς αὐτῶν οὐδὲ ποιήσεις κατὰ τὰ ἔργα αὐτῶν.
15. καὶ εἶπεν κύριος τῷ Ἀβράμ· ἔξελθε (go out!) ἐκ τῆς γῆς⁶ σου ... καὶ ἐκ τοῦ οἴκου τοῦ πατρός σου εἰς τὴν γῆν ἣν ἄν σοι δείξω (I will show) καὶ ποιήσω σε εἰς ἔθνος⁷ μέγα καὶ εὐλογήσω⁸ σε ... καὶ ἔσῃ εὐλογητός.⁹
16. ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατήρ ὑμῶν ὁ οὐράνιος¹⁰ τέλειός ἐστιν.
17. δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται (it is written)· ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.
18. Ἐὰν ἀγαπᾶτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε.
19. εἴ τις θέλει πρῶτος εἶναι,¹¹ ἔσται πάντων ἔσχατος.
20. εὑρον (I have found) Δαυὶδ τὸν¹² τοῦ Ἰεσσαί, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου.

Summary

1. The future can be used to make a command.
2. A comparative adjective such as μείζων is almost always followed by a word in the genitive (the “genitive of comparison”) to indicate comparison. You can use the key word “than.”

References

α. Jn 11:48; **β.** Jn 9:21; **γ.** Lk 12:17; **δ.** Jn 8:12; **ε.** 1 Cor 16:4; **ζ.** —; **η.** Mt 12:19; **1.** Mt 4:10; **2.** Mt 27:42; **3.** Lk 1:13; **4.** Phil 4:19; **5.** Jn 5:25; **6.** Mk 13:13; **7.** Jn 14:12; **8.** Jn 4:22-23; **9.** Jn 13:33; **10.** Mk 12:29-31; **11.** —; **12.** —; **13.** Dt 28:41; **14.** (Ex 23:24); **15.** Gen 12:1-2; **16.** Mt 5:48; **17.** Rom 1:17; **18.** Jn 14:15; **19.** Mk 9:35; **20.** Ac 13:22.

1. Notice that although this is a future verb, it is being used as an imperative to state a command. This is a common use of the future in both Greek and English. See the “Exegetical Insight” to this chapter.
2. Hint: The people are probably taunting Jesus and being sarcastic. Interestingly, some manuscripts (A, , Latin, Syriac, et al.) insert εἰ before βασιλεύς.
3. This verse is a good example of John’s repetitive style. He often describes the subject of the sentence with a clause and then repeats the subject with a pronoun or some other

word.

4. τούτων is an example of the “genitive of comparison.” A comparative adjective such as μείζων is almost always followed by a word in the genitive to indicate comparison, and you can use the key word *than*.
5. θυγάτηρ, -τρός, ἡ, *daughter*.
6. γῆ, γῆς, ἡ, *earth, land, region*.
7. ἔθνος, -ους, τό, *nation*.
8. εὐλογέω, *I bless*.
9. εὐλογητός, -ή, -όν, *blessed, praised*.
10. οὐράνιος, -ον, *heavenly*.
11. *To be*. Takes a predicate nominative.
12. The word τόν is modifying is often dropped out of this type of construction. What is the word?

Exercise 20 — Track 1
Verbal Roots, and Other Forms of the Future

If the verb is future, try to see what it would be in the present, and vice versa.

Parsing

| | <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|-----|------------------|--------------------------|---------------|---------------------------|--------------|-------------|---------------------|--------------------------|
| 1. | ἄρεις | | | | | | | |
| 2. | ᾔψεται | | | | | | | |
| 3. | ἐκβαλοῦμεν | | | | | | | |
| 4. | ἐγεροῦσιν | | | | | | | |
| 5. | ἀποκτενεῖτε | | | | | | | |
| 6. | σώσει | | | | | | | |
| 7. | ἀποστελεῖ | | | | | | | |
| 8. | βαπτίσεις | | | | | | | |
| 9. | ποιούσι | | | | | | | |
| 10. | κρινεῖτε | | | | | | | |

Warm-up

- α. ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
- β. πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου.
- γ. ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν.
- δ. γνωσόμεθα τὴν ἀλήθειαν.
- ε. ἐρῶ τῇ ψυχῇ μου.
- ζ. αὐτὸς μένει ἐπὶ τὸν κόσμον ἀλλὰ συ μενεῖς εἰς τοὺς αἰῶνας.
- η. πῶς πάσας τὰς παραβολὰς γνώσεσθε;

Translation

1. ἐγὼ ἐβάπτισα (I baptized) ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἀγίῳ.

2. ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ.

3. ἐκεῖ αὐτὸν ᾔψεσθε, καθὼς εἶπεν ὑμῖν.

4. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ἐάν τις ἀγαπᾷ¹ με τὸν λόγον μου τηρήσει καὶ ὁ πατήρ μου ἀγαπήσει αὐτὸν καὶ πρὸς αὐτὸν ἐλευσόμεθα.

5. τέξεται (he/she/it will bear) δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.

6. ἢ οὐκ οἶδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσιν; ... οὐκ οἶδατε ὅτι ἀγγέλους κρινοῦμεν;

7. πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἄροῦσιν τὸν τόπον ἡμῶν.

8. Ἀλλὰ ἐρεῖ τις· πῶς ἐγείρονται οἱ νεκροί; ποίῳ (in what sort of) δὲ σώματι ἔρχονται;

9. λέγει αὐτῷ· ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε.

10. διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν· ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν² ἀποκτενοῦσιν.

Additional

11. τί οἱ κακοὶ ἀποκτείνουσιν τοὺς ἀγαθοὺς, οἱ τηροῦσιν τὸν νόμον τοῦ θεοῦ καὶ ἀγαπῶσι πάντας;

12. ἐν τῷ στόματί μου μεγαλὴν σοφίαν λαλήσω καὶ κατὰ τὴν ὅλην ζωὴν ἐρῶ περὶ τῆς

δικαιοσύνης τε καὶ τῆς ὁδοῦ τῆς ἀληθείας.

13. καὶ καλέσεις τὰ σάββατα ἅγια τῷ θεῷ σου καὶ οὐκ ἀρεῖς τὸν πόδα σου ἐπ’ ἔργω οὐδὲ λαλήσεις λόγον ἐν ὀργῇ³ ἐκ τοῦ στόματός σου.
14. ὁ θεὸς ἐστὶν κύριος, καὶ αὐτὸς οἶδεν, καὶ Ἰσραὴλ αὐτὸς γινώσεται.
15. τὸ ὕδωρ αὐτοῦ πιστόν· βασιλέα μετὰ δόξης ὄψεσθε, καὶ ἡ ψυχὴ ὑμῶν μελετήσει⁴ φόβον⁵ κυρίου.
16. καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ. καὶ γινώσκονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγὼ εἰμι ὁ ἐραυνῶν (one who searches) νεφροῦς⁶ καὶ καρδίας, καὶ δώσω (I will give) ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν.
17. Μὴ μόνον οὖν αὐτὸν καλῶμεν (let us call) κύριον, οὐ γὰρ τοῦτο σώσει ἡμᾶς.
18. ⁷ μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.
19. Ἄλλ’ ἐρεῖ τις· σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω. δεῖξόν (Show!) μοι τὴν πίστιν σου χωρὶς τῶν ἔργων, κἀγὼ σοὶ δείξω (I will show) ἐκ τῶν ἔργων μου τὴν πίστιν. σὺ πιστεύεις ὅτι εἷς ἐστὶν ὁ θεός, καλῶς ποιεῖς. καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουσιν.⁸
20. ἐὰν τὰς ἐντολάς μου τηρήσητε (you keep), μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρός μου τητήρηκα (I have kept) καὶ μένω αὐτοῦ⁹ ἐν τῇ ἀγάπῃ.

Summary

1. The partitive genitive indicates the larger group, and the word it modifies indicates the smaller group.

References

α. Jn 12:48; **β.** Mt 24:5; **γ.** Mk 16:17; **δ.** (Jn 8:32); **ε.** Lk 12:19; **ζ.** —; **η.** Mk 4:13; **1.** Mk 1:8; **2.** Mt 13:41; **3.** Mk 16:7; **4.** Jn 14:23; **5.** Mt 1:21; **6.** 1 Cor 6:2-3; **7.** (Jn 11:48); **8.** 1 Cor 15:35; **9.** Lk 19:22; **10.** Lk 11:49; **11.** —; **12.** —; **13.** (Is 58:13); **14.** (Josh 22:22); **15.** Barn 11:5; **16.** Rev 2:23; **17.** 2 Clem 4:1; **18.** Mt 5:8; **19.** Jas 2:18-19; **20.** Jn 15:10.

1. ἀγαπᾷ is actually in the subjunctive mood (Chapter 31), but in this case it is identical in form to the indicative and is translated the same way.
2. αὐτῶν is called the “partitive genitive,” where the word in the genitive indicates a larger group (αὐτῶν) and the word it is modifying represents the smaller group. The problem here is that the noun it is modifying is unexpressed. Supply *some* in your translation for the smaller group.
3. ὀργή, -ῆς, ἡ, *wrath, anger*.
4. μελετάω, *I practice, cultivate*.
5. φόβος, -ου, ὁ, *fear, reverence*.
6. νεφρός, -οῦ, ὁ, *mind*.

7. You have to assume the verb in the first half of the sentence.
8. φρίσσω, *I tremble*.
9. As you know, normally αὐτοῦ follows the word it modifies, but not always. How do you know what word it modifies here?

Chapters 15 – 20
Review #4 — Track 1

Grammar

1. Define the following three aspects, clearly differentiating among them.

- a. Continuous
- b. Undefined
- c. Punctiliar

2. Write out the twelve forms of λύω, present active and passive.

| | | | |
|----------------|--|----------------|--|
| <i>active</i> | | <i>active</i> | |
| <i>1st sg</i> | | <i>1st pl</i> | |
| <i>2nd sg</i> | | <i>2nd pl</i> | |
| <i>3rd sg</i> | | <i>3rd pl</i> | |
| <i>passive</i> | | <i>passive</i> | |
| <i>1st sg</i> | | <i>1st pl</i> | |
| <i>2nd sg</i> | | <i>2nd pl</i> | |
| <i>3rd sg</i> | | <i>3rd pl</i> | |

3. Write out the Master Verb Chart

| <i>Tense</i> | <i>Aug/Redup</i> | <i>Tense stem</i> | <i>Tense formative</i> | <i>Conn. vowel</i> | <i>Personal endings</i> | <i>First singular</i> |
|--------------------------|------------------|-------------------|------------------------|--------------------|-------------------------|-----------------------|
| <i>Pres act</i> | | | | | | |
| <i>Pres mid/pas</i> | | | | | | |
| <i>Future act</i> | | | | | | |
| <i>Liquid future act</i> | | | | | | |
| <i>Future mid</i> | | | | | | |

4. What are “The Big Five” contraction rules?

- a.
- b.
- c.
- d.
- e.

5. What vowels form the following contractions?

- a. ει
- b. ει
- c. α
- d. ου
- e. ου
- f. ου
- g. ω

6. How do you form the following English tenses with the verb “eat”?

- a. Present active continuous
- b. Present passive punctiliar

7. Define what a “deponent” verb is and give one example.

8. Write out the “Square of Stops,” and what happens to each class of stop when followed by a sigma.

- a. Labials:
- b. Velars:
- c. Dentals:

9. What is the difference between a verbal “root” and a tense “stem”?

- a. Root
- b. Stem

10. What are the three basic ways in which tense stems are formed from verbal roots?

- a.
- b.
- c.

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|----------------------|---------------|-----------------------|--------------|-------------|---------------------|--------------------------|
| 1. ἀκούετε | | | | | | | |
| 2. ἀκούσεις | | | | | | | |
| 3. πορεύεται | | | | | | | |
| 4. οὔστινας | | | | | | | |
| 5. ζήσουσιν | | | | | | | |
| 6. τηροῦμαι | | | | | | | |
| 7. γνώσεται | | | | | | | |
| 8. ἔσονται | | | | | | | |
| 9. ἀγαπῶμεν | | | | | | | |
| 10. βλέψεται | | | | | | | |
| 11. λαλώ | | | | | | | |
| 12. ὄψη | | | | | | | |
| 13. πληροῖ | | | | | | | |
| 14. σώσω | | | | | | | |

Translation: John 12:27 – 36

^{12:27} Νῦν ἡ ψυχὴ μου τετάρακται (he/she/it has been troubled), καὶ τί εἶπω (I can say); πατήρ, σῶσόν (save!) με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον (I came) εἰς τὴν ὥραν ταύτην. ^{12:28} πατήρ, δόξασόν (glorify!) σου τὸ ὄνομα. ἦλθεν (he/she/it came) οὖν φωνὴ ἐκ τοῦ οὐρανοῦ· καὶ ἐδόξασα (I glorified) καὶ πάλιν δοξάσω. ^{12:29} ὁ οὖν ὄχλος ὁ ἐστὼς (one that was standing) καὶ ἀκούσας (hearing) ἔλεγεν (he/she/it was saying) βροντὴν γεγονέναι,¹ ἄλλοι ἔλεγον (they were saying)· ἄγγελος αὐτῷ λελάληκεν (he/she/it has spoken). ^{12:30} ἀπεκρίθη Ἰησοῦς καὶ εἶπεν· οὐ δι' ἐμὲ ἡ φωνὴ αὕτη γέγονεν (he/she/it came) ἀλλὰ δι' ὑμᾶς. ^{12:31} νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται (he/she/it will be cast out) ἔξω. ^{12:32} κἀγὼ ἐὰν ὑψωθῶ (I am lifted up) ἐκ τῆς γῆς, πάντας ἔλκυσω (I will draw) πρὸς ἐμαυτόν. ^{12:33} τοῦτο δὲ ἔλεγεν (he/she/it was saying) σημαίνων (signifying) ποίῳ θανάτῳ ἤμελλεν (he/she/it was about) ἀποθνήσκειν (to die).

12:34 Ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος· ἡμεῖς ἠκούσαμεν (we heard) ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς λέγεις σὺ ὅτι δεῖ ὑψωθῆναι (to be lifted up) τὸν υἱὸν τοῦ ἀνθρώπου;² τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; 12:35 εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστίν. περιπατεῖτε (walk!) ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ (he/she/it might overtake)· καὶ ὁ περιπατῶν (one walking) ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει. 12:36 ὡς τὸ φῶς ἔχετε, πιστεύετε (believe!) εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε (you might be).

1. βροντὴν γεγονέναι means *that it was thunder*.

2. τὸν υἱὸν τοῦ ἀνθρώπου is acting as the subject of ὑψωθῆναι.

Exercise 21 — Track 1
Imperfect Indicative

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|--------------------------|---------------|---------------------------|--------------|-------------|---------------------|--------------------------|
| 1. ἐβάπτιζες | | | | | | | |
| 2. ἤκουον | | | | | | | |
| 3. ἠθέλετε | | | | | | | |
| 4. ἐσώζεσθε | | | | | | | |
| 5. ἐποίει | | | | | | | |
| 6. ἐξέβαλλες | | | | | | | |
| 7. ἦσαν | | | | | | | |
| 8. ἐπορευόμεην | | | | | | | |
| 9. ἔξουσι | | | | | | | |
| 10. ἐπηρώτων | | | | | | | |

Warm-up

- α. ἐβάπτιζεν αὐτούς.
- β. δαιμόνια πολλὰ ἐξέβαλλον.
- γ. ἐβαπτίζοντο ὑπ' αὐτοῦ.
- δ. ἤρχοντο πρὸς αὐτόν.
- ε. οὐκ ἐκρινόμεθα.
- ζ. εἰ γὰρ ἐπιστεύετε Μωϋεῖ, πιστεύσετε ἐμοί.
- η. ἐλάλει αὐτοῖς τὸν λόγον.

Translation

1. ἐκεῖνος¹ δὲ ἔλεγεν περὶ τοῦ ναοῦ (temple) τοῦ σώματος αὐτοῦ.

2. καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς.

3. ἤκουον δὲ ταῦτα πάντα οἱ Φαρισαῖοι.

4. ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ.

5. ἡγάπα² δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν³ αὐτῆς καὶ τὸν Λάζαρον.

6. καὶ ἐπρώτα αὐτόν· τί ὄνομά σοι;⁴ καὶ λέγει αὐτῷ· Λεγιῶν ὄνομά μοι, ὅτι πολλοὶ ἐσμεν.

7. αὐτὸς γὰρ ἐγίνωσκεν⁵ τί ἦν ἐν τῷ ἀνθρώπῳ.

8. ἐπρώτων αὐτόν οἱ μαθηταὶ αὐτοῦ τὴν παραβολὴν.⁶

9. Καὶ μετὰ ταῦτα περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν (to walk), ὅτι ἐζήτουν αὐτόν οἱ Ἰουδαῖοι ἀποκτεῖναι (to kill).

10. Οἱ⁷ μὲν οὖν συνελθόντες (when they had come together) ἠρώτων αὐτόν λέγοντες (saying)· κύριε, εἰ⁸ ἐν τῷ χρόνῳ τούτῳ ἀποκαθιστάνεις (are you restoring) τὴν βασιλείαν τῷ Ἰσραήλ;

Additional

11. ὅτε ὁ Ἰησοῦς ἐν ταῖς συναγωγαῖς τῶν Ἰουδαίων ἐδίδασκεν ἐπὶ παντὶ τῷ σαββάτῳ, οἱ Φαρισαῖοι ἐπρώτων τίνι ἐξουσίᾳ ἐκείνους τοὺς λόγους λαλεῖ.

12. οἱ ἄνθρωποι οἱ διδάσκουσιν τὸν λόγον τοῦ θεοῦ αὐτοὶ ἐδιδάσκοντο μὴ κηρύσσειν (to preach) ἐν πολλῷ χρόνῳ;

13. ὁ δὲ οὐκ ἠθέληεν,⁹ εἶπεν δὲ τῇ γυναικὶ τοῦ κυρίου αὐτοῦ· ὁ κύριός μου οὐ γινώσκει¹⁰ δι' ἐμὲ οὐδὲν ἐν τῷ οἴκῳ αὐτοῦ καὶ πάντα ὅσα ἐστὶν αὐτῷ ἔδωκεν (he/she/it has given) εἰς τὰς χεῖράς μου.... τότε πῶς ποιήσω τὸ ῥῆμα¹¹ τὸ πονηρὸν τοῦτο;
14. καὶ ἠρώτα αὐτὸν ὁ βασιλεὺς κρυφαίως¹² εἰπεῖν (to say) εἰ ἔστιν λόγος παρὰ κυρίου, καὶ εἶπεν· ἔστιν.
15. καὶ αὐτὴ ἐλάλει ἐν τῇ καρδίᾳ αὐτῆς ... καὶ φωνὴ αὐτῆς οὐκ ἠκούετο.
16. ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς παραβολάς.
17. ἀληθῶς οὗτος ὁ ἄνθρωπος υἱὸς¹³ θεοῦ ἦν.
18. παραβολαῖς πολλαῖς ἐλάλει αὐτοῖς τὸν λόγον καθὼς ἠδύνατο ἀκούειν (to listen).
19. Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν ἀλλ' ἐντολὴν παλαιὰν ἣν εἶχετε¹⁴ ἀπ' ἀρχῆς.
20. ἐδίδασκεν γὰρ τοὺς μαθητὰς αὐτοῦ καὶ ἔλεγεν αὐτοῖς ὅτι ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται (he/she/it will be betrayed)¹⁵ εἰς χεῖρας ἀνθρώπων, καὶ ἀποκτενοῦσιν αὐτόν.

References

α. —; β. Mk 6:13; γ. Mk 1:5; δ. Mk 1:45; ε. (1 Cor 11:31); ζ. (Jn 5:46); η. Mk 2:2; 1. Jn 2:21; 2. Mk 2:13; 3. Lk 16:14; 4. Mk 2:15; 5. Jn 11:5; 6. Mk 5:9; 7. Jn 2:25; 8. Mk 7:17; 9. Jn 7:1; 10. Ac 1:6; 11. —; 12. —; 13. (Gen 39:8, 9); 14. Jer 44:17; 15. 1 Sam 1:13; 16. Mk 4:10; 17. Mk 15:39; 18. Mk 4:33; 19. 1 Jn 2:7; 20. Mk 9:31.

More homework

If you have been wanting more exercises to practice translating, you can now go to the Track Two exercises at the end of this workbook and work through them.

1. Did you notice that the demonstrative is functioning as a personal pronoun? It is more apparent if you can remember the context.
2. Why is this verb in this tense?
3. Note the gender. ἀδελφή occurs twenty-six times in the New Testament, but it is easy to remember.
4. This expression is slightly idiomatic, somewhat common in the New Testament, and you should be able to figure out what it means.
5. Did you notice that the usual translation of the imperfect does not make a lot of sense in this verse? Think of the basic significance of the imperfect, and then you should see why it is in the imperfect.
6. What is the name I gave to this type of accusative construction?
7. This is the same construction as the ὁ δέ I talked about on page 32, footnote 10 in the Grammar, but because it is plural you translate *they*.
8. εἰ is used here to introduce a question and does not need to be translated.

9. Hint: This verb not only describes a wish but also a person's willingness to do something.
10. In this context γίνωσκω means *I am aware, I am concerned*.
11. ῥῆμα can be translated as *thing* in this context.
12. κρυφάως, *secretly*.
13. The Roman centurion is speaking. Are you going to put *the* in front of this word?
14. What is the significance of the tense of this verb?
15. Actually, this verb is a present: *is betrayed*. But in this case Jesus is using the present tense to denote the certainty with which this event will occur.

Exercise 22
Second Aorist Active/Middle Indicative

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|--------------------------|---------------|---------------------------|--------------|-------------|---------------------|--------------------------|
| 1. ἦλθομεν | | | | | | | |
| 2. ἐγενόμεθα | | | | | | | |
| 3. ἀπεθάνετε | | | | | | | |
| 4. εἰσῆλθε | | | | | | | |
| 5. ἔβαλεν | | | | | | | |
| 6. ἔσχον | | | | | | | |
| 7. ἔγνω | | | | | | | |
| 8. εὔρον | | | | | | | |
| 9. ἀπεθάνομεν | | | | | | | |
| 10. ἐγινόμεν | | | | | | | |

Warm-up

- α. ἦλθεν πρὸς τὸν Ἰησοῦν.
- β. προσῆλθον αὐτῷ οἱ μαθηταί.
- γ. ἔβαλεν αὐτοὺς εἰς τὴν γῆν.
- δ. πνεῦμα ἅγιον ἐλάβετε;
- ε. οἱ προφηταὶ ἀπέθανον.
- ζ. εἰσῆλθεν εἰς γῆν Ἰσραήλ.
- η. εὔρες γὰρ χάριν παρὰ τῷ θεῷ.

Translation

1. Χριστὸς ἀπέθανεν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν κατὰ τὰς γραφάς.

2. καὶ ἐξῆλθον οἱ μαθηταὶ καὶ ἦλθον εἰς τὴν πόλιν καὶ εὔρον καθὼς εἶπεν αὐτοῖς.

3. καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός.

4. διδάσκαλε, εἶδομέν τινα ἐν τῷ ὀνόματί σου ἐκβάλλοντα (who was casting out) δαιμόνια.

5. ὁ δὲ Ἰησοῦς εἶπεν αὐτῷ· τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.¹

6. ἐξῆλθεν καὶ ἀπῆλθεν εἰς ἔρημον (lonely) τόπον κάκεῖ (and there) προσήχεται. καὶ εὔρον αὐτὸν καὶ λέγουσιν αὐτῷ ὅτι πάντες ζητοῦσίν σε.

7. πολλάκις (often) καὶ² εἰς πῦρ αὐτὸν ἔβαλεν καὶ εἰς ὕδατα.

8. οὔτε οἶδα οὔτε ἐπίσταμαι (I understand) σὺ τί λέγεις. καὶ ἐξῆλθεν ἔξω.

9. οἵτινες³ ἀπεθάνομεν⁴ τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν ἐν αὐτῇ;

10. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς καὶ εἶπεν· ἀμὴν ἀμὴν λέγω ὑμῖν, ζητεῖτέ με οὐχ ὅτι εἶδετε σημεῖα, ἀλλ' ὅτι ἐφάγετε (you ate) ἐκ τῶν ἄρτων καὶ ἐχορτάσθητε (you were satisfied).

Additional

11. ἐν τῷ οἴκῳ ἐν ᾧ οἱ μαθηταὶ τὸν ἄρτον ἀπὸ τῆς χειρὸς τοῦ Ἰησοῦ ἔλαβον, εἶπον σὺν ἀλλήλοις καὶ τῷ κυρίῳ αὐτῶν.

12. οἱ ὄχλοι προσῆλθον τὴν πόλιν καὶ ἐν τῇ συναγωγῇ συνήγαγον ὅτι ὁ Παῦλος ἐδίδασκε τὴν ἀληθειᾶν περὶ Ἰησοῦ τοῦ Χριστοῦ τε καὶ τοῦ κυρίου.

13. καὶ ἀπέθανεν Σαούλ καὶ τρεῖς (three) υἱοὶ αὐτοῦ ἐν τῇ ἡμέρᾳ ἐκείνῃ καὶ πᾶς ὁ οἶκος αὐτοῦ ἐπὶ τὸ αὐτὸ ἀπέθανεν.
14. εἰσῆλθεν δὲ Νῶε καὶ οἱ υἱοὶ αὐτοῦ καὶ ἡ γυνὴ αὐτοῦ καὶ αἱ γυναῖκες τῶν υἱῶν αὐτοῦ μετ’ αὐτοῦ εἰς τὴν κιβωτὸν⁵ διὰ τὸ ὕδωρ.
15. ἐν ἀγάπῃ προσελάβετο⁶ ἡμᾶς ὁ δεσπότης⁷: διὰ τὴν ἀγάπην, ἣν ἔσχεν πρὸς ἡμᾶς, τὸ αἷμα⁸ αὐτοῦ ἔδωκεν (he/she/it gave) ὑπὲρ ἡμῶν Ἰησοῦς Χριστὸς ὁ κύριος ἡμῶν ἐν θελήματι θεοῦ, καὶ τὴν⁹ σάρκα ὑπὲρ τῆς σαρκὸς ἡμῶν καὶ τὴν ψυχὴν ὑπὲρ τῶν ψυχῶν ἡμῶν.
16. Ὁ οὖν Ἰησοῦς ... ἦλθεν εἰς Βηθανίαν, ὅπου ἦν Λάζαρος, ὃν ἤγειρεν (he/she/it raised) ἐκ νεκρῶν Ἰησοῦς.
17. ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι’ αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω.
18. Μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν καὶ ἐκεῖ διέτριβεν (he/she/it was spending time) μετ’ αὐτῶν καὶ ἐβάπτιζεν.
19. πέντε γὰρ ἄνδρας ἔσχες καὶ νῦν ὃν ἔχεις οὐκ ἔστιν σου ἀνὴρ.
20. εἶπον [οὖν] αὐτῷ οἱ Ἰουδαῖοι· νῦν ἐγνώκαμεν (we know) ὅτι δαιμόνιον ἔχεις. Ἀβραὰμ ἀπέθανεν καὶ οἱ προφῆται, καὶ σὺ λέγεις· ἐάν τις τὸν λόγον μου τηρήσῃ (he/she/it might keep), οὐ μὴ¹⁰ γεύσῃται¹¹ θανάτου εἰς τὸν αἰῶνα.

Summary

1. “Correlative conjunctions” are a pair of conjunctions that connect two grammatically equal clauses. καί ... καί can mean “both ... and.” μέν ... δέ can mean “on the one hand ... but on the other.”
2. If a verb has a compound subject, the verb often agrees in number with the subject that is closest to it in word order (sentence 18).

References

α. Mt 14:29; **β.** Mt 14:15; **γ.** Rev 12:4; **δ.** Ac 19:2; **ε.** Jn 8:53; **ζ.** Mt 2:21; **η.** Lk 1:30; **1.** 1 Cor 15:3; **2.** Mk 14:16; **3.** Mk 1:11; **4.** Mk 9:38; **5.** Mk 10:18; **6.** Mk 12:12; **7.** Mk 9:22; **8.** Mk 14:68; **9.** Rom 6:2; **10.** Jn 6:26; **11.** —; **12.** —; **13.** 1 Chr 10:6; **14.** Gen 7:7; **15.** 1 Clem. 49:6; **16.** Jn 12:1; **17.** Jn 1:10; **18.** Jn 3:22; **19.** Jn 4:18; **20.** Jn 8:52.

1. Why is ὁ θεός in the nominative?
2. “Correlative conjunctions” are conjunctions that work in pairs. καί ... καί can mean *both ... and*. οὔτε ... οὔτε can mean *neither ... nor*.
3. You learned ὅστις as *whoever*. And yet the verb cannot allow this translation. Alter your translation so the person of the verb comes through. Remember, translation must be fluid, allowing for the needs of the context.
4. Notice the agreement between the personal ending and the subject. Can you explain it?
5. κιβωτός, -οῦ, ἡ, *ark*.

6. προσλαμβάνω, *I receive*.
7. δεσπότης, -ου, ό, *master, lord*.
8. αίμα, -ματος, τό, *blood*.
9. Hint: The article is performing one of its other functions in this context and is parallel to ήμῶν.
10. Two consecutive negations do not cancel each other out as in English. οὐ μή forms a strong negation.
11. *He/she/it will taste*. It takes a direct object in the genitive.

Exercise 23
First Aorist Active/Middle Indicative

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|--------------------------|---------------|---------------------------|--------------|-------------|---------------------|--------------------------|
| 1. ἐπιστεύσαμεν | | | | | | | |
| 2. ἠκούσατε | | | | | | | |
| 3. ἐζήτησε | | | | | | | |
| 4. ἐπλήρωσαν | | | | | | | |
| 5. ἐγένετο | | | | | | | |
| 6. ἔσχομεν | | | | | | | |
| 7. προσηύξατο | | | | | | | |
| 8. ἐβάπτισας | | | | | | | |
| 9. ἦλθαν | | | | | | | |
| 10. ἠρξάμεθα | | | | | | | |

Warm-up

- α. πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ.
- β. ἔγραψεν ὑμῖν τὴν ἐντολὴν ταύτην.
- γ. καὶ εὐθὺς ἐκάλεσεν αὐτούς.
- δ. ἐκήρυξαν ... καὶ δαιμόνια πολλὰ ἐξέβαλλον.
- ε. ἤγειρεν αὐτήν.
- ζ. ὁ δὲ ... ἀπεκρίνατο οὐδέν.
- η. ἦλθεν οὖν καὶ ἦρεν τὸ σῶμα αὐτοῦ.

Translation

1. ἐπίστευσα, διὸ ἐλάλησα, καὶ ἡμεῖς πιστεύομεν, διὸ καὶ λαλοῦμεν.

2. ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.

3. καθὼς ἐμὲ ἀπέστειλας εἰς τὸν κόσμον, καὶ γὰρ ἀπέστειλα αὐτούς εἰς τὸν κόσμον.

4. Ἦκουσεν Ἰησοῦς ὅτι ἐξέβαλον αὐτὸν ἔξω καὶ εὐρών (after finding) αὐτὸν εἶπεν· σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου;

5. λέγει αὐτοῖς ὅτι ἦσαν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ (where) ἔθηκαν (they laid) αὐτόν.

6. καὶ ἀπῆλθεν καὶ ἤρξατο κηρύσσειν (to preach) ἐν τῇ Δεκαπόλει¹ ὅσα² ἐποίησεν αὐτῷ ὁ Ἰησοῦς.

7. λέγει αὐτοῖς· ἔρχεσθε (come!) καὶ ὄψεσθε. ἦλθαν οὖν καὶ εἶδαν ποῦ (where) μένει καὶ παρ' αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην.

8. Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδῆτε (you might know) ὅτι ζοῶν ἔχετε αἰώνιον, τοῖς πιστεύουσιν (those who believe) εἰς τὸ ὄνομα τοῦ υἱοῦ τοῦ θεοῦ.

9. Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν καὶ ἀπήγγειλαν³ αὐτῷ πάντα ὅσα ἐποίησαν καὶ ὅσα ἐδίδαξαν.

10. πολλοὶ ἐροῦσίν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· κύριε κύριε, οὐ τῷ σῶ⁴ ὀνόματι ἐπροφητεύσαμεν,⁵ καὶ τῷ σῶ ὀνόματι δαιμόνια ἐξεβάλομεν, καὶ τῷ σῶ ὀνόματι δυνάμεις πολλὰς ἐποιήσαμεν; καὶ τότε ὁμολογήσω (I will say) αὐτοῖς ὅτι οὐδέποτε (never) ἔγνων ὑμᾶς.

Additional

11. οἱ πονηροὶ ἑπτὰ ἀνδράς καὶ μίαν γυναῖκα ἀπέκτειναν, ὁ δὲ λαὸς τοῦ θεοῦ ἐν τῇ ἐκκλησίᾳ ἔμενον ὅτι ἐκεῖ ἤκουσαν τὸ εὐαγγέλιον τῆς ζωῆς.
12. ὁ γὰρ Πέτρος ἔγραψε τοῖς ἐν Ἱερουσαλήμ ὅτι δυνάμεις πολλὰς καὶ μεγάλας ποιεῖ ἐν τῷ ἁγίῳ πνεύματι· δόξα τῷ θεῷ.
13. καὶ ἐποίησεν αὐτὸν ἓνα τῶν φίλων⁶ αὐτοῦ καὶ ἐδόξασεν αὐτὸν δόξῃ μεγάλῃ.
14. καὶ οὐκ ἠκούσατε τῆς φωνῆς κυρίου ἧς⁷ ἀπέστειλέν με πρὸς ὑμᾶς.
15. καὶ ἔγραψεν Μωϋῆς τὴν ὥδην⁸ ταύτην ἐν ἐκείνῃ τῇ ἡμέρᾳ καὶ ἐδίδαξεν αὐτὴν τοὺς υἱοὺς Ἰσραήλ.
16. καὶ ἐλάλησεν αὐτῷ τὸν λόγον τοῦ κυρίου σὺν πᾶσιν τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ.
17. ἄλλους ἔσωσεν, ἑαυτὸν οὐ δύναται σῶσαι (to save).
18. πάντες γὰρ αὐτὸν εἶδον καὶ ἐταράχθησαν (they were troubled). ὁ δὲ εὐθὺς ἐλάλησεν μετ' αὐτῶν.
19. πάτερ δίκαιε, καὶ ὁ κόσμος σε οὐκ ἔγνω, ἐγὼ δὲ σε ἔγνω, καὶ οὗτοι ἔγνωσαν ὅτι σὺ με ἀπέστειλας.
20. νῦν δὲ ζητεῖτέ με ἀποκτεῖναι (to kill) ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα (I have spoken) ἣν ἤκουσα παρὰ τοῦ θεοῦ· τοῦτο Ἀβραὰμ οὐκ ἐποίησεν. ὑμεῖς ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. εἶπαν [οὖν] αὐτῷ· ἡμεῖς ἐκ πορνείας οὐ γεγεννήμεθα (we have been born)· ἓνα πατέρα ἔχομεν τὸν θεόν. εἶπεν αὐτοῖς ὁ Ἰησοῦς· εἰ ὁ θεὸς πατὴρ ὑμῶν ἦν ἠγαπᾶτε ἄν⁹ ἐμέ, ἐγὼ γὰρ ἐκ τοῦ θεοῦ ἐξῆλθον.

References

α. Jn 2:23; **β.** Mk 10:5; **γ.** Mk 1:20; **δ.** Mk 6:12-13; **ε.** Mk 1:31; **ζ.** Mk 14:61; **η.** Jn 19:38; **1.** 2 Cor 4:13; **2.** Mk 1:8; **3.** Jn 17:18; **4.** Jn 9:35; **5.** Jn 20:13; **6.** Mk 5:20; **7.** Jn 1:39; **8.** 1 Jn 5:13; **9.** Mk 6:30; **10.** Mt 7:22-23; **11.** —; **12.** —; **13.** (1 Mac 14:39); **14.** Jer 42:21 [LXX 49:21]; **15.** Dt 31:22; **16.** Ac 16:32; **17.** Mt 27:42; **18.** Mk 6:50; **19.** Jn 17:25; **20.** Jn 8:40-42.

1. The “Decapolis” is the region of the “ten cities” to the east of the Jordan. It was a Gentile area as you may have guessed from the fact that it is a Greek name.
2. This word is used in many different contexts. Sometimes you cannot stick to the *as great as/as many as* definition too closely. The NIV translates, *how much*.
3. ἀπαγγέλλω, *I report*.
4. The adjective σός, σή, σόν means *your* in all its forms, much like ἐμός always means *my*. σός occurs 27 times in the New Testament. The word occurs repeatedly throughout this passage.
5. προφητεύω, *I prophesy*.
6. φίλος, -η, -ον, *beloved, friend*.
7. ἧς has been attracted to the case of κυρίου. It “should” have been dative since it is

instrumental.

8. $\acute{\omega}$ δή, -ῆς, ἡ, *song*

9. ἤγαπᾶτε ἂν means *you would love*.

Exercise 24
Aorist and Future Passive Indicative

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|--------------------------|---------------|---------------------------|--------------|-------------|---------------------|--------------------------|
| 1. ἐπιστεύθημεν | | | | | | | |
| 2. ἐβλήθητε | | | | | | | |
| 3. τηρηθήσεται | | | | | | | |
| 4. κριθήσεσθε | | | | | | | |
| 5. ἠκούσθητε | | | | | | | |
| 6. συνήχθη | | | | | | | |
| 7. ἀπεκρίθησαν | | | | | | | |
| 8. βλέψεις | | | | | | | |
| 9. ἐγράφη | | | | | | | |
| 10. σωθήσεσθε | | | | | | | |

Warm-up

- α. αὐτὸς ἠγέρθη ἀπὸ τῶν νεκρῶν.
- β. ἐκεῖ σοι λαληθήσεται περὶ πάντων.
- γ. κηρυχθήσεται τοῦτο τὸ εὐαγγέλιον.
- δ. ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· κύριε.
- ε. ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου.
- ζ. ὁ οἶκός μου οἶκος προσευχῆς (prayer) κληθήσεται.¹
- η. ὅτε δὲ ἐξεβλήθη ὁ ὄχλος.

Translation

1. καὶ συνήχθησαν πολλοὶ ... καὶ ἐλάλει αὐτοῖς τὸν λόγον.

2. ὁ δὲ ἀγαπῶν (one who loves) με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, καὶ γὰρ ἀγαπήσω αὐτόν.

3. Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρέτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου.

4. ἤγαγεν αὐτὸν πρὸς τὸν Ἰησοῦν.... ὁ Ἰησοῦς εἶπεν· σὺ εἶ Σίμων ὁ υἱὸς Ἰωάννου, σὺ κληθήσῃ Κηφᾶς, ὃ ἐρμηνεύεται (is translated as) Πέτρος.

5. οὐκ ἔστιν ὧδε, ἠγέρθη γὰρ καθὼς εἶπεν.

6. Καὶ ἐπορεύθησαν ἕκαστος εἰς τὸν οἶκον αὐτοῦ, Ἰησοῦς δὲ ἐπορεύθη εἰς τὸ ὄρος τῶν ἐλαιῶν (olives).

7. ἔλεγεν² γὰρ ὅτι ἐὰν ἄψωμαι³ κἂν (even) τῶν ἱματίων αὐτοῦ σωθήσομαι.

8. ὁ μὲν υἱὸς τοῦ ἀνθρώπου ὑπάγει καθὼς γέγραπται (he/she/it is written) περὶ αὐτοῦ, οὐαὶ (woe) δὲ τῷ ἀνθρώπῳ ἐκείνῳ δι' οὗ ὁ υἱὸς τοῦ ἀνθρώπου παραδίδοται (he/she/it is betrayed)· καλὸν⁴ αὐτῷ εἰ οὐκ ἐγεννήθη ὁ ἄνθρωπος ἐκεῖνος.

9. πάλιν δὲ ὄψομαι ὑμᾶς, καὶ χαρήσεται ὑμῶν ἡ καρδία, καὶ τὴν χαρὰν ὑμῶν οὐδεὶς αἴρει ἀφ' ὑμῶν.

10. Καὶ ἐζήτησαν αὐτὸν κρατῆσαι (to arrest), καὶ⁵ ἐφοβήθησαν τὸν ὄχλον, ἔγνωσαν γὰρ ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν.

Additional

11. ἐχάρημεν γὰρ ἐγὼ καὶ ἡ γυνὴ μου ὅτι μετὰ ἑπτὰ ἡμέρας ἔξομεν οἰκίαν ἐπὶ τοῖς

ὄρεσιν τοῖς περὶ ταύτην τὴν πόλιν.

12. ὅτε οἱ δοῦλοι τοῦ θεοῦ ἐν ταῖς συναγωγαῖς τὸ εὐαγγέλιον ἔκήρυξαν, τινὲς ἐκ τῆς πόλεως ἐβλήθησαν ὑπὸ τῶν Φαρισαίων καὶ ἄλλοι ἀπεκτάνθησαν.

13. εἶδεν δὲ Ἰσραὴλ τὴν χεῖρα τὴν μεγάλην ἃ ἐποίησεν κύριος τοῖς Αἰγυπτίοις,⁶ ἐφοβήθη δὲ ὁ λαὸς τὸν κύριον καὶ ἐπίστευσαν τῷ θεῷ καὶ Μωϋῆ τῷ θεράποντι⁷ αὐτοῦ.

14. καὶ φοβηθήσονται τὰ ἔθνη τὸ ὄνομα κυρίου καὶ πάντες οἱ βασιλεῖς τῆς γῆς τὴν δόξαν σου.

15. καὶ εἶπεν Ἀδάμ· τοῦτο νῦν ὅστούν⁸ ἐκ τῶν ὀστέων μου καὶ σὰρξ ἐκ τῆς σαρκός μου, αὕτη κληθήσεται γυνή ὅτι ἐκ τοῦ ἀνδρὸς αὐτῆς ἐλήμφθη αὕτη.

16. καὶ ἐφοβήθησαν φόβον μέγαν καὶ ἔλεγον πρὸς ἀλλήλους· τίς ἄρα οὗτός ἐστιν;

17. ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν (he/she/it gave) αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι (to be), τοῖς πιστεύουσιν (those who believe) εἰς τὸ ὄνομα αὐτοῦ, οἳ οὐκ ἐξ αἱμάτων⁹ οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ' ἐκ θεοῦ ἐγεννήθησαν.

18. Μακάριοι οἱ πτωχοὶ τῷ πνεύματι

ὅτι αὐτῶν ἐστὶν ἡ βασιλεία τῶν οὐρανῶν.

μακάριοι οἱ καθαροὶ τῆ καρδία,

ὅτι αὐτοὶ τὸν θεὸν ὄψονται.

μακάριοι οἱ εἰρηνοποιοί (peacemakers),

ὅτι αὐτοὶ υἱοὶ θεοῦ κληθήσονται.

19. οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται εἰς τὸ σκότος.

20. οὐπω γὰρ ἦν πνεῦμα, ὅτι Ἰησοῦς οὐδέπω (not yet) ἐδοξάσθη.

Summary

1. In the passive, verbs like καλέω become virtually synonymous with εἰμί and are therefore followed by a predicate nominative.
2. καί also has an adversative function and in context can mean “but.”

References

α. Mt 14:2; **β.** Ac 22:10; **γ.** Mt 24:14; **δ.** Mk 7:28; **ε.** Jn 15:8; **ζ.** Mt 21:13; **η.** Mt 9:5; **1.** Mk 2:2; **2.** Jn 14:21; **3.** Mk 1:9; **4.** Jn 1:42; **5.** Mt 28:6; **6.** Jn 7:53-8:1; **7.** Mk 5:28; **8.** Mk 14:21; **9.** Jn 16:22; **10.** Mk 12:12; **11.** —; **12.** —; **13.** Ex 14:31; **14.** Ps 102:15 [LXX 101:16]; **15.** Gen

2:23; **16.** Mk 4:41; **17.** Jn 1:12-13; **18.** Mt 5:3, 8-9; **19.** Mt 8:12; **20.** Jn 7:39.

1. In the passive, verbs like καλέω become virtually synonymous with εἶμι; therefore, the second οἶκος functions as a predicate nominative.
2. Did the woman act impulsively when she touched Jesus' clothes, or was the action thought out? The tense of the verb helps with the answer.
3. ἄψωμαι means *I touch* and takes its direct object in the genitive.
4. Although καλός generally means *good*, that obviously cannot be its meaning here. It can also be used in the comparative sense of *better*.
5. Although καί normally means *and*, you can see in this verse that it can carry an adversative force (*but*) just like δέ.
6. Αἰγύπτιος, -ία, -ιον, *Egyptian*.
7. θεράπων, -οντος, ό, *servant*.
8. ὀστέον, -ου, τό, *bone*. (Can contract to ὀστοῦν in the nominative and accusative singular.)
9. The NIV translates, *natural descent*.

Exercise 25
Perfect Indicative

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|----------------------|---------------|-----------------------|--------------|-------------|---------------------|--------------------------|
| 1. ἠγόπηκα | | | | | | | |
| 2. πεπιστεύμεθα | | | | | | | |
| 3. γεγέννησαι | | | | | | | |
| 4. κέκλησθε | | | | | | | |
| 5. ἠκολούθηκεν | | | | | | | |
| 6. ἔγνωκαν | | | | | | | |
| 7. ἀπέθανεν | | | | | | | |
| 8. ἀκηκόσμεν | | | | | | | |
| 9. σεσώκατε | | | | | | | |
| 10. γέγραφας | | | | | | | |

Warm-up

- α. πεπίστευκεν εἰς τὸ ὄνομα.
- β. θεὸν οὐδεὶς ἔώρακεν.
- γ. πεπλήρωται ὁ καιρὸς.
- δ. ἐγὼ εἰς τοῦτο γεγέννημαι καὶ εἰς τοῦτο ἐλήλυθα.
- ε. βέβληται εἰς τὴν θάλασσαν.
- ζ. ἔχομεν ταῦτα ἃ ἠτήκαμεν ἀπ' αὐτοῦ.
- η. ὁ διδάσκαλος τοῦ κόσμου τούτου κέκριται.

Translation

As you do these verses, be sure to keep in mind the significance of the perfect tense. Theologically it will make them come alive.

1. ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ θεοῦ.

2. ἀπάγγειλον (Tell!) αὐτοῖς ὅσα ὁ κύριός σοι πεποίηκεν.

3. οὐ δύναται ἁμαρτάνειν (to sin), ὅτι ἐκ τοῦ θεοῦ γεγέννηται.¹

4. κάγὼ ἐώρακα, καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

5. ἡ πίστις σου σέσωκέν σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης.

6. ὁ πιστεύων (one who believes) εἰς αὐτὸν οὐ κρίνεται· ὁ δὲ μὴ πιστεύων (one who believes) ἤδη κέκριται, ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα τοῦ μονογενοῦς (only) υἱοῦ τοῦ θεοῦ.

7. ² τοῖς πᾶσιν γέγονα πάντα.

8. αὕτη δέ ἐστιν ἡ κρίσις (judgment) ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος (darkness) ἢ τὸ φῶς· ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.

9. ἀλλὰ λέγω ὑμῖν ὅτι καὶ Ἡλίας ἐλήλυθεν, καὶ ἐποίησαν αὐτῷ ὅσα ἤθελον, καθὼς γέγραπται ἐπ' αὐτόν.

10. ἀλλὰ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς. ἐγὼ ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με.

Additional

11. ὅτι πεπιστεύκαμεν τὴν ἀληθείαν περὶ τοῦ Ἰησοῦ, βαπτισθησόμεθα ἐν τοῖς ὕδασι τῆς θαλάσσης ὑπὸ τοῦ Ἰωάννου τοῦ ἀποστόλου.

12. αἱ οὖν γλῶσσαι τῶν στομάτων ἡμῶν μεμαρτύρηκαν περὶ τοῦ κυρίου τῶν οὐρανῶν ὅτι ἡμᾶς σέσωκεν ἀπὸ τῶν ἁμαρτιῶν ἡμῶν διὰ τοῦ αἵματος τοῦ υἱοῦ αὐτοῦ.
13. καὶ εἶπεν Ἰσραὴλ πρὸς Ἰωσήφ· ἀποθανοῦμαι ἀπὸ τοῦ νῦν, ἐπεὶ (because) ἐώρακα τὸ πρόσωπόν σου ἔτι γὰρ σὺ ζῆς.
14. καὶ εἶπεν Μωϋῆς πρὸς τὸν θεόν· ἰδοὺ ἐγὼ ἐλεύσομαι πρὸς τοὺς υἱοὺς Ἰσραὴλ καὶ ἐρῶ πρὸς αὐτούς· ὁ θεὸς τῶν πατέρων ὑμῶν ἀπέσταλκέν με πρὸς ὑμᾶς· ἐρωτήσουσίν με· τί ὄνομα αὐτῶ, τί ἐρῶ πρὸς αὐτούς;
15. καὶ εἶπεν κύριος πρὸς Μωϋῆν· καὶ τοῦτόν σοι τὸν λόγον ὃν εἶρηκας ποιήσω, εὔρηκας γὰρ χάριν ἐνώπιόν μου καὶ οἶδά σε παρὰ πάντας.
16. τὰ ῥήματα ἃ ἐγὼ λελάληκα ὑμῖν πνεῦμά ἐστιν καὶ ζωὴ ἐστίν.
17. καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἶ ὁ ἅγιος τοῦ θεοῦ.
18. ἀμὴν ἀμὴν λέγω σοι ὅτι ὁ οἶδαμεν λαλοῦμεν καὶ ὁ ἐώρακαμεν μαρτυροῦμεν, καὶ τὴν μαρτυρίαν ἡμῶν οὐ λαμβάνετε.
19. ὑμεῖς ἀπεστάλκατε πρὸς Ἰωάννην, καὶ μεμαρτύρηκεν τῇ ἀληθείᾳ· ἐγὼ δὲ οὐ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε (you might be saved).
20. τότε λέγει αὐτῶ ὁ Ἰησοῦς· ὑπάγε (Depart!), σατανᾶ· γέγραπται γάρ· κύριον τὸν θεόν σου προσκυνήσεις.

References

α. Jn 3:18; **β.** Jn 1:18; **γ.** Mk 1:15; **δ.** Jn 18:37; **ε.** Mk 9:42; **ζ.** (1 Jn 5:15); **η.** (Jn 16:11); **1.** Jn 11:27; **2.** Mk 5:19; **3.** 1 Jn 3:9; **4.** Jn 1:34; **5.** Mt 9:22; **6.** Jn 3:18; **7.** 1 Cor 9:22; **8.** Jn 3:19; **9.** Mk 9:13; **10.** Jn 5:42-43; **11.** —; **12.** —; **13.** Gen 46:30; **14.** Ex 3:13; **15.** Ex 33:17; **16.** Jn 6:63; **17.** Jn 6:69; **18.** Jn 3:11; **19.** Jn 5:33-34; **20.** Mt 4:10.

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1. How does the verse spell out the theological significance of this tense? ἀμαρτάνειν is a continuous verbal form.
 2. Hint: The first πᾶς is masculine and the second is neuter.

Chapters 21 – 25
Review #5

Grammar

1. Write out the Master Verb Chart.

| <i>Tense</i> | <i>Aug/Redup</i> | <i>Tense stem</i> | <i>Tense formative</i> | <i>Conn. vowel</i> | <i>Personal endings</i> | <i>First singular</i> |
|-----------------------------|------------------|-------------------|------------------------|--------------------|-------------------------|-----------------------|
| <i>Imperfect active</i> | | | | | | |
| <i>2nd future passive</i> | | | | | | |
| <i>1st aorist active</i> | | | | | | |
| <i>Liquid aorist active</i> | | | | | | |
| <i>2nd aorist middle</i> | | | | | | |
| <i>1st aorist passive</i> | | | | | | |
| <i>1st perfect active</i> | | | | | | |
| <i>2nd perfect active</i> | | | | | | |
| <i>Perfect mid/pas</i> | | | | | | |

2. Write out the twelve forms of λύω, imperfect active and passive.

| <i>active</i> | | <i>active</i> | |
|----------------|--|----------------|--|
| <i>1st sg</i> | | <i>1st pl</i> | |
| <i>2nd sg</i> | | <i>2nd pl</i> | |
| <i>3rd sg</i> | | <i>3rd pl</i> | |
| <i>passive</i> | | <i>passive</i> | |
| <i>1st sg</i> | | <i>1st pl</i> | |
| <i>2nd sg</i> | | <i>2nd pl</i> | |
| <i>3rd sg</i> | | <i>3rd pl</i> | |

3. When are primary and secondary endings used?

- a. Primary
- b. Secondary

4. What are the three basic rules of augmentation?

- a. Verbs beginning with a consonant
- b. Verbs beginning with a vowel
- c. Verbs beginning with a diphthong

5. What are three clues as to the difference between the present and second aorist forms of the same verb?

- a.
- b.
- c.

6. What is the primary significance of the following tenses?

- a. Imperfect
- b. Aorist
- c. Perfect

7. Give three different uses of the middle voice.

- a.
- b.
- c.

Parsing

| | <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|-----|------------------|----------------------|---------------|-----------------------|--------------|-------------|---------------------|--------------------------|
| 1. | ἠκολούθουν | | | | | | | |
| 2. | εἰσῆλθεν | | | | | | | |
| 3. | ἐκήρυξας | | | | | | | |
| 4. | ζητηθήσεται | | | | | | | |
| 5. | ἔλαβον | | | | | | | |
| 6. | πεπιστεύκατε | | | | | | | |
| 7. | ἐπιστεύετο | | | | | | | |
| 8. | ἐγράφη | | | | | | | |
| 9. | ἐγένου | | | | | | | |
| 10. | ἠγάπων | | | | | | | |
| 11. | ἤχθησαν | | | | | | | |
| 12. | ἐμείναμεν | | | | | | | |
| 13. | ἐλίλυθα | | | | | | | |

Translation: John 9:18 – 34

^{9:18} Οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλὸς καὶ ἀνέβλεψεν,

ἕως οὗτου¹ ἐφώνησαν τοὺς γονεῖς αὐτοῦ τοῦ ἀναβλέψαντος² 9:19 καὶ ἠρώτησαν αὐτούς λέγοντες (saying), οὗτός ἐστιν ὁ υἱὸς ὑμῶν, ὃν ὑμεῖς λέγετε ὅτι τυφλὸς ἐγεννήθη; πῶς οὖν βλέπει ἄρτι; 9:20 ἀπεκρίθησαν οὖν οἱ γονεῖς αὐτοῦ καὶ εἶπαν· οἶδαμεν ὅτι οὗτός ἐστιν ὁ υἱὸς ἡμῶν καὶ ὅτι τυφλὸς ἐγεννήθη· 9:21 πῶς δὲ νῦν βλέπει οὐκ οἶδαμεν, ἢ τίς ἤνοιξεν αὐτοῦ τοὺς ὀφθαλμοὺς ἡμεῖς οὐκ οἶδαμεν· αὐτὸν ἐρωτήσατε (ask!), ἡλικίαν³ ἔχει, αὐτὸς περὶ ἑαυτοῦ λαλήσει. 9:22 ταῦτα εἶπαν οἱ γονεῖς αὐτοῦ ὅτι ἐφοβοῦντο τοὺς Ἰουδαίους, ἥδη γὰρ συνετέθειντο (they had decided) οἱ Ἰουδαῖοι ἵνα ἐάν τις αὐτὸν ὁμολογήσῃ (he/she/it might confess) Χριστόν, ἀποσυνάγωγος (expelled from the synagogue) γένηται (he/she/it might be). 9:23 διὰ τοῦτο οἱ γονεῖς αὐτοῦ εἶπαν ὅτι ἡλικίαν ἔχει, αὐτὸν ἐπερωτήσατε (ask!).

9:24 Ἐφώνησαν οὖν τὸν ἄνθρωπον ἐκ δευτέρου ὃς ἦν τυφλὸς καὶ εἶπαν αὐτῷ· δός (Give!) δόξαν τῷ θεῷ· ἡμεῖς οἶδαμεν ὅτι οὗτος ὁ ἄνθρωπος ἀμαρτωλὸς ἐστιν. 9:25 ἀπεκρίθη οὖν ἐκεῖνος· εἰ ἀμαρτωλὸς ἐστιν οὐκ οἶδα· ἐν οἶδα, ὅτι τυφλὸς ὢν (being) ἄρτι βλέπω. 9:26 εἶπον οὖν αὐτῷ· τί ἐποίησέν σοι; πῶς ἤνοιξέν σου τοὺς ὀφθαλμούς; 9:27 ἀπεκρίθη αὐτοῖς· εἶπον ὑμῖν ἥδη καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν (to hear); μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι (to become); 9:28 καὶ ἐλοιδόρησαν⁴ αὐτὸν καὶ εἶπον· σὺ μαθητὴς εἶ ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋέως ἐσμέν μαθηταί· 9:29 ἡμεῖς οἶδαμεν ὅτι Μωϋεῖ λελάληκεν ὁ θεός, τοῦτον δὲ οὐκ οἶδαμεν πόθεν ἐστίν. 9:30 ἀπεκρίθη ὁ ἄνθρωπος καὶ εἶπεν αὐτοῖς· ἐν τούτῳ γὰρ τὸ θαυμαστόν⁵ ἐστίν ὅτι ὑμεῖς οὐκ οἶδατε πόθεν ἐστίν, καὶ ἠνοιξέν μου τοὺς ὀφθαλμούς. 9:31 οἶδαμεν ὅτι ἀμαρτωλῶν ὁ θεὸς οὐκ ἀκούει, ἀλλ' ἐάν τις θεοσεβῆς⁶ ᾗ (he/she/it might be) καὶ τὸ θέλημα αὐτοῦ ποιῇ (he/she/it might do) τούτου ἀκούει. 9:32 ἐκ τοῦ αἰῶνος οὐκ ἠκούσθη ὅτι ἠνέωξέν τις ὀφθαλμοὺς τυφλοῦ γεγεννημένου (who has been born). 9:33 εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἠδύνατο ποιεῖν (to do) οὐδέν. 9:34 ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· ἐν ἀμαρτίαις σὺ ἐγεννήθης ὄλος, καὶ σὺ

διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἔξω.

1. ἕως ὅτου is an idiom meaning *until*.
2. τοῦ ἀναβλέψαντος means *the one who had received sight*.
3. ἡλικία, -ας, ἡ, *age*.
4. λοιδορέω, *I hurl insults at*.
5. θαυμαστός, -ή, -όν, *wonderful, marvelous, remarkable*.
6. θεοσεβής, -ές, *god-fearing, devout*.

Exercise 27
Present (Continuous) Adverbial Participles

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|--------------------|--------------------------|---------------|---------------------------|--------------|-------------|---------------------|--------------------------|
| 1. ἀκουόντων | | | | | | | |
| 2. ζητοῦντι | | | | | | | |
| 3. ἀναβαίνον | | | | | | | |
| 4. πιστευομένην | | | | | | | |
| 5. φωνῆς | | | | | | | |
| 6. ποιοῦντας | | | | | | | |
| 7. καταβαίνοντα | | | | | | | |
| 8. ἐμαρτύρησαν | | | | | | | |
| 9. οὔσας | | | | | | | |
| 10. προσευχομένους | | | | | | | |

Warm-up

- α. ἀναβαίνοντες εἰς Ἱεροσόλυμα
- β. εἶδον αὐτοὺς ὑπάγοντας.
- γ. ἀπέστειλαν πρὸς αὐτὸν καλοῦντες αὐτόν.
- δ. προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς.
- ε. καὶ καθήμενοι ἐτήρουν αὐτόν.
- ζ. μὴ ὁρῶντες ἀλλὰ πιστεύοντες
- η. βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν.

Translation

Be sure you can parse each participle and identify the word it is modifying.

1. Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ.

2. ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ.

3. πολλοὶ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου λέγοντες ὅτι ἐγώ εἰμι.¹

4. ἐπορεύετο γὰρ τὴν ὁδὸν αὐτοῦ χαίρων.

5. Παῦλος δὲ καὶ Βαρναβᾶς διέτριβον (they stayed) ἐν Ἀντιοχείᾳ διδάσκοντες καὶ εὐαγγελιζόμενοι μετὰ καὶ ἐτέρων πολλῶν τὸν λόγον τοῦ κυρίου.

6. ² Καὶ ἀναβαίνων ὁ Ἰησοῦς εἰς Ἱεροσόλυμα παρέλαβεν (he/she/it took) τοὺς δώδεκα.

7. καὶ ἦλθεν κηρύσσων εἰς τὰς συναγωγὰς αὐτῶν εἰς ὅλην τὴν Γαλιλαίαν καὶ τὰ δαιμόνια ἐκβάλλων. Καὶ ἔρχεται πρὸς αὐτὸν λεπρὸς (leper) παρακαλῶν αὐτόν.

8. Ὡς δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ πάσχα (Passover) ἐν τῇ ἑορτῇ (feast), πολλοὶ ἐπίστευσαν εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει.

9. Τότε προσῆλθεν αὐτῷ ἡ μήτηρ τῶν υἱῶν Ζεβεδαίου μετὰ τῶν υἱῶν αὐτῆς προσκυνούσα καὶ αἰτοῦσά τι ἀπ' αὐτοῦ.

10. δικαιοσύνη θεοῦ πεφανέρωται (he/she/it has been revealed) μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν προφητῶν.

Additional

11. εὐαγγελίζοντες τὸν λαὸν ἐν τῇ Ἱεροσόλυμα οἱ μαθηταὶ ἐδόξαζον τὸν Ἰησοῦν διὰ πάντα τὰ σημεῖα καὶ τὰς δυναμεῖς αὐτοῦ.

12. καθήμενος σὺν τοῖς δυσὶν ἐν τῇ ἐκκλησίᾳ οὗτος παρεκάλησεν τὸν ἀνδρὰ καὶ τὴν

γυναῖκα ἀλληλοῖς λαλεῖν (to speak) ἐν τοῖς λόγοις τῆς ἀγάπης.

13. ἦδει γὰρ ὁ θεὸς ὅτι ἐν ἧ ἂν ἡμέρᾳ φάγητε (you might eat) ἀπ’ αὐτοῦ διανοιχθήσονται³ ὑμῶν οἱ ὀφθαλμοὶ καὶ ἔσσεσθε ὡς θεοὶ γινώσκοντες καλὸν καὶ πονηρόν.
14. καὶ εἶπεν⁴ πρὸς τοὺς ἄνδρας· γινώσκουσα γινώσκω ἐγὼ ὅτι ὁ θεὸς ὑμῶν παραδίδωσιν (he/she/it is handing over) ὑμῖν τὴν γῆν ταύτην.
15. ποιῶντες γὰρ τὸ θέλημα τοῦ Χριστοῦ εὐρήσομεν ἀνάπασιν.⁵
16. καὶ ἀπεκρίθη αὐτῷ εἷς ἐκ τοῦ ὄχλου· διδάσκαλε, ἦνεγκα⁶ τὸν υἱόν μου πρὸς σέ, ἔχοντα πνεῦμα ἄλαλον.⁷
17. ὀφθαλμοὺς ἔχοντες οὐ βλέπετε καὶ ὄτα⁸ ἔχοντες οὐκ ἀκούετε;
18. πολλὰ μὲν οὖν καὶ ἕτερα παρακαλῶν εὐηγγελίζετο τὸν λαόν.
19. αὐτὸς δῶδευσεν⁹ κατὰ¹⁰ πόλιν καὶ κώμην κηρύσσων καὶ εὐαγγελιζόμενος τὴν βασιλείαν τοῦ θεοῦ, καὶ οἱ δώδεκα σὺν αὐτῷ.
20. Εἰσελθὼν (after entering) δὲ εἰς τὴν συναγωγὴν ἐπαρρησιάζετο¹¹ ἐπὶ μῆνας τρεῖς διαλεγόμενος καὶ πείθων [τὰ] περὶ τῆς βασιλείας τοῦ θεοῦ.

Summary

1. Greek negates a word by adding the alpha privative to the beginning of a word (sentence 16).
2. You will see the distributive function of κατὰ, so be sure to remember it (sentence 19).

References

α. Mk 10:32; **β.** Mk 6:33; **γ.** Mk 3:31; **δ.** Mt 21:23; **ε.** Mt 27:36; **ζ.** (1 Pt 1:8); **η.** Mt 13:13; **1.** Jn 6:59; **2.** Mk 1:14; **3.** Mk 13:6; **4.** Ac 8:39; **5.** Ac 15:35; **6.** Mt 20:17; **7.** Mk 1:39-40; **8.** Jn 2:23; **9.** Mt 20:20; **10.** Rom 3:21; **11.**—; **12.** —; **13.** Gen 3:5; **14.** 1 Clem 12:5; **15.** 2 Clem 6:7; **16.** Mk 9:17; **17.** Mk 8:18; **18.** Lk 3:18; **19.** Lk 8:1; **20.** Ac 19:8.

1. What appears to be omitted from this final phrase?
2. On the placement of the main verb’s subject inside a participial phrase, see [exercise 11, sentence 7](#).
3. διανοίγω, *I open*.
4. Hint: Is the person speaking male or female?
5. ἀνάπασιν, -εως, ἢ, *rest, relief*.
6. This is an unusual aorist form from φέρω.
7. In English, when we want to negate a word, we can often add “ir-” or “un-” to the beginning of the word (e.g., “irreligious,” “unnecessary”). Greek does the same thing with “ἀ-” as in this word. It is called an “alpha privative.” ἄλαλον is from ἀ- and λάλος, the cognate noun to the verb λαλέω. What does ἄλαλον mean?
8. οὓς, ὡτός, τό, *ear*.

9. διοδεύω, *I travel through*.
10. This is a special function of κατά. It is called the “distributive” function, and it emphasizes that Jesus went to *each* city.
11. παρρησιάζομαι, *I speak boldly*.

Exercise 28
Aorist (Undefined) Adverbial Participles

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|--------------------|--------------------------|---------------|---------------------------|--------------|-------------|---------------------|--------------------------|
| 1. μαρτυρήσασαν | | | | | | | |
| 2. μαρτυρήσαντες | | | | | | | |
| 3. ἐρχομένων | | | | | | | |
| 4. γραφείσης | | | | | | | |
| 5. λαμβάνουσι (2x) | | | | | | | |
| 6. ποιησάση | | | | | | | |
| 7. ἀκουσόμενοι | | | | | | | |
| 8. εἰσελθόντος | | | | | | | |
| 9. πιστευθέντες | | | | | | | |
| 10. ἐπίστευσας | | | | | | | |

Warm-up

- α. εἶπεν τῷ ἀγγελῷ κράξαντι.
- β. ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον μετὰ Μαρίας.
- γ. προσελθὼν εἷς γραμματεὺς εἶπεν αὐτῷ· διδάσκαλε.
- δ. ἀρξάμενος ἀπὸ τῆς Γαλιλαίας
- ε. εἶπον τῷ ἀνδρὶ ἀποστείλαντι ὑμᾶς πρὸς με.
- ζ. ἐλθούση εἰς τὴν οἰκίαν λέγει αὐτῇ.
- η. ἄγγελον τοῦ θεοῦ εἰσελθόντα πρὸς αὐτὸν καὶ εἰπόντα αὐτῷ

Translation

There are 1,586 aorist active participles in the New Testament. 1,359 are nominative (86%). If it appears the exercises are heavy on the nominative, this is why.

1. καὶ εὐθὺς τοῖς σάββασιν¹ εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν.

2. εὐθὺς κράξας ὁ πατὴρ τοῦ παιδίου ἔλεγεν· πιστεύω.

3. ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον αὐτῷ.

-
4. ἀσπασάμενοι τοὺς ἀδελφοὺς ἐμείναμεν ἡμέραν μίαν παρ’ αὐτοῖς.
-
-
-
5. προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότη (owner) εἶπον αὐτῷ· κύριε, οὐχὶ καλὸν σπέρμα (seed) ἔσπειρας;
-
-
-
6. ἀκούσας δὲ ὁ Ἡρώδης ἔλεγεν, Ὅν ἐγὼ ἀπεκεφάλισα (I beheaded) Ἰωάννην, οὗτος ἠγέρθη.
-
-
-
7. ὁ δὲ Σίμων καὶ αὐτὸς ἐπίστευσεν, καὶ βαπτισθεὶς ἦν προσκαρτερῶν² τῷ Φιλίππῳ, θεωρῶν τε σημεῖα καὶ δυνάμεις μεγάλας.
-
-
-
8. καὶ ἀποκριθεῖσα ἡ μήτηρ αὐτοῦ εἶπεν· οὐχί, ἀλλὰ κληθήσεται Ἰωάννης.
-
-
-
9. καὶ ἰδὼν³ τὸν Ἰησοῦν ἀπὸ μακρόθεν (afar) ἔδραμεν (he/she/it ran) καὶ προσεκύνησεν αὐτῷ καὶ κράξας φωνῇ μεγάλῃ λέγει, Τί ἐμοὶ καὶ σοί,⁴ Ἰησοῦ υἱὲ τοῦ θεοῦ τοῦ ὑψίστου (the Highest);
-
-
-
10. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς ἔλεγεν διδάσκων ἐν τῷ ἱερῷ· πῶς λέγουσιν οἱ γραμματεῖς ὅτι ὁ Χριστὸς υἱὸς Δαυὶδ ἐστίν; αὐτὸς Δαυὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ· εἶπεν κύριος τῷ κυρίῳ μου· κάθου (Sit!) ἐκ⁵ δεξιῶν μου ἕως ἂν θῶ (I place) τοὺς ἐχθρούς (enemies) σου ὑποκάτω⁶ τῶν ποδῶν σου.
-
-
-

Additional

11. ἀσπασάμενα τοὺς πατρὰς καὶ τὰς μητρὰς αὐτῶν τὰ παιδιά ἐξῆλθεν σὺν τοῖς ἄλλοις τέκνοις.
12. ὁ δὲ Ἰησοῦς ἐκ τῆς οἰκίας καὶ εἰς τὸ ἱερόν ἐλθὼν ἔκραξεν ἐν μεγάλῃ φωνῇ· πάντες οἱ εἰς ἐμὲ πιστεύουσιν σωθήσονται ἀπὸ τῆς ἐξουσίας τοῦ πονηροῦ.
13. ἰδόντες δὲ οἱ υἱοὶ τοῦ θεοῦ τὰς θυγατέρας⁷ τῶν ἀνθρώπων ὅτι καλαί εἰσιν, ἔλαβον ἑαυτοῖς γυναῖκας ἀπὸ πασῶν, ὧν ἐξελέξαντο.⁸
14. καθὼς καὶ Μωϋῆς προσηύξατο πρὸς κύριον καὶ κατέβη πῦρ ἐκ τοῦ οὐρανοῦ καὶ τὰ⁹ τῆς θυσίας¹⁰ ἔδαπάνησεν¹¹ οὕτως καὶ Σαλωμών προσηύξατο καὶ καταβὰν τὸ πῦρ τὰ τῆς θυσίας ἔδαπάνησεν.
15. καὶ λαβοῦσα τοῦ καρποῦ αὐτοῦ¹² ἔφαγεν καὶ ἔδωκεν (he/she/it gave) καὶ τῷ ἀνδρὶ αὐτῆς μετ’ αὐτῆς καὶ ἔφαγον.
16. καὶ ἠγέρθη καὶ εὐθὺς ἄρας τὸν κράβαττον ἐξῆλθεν.
17. ἀκούσας δὲ ὁ βασιλεὺς Ἡρώδης ἐταράχθη καὶ πᾶσα Ἱεροσόλυμα μετ’ αὐτοῦ.
18. καὶ πάλιν ἀπελθὼν προσηύξατο τὸν αὐτὸν λόγον εἰπὼν. καὶ πάλιν ἐλθὼν εὗρεν αὐτοὺς καθεύδοντας.
19. εἶπεν· λάβετε (take!), τοῦτό ἐστιν τὸ σῶμά μου. καὶ λαβὼν ποτήριον εὐχαριστήσας ἔδωκεν (he/she/it gave) αὐτοῖς, καὶ ἔπιον ἐξ αὐτοῦ πάντες.
20. αὐτὸς δὲ ἐκβαλὼν πάντας παραλαμβάνει τὸν πατέρα τοῦ παιδίου καὶ τὴν μητέρα καὶ τοὺς μετ’ αὐτοῦ καὶ εἰσπορεύεται ὅπου ἦν τὸ παιδίον.

References

α. —; **β.** Mt 2:11; **γ.** Mt 8:19; **δ.** Lk 23:5; **ε.** —; **ζ.** —; **η.** Ac 10:3; **1.** Mk 1:21; **2.** Mk 9:24; **3.** Mt 9:28; **4.** Ac 21:7; **5.** Mt 13:27; **6.** Mk 6:16; **7.** Ac 8:13. **8.** Lk 1:60; **9.** Mk 5:6-7; **10.** Mk 12:35-36; **11.** —; **12.** —; **13.** Gen 6:2; **14.** (2 Mac 2:10); **15.** Gen 3:6; **16.** Mk 2:12; **17.** Mt 2:3; **18.** Mk 14:39-40; **19.** Mk 14:22-23; **20.** Mk 5:40.

1. This is an example of the “dative of time when.” See discussion in [exercise 12, sentence 8](#).
2. ἦν προσκαρτερῶν means *he followed after* and is followed by a dative.
3. If you are having trouble with this form, my hint is that this word frequently occurs in three different forms: as an aorist participle (as here) and as an imperative (ἰδοῦ, ἴδε).
4. This idiomatic use of the dative is common in this type of question. See [exercise 21, sentence 6](#).
5. This is an unusual use of the preposition ἐκ. Translate it as *at*.
6. A preposition meaning *under* that takes an object in the genitive.
7. θυγάτηρ, -τρός, ἡ, *daughter*.
8. ἐκλέγομαι, *I choose, select*.
9. What word is missing here?

10. θυσία, -ας, ἡ, *sacrifice, offering*.
11. δαπανᾶω, *I consume*.
12. The antecedent of αὐτοῦ is the tree of knowledge of good and evil.

Exercise 29 Adjectival Participles

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|--------------------|--------------------------|---------------|---------------------------|--------------|-------------|---------------------|--------------------------|
| 1. φερούσης | | | | | | | |
| 2. ἐνεχθέντι | | | | | | | |
| 3. σαρξίν | | | | | | | |
| 4. ποιήσαν | | | | | | | |
| 5. βολόμενοι | | | | | | | |
| 6. προσελθόντων | | | | | | | |
| 7. ἐποίησαν | | | | | | | |
| 8. γράψασιν | | | | | | | |
| 9. κηρύσσουσι (2x) | | | | | | | |
| 10. βαπτιζομένου | | | | | | | |

Warm-up

- α. ὁ ζῶν πατήρ
- β. τῷ πατρὶ τῷ πέμψαντι ἡμᾶς
- γ. δέχεται τὸν ἀποστείλαντά με.
- δ. τῷ ἐκ νεκρῶν ἐγερθέντι
- ε. περὶ τοῦ ῥήματος τοῦ λαληθέντος
- ζ. τῇ ἐρχομένη ἡμέρᾳ
- η. θεὸν τὸν γεννήσαντά σε

Translation

Try to differentiate between the adjectival and the adverbial participles.

1. βλέπει τὸν Ἰησοῦν ἐρχόμενον¹ πρὸς αὐτόν καὶ λέγει· ἴδε ὁ ἀμνὸς (lamb) τοῦ θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου.

2. ὁ λαὸς ὁ καθήμενος ἐν σκότει φῶς εἶδεν μέγα.

3. καὶ ὁ θεωρῶν ἐμὲ θεωρεῖ τὸν πέμψαντά με.

4. ὁ πιστεύσας καὶ βαπτισθεὶς σωθήσεται.

5. Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς, Σίμωνα τὸν λεγόμενον Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, βάλλοντας ἀμφίβληστρον (net) εἰς τὴν θάλασσαν.

6. καὶ ἔρχονται φέροντες πρὸς αὐτὸν παραλυτικὸν (paralytic) αἰρόμενον² ὑπὸ τεσσάρων (four).

7. ὁ ἔχων τὰς ἐντολάς μου καὶ τηρῶν αὐτάς ἐκεῖνός ἐστιν ὁ ἀγαπῶν με· ὁ δὲ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου, καὶ ἐγὼ ἀγαπήσω αὐτόν.

8. οἱ δὲ ἰδόντες αὐτὸν ἐπὶ τῆς θαλάσσης περιπατοῦντα ἔδοξαν ὅτι φάντασμα (ghost) ἐστιν.

9. Ὁ δεχόμενος ὑμᾶς ἐμὲ δέχεται, καὶ ὁ ἐμὲ δεχόμενος δέχεται τὸν ἀποστείλαντά με. ὁ δεχόμενος προφήτην εἰς ὄνομα προφήτου μισθὸν (reward) προφήτου λήμψεται, καὶ ὁ δεχόμενος δίκαιον³ εἰς ὄνομα δικαίου μισθὸν δικαίου λήμψεται.

10. ὅτε δὲ ἐπίστευσαν τῷ Φιλίππῳ εὐαγγελιζομένῳ περὶ τῆς βασιλείας τοῦ θεοῦ καὶ τοῦ ὀνόματος Ἰησοῦ Χριστοῦ, ἐβαπτίζοντο ἄνδρες τε καὶ γυναῖκες.

Additional

11. οἱ ἑπτα οἱ περὶ τὴν γῆν πορευθέντες πολλὰς ἡμέρας ἀπεκτάνθησαν ἐν μεγάλῳ πυρὶ ἐρχόμενοι ἀπὸ τῶν οὐρανῶν πρὸς τοὺς οἴκους αὐτῶν.
12. οἱ φαγόντες τε καὶ πίνοντες μετὰ τοῦ κυρίου αὐτῶν ζῶντος ἐχάρησαν ἰδόντες τὸν ἐγερθέντα ἐκ τῶν νεκρῶν.
13. καὶ ἐκάλεσεν Ἀδὰμ τὸ ὄνομα τῆς γυναικὸς αὐτοῦ Ζωὴ ὅτι αὕτη μήτηρ πάντων τῶν ζώντων.
14. εἶπεν αὐτῷ· σὺ εἶ ὁ ἀνὴρ ὁ λαλήσας πρὸς τὴν γυναῖκα; καὶ εἶπεν ὁ ἄγγελος· ἐγώ.
15. καὶ εἶπεν ὁ θεὸς τῷ Νῶε καὶ τοῖς υἱοῖς αὐτοῦ μετ' αὐτοῦ λέγων· ἐγὼ ἰδοὺ ἀνίστημι (I am establishing) τὴν διαθήκην⁴ μου ὑμῖν καὶ τῷ σπέρματι⁵ ὑμῶν μεθ' ὑμᾶς καὶ πάσῃ ψυχῇ τῇ ζώσῃ μεθ' ὑμῶν ἀπὸ ὀρνέων⁶ καὶ ἀπὸ κτηνῶν⁷ ... ὅσα μεθ' ὑμῶν ἀπὸ πάντων τῶν ἐξεληθόντων ἐκ τῆς κιβωτοῦ.⁸
16. εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα⁹ ἀγαθὰ διδόναι (to give) τοῖς τέκνοις ὑμῶν, πόσω μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει (he/she/it will give) ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.
17. Ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστίν· ὁ ὢν ἐκ τῆς γῆς ἐκ τῆς γῆς ἐστίν καὶ ἐκ τῆς γῆς λαλεῖ.
18. καὶ οἱ γραμματεῖς οἱ ἀπὸ Ἱεροσολύμων καταβάντες ἔλεγον ὅτι Βεελζεβούλ ἔχει καὶ ὅτι ἐν τῷ ἄρχοντι τῶν δαιμονίων ἐκβάλλει τὰ δαιμόνια.
19. εἶπεν αὐτῇ ὁ Ἰησοῦς· ἐγὼ εἰμι ἡ ἀνάστασις καὶ ἡ ζωὴ· ὁ πιστεύων εἰς ἐμὲ κἂν¹⁰ ἀποθάνῃ (he/she/it might die) ζήσεται, καὶ πᾶς ὁ ζῶν καὶ πιστεύων εἰς ἐμὲ οὐ μὴ ἀποθάνῃ εἰς τὸν αἰῶνα· πιστεύεις τοῦτο; λέγει αὐτῷ· ναί, κύριε, ἐγὼ πεπίστευκα ὅτι σὺ εἶ ὁ Χριστὸς ὁ υἱὸς τοῦ θεοῦ ὁ εἰς τὸν κόσμον ἐρχόμενος.
20. ὁ μὴ τιμῶν τὸν υἱὸν οὐ τιμᾷ τὸν πατέρα τὸν πέμψαντα αὐτόν. Ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ὁ τὸν λόγον μου ἀκούων καὶ πιστεύων τῷ πέμψαντί με ἔχει ζωὴν αἰώνιον καὶ εἰς κρίσιν οὐκ ἔρχεται, ἀλλὰ μεταβέβηκεν¹¹ ἐκ τοῦ θανάτου εἰς τὴν ζωὴν. ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστίν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν.

References

α. Jn 6:57; **β.** —; **γ.** Lk 9:48; **δ.** Rom 7:4; **ε.** Lk 2:17; **ζ.** Ac 21:26; **η.** Ode 2:18; **1.** Jn 1:29; **2.** Mt 4:16; **3.** Jn 12:45; **4.** Mk 16:16; **5.** Mt 4:18; **6.** Mk 2:3; **7.** Jn 14:21; **8.** Mk 6:49; **9.** Mt 10:40-41; **10.** Ac 8:12; **11.** —; **12.** —; **13.** Gen 3:20; **14.** Judg 13:11; **15.** Gen 9:8-10; **16.** Mt 7:11; **17.** Jn 3:31; **18.** Mk 3:22; **19.** Jn 11:25-27; **20.** Jn 5:23-25.

1. When you come across an article–noun–participle construction (i.e., the participle is in the predicate position) and the participle does not make sense when you insert the *is*, the participle is usually adverbial.
2. Your normal definition of this word does not quite fit here. You can look up the word in a lexicon for a further definition, or in this case it is safe to modify the meaning you do know in light of the context.
What is different between this participle and ἐρχόμενον in sentence 1? Right. The preceding noun (παραλυτικόν) is anarthrous. So is αἰρόμενον functioning as an attributive or adverbial? In this case you must rely on the sense of the passage, and αἰρόμενον appears to be telling us something about the paralytic and not about the verb.
3. δίκαιος, -αία, -αιον, *right, just, righteous*.
4. διαθήκη, -ης, ἡ, *covenant*.
5. σπέρμα, -ατος, τό, *descendant*.
6. ὄρνεον, -ου, τό, *bird*.
7. κτῆνος, -ους, τό, *domesticated animal*.
8. κιβωτός, -οῦ, ἡ, *ark*.
9. δόμα, δόματος, τό, *gift*.
10. In this context κἄν can be translated as *even though*.
11. Hint: This is the perfect of a compound verb that added *iv* to its root to form the present tense stem.

Exercise 30
Perfect Participles and Genitive Absolutes

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|-------------------|----------------------|---------------|-----------------------|--------------|-------------|---------------------|--------------------------|
| 1. γεγεννηκότος | | | | | | | |
| 2. ἠγαπημένων | | | | | | | |
| 3. πεπληρωμένη | | | | | | | |
| 4. πεπίστευκεν | | | | | | | |
| 5. λελυκίᾳ | | | | | | | |
| 6. βεβαπτισμένοις | | | | | | | |
| 7. πεποιήκοσι | | | | | | | |
| 8. βεβλημένην | | | | | | | |
| 9. βεβαπτισμένου | | | | | | | |
| 10. ἀπεσταλμέναις | | | | | | | |

Warm-up

- α. ὁ Ἰησοῦς εἶπεν τοῖς πρεσβυτέροις λελυκόσι τὸ ἱερόν.
- β. οἱ καταβεβηκότες ἀπὸ Ἱεροσολύμων
- γ. πρὸς τοὺς πεπιστευκότας αὐτῷ
- δ. ἐστὶν γεγραμμένον· ἔφαγεν ἄρτον ἐκ τοῦ οὐρανοῦ.
- ε. Ἔλεγεν ... τῷ κεκληκότι αὐτόν
- ζ. γενομένου σαββάτου αὐτός ἐρχεται εἰς τὸν συναγωγὴν.
- η. μὴ εἰδότες τὰς γραφὰς μηδὲ τὴν δύναμιν τοῦ θεοῦ

Translation

1. πεπιστεύκοτες δὲ ἠκολούθησαν αὐτῷ οἱ ὄχλοι.

2. ὁ ἐωρακῶς ἐμὲ ἐώρακεν τὸν πατέρα.

3. Ἐγένετο¹ ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ² Ἰωάννης.

4. τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν.

5. καὶ ἐξεπλήσσοντο (they were amazed) ἐπὶ τῇ διδαχῇ (teaching) αὐτοῦ· ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς.

6. Καὶ εὐθὺς ἔτι αὐτοῦ λαλοῦντος παραγίνεται (he/she/it comes) Ἰούδας εἷς τῶν δώδεκα καὶ μετ' αὐτοῦ ὄχλος.

7. οὐπω (not yet) γὰρ ἦν βεβλημένος εἰς τὴν φυλακὴν (prison) ὁ Ἰωάννης.

8. καὶ ἐγένετο ἐκ τοῦ οὐρανοῦ ἦχος (sound) ... καὶ ἐπλήρωσεν ὅλον τὸν οἶκον οὓ ἦσαν καθήμενοι.

9. Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν. ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· ἐὰν ὑμεῖς μείνητε (you remain) ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς (truly) μαθηταὶ μου ἐστε.

10. καὶ οἱ προάγοντες (ones going before) καὶ οἱ ἀκολουθοῦντες ἔκραζον.

ὡσαννά·

εὐλογημένος³ ὁ ἐρχόμενος ἐν ὀνόματι κυρίου·

εὐλογημένη ἢ ἐρχομένη βασιλεία τοῦ πατρὸς ἡμῶν Δαυὶδ·

ὡσαννά ἐν τοῖς ὑψίστοις (highest).

Additional

11. οἱ δὲ πρεσβύτεροι τῶν Ἰουδαίων εὐρακότις τὸν Ἰησοῦν μετὰ τῶν μαθητῶν ἐδέξαντο ἓνα ἐκείνων ὃς τὴν ἐπαγγελίαν ἐποίησεν αὐτὸν παραδοῦναι (to betray).
12. οἱ πεπιστευκότες εἰς τὸν Ἰησοῦν Χριστιανοὶ⁴ καλοῦνται ὅτι αὐτὸν ὡς τὸν Χριστόν τε καὶ τὸν κύριον γινώσκουσιν.
13. Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν καὶ μετὰ πάντων πανταχῆ⁵ τῶν κεκλημένων ὑπὸ τοῦ θεοῦ καὶ δι' αὐτοῦ.
14. καὶ μετὰ ταῦτα οὕτως ἀνέγνω (he/she/it read) Ἰησοῦς πάντα τὰ ῥήματα τοῦ νόμου τούτου ... κατὰ πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ.
15. Προσευξαμένου μου ἐν τῷ οἴκῳ εἰσῆλθεν ἀνὴρ καὶ ἠσπάσατό με, κἀγὼ ἠσπασάμην αὐτόν.
16. οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστὶν γεγραμμένον· ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν (he/she/it gave) αὐτοῖς φαγεῖν (to eat).
17. ταῦτα οὐκ ἔγνωσαν αὐτοῦ οἱ μαθηταὶ τὸ πρῶτον,⁶ ἀλλ' ὅτε ἐδοξάσθη Ἰησοῦς τότε ἐμνήσθησαν (they remembered) ὅτι ταῦτα ἦν ἐπ' αὐτῷ γεγραμμένα καὶ ταῦτα ἐποίησαν αὐτῷ.
18. ἐλθόντος τοῦ λόγου γινώσκονται τὸν προφήτην ὃν ἀπέστειλεν αὐτοῖς κύριος ἐν πίστει.
19. Καὶ ἔρχονται πάλιν εἰς Ἱεροσόλυμα. καὶ ἐν τῷ ἱερῷ περιπατοῦντος αὐτοῦ ἔρχονται πρὸς αὐτὸν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς καὶ οἱ πρεσβύτεροι καὶ ἔλεγον αὐτῷ· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς;
- 20.⁷ καλέσω τὸν οὐ λαόν μου λαόν μου καὶ τὴν οὐκ ἠγαπημένην ἠγαπημένην.

References

α. —; **β.** —; **γ.** Jn 8:31; **δ.** —; **ε.** Lk 14:12; **ζ.** —; **η.** Mk 12:24; **1.** —; **2.** Jn 14:9; **3.** Jn 1:6; **4.** Jn 3:6; **5.** Mk 1:22; **6.** Mk 14:43; **7.** Jn 3:24; **8.** Ac 2:2; **9.** Jn 8:30-31; **10.** Mk 11:9-10; **11.** —; **12.** —; **13.1** Clem 65:2; **14.** Josh 8:34; **15.** (Shep 25:1); **16.** Jn 6:31; **17.** Jn 12:16; **18.** Jer 28:9 [LXX 35:9]; **19.** Mk 11:27-28; **20.** Rom 9:25.

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1. Remember, there are two basic meanings for γίνομαι, *to be* and *to come into being*.
 2. This use of the dative is idiomatic and a common way of specifying someone's name. See [exercise 21, sentence 6](#) and [exercise 28, sentence 9](#).
 3. This participle is used as an exclamation of blessing. The verb is assumed.
 4. You should be able to figure this one out.
 5. πανταχῆ, *everywhere*.

6. Although the form is adjectival, τὸ πρῶτον is functioning adverbially. This is not uncommon.
7. Hint: Diagram this sentence first to see what articles go with what nouns. τόν and τήν are acting as demonstratives.

Chapters 26 – 30
Review #6

Grammar

1. What determines the case, number, and gender of a participle?
 - a. Adjectival
 - b. Adverbial
2. What are the clues that a participle is being used in the following ways?
 - a. Adjectival
 - b. Adverbial
 - c. Substantival
3. What are the seven questions you ask of any participle you meet?
 - 1.
 - 2.
 - 3.
 - 4.
 - 5.
 - 6.
 - 7.
4. What is a genitive absolute?

5. How do you form the following periphrastic verbal forms?
 - a. Present
 - b. Future
 - c. Perfect
6. Write out the nominative and genitive singular forms of the participle morpheme (with tense formative and case endings) of all three genders for the following tenses.

| <i>Tense</i> | <i>Aug/Redup</i> | <i>Tense stem</i> | <i>Tense formative</i> |
|-------------------------------|------------------|-------------------|------------------------|
| <i>Present active</i> | | | |
| <i>First aorist active</i> | | | |
| <i>First aorist passive</i> | | | |
| <i>Second aorist middle</i> | | | |
| <i>First perfect active</i> | | | |
| <i>Perfect middle/passive</i> | | | |

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|----------------------|---------------|-----------------------|--------------|-------------|---------------------|--------------------------|
| 1. θέλοντος | | | | | | | |
| 2. γραφεῖσι | | | | | | | |
| 3. λελαληκότες | | | | | | | |
| 4. πιστευομένους | | | | | | | |
| 5. ὄν | | | | | | | |
| 6. βαλόντα | | | | | | | |
| 7. δεχθέντα | | | | | | | |
| 8. βεβληκότα | | | | | | | |
| 9. λυθείση | | | | | | | |
| 10. βλέψασα | | | | | | | |

Translation: Mark 1:1-22

^{1:1} Αρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ [υἱοῦ θεοῦ]. ^{1:2} Καθὼς γέγραπται ἐν τῷ Ἑσαΐα τῷ προφήτῃ· ἰδοὺ ἀποστέλλω τὸν ἄγγελόν μου πρὸ προσώπου σου, ὃς κατασκευάσει τὴν ὁδόν σου· ^{1:3} φωνὴ βοῶντος ἐν τῇ ἐρήμῳ· ἐτοιμάσατε (prepare!) τὴν ὁδὸν κυρίου, εὐθείας¹ ποιεῖτε (make!) τὰς τρίβους² αὐτοῦ, ^{1:4} ἐγένετο Ἰωάννης [ὁ] βαπτίζων ἐν τῇ ἐρήμῳ καὶ κηρύσσων βάπτισμα μετανοίας εἰς ἄφεσιν ἁμαρτιῶν.

^{1:5} και ἐξεπορεύετο πρὸς αὐτὸν πᾶσα ἡ Ἰουδαία χώρα καὶ οἱ Ἱεροσολυμίται πάντες, καὶ ἐβαπτίζοντο ὑπ' αὐτοῦ ἐν τῷ Ἰορδάνῃ ποταμῷ ἐξομολογούμενοι τὰς ἀμαρτίας αὐτῶν. ^{1:6} καὶ ἦν ὁ Ἰωάννης ἐνδεδυμένος τρίχας³ καμήλου⁴ καὶ ζώνην⁵ δερματίνην⁶ περὶ τὴν ὀσφύν⁷ αὐτοῦ, καὶ ἐσθίων ἀκρίδας⁸ καὶ μέλι⁹ ἄγριον.¹⁰ ^{1:7} Καὶ ἐκήρυσσεν λέγων· ἔρχεται ὁ ἰσχυρότερός (greater than) μου ὀπίσω μου, οὗ οὐκ εἰμι ἰκανὸς κύψας¹¹ λῦσαι (to loosen) τὸν ἱμάντα¹² τῶν ὑποδημάτων αὐτοῦ. ^{1:8} ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.

^{1:9} Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρετ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου. ^{1:10} καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς περιστερὰν καταβαῖνον εἰς αὐτόν. ^{1:11} καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν· σὺ εἶ ὁ υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.

^{1:12} Καὶ εὐθὺς τὸ πνεῦμα αὐτὸν ἐκβάλλει εἰς τὴν ἔρημον. ^{1:13} καὶ ἦν ἐν τῇ ἐρήμῳ τεσσαράκοντα ἡμέρας πειραζόμενος ὑπὸ τοῦ σατανᾶ, καὶ ἦν μετὰ τῶν θηρίων, καὶ οἱ ἄγγελοι διηκόνουν αὐτῷ.

^{1:14} Μετὰ δὲ τὸ παραδοθῆναι τὸν Ἰωάννην¹³ ἦλθεν ὁ Ἰησοῦς εἰς τὴν Γαλιλαίαν κηρύσσων τὸ εὐαγγέλιον τοῦ θεοῦ ^{1:15} καὶ λέγων ὅτι πεπλήρωται ὁ καιρὸς καὶ ἤγγικεν ἡ βασιλεία τοῦ θεοῦ· μετανοεῖτε (repent!) καὶ πιστεῦτε (believe!) ἐν τῷ εὐαγγελίῳ.

^{1:16} Καὶ παράγων παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν Σίμωνα καὶ Ἀνδρέαν τὸν ἀδελφὸν Σίμωνος ἀμφιβάλοντας¹⁴ ἐν τῇ θαλάσῃ· ἦσαν γὰρ ἀλιεῖς.¹⁵ ^{1:17} καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· δεῦτε (follow!) ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι (to be) ἀλιεῖς ἀνθρώπων. ^{1:18} καὶ εὐθὺς ἀφέντες (after leaving) τὰ δίκτυα ἠκολούθησαν αὐτῷ. ^{1:19} Καὶ προβάς¹⁶ ὀλίγον εἶδεν Ἰάκωβον τὸν τοῦ Ζεβεδαίου καὶ Ἰωάννην τὸν ἀδελφὸν αὐτοῦ, καὶ αὐτοὺς ἐν τῷ πλοίῳ καταρτίζοντας τὰ δίκτυα, ^{1:20} καὶ εὐθὺς ἐκάλεσεν αὐτούς. καὶ ἀφέντες τὸν πατέρα αὐτῶν Ζεβεδαῖον ἐν τῷ πλοίῳ μετὰ τῶν

μισθωτῶν¹⁷ ἀπῆλθον ὀπίσω αὐτοῦ.

1:21 Καὶ εἰσπορεύονται εἰς Καφαρναοῦμ. καὶ εὐθὺς τοῖς σάββασιν εἰσελθὼν εἰς τὴν συναγωγὴν ἐδίδασκεν. 1:22 καὶ ἐξεπλήσσοντο ἐπὶ τῇ διδαχῇ αὐτοῦ, ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς.

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1. εὐθύς, εὐθεῖα, εὐθύ, genitive, -έως, *straight*.
 2. τρίβος, -ου, ἡ, *path*.
 3. θρίξ, τριχός, ἡ, *hair*.
 4. κάμηλος, -ου, ὁ and ἡ, *camel*.
 5. ζώνη, -ης, ἡ, *belt*.
 6. δερμάτινος, -η, -ον, (*made of*) *leather*.
 7. ὀσφῦς, -ύος, ἡ, *waist*.
 8. ἀκρίς, -ίδος, ἡ, *locust*.
 9. μέλι, -ιτος, τό, *honey*.
 10. ἄγριος, -ία, -ον, *wild*.
 11. κύπτω, *I bow, stoop*.
 12. ἰμάς, -άντος, ὁ, *strap, thong*.
 13. μετὰ τὸ παραδοθῆναι τὸν Ἰωάννην means *After John had been betrayed*.
 14. ἀμφιβάλλω, *I cast*.
 15. ἀλιεύς, -έως, ὁ, *fisherman*.
 16. προβαίνω, *I go on, advance*.
 17. μισθωτός, -οῦ, ὁ, *hired man*.

Exercise 31 Subjunctive

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|----------------------|---------------|-----------------------|--------------|-------------|---------------------|--------------------------|
| 1. βαπτίζομεν | | | | | | | |
| 2. ἀκούη (3x) | | | | | | | |
| 3. ἔλθομεν | | | | | | | |
| 4. περιπατήσητε | | | | | | | |
| 5. διδαχθῶσι | | | | | | | |
| 6. κρινῶ | | | | | | | |
| 7. σώσης | | | | | | | |
| 8. προσελθώμεθα | | | | | | | |
| 9. ἐγείρωσι | | | | | | | |
| 10. ποιηθῆ | | | | | | | |

Warm-up

- α. ἵνα ἀγαπῶμεν ἀλλήλους
- β. ὅταν ἔλθῃ ἐν τῇ δόξῃ τοῦ πατρὸς αὐτοῦ
- γ. ταῦτα λέγω ἵνα ὑμεῖς σωθῆτε.
- δ. θέλομεν ἵνα ὁ ἐὰν αἰτήσωμέν σε ποιήσης ἡμῖν.
- ε. ἵνα ἀποστέλλῃ αὐτοὺς
- ζ. ἦραν οὖν λίθους ἵνα βάλωσιν ἐπ' αὐτόν.
- η. τί αἰτήσωμαι;

Translation

1. Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

2. ἀμὴν λέγω ὑμῖν, ὃς ἂν μὴ δέξηται τὴν βασιλείαν τοῦ θεοῦ ὡς παιδίον, οὐ μὴ εἰσέλθῃ¹ εἰς αὐτήν.

3. ἡρώτα αὐτόν ἵνα τὸ δαιμόνιον ἐκβάλῃ ἐκ τῆς θυγατρὸς (daughter) αὐτῆς.

4. αὕτη δέ ἐστὶν ἡ αἰώνιος ζωὴ ἵνα² γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν (true) θεὸν καὶ ὃν ἀπέστειλας Ἰησοῦν Χριστόν.

5. καὶ πάντα ὅσα ἂν αἰτήσητε ἐν τῇ προσευχῇ πιστεύοντες³ λήμψεσθε.

6. μετὰ τοῦτο λέγει τοῖς μαθηταῖς· ἄγωμεν⁴ εἰς τὴν Ἰουδαίαν πάλιν.

7. Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν τὸν μονογενῆ (only) ἔδωκεν (he/she/it gave), ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται (he/she/it might perish) ἀλλ' ἔχη ζωὴν αἰώνιον. οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνη τὸν κόσμον, ἀλλ' ἵνα σωθῇ ὁ κόσμος δι' αὐτοῦ.

8. καὶ ἐζήτησαν οἱ ἀρχιερεῖς καὶ οἱ γραμματεῖς πῶς αὐτὸν ... ἀποκτείνωσιν.

9. οἱ πατέρες ὑμῶν ἔφαγον ἐν τῇ ἐρήμῳ (desert) τὸ μάννα καὶ ἀπέθανον· οὗτός ἐστιν ὁ ἄρτος ὁ ἐκ τοῦ οὐρανοῦ καταβαίνων, ἵνα τις ἐξ αὐτοῦ φάγη καὶ μὴ ἀποθάνῃ. ἐγὼ εἶμι ὁ ἄρτος ὁ ζῶν ὁ ἐκ τοῦ οὐρανοῦ καταβάς· ἐάν τις φάγη ἐκ τούτου τοῦ ἄρτου ζήσει εἰς τὸν αἰῶνα,⁵ καὶ ὁ ἄρτος δὲ ὃν ἐγὼ δώσω (I will give) ἡ σὰρξ μου ἐστὶν ὑπὲρ τῆς τοῦ κόσμου ζωῆς. Ἐμάχοντο (they were quarreling) οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες· πῶς δύναται οὗτος ἡμῖν δοῦναι (to give) τὴν σάρκα [αὐτοῦ] φαγεῖν (to eat); εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ φάγητε τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου καὶ πίνητε αὐτοῦ τὸ αἷμα, οὐκ ἔχετε ζωὴν ἐν ἑαυτοῖς.

10. εἰ νεκροὶ οὐκ ἐγείρονται, φάγωμεν καὶ πίωμεν, αὔριον (tomorrow) γὰρ ἀποθνήσκομεν.⁶

Additional

11. ποιῶμεν πολὺ ἔργον ἐν τῇ γλώσσει ταύτῃ ἵνα γενώμεθα οἱ κηρύσσοντες τὸν λόγον τοῦ θεοῦ ἐν πάσῃ ἀληθείᾳ.

12. ὅταν βλέψω τὰ παιδιά μου ἀγαπῶντα ἀλλήλους, ἡ ἐμὴ καρδία χαίρει καὶ ἡ ἐμὴ ψυχὴ προσεύχεται τῷ θεῷ.

13. ἐὰν δὲ μὴ πιστεύσωσίν σοι μηδὲ ἀκούσωσιν τῆς φωνῆς τοῦ σημείου τοῦ πρώτου πιστεύσουσίν σοι τῆς φωνῆς τοῦ σημείου τοῦ ἐσχάτου.

14. καὶ λατρεύετε⁷ ἐκεῖ θεοὺς ἑτέροις, ἔργοις χειρῶν ἀνθρώπων ξύλοις⁸ καὶ λίθοις, οἳ οὐκ ὄψονται⁹ οὐδὲ μὴ ἀκούσωσιν οὔτε μὴ φάγωσιν.

15. τὸν κύριον Ἰησοῦν Χριστόν, οὗ τὸ αἷμα ὑπὲρ ἡμῶν ἐδόθη (it was given), φοβώμεθα.

16. Ὃς ἂν ἐν τῶν τοιούτων παιδίων δέξηται ἐπὶ τῷ ὀνόματί μου, ἐμὲ δέχεται· καὶ ὃς ἂν ἐμὲ δέχηται, οὐκ ἐμὲ δέχεται ἀλλὰ τὸν ἀποστείλαντά με.

17. ἀμὴν δὲ λέγω ὑμῖν, ὅπου ἐὰν κηρυχθῇ τὸ εὐαγγέλιον εἰς ὅλον τὸν κόσμον, καὶ ὃ ἐποίησεν αὕτη λαληθήσεται εἰς μνημόσυνον¹⁰ αὐτῆς.

18. ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ' ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν.

19. ¹¹ ἀμὴν λέγω ὑμῖν ὅτι οὐκέτι οὐ μὴ πῖω ἐκ τοῦ γενήματος¹² τῆς ἀμπέλου¹³ ἕως τῆς ἡμέρας ἐκείνης ὅταν αὐτὸ πίνω καινὸν ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

20. ἀπεκρίθη Ἰησοῦς· ἐὰν ἐγὼ δοξάσω ἑμαυτόν, ἡ δόξα μου οὐδὲν ἐστίν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστιν, καὶ οὐκ ἐγνώκατε αὐτόν, ἐγὼ δὲ οἶδα αὐτόν. κἂν εἴπω¹⁴ ὅτι οὐκ οἶδα αὐτόν, ἔσομαι ὅμοιος ὑμῖν

ψεύστης· ἀλλὰ οἶδα αὐτὸν καὶ τὸν λόγον αὐτοῦ τηρῶ.

Summary

1. The “exegetical” use of ἵνα is when the ἵνα clause is describing or exegeting the previous statement. The ἵνα is generally translated *that*.
2. Participles can apply a condition to a verb (“conditional participle”). You can use the key word “if” in the translation.
3. εἰς τὸν αἰῶνα is an idiom that means *forever*.
4. The present tense can be used to describe a future event, either to emphasize the vividness or the certainty of the action, or to state a principle that is always true but whose fulfillment lies in the future (“axiomatic”).

References

α. 1 Jn 3:11; β. Mk 8:38; γ. Jn 5:34; δ. Mk 10:35; ε. Mk 3:14; ζ. Jn 8:59; η. Mk 6:24; 1. 1 Jn 2:3; 2. Mk 10:15; 3. Mk 7:26; 4. Jn 17:3; 5. Mt 21:22; 6. Jn 11:7; 7. Mk 14:1; 8. Jn 3:16-17; 9. Jn 6:49-53; 10. 1 Cor 15:32; 11.—; 12. —; 13. (Ex 4:8); 14. Dt 4:28; 15. (1 Clem 21:6); 16. Mk 9:37; 17. Mk 14:9; 18. 1 Jn 1:7-8; 19. Mk 14:25; 20. Jn 8:54-55.

1. How does the strength of this emphatic negative help you understand what Jesus is saying?
2. Here is another good example of ἵνα meaning *that*, not *in order that*. Some call this the “exegetical” use of ἵνα, in which the ἵνα clause is describing or exegeting, the previous statement (cf. Wallace, 476).
3. Another use of the participle is to indicate a condition; hence, it is called a “conditional participle.” The participle describes a condition applied to the verb the participle is modifying. You can use the key *if* in your translation.
4. Our usual definition of ἄγω obviously does not work here. *Go* is acceptable.
5. εἰς τὸν αἰῶνα is an idiom that means *forever*.
6. Notice how Paul uses the present tense to describe an event that will occur in the future. There are several possible explanations for this. The present can be used for a future action to emphasize the vividness or certainty of the action. The present is also used to make a gnomic statement, an axiom, “a general principle (denoting an occurrence which may take place at any time), but with the context focusing on a particular outworking of this principle at a point in the future” (Fanning, 224).
7. λατρεύω, *I serve, worship*.
8. ξύλον, -ου, τό, *wood*.
9. The switch from the indicative ὄψονται to the following two subjunctives makes the negations more emphatic.
10. μνημόσυνον, -ου, τό, *memory*.
11. How does the double negative and the present tense of πίνω help you understand the full force of what Jesus is saying?
12. γένημα, -ματος, τό, *fruit, product*.
13. ἄμπελος, -ου, ἡ, *vine, grapevine*.
14. Did you notice that εἶπω has not lost its augment? You already saw this in the participial forms, and it is true in the other nonindicative forms.

Exercise 32 Infinitive

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|--------------------------|---------------|---------------------------|--------------|-------------|---------------------|--------------------------|
| 1. λέγειν | | | | | | | |
| 2. φαγεῖν | | | | | | | |
| 3. πεπληρωκέναι | | | | | | | |
| 4. λαλήσασθαι | | | | | | | |
| 5. σῶσαι | | | | | | | |
| 6. δοξάζεσθαι | | | | | | | |
| 7. τεθεωρηῆσθαι | | | | | | | |
| 8. ἀγαπᾶν | | | | | | | |
| 9. γραφῆναι | | | | | | | |
| 10. πληρῶσαι | | | | | | | |

Warm-up

- α. ἀπέστειλεν αὐτοὺς κηρύσσειν τὴν βασιλείαν τοῦ θεοῦ.
- β. εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσελθεῖν
- γ. τίς δύναται σωθῆναι;
- δ. δεῖ κηρυχθῆναι τὸ εὐαγγέλιον.
- ε. εἰς τὸ ἀποκτεῖναι αὐτόν
- ζ. καὶ ἐν τῷ σπεῖρειν αὐτόν
- η. ἀλλὰ μετὰ τὸ ἐγερθῆναι με

Translation

1. Καὶ πάλιν ἤρξατο διδάσκειν παρὰ τὴν θάλασσαν.

2. ὅς γὰρ ἐὰν θέλῃ τὴν ψυχὴν αὐτοῦ σῶσαι ἀπολέσει (he/she/it will lose) αὐτήν.

3. καὶ λέγει αὐτοῖς· ἔξεστιν (it is lawful) τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι,¹ ψυχὴν σῶσαι ἢ ἀποκτεῖναι;

4. ἦλθεν γὰρ ὁ υἱὸς τοῦ ἀνθρώπου ζητῆσαι καὶ σῶσαι τὸ ἀπολωλός (lost).

5. καὶ ἐποίησεν² δώδεκα ... ἵνα ὧσιν μετ' αὐτοῦ καὶ ἵνα ἀποστέλλῃ αὐτοὺς κηρύσσειν καὶ ἔχειν ἐξουσίαν ἐκβάλλειν τὰ δαιμόνια.

6. ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφητῆται καὶ δίκαιοι ἐπεθύμησαν (they desired) ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

7. ³ αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν⁴ αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας.

8. [ἵνα ...] εὐρεθῶ ἐν αὐτῷ, μὴ ἔχων ἐμὴν δικαιοσύνην τὴν ἐκ νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει, τοῦ γινῶναι⁵ αὐτὸν καὶ τὴν δύναμιν τῆς ἀναστάσεως (resurrection) αὐτοῦ.

9. ἀλλὰ μετὰ τὸ ἐγερθῆναί με προάξω (I will go before) ὑμᾶς εἰς τὴν Γαλιλαίαν.

10. Ἀβραάμ ... ἐπίστευσεν εἰς τὸ γενέσθαι αὐτὸν πατέρα πολλῶν ἐθνῶν.

Additional

11. αὕτη ἡ γυνὴ λίθον καλὸν ἔχειν θέλει ἐπὶ τῇ χειρὶ αὐτῆς δεξαμένη αὐτὸν ἀπὸ τοῦ ἡγαπηκότος αὐτήν.

12. πορευθῶμεν γὰρ πρὸς τὴν θαλάσσην εἰς τὸ εὐρίσκειν ὧδε τινὰς ἡμέρας ἀγαθὰς ἐν τῷ ἡλίῳ.⁶

13. καὶ κατέβη κύριος ἰδεῖν τὴν πόλιν καὶ τὸν πύργον⁷ ὃν ὤκοδόμησαν⁸ οἱ υἱοὶ τῶν ἀνθρώπων.
14. εἶπεν δὲ Ἀβραὰμ περὶ Σάρρας τῆς γυναικὸς αὐτοῦ ὅτι ἀδελφὴ μου ἐστίν, ἐφοβήθη γὰρ εἰπεῖν ὅτι γυνὴ μου ἐστίν μήποτε⁹ ἀποκτείνωσιν αὐτὸν οἱ ἄνδρες τῆς πόλεως δι' αὐτήν.
15. καὶ εἶπεν κύριος ὁ θεός· οὐ μὴ καταμείνῃ¹⁰ τὸ πνεῦμά μου ἐν τοῖς ἀνθρώποις τούτοις εἰς τὸν αἰῶνα διὰ τὸ εἶναι αὐτοὺς σάρκας, ἔσονται δὲ αἱ ἡμέραι αὐτῶν ἑκατὸν εἴκοσι ἔτη.¹¹
16. ¹² ἀπεκρίθη αὐτοῖς· εἶπον ὑμῖν ἤδη καὶ οὐκ ἠκούσατε· τί πάλιν θέλετε ἀκούειν; μὴ καὶ ὑμεῖς θέλετε αὐτοῦ μαθηταὶ γενέσθαι;
17. οἱ δὲ ἀρχιερεῖς καὶ ὅλον τὸ συνέδριον ἐζήτησαν κατὰ τοῦ Ἰησοῦ μαρτυρίαν εἰς τὸ θανατῶσαι¹³ αὐτόν, καὶ οὐχ ἠύρισκον.
18. καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· δεῦτε (follow!) ὀπίσω μου, καὶ ποιήσω ὑμᾶς γενέσθαι ἀλιεῖς¹⁴ ἀνθρώπων.
19. ἔλεος θέλω καὶ οὐ θυσίαν· οὐ γὰρ ἤλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς.
20. Ἀνέβη δὲ καὶ Ἰωσήφ ἀπὸ τῆς Γαλιλαίας ἐκ πόλεως Ναζαρέθ εἰς τὴν Ἰουδαίαν εἰς πόλιν Δαυὶδ ἣτις καλεῖται Βηθλέεμ, διὰ τὸ εἶναι αὐτὸν ἐξ οἴκου καὶ πατριᾶς¹⁵ Δαυίδ.

References

α. Lk 9:2; **β.** Mk 10:24; **γ.** Mk 10:26; **δ.** Mk 13:10; **ε.** (Mk 14:55); **ζ.** Mt 13:4; **η.** Mk 14:28; **1.** Mk 4:1; **2.** Mk 8:35; **3.** Mk 3:4; **4.** Lk 19:10; **5.** Mk 3:14-15; **6.** Mt 13:17; **7.** Jn 2:24; **8.** Phil 3:9-10; **9.** Mk 14:28; **10.** Rom 4:16, 18; **11.** —; **12.** —; **13.** Gen 11:5; **14.** Gen 20:2; **15.** Gen 6:3; **16.** Jn 9:27; **17.** Mk 14:55; **18.** Mk 1:17; **19.** Mt 9:13; **20.** Lk 2:4.

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1. This compound verb happens to carry the meaning you would expect from its two parts. What do you think it means?
 2. In this context ποιέω must mean *appoint*. ποιέω is flexible in its meaning.
 3. Hint: Watch for the different meanings of αὐτός.
 4. In this context, πιστεύω carries the meaning of *entrust*.
 5. Hint: Look for the verbal root.
 6. ἥλιος, -ου, ὁ, *sun*.
 7. πύργος, -ου, ὁ, *tower*.
 8. οἰκοδομέω, *I build*.
 9. μήποτε, *lest*.
 10. καταμένω, *I stay, live*.
 11. ἑκατὸν εἴκοσι ἔτη, *120 years*.
 12. Did the blind man believe that they wanted to become Jesus' disciples?

13. θανατόω, *I put to death.*
14. ἄλιεύς, -έως, ὁ, *fisherman.*
15. πατριά, -ᾶς, ἡ, *family, lineage.*

Exercise 33 Imperative

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|----------------------|---------------|-----------------------|--------------|-------------|---------------------|--------------------------|
| 1. ἄκουε | | | | | | | |
| 2. γράφεσθε (2x) | | | | | | | |
| 3. θέλησον | | | | | | | |
| 4. βλέπετωσαν | | | | | | | |
| 5. πιστεύεις | | | | | | | |
| 6. εἶπετε (2x) | | | | | | | |
| 7. αἰτήσαι (2x) | | | | | | | |
| 8. λαλοῦ | | | | | | | |
| 9. ἐκβλήθητι | | | | | | | |
| 10. γνωσθήτωσαν | | | | | | | |

Warm-up

- α. φέρετε αὐτὸν πρὸς με.
- β. ἀκολούθει μοι.
- γ. μὴ φοβεῖσθε.
- δ. αἰτησόν με ὃ ἐὰν θέλης.
- ε. ὕπαγε, ἡ πίστις σου σέσωκέν σε.
- ζ. ἐγείρεσθε, ἄγωμεν.
- η. ὑπάγετε εἶπατε τοῖς μαθηταῖς αὐτοῦ

Translation

1. ἄκουε, Ἰσραήλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν.

2. καὶ ἔλεγεν αὐτοῖς· ὅπου ἐὰν εἰσέλθητε εἰς οἰκίαν, ἐκεῖ μένετε ἕως ἂν ἐξέλθητε.

3. μὴ φοβοῦ, μόνον πίστευε.

4. εἴτε οὖν ἐσθίετε εἴτε πίνετε εἴτε τι ποιεῖτε, πάντα εἰς δόξαν θεοῦ ποιεῖτε.

5. ἔξελθε ἐξ αὐτοῦ καὶ μηκέτι (no longer) εἰσέλθῃς εἰς αὐτόν.

6. Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς¹ ἐν αὐτῷ.

7. τί γὰρ ἐστὶν εὐκοπώτερον (easier), εἰπεῖν· ἀφίενταί (they are forgiven) σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ περιπάτει; ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἐπὶ τῆς γῆς ἀφιέναι (to forgive) ἁμαρτίας — τότε λέγει τῷ παραλυτικῷ (paralytic)· ἐγερθεὶς ἄρον σου τὴν κλίνην (bed) καὶ ὑπάγε εἰς τὸν οἶκόν σου.

8. ² καὶ ἀποκριθεὶς ὁ Ἰησοῦς λέγει αὐτοῖς· ἔχετε πίστιν θεοῦ.³ ἀμὴν λέγω ὑμῖν ὅτι ὃς ἂν εἴπῃ τῷ ὄρει (mountain) τούτῳ· ἄρθῃτι καὶ βλήθῃτι εἰς τὴν θάλασσαν, καὶ μὴ διακριθῇ (he/she/it wavers) ἐν τῇ καρδίᾳ αὐτοῦ ἀλλὰ πιστεύῃ ὅτι ὁ λαλεῖ γίνεται,⁴ ἔσται αὐτῷ. διὰ τοῦτο λέγω ὑμῖν, πάντα ὅσα προσεύχεσθε καὶ αἰτεῖσθε, πιστεύετε ὅτι ἐλάβετε, καὶ ἔσται ὑμῖν.

9. λέγει αὐτῷ ὁ Ἰησοῦς· ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι, τί πρὸς σέ; σύ μοι ἀκολούθει.

10. καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν ... καὶ λέγω τούτῳ· πορεύθητι, καὶ πορεύεται, καὶ ἄλλῳ· ἔρχου, καὶ ἔρχεται, καὶ τῷ δούλῳ μου· ποιήσον τοῦτο, καὶ ποιεῖ.

Additional

11. οἱ περιπατοῦντες ἐν τῇ ὁδῷ τῆς δικαιοσύνης ἀπὸ τῶν κακῶν ἀπελθέτωσαν καὶ γινέσθωσαν δοῦλοι τοῦ θεοῦ ἐν φόβῳ καὶ ἐλπίδι.
12. ὁ δὲ Παῦλος τοὺς ἐν ταῖς ἐκκλησίαις ἐδίδασκεν· πιστεύσατε εἰς τὸν Ἰησοῦν Χριστὸν καὶ ζῆτε κατὰ τὸ θέλημα τοῦ κυρίου ἡμῶν.
13. καὶ εἶπεν ὁ θεός· γενηθήτω φῶς, καὶ ἐγένετο φῶς.
14. εἰπάτωσαν πάντες οἱ φοβούμενοι τὸν κύριον ὅτι ἀγαθός ὅτι εἰς τὸν αἰῶνα ἡ ἀγάπη αὐτοῦ.
15. σὺ οὖν πίστευε τῷ δικαίῳ, τὸ γὰρ δίκαιον ὀρθὴν⁵ ὁδὸν ἔχει. καὶ σὺ τῇ ὀρθῇ ὁδῷ πορεύου.
16. ⁶ Χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἐρῶ, χαίρετε.
17. ὃς ἔχει ὧτα⁷ ἀκούειν ἀκουέτω.
18. πορεύου, καὶ ἀπὸ τοῦ νῦν μηκέτι ἀμάρτανε.
19. Ὡς οὖν παρελάβετε τὸν Χριστὸν Ἰησοῦν τὸν κύριον, ἐν αὐτῷ⁸ περιπατεῖτε.
20. Μὴ ταρασσέσθω⁹ ὑμῶν ἡ καρδιά· πιστεύετε εἰς τὸν θεόν καὶ εἰς ἐμὲ πιστεύετε.

Summary

1. A subjective genitive produces the action of the noun; an objective genitive receives the action of the noun. The word the genitive noun is modifying is the “head noun.”

References

α. Mk 9:19; **β.** Mk 2:14; **γ.** Mk 6:50; **δ.** Mk 6:22; **ε.** Mk 10:52; **ζ.** Mk 14:42; **η.** Mk 16:7; **1.** Mk 12:29; **2.** Mk 6:10; **3.** Mk 5:36; **4.** 1 Cor 10:31; **5.** Mk 9:25; **6.** 1 Jn 2:15; **7.** Mt 9:5-6; **8.** Mk 11:22-24; **9.** Jn 21:22; **10.** Mt 8:9; **11.** —; **12.** —; **13.** Gen 1:3; **14.** Ps 118:4 [LXX 117:4]; **15.** (Shep 35:2); **16.** Phil 4:4; **17.** Mk 4:9; **18.** Jn 8:11; **19.** Col 2:6; **20.** Jn 4:1.

-
1. Is this a subjective or objective genitive?

If a word is a “subjective” genitive, it is the subject of the action implied by the word it is modifying and therefore *produces* the action. “The love of the Father” would mean “the love the Father produces,” or, his love for me.

If a word is an “objective” genitive, it is the object of the action implied by the word it is modifying and therefore *receives* the action. “The love of the Father” would mean “the love the Father receives,” or, my love for him.

The word the genitive noun is modifying is called the “head noun.”

2. Note carefully the shifting of tenses.
3. What kind of genitive is this? What is the precise relationship between πίστιν and θεοῦ?
4. Why is Mark using the present tense to indicate a future action?

5. ὀρθός, -ή, -όν, *straight, upright*.
6. What a great verse for Greek class!
7. οὖς, ὠτός, τό, *ear*.
8. Is this masculine or neuter? What is the difference in meaning?
9. ταρασσω, *I trouble*.

Exercise 34
Indicative of δίδωμι

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|----------------------|---------------|-----------------------|--------------|-------------|---------------------|--------------------------|
| 1. δίδωσι | | | | | | | |
| 2. ἔδωκαν | | | | | | | |
| 3. δέδωκεν | | | | | | | |
| 4. δώσετε | | | | | | | |
| 5. ἐδίδους | | | | | | | |
| 6. διδόασι | | | | | | | |
| 7. δέδωκαν | | | | | | | |
| 8. δώσω | | | | | | | |
| 9. ἐδώκομεν | | | | | | | |
| 10. δεδώκομεν | | | | | | | |

Grammar

What are the five rules for μι verbs?

- 1.
- 2.
- 3.
- 4.
- 5.

Warm-up

- α. ὁ δὲ θεὸς δίδωσιν αὐτῷ σῶμα.
- β. διὰ τοῦ πνεύματος δίδεται λόγος σοφίας.
- γ. δώσομεν αὐτοῖς φαγεῖν;
- δ. καὶ ἔδωκα αὐτῇ χρόνον.
- ε. δώσουσιν σημεῖα μεγάλα.
- ζ. τὴν δόξαν τὴν ἐμήν, ἣν δέδωκάς μοι
- η. ἐδόθη μοι πᾶσα ἐξουσία.

Translation

1. ὁ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς, ὅτι ὑμῖν δέδοται γινῶναι¹ τὰ μυστήρια (mysteries) τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται.

2. τὴν δύναμιν καὶ ἐξουσίαν αὐτῶν τῷ θηρίῳ (beast) διδώσιν.

3. οἱ πατέρες ἡμῶν τὸ μάννα ἔφαγον ἐν τῇ ἐρήμῳ, καθὼς ἐστὶν γεγραμμένον· ἄρτον ἐκ τοῦ οὐρανοῦ ἔδωκεν αὐτοῖς φαγεῖν. εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν, οὐ Μωϋῆς δέδωκεν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ, ἀλλ' ὁ πατήρ μου δίδωσιν ὑμῖν τὸν ἄρτον ἐκ τοῦ οὐρανοῦ τὸν ἀληθινόν (true).

4. ² καὶ εἶπεν αὐτῷ ὁ διάβολος (devil)· σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν³ καὶ τὴν δόξαν αὐτῶν, ὅτι ἐμοὶ παραδέδοται καὶ ᾧ ἐὰν θέλω δίδωμι αὐτήν.

5. ὁ νόμος διὰ Μωϋέως ἐδόθη, ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο.

6. οἱ λοιποὶ ἔμφοβοι (terrified) ἐγένοντο καὶ ἔδωκαν δόξαν τῷ θεῷ τοῦ οὐρανοῦ.

7. τὰ ῥήματα ἃ ἔδωκάς μοι δέδωκάς αὐτοῖς, καὶ αὐτοὶ ἔλαβον καὶ ἔγνωσαν ἀληθῶς (truly) ὅτι παρὰ σοῦ ἐξῆλθον, καὶ ἐπίστευσαν ὅτι σύ με ἀπέστειλας.

8. βλέπετε οὖν πῶς ἀκούετε· ὅς ἂν γὰρ ἔχη, δοθήσεται⁴ αὐτῷ, καὶ ὅς ἂν μὴ ἔχη, καὶ ὁ δοκεῖ ἔχειν ἀρθήσεται ἀπ' αὐτοῦ.

9. εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα (gifts) ἀγαθὰ διδόναι (to give) τοῖς τέκνοις ὑμῶν, πόσῳ (how much) μᾶλλον ὁ πατήρ [ὁ] ἐξ οὐρανοῦ δώσει πνεῦμα

ἅγιον τοῖς αἰτουσιν αὐτόν.

10. διὰ τοῦτο λέγω ὑμῖν ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.

Additional

11. οἱ μὴ πιστεύοντες εἰς τὸν Ἰησοῦν ἀπώλεσαν τοὺς δύο πύργους⁵ ἐν τῇ μεγάλῃ πόλει ἵνα πρὸς τὴν γῆν πέσωσιν καὶ πολλοὶ ἀποθάνωσιν.

12. τῶν ἀποστόλων εἰς τὸν ὅλον κόσμον ἀπελθόντων πολλοὶ ὄχλοι τὰς καρδίας αὐτῶν τῷ κυρίῳ ἔδωκαν διὰ τὸν λόγον τὸν κηρυχθέντα αὐτοῖς.

13. καὶ λαβοῦσα τοῦ καρποῦ αὐτοῦ⁶ ἔφαγεν καὶ ἔδωκεν καὶ τῷ ἀνδρὶ αὐτῆς μετ' αὐτῆς καὶ ἔφαγον.

14. καὶ εἶπεν ὁ Ἀδάμ· ἡ γυνή ἦν ἔδωκας μετ' ἐμοῦ αὕτη μοι ἔδωκεν ἀπὸ τοῦ ξύλου⁷ καὶ ἔφαγον.

15. τόπον ἔδωκεν ὁ δεσπότης⁸ τοῖς βουλομένοις⁹ ἐπιστραφῆναι¹⁰ ἐπ' αὐτόν.

16. καὶ ἔδωκεν κλήρους αὐτοῖς καὶ ἔπεσεν ὁ κληρὸς ἐπὶ Μαθθίαν.

17. εὐλογήσω δὲ αὐτήν καὶ δώσω σοι ἐξ αὐτῆς τέκνον καὶ εὐλογήσω αὐτόν καὶ ἔσται εἰς ἔθνη καὶ βασιλεῖς ἐθνῶν ἐξ αὐτοῦ ἔσονται.

18. ᾧ¹¹ μὲν γὰρ διὰ τοῦ πνεύματος δίδεται λόγος σοφίας, ἄλλω δὲ λόγος γνώσεως κατὰ τὸ αὐτὸ πνεῦμα.

19. εἶπεν αὐτῷ ὁ θεός· ἀναβλέψας τοῖς ὀφθαλμοῖς σου, ἴδε ἀπὸ τοῦ τόπου οὗ νῦν σὺ εἶ, πρὸς ... ἀνατολὰς καὶ θάλασσαν· ὅτι πᾶσαν τὴν γῆν ἦν σὺ ὀρέας, σοὶ δώσω αὐτήν καὶ τῷ σπέρματί σου ἕως αἰῶνος.

20. τὸν κύριον Ἰησοῦν Χριστόν, οὗ τὸ αἷμα ὑπὲρ ἡμῶν ἐδόθη, ἐντραπῶμεν.¹²

Summary

1. Knowing the five μι rules will save you a lot of memory work.

References

α. 1 Cor 15:38; **β.** 1 Cor. 12:8; **γ.** Mk 6:37; **δ.** Rev 2:21; **ε.** Mt 24:24; **ζ.** Jn 17:24; **η.** Mt 28:18;

1. Mt 13:11; 2. Rev 17:13; 3. Jn 6:31-32; 4. Lk 4:6; 5. Jn 1:17; 6. Rev 11:13; 7. Jn 17:8; 8. Lk 8:18; 9. Lk 11:13; 10. Mt 21:43; 11.—; 12.—; 13. Gen 3:6; 14. Gen 3:12; 15. 1 Clem 7:5; 16. Ac 1:26; 17. Gen 17:16; 18. 1 Cor 12:8; 19. 1 Clem 10:4; 20. 1 Clem 21:6.



A sad boy who's lost his father or mother to an excessive study of Greek. When will the semester be done?

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1. Hint: What is the root of this verbal form?
 2. Notice the shift in normal word order all the way through this verse.
 3. ἅπας has the same meaning as πᾶς.
 4. I did not discuss this specific form in the text, but if you learned the rules it should not be a problem for you.
 5. πύργος, -ου, ὁ, *tower*.
 6. This is the third (and last) time you will see this verse. The antecedent of αὐτοῦ is the tree of knowledge of good and evil.
 7. ξύλον, -ου, τό, *wood, tree*.
 8. δεσπότης, -ου, ὁ, *master, lord*.
 9. βούλομαι, *I wish, determine*.
 10. ἐπιστρέφω, *I turn to, return*. It has a second aorist passive, ἐπεστράφη.

11. ὃ μὲν is used in conjunction with ἄλλω δέ to mean *to one ... to another*.
12. ἐντρέπω, *I respect*.

Exercise 35
Nonindicative Forms of δίδωμι

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|----------------------|---------------|-----------------------|--------------|-------------|---------------------|--------------------------|
| 1. δίδῶ | | | | | | | |
| 2. δῶ | | | | | | | |
| 3. δός | | | | | | | |
| 4. διδόντες | | | | | | | |
| 5. δῶμεν | | | | | | | |
| 6. διδούς | | | | | | | |
| 7. δοῦναι | | | | | | | |
| 8. δοθεῖσα | | | | | | | |
| 9. δίδότω | | | | | | | |
| 10. δούς | | | | | | | |

Warm-up

- α. μηδὲ δίδοτε τόπον.
- β. ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ
- γ. δότε αὐτοῖς ὑμεῖς φαγεῖν.
- δ. εὐδόκησεν (he/she/it was pleased) ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.
- ε. διὰ πνεύματος ἁγίου τοῦ δοθέντος ἡμῖν
- ζ. δῶμεν ἢ μὴ δῶμεν;
- η. ἐδόξασαν τὸν θεὸν τὸν δόντα ἐξουσίαν.

Translation

1. δίδοτε, καὶ δοθήσεται ὑμῖν.

2. τίς ἐστὶν ὁ δούς σοι τὴν ἐξουσίαν ταύτην;

3. χάρις ὑμῖν καὶ εἰρήνη ἀπὸ¹ θεοῦ πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν ἡμῶν.

4. ² Ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἐπάρας³ τοὺς ὀφθαλμοὺς αὐτοῦ εἰς τὸν οὐρανὸν εἶπεν· πάτερ, ἐλήλυθεν ἡ ὥρα· δόξασόν σου τὸν υἱόν, ἵνα ὁ υἱὸς δοξάσῃ σέ, καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης⁴ σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον.

5. τί γὰρ δοῖ ἄνθρωπος ἀντάλλαγμα⁵ τῆς ψυχῆς αὐτοῦ;

6. καὶ ὅταν ἄγωσιν ὑμᾶς παραδιδόντες,⁶ μὴ προμεριμνᾶτε⁷ τί λαλήσητε, ἀλλ' ὃ ἐὰν δοθῇ ὑμῖν ἐν ἐκείνῃ τῇ ὥρᾳ τοῦτο λαλεῖτε· οὐ γὰρ ἐστε ὑμεῖς οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τὸ ἅγιον.

7. εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα (gifts) ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ (how much) μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.⁸

8. τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον⁹ δίδου.

9. καὶ γὰρ ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἦλθεν διακονηθῆναι¹⁰ ἀλλὰ διακονῆσαι καὶ δοῦναι τὴν ψυχὴν αὐτοῦ λύτρον (ransom) ἀντὶ πολλῶν.

10. τῷ δὲ θεῷ χάρις τῷ διδόντι ἡμῖν τὸ νῆκος (victory) διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

Additional

11. δόντες δὲ τὰς ἰδίας καρδίας τῷ κυρίῳ, διδάσκωμεν τοῖς παιδίοις τὸν λόγον τοῦ θεοῦ ἵνα καὶ ἑαυτοὺς τῷ κυρίῳ δῶσιν.
12. ὁ ποιμὴν τῆς ἐκκλησίας τῷ ὄχλῳ εἶπεν· δότε τὰς φωνὰς ὑμῶν σφόδρα αἰνοῦντες ἐν ὅλῃ τῇ ψυχῇ τῷ Ἰησοῦ Χριστῷ τῷ κυρίῳ.
13. καθὼς ἔδωκας αὐτῷ ἐξουσίαν πάσης σαρκός, ἵνα πᾶν ὃ δέδωκας αὐτῷ δώσῃ αὐτοῖς ζωὴν αἰώνιον.
14. Μὴ φοβοῦ, τὸ μικρὸν ποιμνιον,¹¹ ὅτι εὐδόκησεν ὁ πατὴρ ὑμῶν δοῦναι ὑμῖν τὴν βασιλείαν.
15. ἔφη αὐτῷ ὁ Ἰησοῦς· εἰ θέλεις τέλειος εἶναι, ὑπάγε πώλησόν¹² σου τὰ υπάρχοντα καὶ δός [τοῖς] πτωχοῖς, καὶ ἔξεις θησαυρὸν ἐν οὐρανοῖς, καὶ δεῦρο¹³ ἀκολούθει μοι.
16. καὶ εἶπεν ὁ Ἀδάμ· ἡ γυνή ἦν ἔδωκας μετ' ἐμοῦ αὕτη μοι ἔδωκεν ἀπὸ τοῦ ξύλου καὶ ἔφαγον.
17. καὶ ἔλεγεν· διὰ τοῦτο εἶρηκα ὑμῖν ὅτι οὐδεὶς δύναται ἐλθεῖν πρὸς με ἐὰν μὴ ᾗ δεδομένον αὐτῷ ἐκ τοῦ πατρός.
18. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῇ· εἰ ἦδεις τὴν δωρεὰν τοῦ θεοῦ καὶ τίς ἐστὶν ὁ λέγων σοι· δός μοι πεῖν, σὺ ἂν ἤτησας αὐτὸν καὶ ἔδωκεν ἄν σοι ὕδωρ ζῶν.
19. εἶπαν οὖν αὐτῷ· τίς εἶ; ἵνα ἀποκρισῖν¹⁴ δῶμεν τοῖς πέμψασιν ἡμᾶς· τί λέγεις περὶ σεαυτοῦ;
20. αὐτὸς εἶπεν· μακάριόν ἐστιν μᾶλλον διδόναι ἢ λαμβάνειν.
21. ἵνα ὁ θεὸς τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ πατὴρ τῆς δόξης, δώῃ ὑμῖν πνεῦμα σοφίας καὶ ἀποκαλύψεως ἐν ἐπιγνώσει αὐτοῦ.
- 22.... θεοῦ, τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγία, οὐ κατὰ τὰ ἔργα ἡμῶν ἀλλὰ κατὰ ἰδίαν πρόθεσιν καὶ χάριν, τὴν δοθεῖσαν ἡμῖν ἐν Χριστῷ Ἰησοῦ πρὸ χρόνων αἰώνιων.

Summary

1. When you find a preposition — noun — καί — noun construction, the single preposition “governs” the two nouns and shows you that the author thinks of them as a unit.

References

α. (Eph 4:27); **β.** Mk 13:11; **γ.** Mt 14:16; **δ.** Lk 12:32; **ε.** Rom 5:5; **ζ.** Mk 12:14; **η.** Mt 9:8; **1.** Lk 6:38; **2.** Lk 20:2; **3.** Gal 1:3-4; **4.** Jn 17:1-2; **5.** Mk 8:37; **6.** Mk 13:11; **7.** Mt 7:11; **8.** Lk 11:3; **9.** Mk 10:45; **10.** —; **11.** —; **12.** 1 Cor 15:57; **13.** Jn 17:2; **14.** Lk 12:32; **15.** Mt 19:21; **16.** Gen 3:12; **17.** Jn 6:65; **18.** Jn 4:10; **19.** Jn 1:22; **20.** Acts 20:35; **21.** Eph 1:17; **22.** 2 Tim 1:9.

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1. Notice that *ἀπό* is not repeated before *κυρίου*. This is exegetically significant and present in Paul's salutations. If Paul thought of "God" and the "Lord" as two different entities, he would have had to repeat the preposition. The fact that he doesn't shows that he views both as the same entity. It is probably pushing the grammar too far to say that Paul equates Jesus and God, but it does show that Paul views them working in absolute harmony with each other, both being the single agent of grace and peace to the Galatians.
 2. Diagramming this verse will help.
 3. *ἐπαίρω*, *I lift up*, a compound verb formed from *ἐπί* and *αἴρω*.
 4. The genitive case here signifies the sense of *over all*.
 5. *ἀντάλλαγμα* means *in exchange for* and is followed by the genitive.
 6. *παραδιδόντες* is from *παραδίδωμι* and means *I deliver over*.
 7. *προμεριμνᾶτε* is from *προμεριμνάω* and means *I worry ahead of time*.
 8. In case this seems familiar, you translated its Lukan parallel (11:13) in the previous chapter.
 9. *ἐπιούσιον* never occurs anywhere in Greek literature, except in discussions of this passage. It is therefore difficult to define precisely. Guesses include *daily*, *sufficient for today*, *sufficient for tomorrow*, and *day by day*.
 10. *διακονέω*, *I serve*.
 11. *ποίμνιον*, -ου, τό, *flock*.
 12. Hint: This is not a noun or adjective. This is a hard one.
 13. *δεῦρο* is an interjection that means *Come!*
 14. *ἀπόκρισις*, -εως, ἡ, *answer*.

Exercise 36
ἴσθημι, τίθημι, δείκνυμι

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|----------------------|---------------|-----------------------|--------------|-------------|---------------------|--------------------------|
| 1. τίθετε | | | | | | | |
| 2. ἴσθησι | | | | | | | |
| 3. θήσω | | | | | | | |
| 4. ἔστησεν | | | | | | | |
| 5. δείξον | | | | | | | |
| 6. ἀφήκας | | | | | | | |
| 7. ἐτέθη | | | | | | | |
| 8. ἀναστήσομεν | | | | | | | |
| 9. ἀφιέναι | | | | | | | |
| 10. ἐσταμένον | | | | | | | |

Warm-up

- α. ἴδε ὁ τόπος ὅπου ἔθηκαν αὐτόν.
- β. τί ἐστήκατε βλέποντες εἰς τὸν οὐρανόν;
- γ. οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη.
- δ. ἵνα τις τὴν ψυχὴν αὐτοῦ θῆ ὑπὲρ τῶν φίλων¹ αὐτοῦ.
- ε. εἰς ἣν² στήτε
- ζ. πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;
- η. ὁ δὲ ἔφη αὐτῶ· ἀγαπήσεις κύριον τὸν θεόν σου.

Translation

Because this is the last chapter without further chapters to help review this chapter, I have included more exercises than usual. It is well worth your time to work through all of them.

1. θήσω τὸ πνεῦμά μου ἐπ' αὐτόν.

2. ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῶ· τί σημεῖον δεικνύεις ἡμῖν ὅτι ταῦτα ποιεῖς;

3. Τότε παραλαμβάνει (he/she/it took) αὐτόν ὁ διάβολος (devil) εἰς τὴν ἁγίαν πόλιν

καὶ ἔστησεν αὐτὸν ἐπὶ τὸ πτερύγιον (highest point) τοῦ ἱεροῦ.

4. Ἐγὼ εἶμι ὁ ποιμὴν (shepherd) ὁ καλός· ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων (sheep).

5. Ἐγραψεν δὲ καὶ τίτλον (inscription) ὁ Πιλᾶτος καὶ ἔθηκεν ἐπὶ τοῦ σταυροῦ (cross)· ἦν δὲ γεγραμμένον, Ἰησοῦς ὁ Ναζωραῖος ὁ βασιλεὺς τῶν Ἰουδαίων.

6. εἰπέ μοι ποῦ (where) ἔθηκες αὐτόν, κάγω αὐτὸν ἀρῶ.

7. καὶ ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν, καὶ φόβος μέγας ἐπέπεσεν³ ἐπὶ τοὺς θεωροῦντας αὐτούς.

8. ἰδοὺ ἔστηκα⁴ ἐπὶ τὴν θύραν (door) καὶ κρούω (I knock)· ἐάν τις ἀκούσῃ τῆς φωνῆς μου καὶ ἀνοίξῃ τὴν θύραν, [καὶ] εἰσελεύσομαι πρὸς αὐτόν καὶ δειπνήσω (I will eat) μετ' αὐτοῦ καὶ αὐτὸς μετ' ἐμοῦ.

9. οὕτως γὰρ ἐντέταλται (he/she/it has commanded) ἡμῖν ὁ κύριος· τέθεικά σε εἰς φῶς ἔθνῶν τοῦ εἶναί σε εἰς σωτηρίαν (salvation) ἕως ἐσχάτου τῆς γῆς.

10. ἐθεάσαντο (they saw) τὸ μνημεῖον (tomb) καὶ ὡς ἐτέθη τὸ σῶμα αὐτοῦ.

11. ἐζήτουν αὐτὸν εἰσενεγκεῖν (to bring) καὶ θεῖναι⁵ [αὐτὸν] ἐνώπιον αὐτοῦ.

12. τρέχει (he/she/it runs) οὖν καὶ ἔρχεται πρὸς Σίμωνα Πέτρον καὶ πρὸς τὸν ἄλλον μαθητὴν ὃν ἐφίλει⁶ ὁ Ἰησοῦς καὶ λέγει αὐτοῖς· ἦραν τὸν κύριον ἐκ τοῦ μνημείου (tomb) καὶ οὐκ οἶδαμεν ποῦ ἔθηκαν αὐτόν.

13. δι' οὗ καὶ τὴν προσαγωγὴν (access) ἐσχίκαμεν [τῇ πίστει] εἰς τὴν χάριν ταύτην ἐν ἣ ἑστήκαμεν καὶ καυχώμεθα (we boast) ἐπ' ἐλπίδι τῆς δόξης τοῦ θεοῦ.

14. ἡ δὲ ἐλπίς οὐ κατασχύνει,⁷ ὅτι ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται⁸ ἐν ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἀγίου τοῦ δοθέντος ἡμῖν.

15. ⁹ οὐχ ὑμεῖς με ἐξελέξασθε (you chose), ἀλλ' ἐγὼ ἐξελεξάμην (I chose) ὑμᾶς καὶ ἔθηκα ὑμᾶς ἵνα ὑμεῖς ὑπάγητε καὶ καρπὸν φέρητε καὶ ὁ καρπὸς ὑμῶν μένη, ἵνα ὃ τι ἂν αἰτήσητε τὸν πατέρα ἐν τῷ ὀνόματί μου δῶ ὑμῖν.

16. εἶπεν δὲ πρὸς αὐτούς· οὐχ ὑμῶν¹⁰ ἐστὶν γινῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο¹¹ ἐν τῇ ἰδίᾳ ἐξουσίᾳ.

17. ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων· ἐγὼ βαπτίζω ἐν ὕδατι· μέσος ὑμῶν ἔστηκεν ὃν ὑμεῖς οὐκ οἶδατε.

18. μείζονα ταύτης ἀγάπην οὐδεὶς ἔχει, ἵνα τις τὴν ψυχὴν αὐτοῦ θῆ¹² ὑπὲρ τῶν φίλων (friends) αὐτοῦ.

19. εἰ δὲ καὶ ὁ σατανᾶς ἐφ' ἑαυτὸν διμερίσθη (he/she/it is divided), πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβούλ ἐκβάλλειν με τὰ δαιμόνια.

20. Ταῦτα δὲ αὐτῶν λαλούντων αὐτὸς ἔστη ἐν μέσῳ αὐτῶν καὶ λέγει αὐτοῖς· εἰρήνη ὑμῖν.

Additional

21. ἐὰν ἰσθῶμεν ἐπὶ τῇ ὁδῷ τῶν ἁμαρτανόντων, οὐ δεξόμεθα τὴν χάριν τοῦ θεοῦ ἀλλ' ἀπολεσόμεθα ἐν τῷ αἰωνίῳ πυρί.

22. ἐπεὶ γινώσκομεν νῦν τὴν Ἑλληνικὴν¹³ γλῶσσαν, ἀνοίξαντες τὴν καινὴν διαθήκην¹⁴ διδασκόμεθα νῦν κηρύσσειν τοὺς λόγους τῆς ἀληθείας.

23. καὶ ἔθετο αὐτοὺς ὁ θεὸς ἐν τῷ στερεώματι¹⁵ τοῦ οὐρανοῦ, ὥστε φαίνειν ἐπὶ τῆς γῆς καὶ ἄρχειν τῆς ἡμέρας καὶ τῆς νυκτὸς καὶ διαχωρίζειν (to divide) ἀνὰ μέσον¹⁶ τοῦ φωτὸς καὶ ἀνὰ μέσον τοῦ σκότους, καὶ εἶδεν ὁ θεὸς ὅτι καλόν.

24. καὶ ἔχθραν (enmity) θήσω ἀνὰ μέσον σου καὶ ἀνὰ μέσον τῆς γυναικὸς καὶ ἀνὰ μέσον τοῦ σπέρματός σου καὶ ἀνὰ μέσον τοῦ σπέρματος αὐτῆς, αὐτὸς σου τηρήσει κεφαλὴν καὶ σὺ τηρήσεις αὐτοῦ πτέρναν.¹⁷

References

α. Mk 16:6; **β.** (Acts 1:11); **γ.** Mk 3:24; **δ.** Jn 15:13; **ε.** 1 Pet 5:12; **ζ.** Mt 12:26; **η.** Mt 22:37; **1.** Mt 12:18; **2.** Jn 2:18; **3.** Mt 4:5; **4.** Jn 10:11; **5.** Jn 19:19; **6.** Jn 20:15; **7.** Rev 11:11; **8.** Rev 3:20; **9.** Acts 13:47; **10.** Lk 23:55; **11.** Lk 5:18; **12.** Jn 20:2; **13.** Rom 5:2; **14.** Rom 5:5; **15.** Jn 15:16; **16.** Acts 1:7; **17.** Jn 1:26; **18.** Jn 15:13; **19.** Lk 11:18; **20.** Lk 24:36; **21.** —; **22.** —; **23.** Gen 1:17-18; **24.** Gen 3:15.

1. φίλος, -ου, ὁ, *friend*.

2. The antecedent of ἦν is ἀληθῆ χάριν τοῦ θεοῦ.

3. ἐπιπίπτω, *I fall upon*.

4. In the perfect, ἴστημι can have a present meaning.

5. Hint: Identify the root, and remember that the stem vowel can change.

6. φιλέω means *I love*. In classical Greek it actually referred to the highest form of love, but it eventually became associated with a kiss. In John's gospel, φιλέω and ἀγαπάω are synonyms, but in later Christian writings, φιλέω has been almost entirely replaced by ἀγαπάω.
7. καταισχύνω, *I shame, am ashamed*.
8. ἐκχύννω, *I pour out*.
9. Does the scope of Jesus' saying apply only to the disciples or to all believers? Don't let your theology answer this one; stick with the text.
10. You can insert *for* before ὑμῶν in this context.
11. τίθημι has the same basic meaning in the middle as it does in the active.
12. Hint: There is no reduplication, there is no augment, and θῆ occurs in a ἵνα clause.
13. Ἑλληνικός, -ή, -όν, *Greek*.
14. διαθήκη, -κης, ή, *covenant, testament*.
15. στερέωμα, -ματος, τό, *firmament*.
16. ἀνά μέσον is an idiom that means *between*. Hebrew often repeats this prepositional phrase with the second noun, and the LXX of Gen 1:17 reflects that Hebrew construction.
17. πτέρνη, -ης, ή, *heel*.

Chapters 31 – 36
Review #7

Grammar

1. What is the basic significance of the tenses in non-indicative moods?

2. What are the two ways a subjunctive verb is used in independent clauses?

a.

b.

3. What are the two ways a subjunctive verb is used in dependent clauses?

a.

b.

4. What are the two kinds of third class conditional sentences? How can you tell them apart?

a.

b.

5. How do you translate the following prepositions when they are used with an articular infinitive?

a. διά

b. εἰς

c. πρὸς

6. What are the three ways in which you can indicate purpose with an infinitive?

a.

b.

c.

7. What are the five ways to state a prohibition and other types of negation, and what are the nuances of each?

a.

b.

c.

d.

e.

8. What are the five μι verb rules?

a.

b.

c.

d.

e.

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|----------------------|---------------|-----------------------|--------------|-------------|---------------------|--------------------------|
| 1. ποιῆσθε | | | | | | | |
| 2. πιστεύειν | | | | | | | |
| 3. ἔρχηται | | | | | | | |
| 4. γράψαι | | | | | | | |
| 5. κρινέτωσαν | | | | | | | |
| 6. ἔλθωμεν | | | | | | | |
| 7. δίδωσι | | | | | | | |
| 8. ἀπεστάλθαι | | | | | | | |
| 9. δέδωκεν | | | | | | | |
| 10. παρακάλεσαι | | | | | | | |
| 11. τίθεμεν | | | | | | | |
| 12. ἰστῶσαι | | | | | | | |

Translation: Matthew 13:1 – 23

^{13:1} Ἐν τῇ ἡμέρᾳ ἐκείνῃ ἐξελθὼν ὁ Ἰησοῦς τῆς οἰκίας ἐκάθητο παρὰ τὴν θάλασσαν· ^{13:2} καὶ συνήχθησαν πρὸς αὐτὸν ὄχλοι πολλοί, ὥστε αὐτὸν εἰς πλοῖον ἐμβάντα καθῆσθαι, καὶ πᾶς ὁ ὄχλος ἐπὶ τὸν αἰγιαλὸν¹ εἰστήκει (he/she/it stood).

^{13:3} Καὶ ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς λέγων· ἰδοὺ ἐξῆλθεν ὁ σπεῖρων τοῦ σπείρειν. ^{13:4} καὶ ἐν τῷ σπείρειν αὐτὸν ἄ² μὲν ἔπεσεν παρὰ τὴν ὁδὸν, καὶ ἐλθόντα τὰ πετεινὰ κατέφαγεν αὐτά. ^{13:5} ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη³ ὅπου οὐκ

εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν⁴ διὰ τὸ μὴ ἔχειν βάθος⁵ γῆς· **13:6** ἡλίου δὲ ἀνατείλαντος⁶ ἐκαυματίσθη⁷ καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη. **13:7** ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας, καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἔπνιξαν⁸ αὐτά. **13:8** ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλήν καὶ ἐδίδου καρπὸν, ὃ μὲν ἑκατόν, ὃ δὲ ἐξήκοντα,⁹ ὃ δὲ τριάκοντα. **13:9** ὃ ἔχων ὦτα ἀκουέτω.

13:10 Καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ· διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς; **13:11** ὃ δὲ ἀποκριθεὶς εἶπεν αὐτοῖς ὅτι ὑμῖν δέδοται γινῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται. **13:12** ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται·¹⁰ ὅστις δὲ οὐκ ἔχει, καὶ ὃ ἔχει ἀρθήσεται ἀπ' αὐτοῦ. **13:13** διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνίουσιν,¹¹ **13:14** καὶ ἀναπληροῦται¹² αὐτοῖς ἡ προφητεία Ἡσαΐου ἣ λέγουσα·

ἀκοῆ¹³ ἀκούσετε καὶ οὐ μὴ συνῆτε,
καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε.

13:15 ἐπαχύνθη¹⁴ γὰρ ἡ καρδία τοῦ λαοῦ τούτου,
καὶ τοῖς ὠσὶν βαρέως¹⁵ ἤκουσαν
καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν,¹⁶
μήποτε ἴδωσιν τοῖς ὀφθαλμοῖς
καὶ τοῖς ὠσὶν ἀκούσωσιν
καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν
καὶ ἰάσομαι αὐτούς.

13:16 ὑμῶν δὲ μακάριοι οἱ ὀφθαλμοὶ ὅτι βλέπουσιν καὶ τὰ ὦτα ὑμῶν ὅτι ἀκούουσιν. **13:17** ἀμὴν γὰρ λέγω ὑμῖν ὅτι πολλοὶ προφήται καὶ δίκαιοι ἐπεθύμησαν ἰδεῖν ἃ βλέπετε καὶ οὐκ εἶδαν, καὶ ἀκοῦσαι ἃ ἀκούετε καὶ οὐκ ἤκουσαν.

13:18 Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος. **13:19** παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος ἔρχεται ὁ πονηρὸς καὶ

ἀρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ, οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς.
13:20 ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ
χαρᾶς λαμβάνων αὐτόν, 13:21 οὐκ ἔχει δὲ ρίζαν ἐν ἑαυτῷ ἀλλὰ πρόσκαιρός¹⁷ ἐστιν,
γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζεται. 13:22 ὁ δὲ εἰς
τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα¹⁸ τοῦ αἰῶνος
καὶ ἡ ἀπάτη¹⁹ τοῦ πλούτου συμπνίγει²⁰ τὸν λόγον καὶ ἄκαρπος²¹ γίνεται. 13:23 ὁ δὲ
ἐπὶ τὴν καλὴν γῆν σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιεῖς, ὃς δὴ²²
καρποφορεῖ²³ καὶ ποιεῖ ὁ μὲν ἑκατόν, ὁ δὲ ἐξήκοντα, ὁ δὲ τριάκοντα.



Here is a famous Greek scholar who spent too much time studying and not enough time playing.

1. αἰγιαλός, -οῦ, ὁ, *shore, beach*.
2. The combinations of ὅς μὲν, ὁ δέ, and ἄλλα δέ can be translated as *some*.
3. πετρώδης, -ες, *rocky, stony*.
4. ἐξανατέλλω, *I spring up*.
5. βάθος, -ους, τό, *depth*.
6. ἀνατέλλω, *I rise, spring up, dawn*.
7. καυματίζω, *I scorch, burn up*.
8. πνίγω, *I choke*.
9. ἐξήκοντα, *sixty*.
10. If you look up this word in my dictionary, you will see that περισσεύω means *I abound*. Try to make that into a future passive! You can't do it. When you hit this type of problem, the answer is to check out a larger dictionary and find more specifics. As an intransitive verb, περισσεύω means *I abound*; as an intransitive verb (as here), it means *I cause to abound*. The latter works in this context.
11. Hint: This is from συνήμι, a word occurring elsewhere in this passage.
12. ἀναπληρώω, *I fulfill*.
13. Why is ἀκοῇ dative? This is a little strange, but the word can mean the *act of listening*. The dative is the idea of *with respect to*. So an awkward translation would be, *with respect to hearing, you will hear and not understand*.
14. παχύνω, *I make dull, calloused*. Passive: *I become dull*.
15. βαρέως, *with difficulty*.
16. καμύω, *I close*.
17. πρόσκαιρος, -ον, *temporary, transitory*.
18. μέριμνα, -ης, ἡ, *anxiety, worry*.
19. ἀπάτη, -ης, ἡ, *deceitfulness*.
20. συμπνίγω, *I choke*.
21. This word is formed with an alpha privative. What do you think it means?
22. δῆ, *indeed*.
23. καρποφορέω, *I produce a crop, bear fruit*.

Optional Chapter 1

2 John

Now that you have learned the building blocks of Greek, you should have a little fun (as if paradigms and vocabulary aren't fun enough!). You need to see how much you have learned, so I am including two optional chapters. The first is 2 John. When you are done, you have read an entire New Testament book in Greek.

The format is somewhat the same as my *Graded Reader*. Footnotes explain words that occur less than ten times in the New Testament (which means you will have to use the lexicon in the Grammar to look up the words occurring between 10 and 49 times) as well as grammatical constructions that are too difficult for you right now. I only tell you the meaning of a word once; if the word occurs again in the passage, you should remember it. In the *Graded Reader* there is a bottom section that helps you apply the meaning of the text and introduces you inductively to intermediate Greek grammar. I am putting some of that type of information in the footnotes as well.

I encourage you to do these two optional chapters and then pick up a copy of the *Graded Reader* and start working through it, even if you do it between now and when your next Greek class begins. If summer stands between now and your next class, you will be amazed at how much you can forget if you do not start using Greek regularly.

Salutation

1:1 Ὁ πρεσβύτερος ἐκλεκτῆ κυρία¹ καὶ τοῖς τέκνοις αὐτῆς, οὓς ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ, καὶ οὐκ ἐγὼ μόνος ἀλλὰ καὶ πάντες οἱ ἐγνωκότες² τὴν ἀλήθειαν, 1:2 διὰ τὴν ἀλήθειαν τὴν μένουσαν ἐν ἡμῖν καὶ μεθ' ἡμῶν ἔσται εἰς τὸν αἰῶνα. 1:3 ἔσται μεθ' ἡμῶν χάρις ἔλεος εἰρήνη παρὰ θεοῦ πατρὸς καὶ παρὰ Ἰησοῦ Χριστοῦ τοῦ υἱοῦ τοῦ πατρὸς ἐν ἀληθείᾳ καὶ ἀγάπῃ.

Truth and Love

1:4 Ἐχάρην³ λίαν ὅτι εὑρηκα ἐκ τῶν τέκνων⁴ σου περιπατοῦντας⁵ ἐν ἀληθείᾳ, καθὼς ἐντολὴν ἐλάβομεν παρὰ τοῦ πατρὸς. 1:5 καὶ νῦν ἐρωτῶ σε, κυρία, οὐχ ὡς ἐντολὴν καινὴν γράφων σοι ἀλλὰ ἦν εἶχομεν ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους. 1:6 καὶ αὕτη ἐστὶν ἡ ἀγάπη, ἵνα περιπατῶμεν κατὰ τὰς ἐντολάς αὐτοῦ· αὕτη ἡ ἐντολὴ ἐστίν, καθὼς ἠκούσατε ἀπ' ἀρχῆς, ἵνα ἐν αὐτῇ⁶ περιπατήτε.

1:7 Ὅτι πολλοὶ πλάνοι ἐξῆλθον εἰς τὸν κόσμον, οἱ μὴ ὁμολογοῦντες Ἰησοῦν Χριστὸν ἐρχόμενον ἐν σαρκί· οὗτός ἐστιν ὁ πλάνος καὶ ὁ ἀντίχριστος. 1:8 βλέπετε⁷ ἑαυτοὺς, ἵνα μὴ ἀπολέσητε⁸ ἃ εἰργασάμεθα ἀλλὰ μισθὸν πλήρη ἀπολάβητε.

1:9 Πᾶς ὁ προάγων καὶ μὴ μένων ἐν τῇ διδαχῇ τοῦ Χριστοῦ θεὸν οὐκ ἔχει· ὁ μένων ἐν τῇ διδαχῇ, οὗτος καὶ τὸν πατέρα καὶ τὸν υἱὸν ἔχει. 1:10 εἴ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τὴν διδαχὴν οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν καὶ χαίρειν⁹ αὐτῷ μὴ λέγετε. 1:11 ὁ λέγων γὰρ αὐτῷ χαίρειν κοινωνεῖ τοῖς ἔργοις αὐτοῦ τοῖς πονηροῖς.

Final Greetings

1:12 Πολλὰ ἔχων ὑμῖν γράφειν οὐκ ἐβουλήθην διὰ χάρτου¹⁰ καὶ μέλανος,¹¹ ἀλλὰ ἐλπίζω γενέσθαι πρὸς ὑμᾶς καὶ στόμα πρὸς στόμα¹² λαλήσαι, ἵνα ἡ χαρὰ ἡμῶν πεπληρωμένη ᾖ.¹³

1:13 Ἀσπάζεται σε¹⁴ τὰ τέκνα τῆς ἀδελφῆς σου τῆς ἐκλεκτῆς.

-
1. κυρία, -ας, ἡ, *lady* (2). You could probably guess this from its masculine form that you do know.
 2. Hint: I see an *οτ* and what appears to be an augment, so what is it?
 3. Hint: Look carefully at the stem vowel and the eta. Ok, this is pretty hard. Another hint: the final eta is a tense formative, and one of the stem vowels has dropped out.
 4. What word does ἐκ τῶν τέκνων modify? There is no word! This is a “partitive genitive”; the word (or in this case, phrase) indicates the larger group, and the word it modifies is a smaller group. Sometimes the word for the smaller group is omitted, and you have to supply it from context. Here you would supply *some* (τίνας).

5. This word modifies the omitted word referenced in the previous footnote.
6. What is the antecedent of αὐτῆ? ἐντολή or ἀγάπη?
7. Hint: This is not an indicative.
8. Hint: This is a compound verb whose tense stems are difficult to identify. Think of verbal roots.
9. This is one of the ways of greeting somebody. It is used here as an interjection.
10. χάρτης, -ου, ὁ, *paper* (1).
11. μέλας, μέλαινα, μέλαν, *black* (6). The neuter form can mean *ink*.
12. Is this the “holy kiss” of 1 Cor 16:20? ;-)
13. Hint: You normally see these last two words in reverse order.
14. Hint: Why is this in the case it is?

Optional Chapter 2

Mark 2:1–3:6

If many of these verses seem familiar, they should. I chose many of the exercises in the Workbook from the early chapters of Mark.

Paralytic and Forgiveness

^{2:1} Καὶ εἰσελθὼν πάλιν εἰς Καφαρναοὺμ δι' ἡμερῶν¹ ἠκούσθη ὅτι ἐν οἴκῳ² ἐστίν. ^{2:2} καὶ συνήχθησαν πολλοὶ ὥστε μηκέτι χωρεῖν³ μηδὲ τὰ⁴ πρὸς τὴν θύραν, καὶ ἐλάλει αὐτοῖς τὸν λόγον. ^{2:3} καὶ ἔρχονται⁵ φέροντες πρὸς αὐτὸν παραλυτικὸν αἰρόμενον ὑπὸ τεσσάρων. ^{2:4} καὶ μὴ δυνάμενοι προσενέγκαι αὐτῷ διὰ τὸν ὄχλον ἀπεστέγασαν⁶ τὴν στέγην⁷ ὅπου ἦν, καὶ ἐξορῶντες⁸ χαλῶσι⁹ τὸν κράβαττον ὅπου ὁ παραλυτικὸς κατέκειτο. ^{2:5} καὶ ἰδὼν ὁ Ἰησοῦς¹⁰ τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ· τέκνον, ἀφίενται¹¹ σου αἱ ἁμαρτίαι. ^{2:6} ἦσαν δὲ τινες τῶν γραμματέων ἐκεῖ καθήμενοι καὶ διαλογιζόμενοι ἐν ταῖς καρδίαις αὐτῶν· ^{2:7} τί οὗτος οὕτως λαλεῖ; βλασφημεῖ· τίς δύναται ἀφίεναι ἁμαρτίας εἰ μὴ εἷς ὁ θεός;¹² ^{2:8} καὶ εὐθύς ἐπιγνούς ὁ Ἰησοῦς τῷ πνεύματι αὐτοῦ ὅτι οὕτως διαλογίζονται ἐν ἑαυτοῖς λέγει αὐτοῖς· τί ταῦτα διαλογίζεσθε ἐν ταῖς καρδίαις ὑμῶν; ^{2:9} τί ἐστὶν εὐκοπώτερον,¹³ εἰπεῖν τῷ παραλυτικῷ· ἀφίενταί σου αἱ ἁμαρτίαι, ἢ εἰπεῖν· ἔγειρε καὶ ἄρον τὸν κράβαττόν σου καὶ περιπάτει;¹⁴ ^{2:10} ἵνα δὲ εἰδῆτε ὅτι ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφίεναι ἁμαρτίας ἐπὶ τῆς γῆς — λέγει τῷ παραλυτικῷ· ^{2:11} σοὶ λέγω, ἔγειρε ἄρον τὸν κράβαττόν σου καὶ ὑπάγε εἰς τὸν οἶκόν σου. ^{2:12} καὶ ἠγέρθη καὶ εὐθύς ἄρας¹⁵ τὸν κράβαττον ἐξῆλθεν ἔμπροσθεν πάντων, ὥστε ἐξίστασθαι¹⁶ πάντας καὶ δοξάζειν τὸν θεὸν λέγοντας ὅτι οὕτως οὐδέποτε εἶδομεν.

Calling of Levi

^{2:13} Καὶ ἐξῆλθεν πάλιν παρὰ τὴν θάλασσαν· καὶ πᾶς ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς. ^{2:14} Καὶ παράγων εἶδεν Λευὶν τὸν¹⁷ τοῦ Ἀλφαίου καθήμενον ἐπὶ τὸ τελώνιον,¹⁸ καὶ λέγει αὐτῷ· ἀκολούθει μοι. καὶ ἀναστὰς ἠκολούθησεν αὐτῷ.

^{2:15} Καὶ γίνεται¹⁹ κατακεῖσθαι²⁰ αὐτὸν ἐν τῇ οἰκίᾳ αὐτοῦ, καὶ πολλοὶ τελῶναι καὶ ἁμαρτωλοὶ συνανέκειντο²¹ τῷ Ἰησοῦ καὶ τοῖς μαθηταῖς αὐτοῦ· ἦσαν γὰρ πολλοὶ καὶ ἠκολούθουν αὐτῷ.

^{2:16} καὶ οἱ γραμματεῖς τῶν Φαρισαίων ἰδόντες ὅτι ἐσθίει μετὰ τῶν ἁμαρτωλῶν καὶ τελωνῶν ἔλεγον τοῖς μαθηταῖς αὐτοῦ· ὅτι μετὰ τῶν τελωνῶν καὶ ἁμαρτωλῶν ἐσθίει;²² ^{2:17} καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς [ὅτι οὐ χρειάν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ²³ ἀλλ' οἱ κακῶς ἔχοντες·²⁴ οὐκ ἦλθον καλέσαι δικαίους ἀλλὰ ἁμαρτωλούς.²⁵

Conflict over Fasting

^{2:18} Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες, καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν; ^{2:19} καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος²⁶ ἐν ᾧ²⁷ ὁ νυμφίος μετ' αὐτῶν ἐστὶν νηστεύειν;²⁸ ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν οὐ δύνανται νηστεύειν. ^{2:20} ἐλεύσονται δὲ ἡμέραι ὅταν ἀπαρθῇ²⁹ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ. ^{2:21}³⁰ Οὐδεὶς ἐπίβλημα³¹ ῥάκου³² ἀγνάφου³³ ἐπιράπτει³⁴ ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἶρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ καὶ χειρὸν σχίσμα³⁵ γίνεται. ^{2:22} καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκὸς παλαιούς· εἰ δὲ μή, ῥήξει³⁶ ὁ οἶνος τοὺς ἀσκούς καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί· ἀλλὰ οἶνον νέον εἰς ἀσκούς καινούς.

Conflict over Eating on the Sabbath

^{2:23} Καὶ ἐγένετο αὐτὸν ἐν τοῖς σάββασιν παραπορεύεσθαι³⁷ διὰ τῶν σπορίμων,³⁸ καὶ οἱ μαθηταὶ αὐτοῦ ἤρξαντο ὁδὸν ποιεῖν τίλλοντες³⁹ τοὺς στάχους.⁴⁰ ^{2:24} καὶ οἱ Φαρισαῖοι ἔλεγον αὐτῷ· ἴδε τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἔξεστιν;^{2:25} καὶ λέγει αὐτοῖς· οὐδέποτε⁴¹ ἀνέγνωτε τί ἐποίησεν Δαυὶδ ὅτε χρειάν ἔσχεν καὶ ἐπέινασεν⁴² αὐτὸς καὶ οἱ μετ' αὐτοῦ, ^{2:26} πῶς εἰσῆλθεν εἰς τὸν οἶκον τοῦ θεοῦ ἐπὶ⁴³ Ἀβιαθάρ ἀρχιερέως καὶ τοὺς ἄρτους τῆς προθέσεως⁴⁴

ἔφαγεν, οὐς οὐκ ἔξεστιν φαγεῖν εἰ μὴ τοὺς ἱερεῖς, καὶ ἔδωκεν καὶ τοῖς σὺν αὐτῷ οὖσιν; ^{2:27} καὶ ἔλεγεν⁴⁵ αὐτοῖς· τὸ σάββατον διὰ τὸν ἄνθρωπον ἐγένετο καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον· ^{2:28} ὥστε κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

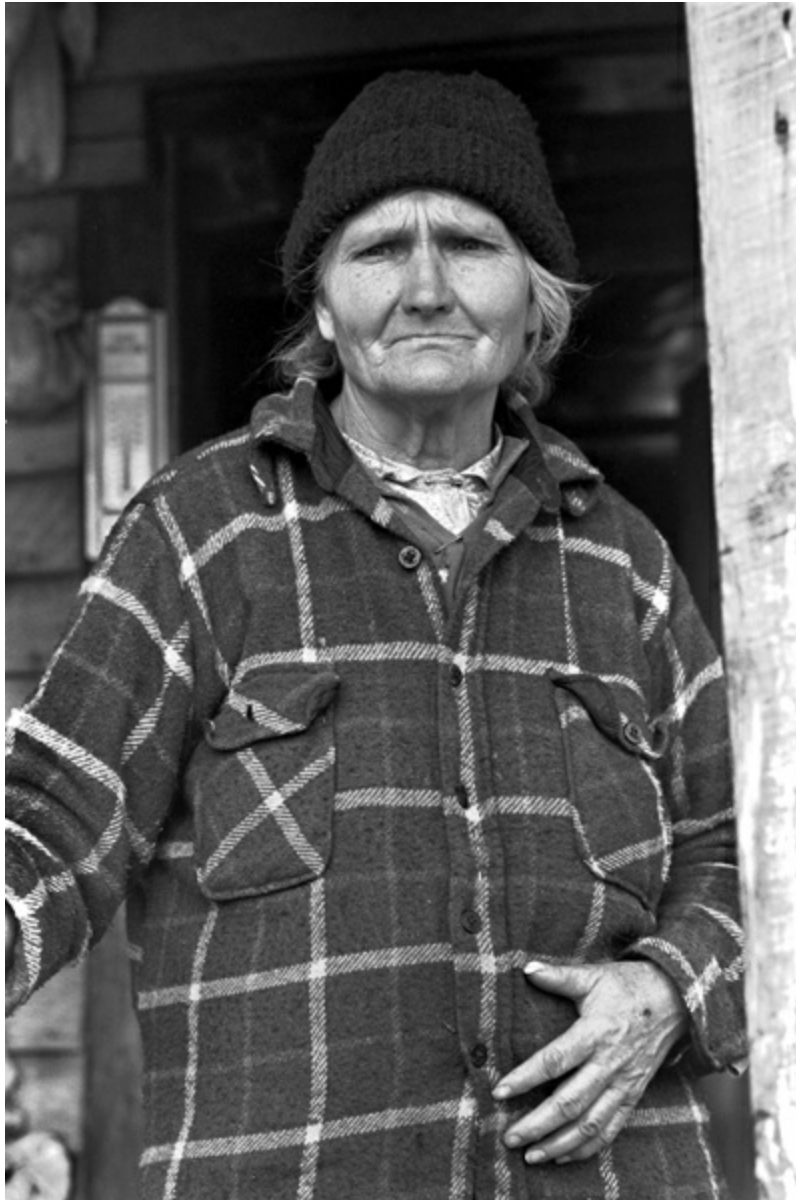
Conflict over Healing on the Sabbath

^{3:1} Καὶ εἰσῆλθεν πάλιν εἰς τὴν συναγωγὴν. καὶ ἦν ἐκεῖ ἄνθρωπος ἐξηραμμένην⁴⁶ ἔχων τὴν χεῖρα. ^{3:2} καὶ παρετήρουν αὐτὸν εἰ τοῖς σάββασιν θεραπεύσει αὐτόν, ἵνα κατηγορήσωσιν αὐτοῦ. ^{3:3} καὶ λέγει τῷ ἀνθρώπῳ τῷ τὴν ξηρὰν χεῖρα ἔχοντι· ἐγείρε εἰς τὸ μέσον. ^{3:4} καὶ λέγει αὐτοῖς· ἔξεστιν τοῖς σάββασιν ἀγαθὸν ποιῆσαι ἢ κακοποιῆσαι, ψυχὴν σῶσαι ἢ ἀποκτεῖναι; οἱ δὲ ἐσιώπων. ^{3:5} καὶ περιβλεψάμενος αὐτούς μετ' ὀργῆς, συλλυπούμενος ἐπὶ τῇ πωρώσει τῆς καρδίας αὐτῶν λέγει τῷ ἀνθρώπῳ· ἔκτεινον τὴν χεῖρα. καὶ ἐξέτεινεν καὶ ἀπεκατεστάθη ἡ χεὶρ αὐτοῦ. ^{3:6} καὶ ἐξεληθόντες οἱ Φαρισαῖοι εὐθὺς μετὰ τῶν Ἑρωδιανῶν συμβούλιον ἐδίδουν κατ' αὐτοῦ ὅπως αὐτὸν ἀπολέσωσιν.

Congratulations

You made it through. Wonderful. I am sure it has taken a lot of effort and perhaps some tears to get this far. But now you are done with the building blocks of the language, and the real fun begins. Enjoy your Greek studies.

I will let you assign your own title to the picture on the next page.



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1. BDAG gives a meaning for *διά* as *throughout, through, during*. It is used somewhat idiomatically with different words to indicate some concept of time. With *ἡμέρα* you can probably guess its meaning, *through days*, in other words, *after some days*.
2. *ἐν οἴκῳ* is idiomatic, but you can see what it means.
3. Did you remember that *ὥστε* plus infinitive has a special use?
4. Hint: The article is making the following prepositional phrase substantival. The neuter *τά* tells you Mark is not talking about people.
5. Did you notice *ἔρχονται* is present tense? When Greek wants to make a past story more vivid, it can shift into the present tense. We do the same thing in English, but Greek does it a lot more and so translators often ignore it. It is called an “historical present.”
6. *ἀποστεγάζω*, *I unroof, remove the roof* (1).
7. *στέγη*, -ης, ἡ, *roof* (3).
8. *ἐξορύσσω*, *I dig out* (2).
9. *χαλάω*, *I let down* (7).
10. Hint: Is *Ἰησοῦς* part of the participial phrase?
11. Hint: This is a compound verb formed with the preposition *ἀπό* (which has been changed to *ἀφ*).

12. Hint: What is the relationship of ὁ θεός to εἶς? Did you notice that εἶς is an adjective (not a preposition) and that it is not in an attributive position?
13. εὐκοπος, -ον, In our literature only as a comparative, εὐκοπώτερος, *easier* (7).
14. Which is easier to say? Why?
15. Hint: This root takes a first aorist, but it is also liquid.
16. Hint: This is a compound verb, and the verbal root is a μι verb.
17. As is often the case, the word this article modifies is missing, and therefore the following genitive has no expressed head noun. What is the noun?
18. τελώνιον, -ου, τό, *revenue or tax office* (3).
19. Καὶ γίνεται is idiomatic, somewhat like καὶ ἐγένετο.
20. Hint: This infinitive expresses the temporal idea *while*.
21. συνανάκειμαι, *I recline at table with* (7).
22. The question mark shows that the editors of the Greek text think the “scribes of the Pharisees” are asking a question, not making a charge. How, then, will you translate ὅτι?
23. ἰατρός, -οῦ, ὁ, *physician* (7).
24. This is an idiom, but you should be able to figure it out.
25. Can you feel Jesus’ sarcasm?
26. νυμφών, -ῶνος, ὁ, *wedding hall, bridal chamber* (3).
27. In this context, ἐν ᾧ is a temporal idiom meaning *when*.
28. Let me change the order of the Greek, and maybe that will help you with this sentence. Translate it first as a statement, and then turn it into a question. μή tells you what about the question? μή οἱ υἱοὶ τοῦ νυμφῶνος δύνανται νηστεύειν ἐν ᾧ ὁ νυμφίος ἐστὶν μετ’ αὐτῶν;
29. ἀπαίρω, *I take away* (3).
30. This is a hard sentence, so don’t get frustrated if you can’t translate it. ῥάκουσ ἀγνάφου is called a “genitive of material,” telling you what the patch is made of. εἰ δὲ μή is an idiom that means *otherwise*. The definition of πλήρωμα in the grammar is *fullness*, which doesn’t work here; it is another word for *patch*. And finally, you can put commas around τὸ καινὸν τοῦ παλαιοῦ, the genitive conveying the idea of *from*.
31. ἐπίβλημα, -ματος, τό, *patch* (4).
32. ῥάκος, -ους, τό, *tattered garment, piece of cloth* (2).
33. ἄγναφος, -ον, *unshrunk, new* (2).
34. ἐπιράπτω, *I sow* (1).
35. σχίσμα, -ματος, τό, *split, division, tear, crack* (8).
36. ῥήγνυμι, *I tear, burst, break* (6).
37. παραπορεύομαι, *I go by or through* (5).
38. σπόριμος, -ον, *sown*. As a noun, *grain(field)* (3).
39. τίλλω, *I pluck, pick* (3).
40. στάχυς, -υος, ὁ, *head (of wheat), ear (of corn)* (5).
41. You will need to look at the end of this sentence (v. 26) to understand the nuance of this negative.
42. Hint: The alpha is not a contract vowel.
43. ἐπί is specifying when the event occurred.
44. The definition of πρόθεσις in the grammar is *plan, purpose*, which doesn’t work here. It is called bread of the Presence, the sacred bread.
45. Interesting use of the imperfect. Why do you think Mark used this tense? It goes back to the imperfect in v. 24.
46. The lexical form of ἐξηραμμένην is ξηραίνω.

Exercise 16 — Track 2
Present Active Indicative

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|----------------------|---------------|-----------------------|--------------|-------------|---------------------|--------------------------|
| 1. λέγουσιν | | | | | | | |
| 2. ἔχει | | | | | | | |
| 3. πιστεύομεν | | | | | | | |
| 4. λύεις | | | | | | | |
| 5. ἀκούω | | | | | | | |
| 6. βλέπουσι | | | | | | | |
| 7. ἔργους | | | | | | | |
| 8. λέγετε | | | | | | | |
| 9. λύει | | | | | | | |
| 10. πιστεύεις | | | | | | | |

Warm-up

- α. πιστεύω.
- β. τὴν φωνὴν αὐτοῦ ἀκούεις.
- γ. πιστεύετε εἰς τὸν θεόν.
- δ. τὸ πρόσωπον τοῦ ἀγαπητοῦ μου βλέπουσιν.
- ε. τότε ἀκούομεν τὸν νόμον μετὰ χαρᾶς.
- ζ. τὸν δὲ νόμον τοῦ κυριοῦ οὐ λύετε.
- η. βλέπει τὸν Ἰησοῦν.

Translation

1. τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε.

2. ὁ Πέτρος λέγει αὐτῷ· σὺ εἶ ὁ χριστός.

3. σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου;

4. ἐξουσίαν ἔχει ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι (to forgive) ἁμαρτίας.

5. βλέπω Τωβιαν τὸν υἱόν μου.

6. εἶπεν αὐτοῖς ὁ Ἰησοῦς ... νῦν δὲ λέγετε ὅτι βλέπομεν.

7. οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.

8. λέγουσιν τῷ τυφλῷ πάλιν (again)· τί (what) σὺ λέγεις περὶ¹ αὐτοῦ;

9. καὶ εἶπεν Δαυὶδ πρὸς Σαούλ· τί (why) ἀκούεις τῶν λόγων τοῦ ὄχλου;

10. ὀφθαλμοὶ (eyes) αὐτοῖς² καὶ οὐ βλέπουσιν, ὦτα (ears) αὐτοῖς καὶ οὐκ ἀκούουσιν.

Additional

11. ὅτι ἐν τῷ οἴκῳ ἐστὶν ὁ Ἰησοῦς, οἱ ὄχλοι ἀκούουσιν τῶν λόγων τοῦ θεοῦ καὶ οἱ τυφλοὶ βλέπουσιν.

12. τὴν χαρὰν τοῦ κυρίου ἐν ταῖς καρδίαις τῶν ἀγαπητῶν βλέπεις;

13. καὶ εἶπεν κύριος πρὸς Μωϋῆν· τί (why?) οὐ πιστεύουσίν μοι ἐν πᾶσιν (all) τοῖς σημείοις³ οἷς(that) βλέπουσιν ἐν αὐτοῖς;

14. σὺ γὰρ ζωῆς καὶ θανάτου ἐξουσίαν ἔχεις.

15. καὶ ἀκούουσιν οἱ ἀδελφοὶ αὐτοῦ καὶ ὁ οἶκος τοῦ πατρὸς (father) αὐτοῦ καὶ καταβαίνουσιν⁴ πρὸς αὐτὸν.

16. ἀπὸ δὲ καρποῦ τοῦ ξύλου ὃ (which) ἐστὶν ἐν μέσῳ τοῦ παραδείσου⁵ εἶπεν ὁ θεός· οὐ φάγεσθε (you will eat) ἀπ' αὐτοῦ.
17. ἐγὼ δὲ ὅτι τὴν ἀλήθειαν λέγω, οὐ πιστεύετε μοι.
18. ἀλλὰ διὰ τῆς χάριτος (grace) τοῦ κυρίου Ἰησοῦ πιστεύομεν σωθῆναι (that we are saved).
19. τότε λέγει αὐτῷ ὁ Πιλάτος· οὐκ⁶ ἀκούεις πόσα (how many things) σου καταμαρτυροῦσιν;⁷
20. Ἰησοῦς δὲ ἔκραξεν (he/she/it cried out) καὶ εἶπεν· ὁ πιστεύων (one who believes) εἰς ἐμὲ οὐ πιστεύει εἰς ἐμὲ ἀλλὰ εἰς τὸν πέμψαντά (one who sent) με.

English to Greek

1. they say
2. you (plural) have
3. we believe
4. he sees
5. you (singular) hear

References

α. Mk 9:24; **β.** Jn 3:8; **γ.** Jn 14:1; **δ.** —; **ε.** —; **ζ.** —; **η.** Jn 1:29; **1.** Jn 5:42; **2.** Mk 8:29; **3.** Jn 9:35; **4.** Mk 2:10; **5.** Tob 11:14; **6.** Jn 9:41; **7.** Jn 8:47; **8.** (Jn 9:17); **9.** (1 Sam 24:10); **10.** Jer 5:21; **11.** —; **12.** —; **13.** (Num 14:11); **14.** Wsd 16:13; **15.** 1 Sam 22:1; **16.** Gen 3:3; **17.** Jn 8:45; **18.** Ac 15:11; **19.** (Mt 27:13); **20.** Jn 12:44.

-
1. περί is a preposition meaning *about* that takes its object in the genitive.
 2. You may need to be a little idiomatic in your translation of this dative.
 3. σημεῖον, -ου, τό, *sign, miracle*.
 4. καταβαίνω, *I go down, come down*.
 5. παράδεισος, -ου, ὁ, *paradise*.
 6. The οὐκ shows that the speaker anticipates a positive answer. This is discussed in detail in 31.19.
 7. καταμαρτυρέω, *I testify against*. Takes a direct object in the genitive.

Exercise 17 — Track 2
Contract Verbs

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|----------------------|---------------|-----------------------|--------------|-------------|---------------------|--------------------------|
| 1. λαλοῦμεν | | | | | | | |
| 2. ἀγαπῶσι | | | | | | | |
| 3. τηρῶ | | | | | | | |
| 4. πληροῦτε | | | | | | | |
| 5. ζητοῦσιν | | | | | | | |
| 6. ἀγαπᾶ | | | | | | | |
| 7. καλεῖς | | | | | | | |
| 8. πληροῖ | | | | | | | |
| 9. δαμιόνια | | | | | | | |
| 10. ποιεῖ | | | | | | | |

Warm-up

- α. οὐ λαλῶ.
- β. ἀμαρτίαν οὐ ποιεῖς.
- γ. αὐτοὺς ἀγαπῶσιν.
- δ. τὰς ἐντολὰς αὐτοῦ τηροῦμεν.
- ε. Ἰησοῦν ζητεῖτε.
- ζ. Δαυὶδ καλεῖ αὐτόν.
- η. λέγουσιν γὰρ καὶ οὐ ποιοῦσιν.

Translation

1. ὁ πατήρ (father) ἀγαπᾶ τὸν υἱόν.

2. οὐκ ἄνθρωποις λαλεῖ ἀλλὰ θεῷ.

3. οἶδα αὐτόν καὶ τὸν λόγον αὐτοῦ τηρῶ.

4. οὐ γὰρ οἶδασιν τί (what) ποιῶσιν.

5. Τί (why?) δέ με¹ καλεῖτε· κύριε, κύριε, καὶ οὐ ποιεῖτε ἃ (what) λέγω;

6. ἐκ τοῦ κόσμου λαλοῦσιν καὶ ὁ κόσμος αὐτῶν ἀκούει.

7. οἶδαμεν ὅτι μεταβεβήκαμεν (we have passed) ἐκ τοῦ θανάτου εἰς τὴν ζωὴν, ὅτι ἀγαπῶμεν τοὺς ἀδελφούς (brothers).

8. λέγει τῷ Σίμωνι Πέτρῳ ὁ Ἰησοῦς· Σίμων Ἰωάννου,² ἀγαπᾶς με;

9. λέγει οὖν αὐτῷ· ὁ Πιλάτος· ἐμοὶ³ οὐ λαλεῖς; οὐκ οἶδας ὅτι ἐξουσίαν ἔχω;

10. σὺ πιστεύεις ὅτι εἷς (one) ἐστὶν ὁ θεός, καλῶς (well) ποιεῖς· καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουν (they tremble).

Additional

11. τοὺς νόμους καὶ τὰς ἐντολὰς τηροῦμεν, ὅτι ἀγαπῶμεν τὸν κύριον καὶ πιστεύομεν εἰς τὸν υἱὸν τοῦ θεοῦ.

12. ἐν τῇ πρώτῃ ἡμέρᾳ τοῦ σαββάτου τὸν λόγον τοῦ θεοῦ λαλῶ τοῖς πιστοῖς.

13. ἀκούεις μου, Ἰακώβ, καὶ Ἰσραήλ, ὃν (whom) ἐγὼ καλῶ· ἐγὼ εἶμι πρῶτος καὶ ἐγὼ εἶμι εἰς τὸν αἰῶνα.⁴

14. οὐ λαλεῖ περὶ⁵ ἐμοῦ καλά ἀλλὰ ... κακά.

15. λέγει δὲ κύριος· ἰδοὺ (behold), ποιῶ τὰ ἔσχατα ὡς (like) τὰ πρῶτα.
16. εἰ οὖν Δαυὶδ καλεῖ αὐτὸν κύριον, πῶς υἱὸς αὐτοῦ ἐστίν;
17. ὁ μὴ ἀγαπῶν (one who loves) με τοὺς λόγους μου οὐ τηρεῖ· καὶ ὁ λόγος ὄν (that) ἀκούετε οὐκ ἐστίν ἐμὸς ἀλλὰ τοῦ ... πατρός.⁶
18. καὶ κατεδίωξεν⁷ αὐτὸν Σίμων καὶ οἱ μετ' αὐτοῦ, καὶ εὔρον (they found) αὐτὸν καὶ λέγουσιν αὐτῷ ὅτι πάντες (all) ζητοῦσίν σε.
19. οἱ μαθηταὶ λέγουσιν αὐτῷ· διὰ τί⁸ ἐν παραβολαῖς λαλεῖς αὐτοῖς;
20. ὁ δοῦλος οὐκ οἶδεν τί (what) ποιεῖ αὐτοῦ ὁ κύριος.

Summary

1. διὰ τί means “why?” (sentence 19).

References

α. Jn 14:10; β. (1 Jn 3:9); γ. Lk 6:32; δ. 1 Jn 3:22; ε. Mk 16:6; ζ. Mt 22:45; η. Mt 23:3; 1. Jn 3:35; 2. 1 Cor 14:2; 3. Jn 8:55; 4. Lk 23:34; 5. Lk 6:46; 6. 1 Jn 4:5; 7. 1 Jn 3:14; 8. Jn 21:15; 9. Jn 19:10; 10. Jas 2:19; 11. —; 12. —; 13. (Isa 48:12); 14. (1 Kgs 22:8); 15. Barn 6:13; 16. Mt 22:45; 17. Jn 14:24; 18. Mk 1:36-37; 19. (Mt 13:10); 20. Jn 15:15.

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1. με is the accusative of ἐγώ.
 2. The word that Ἰωάννου would normally be modifying has been left out. It would specify the relationship between Σίμων and Ἰωάννου.
 3. ἐμοί is the dative of ἐγώ.
 4. εἰς τὸν αἰῶνα is an idiom meaning *forever*.
 5. περί is a preposition meaning, in this case, *concerning*, and takes its object in the genitive.
 6. πατρός means *father* and is genitive.
 7. κατεδίωξεν means *he/she/it sought intently*. It describes a searching done in earnest. How does knowing this help you better understand the passage?
κατά is often used to form a compound verb, and carries with it an intensifying force. It is called the “perfective” use of the preposition. For example, ἐργάζομαι means *I work* while κατεργάζομαι means *I work out thoroughly, I accomplish*. ἐσθίω means *I eat* while κατεσθίω means *I eat up thoroughly, I devour*. Likewise, διώκω means *I search for* while καταδιώκω means *I search for thoroughly, I seek intently*. (For other examples of the perfective use of prepositions see Metzger, 81-85.) There is a danger here, though. You cannot always assume that a compound word carries the meaning of its parts. That is called the “Root Fallacy” (see D. A. Carson, *Exegetical Fallacies* [Baker, 1996]). Sometimes a compound verb has the same meaning as the simple form of the verb. As always, let context be your guide.
 8. διὰ τί is an idiom meaning *why?* but you could probably guess that from the meaning of the two words.

Exercise 18 — Track 2
Present Middle/Passive Indicative

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|----------------------|---------------|-----------------------|--------------|-------------|---------------------|--------------------------|
| 1. ἀκούεται | | | | | | | |
| 2. λύεσθε | | | | | | | |
| 3. ἔρχομαι | | | | | | | |
| 4. ἀποκρίνεται | | | | | | | |
| 5. πορεύονται | | | | | | | |
| 6. ἔρχεσθε | | | | | | | |
| 7. ἀποκρίνη | | | | | | | |
| 8. συνάγει | | | | | | | |
| 9. ἀγαπώμεθα | | | | | | | |
| 10. δύνανται | | | | | | | |

Warm-up

- α. συνάγεται πρὸς αὐτὸν ὄχλος.
- β. ἔρχεται εἰς οἶκον.
- γ. καλεῖται Βηθλέεμ.
- δ. λέγουσιν αὐτῷ· ἐρχόμεθα.
- ε. ὁ δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς.
- ζ. ἔρχονται πρὸς τὸν Ἰησοῦν.
- η. καὶ πορεύεσθε εἰς τὸν τόπον.

Translation

The non-deponent verbs you know occur rarely in the middle or passive in the New Testament (and even the LXX), and hence the paucity of examples below. δύνamai and ἔρχομαι are common deponents.

1. Καὶ συνάγονται οἱ ἀπόστολοι πρὸς τὸν Ἰησοῦν.

2. λέγουσιν αὐτῷ· δυνάμεθα.

3. Τότε ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς.

4. ὅπου εἰμι ἐγὼ ὑμεῖς (you) οὐ δύνασθε ἐλθεῖν (to go).

5. πορεύομαι ἐτοιμάσαι (to prepare) τόπον ὑμῖν (for you).

6. νῦν δὲ πρὸς σέ (you) ἔρχομαι καὶ ταῦτα (these things) λαλῶ ἐν τῷ κόσμῳ.

7. μὴ γὰρ ἐκ τῆς Γαλιλαίας ὁ χριστὸς ἔρχεται;

8. λέγει αὐτοῖς ὁ Ἰησοῦς· πιστεύετε ὅτι δύναμαι τοῦτο (this) ποιῆσαι (to do); λέγουσιν αὐτῷ· ναί (yes).

9. καὶ γὰρ ἐγὼ ἄνθρωπός εἰμι ὑπὸ ἐξουσίαν, καὶ λέγω τούτῳ (to this one)· πορεύθητι (go!), καὶ πορεύεται, καὶ ἄλλῳ· ἔρχου (come!), καὶ ἔρχεται, καὶ τῷ δούλῳ μου· ποίησον (do!) τοῦτο, καὶ ποιεῖ.

10. καὶ εἶπεν αὐτῇ ὁ ἄγγελος κυρίου· Ἀγὰρ ... πόθεν (from where?) ἔρχη καὶ ποῦ (where?) πορεύη· καὶ εἶπεν· ἀπὸ προσώπου Σάρας τῆς κυρίας.¹

Additional

11. εἰς τὴν οἰκίαν ἐρχόμεθα, οἶδαμεν γὰρ ὅτι ὁ Ἰησοῦς τοῖς ὄχλοις ἐκεῖ (there) λαλεῖ.

12. ὁ δὲ Ἰησοῦς ἀποκρίνεται τοῖς πονηροῖς ὅτι ὑπὸ τῶν πιστῶν ἀγαπᾶται.

13. καὶ ἔρχονται οἱ ἄγγελοι εἰς τὸν τόπον ἐκεῖνον² καὶ λαλοῦσιν τοὺς λόγους εἰς τὰ

ᾠτα³ τοῦ ὄχλου.

14. οὐκ εἰσὶν λόγοι ὅτι οὐκ ἀκούονται αἱ φωναὶ αὐτῶν.

15. γενεά⁴ πορεύεται καὶ γενεά ἔρχεται καὶ ἡ γῆ⁵ εἰς τὸν αἰῶνα ἔστηκεν (he/she/it remains).

16. καρδία γὰρ πιστεύεται εἰς δικαιοσύνην, στόματι⁶ δὲ ὁμολογεῖται εἰς σωτηρίαν.

17. καὶ εἶπεν ὁ ἀνὴρ ὁ πρεσβύτης· ποῦ πορεύη καὶ πόθεν ἔρχη;

18. τί οὗτος οὕτως λαλεῖ; βλασφημεῖ· τίς δύναται ἀφιέναι (to forgive) ἁμαρτίας εἰ μὴ εἷς ὁ θεός;

19. πιστεύεται τὰ ἔργα τοῦ σατανᾶ, τῷ δὲ κοσμῷ λύεται ἡ κακὴ ζωὴ αὐτοῦ ὑπὸ τοῦ Ἰησοῦ.

20. καὶ εἶπεν αὐτῷ Ναθαναήλ· ἐκ Ναζαρέτ δύναταί τι (what) ἀγαθὸν εἶναι (to come);

References

α. Mk 4:1; **β.** Mk 3:20; **γ.** Lk 2:4; **δ.** Jn 21:3; **ε.** Jn 12:23; **ζ.** Mk 5:15; **η.** 1 Sam 29:10; **1.** Mk 6:30; **2.** Mt 20:22; **3.** Mt 26:36; **4.** Jn 7:34; **5.** Jn 14:2; **6.** Jn 17:13; **7.** Jn 7:41; **8.** Mt 9:28; **9.** Lk 7:8; **10.** Gen 16:8; **11.**—; **12.** —; **13.** (1 Sam 11:4); **14.** (Ps 19:3 [LXX 18:4]); **15.** Eccl 1:4; **16.** Rom 10:10; **17.** Judg 19:17; **18.** Mk 2:7; **19.**—; **20.** Jn 1:46.

1. You should be able to guess what κυρίας means based on its gender.

2. ἐκεῖνος, -η, -ο, *that, those*.

3. οὖς, ὠτός, τό, *ear*.

4. γενεά, -ᾶς, ἡ, *generation*.

5. γῆ, γῆς, ἡ, *earth, land*.

6. στόματι is the dative singular of the word meaning *mouth*.

Exercise 21 — Track 2
Imperfect Indicative

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|--------------------------|---------------|---------------------------|--------------|-------------|---------------------|--------------------------|
| 1. ἐπίστευες | | | | | | | |
| 2. ἠκούετε | | | | | | | |
| 3. ἠκολουθοῦμεν | | | | | | | |
| 4. ἦρχετο | | | | | | | |
| 5. ἐπορεύοντο | | | | | | | |
| 6. ἐπληροῦ | | | | | | | |
| 7. ἐδιδάσκετε | | | | | | | |
| 8. ἐπορευόμην | | | | | | | |
| 9. περιεπάτει | | | | | | | |
| 10. ἐπηρώτων | | | | | | | |

Warm-up

- α. ἐζητοῦμεν αὐτόν.
- β. ἐποίεις τὸν κόσμον.
- γ. ἠκολούθουν αὐτῷ.
- δ. οἱ Φαρισαῖοι ἔβλεπον πρὸς αὐτόν.
- ε. ἐγὼ δὲ ... ἠρχόμην ἐκ Μεσοποταμίας.
- ζ. ἐπορεύοντο καὶ ἐλάλουν.
- η. οἱ νόμοι τοῦ θεοῦ ὑπὸ τοῦ Ἰησοῦ ἐποιοῦντο.

Translation

1. αὐτὸς ἐδίδασκεν¹ ἐν ταῖς συναγωγαῖς αὐτῶν.

2. ἐποίει ὡς ἤθελε.

3. ὁ ἄνθρωπος υἱὸς² θεοῦ ἦν.

4. παραβολαῖς πολλαῖς (many) ἐλάλει αὐτοῖς τὸν λόγον καθὼς ἠδύναντο ἀκούειν (to listen).

5. καὶ αὐτὴ ἐλάλει ἐν τῇ καρδίᾳ αὐτῆς ... καὶ φωνὴ αὐτῆς οὐκ ἠκούετο.

6. ὁ ... Πέτρος ἐτηρεῖτο ἐν τῇ φυλακῇ (prison).

7. ἠγάπα³ δὲ ὁ Ἰησοῦς τὴν Μάρθαν καὶ τὴν ἀδελφὴν⁴ αὐτῆς καὶ τὸν Λάζαρον.

8. ⁵ ἠρώτων αὐτὸν οἱ περὶ (around) αὐτὸν σὺν (with) τοῖς δώδεκα (twelve) τὰς παραβολάς.

9. λέγει αὐτοῖς ὁ Ἰησοῦς· εἰ τέκνα (children) τοῦ Ἀβραάμ ἐστε, τὰ ἔργα τοῦ Ἀβραάμ ἐποιεῖτε.⁶

10. Καὶ μετὰ ταῦτα⁷ περιεπάτει ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ (Judea) περιπατεῖν (to walk), ὅτι ἐζήτουν αὐτὸν οἱ Ἰουδαῖοι (Jews) ἀποκτεῖναι (to kill).

Additional

11. ἐν ταῖς ἡμέραις τοῦ Ἰησοῦ οἱ πονηροὶ δαιμονίους ἠκολούθουν ἀλλὰ οἱ ἀγαθοὶ τῷ κυρίῳ.

12. οἱ δὲ ἄγγελοι ἤκουον τοῦ ἀποστόλου, ἐδίδασκεν γὰρ τοὺς Φαρισαίους ἐν τῇ

συναγωγῆ.

13. καὶ ἔλεγον· ἀγαθὴ ἡ γῆ (land).
14. οἱ Λευῖται ἐδίδασκον τὸν νόμον κυρίου.
15. ὁ ὄχλος ἤρχετο πρὸς αὐτόν, καὶ ἐδίδασκεν αὐτούς.
16. καὶ ἐπορεύεσθε ὀπίσω θεῶν ἄλλοτριῶν.
17. ὅτε ἤμην νήπιος, ἐλάλουν ὡς νήπιος.
18. ἐπηρώτα αὐτόν καὶ λέγει αὐτῷ· σὺ εἶ ὁ χριστὸς ὁ υἱὸς τοῦ εὐλογητοῦ;
19. Ἀγαπητοί, οὐκ ἐντολὴν καινὴν γράφω ὑμῖν (to you) ἀλλ’ ἐντολὴν παλαιὰν ἣν (that) εἴχετε ἀπ’ ἀρχῆς.
20. καὶ εὐθὺς τοῖς σάββασιν⁸ εἰσελθὼν (after entering) εἰς τὴν συναγωγὴν ἐδίδασκεν.

Summary

1. The imperfect can be used to emphasize the beginning of an action (“inceptive imperfect”). You can add the word “began” to your translation.
2. In Classical Greek, a contrary to fact condition that related to a present situation had an imperfect tense in both the “if” and “then” clauses. In English we form this type of conditional sentence in the “then” clause using “would,” and the imperfect is not translated as past continuous.

References

α. (Lk 2:48); **β.** Wsd 9:9; **γ.** Mk 2:15; **δ.** —; **ε.** Gen 48:7; **ζ.** 2 Kgs 2:11; **η.** —; **1.** Lk 4:15; **2.** Dan 8:4; **3.** Mk 15:39; **4.** Mk 4:33; **5.** 1 Sam 1:13; **6.** Ac 12:5; **7.** Jn 11:5; **8.** Mk 4:10; **9.** Jn 8:39; **10.** Jn 7:1; **11.** —; **12.** —; **13.** Deut 1:25; **14.** 1 Esdr 9:48; **15.** Mk 2:13; **16.** Jer 7:9; **17.** 1 Cor 13:11; **18.** Mk 14:61; **19.** 1 Jn 2:7; **20.** Mk 1:21.

1. It is permissible to add the word *began* before your translation of the imperfect if it fits the context. This is a special use of the tense called the “inceptive imperfect” that emphasizes the beginning of an action. See the “Exegesis” section of Chapter 21 in the Grammar, [number 2](#).
2. The Roman centurion is speaking. Are you going to put *the* in front of this word?
3. Why is this verb in this tense?
4. Note the gender. ἀδελφή occurs twenty-six times in the New Testament, but it is easy to remember.
5. Hint: Locate the subject; it is a phrase.
6. This is what is called a “conditional sentence,” which is an “if ... then ...” construction. It is also a special type of conditional sentence called “contrary to fact,” where the speaker knows that the “if” clause is not true. In Classical Greek, a contrary to fact condition that related to a present situation had an imperfect tense in the “if” clause and an imperfect in the “then” clause. (Sentence 9 here, however, has a present tense in the “if” clause.) In English, we form this type of conditional sentence in the “then” clause using “would.” I will discuss conditional sentences in detail in Chapter 35.
7. ταῦτα is the accusative plural neuter of οὗτος.
8. Treat this word as if it were σάββατοις. It will make sense in chapter 10 (i.e., it uses a third declension ending in the dative plural).

Chapters 15 – 18, 21
Review #3 — Track 2

Grammar

1. Define the following three aspects, clearly differentiating among them.

- a. Continuous
- b. Undefined
- c. Punctiliar

2. Write out the twelve forms of λύω, present active and passive.

| | | | |
|----------------|--|----------------|--|
| <i>active</i> | | <i>active</i> | |
| <i>1st sg</i> | | <i>1st pl</i> | |
| <i>2nd sg</i> | | <i>2nd pl</i> | |
| <i>3rd sg</i> | | <i>3rd pl</i> | |
| <i>passive</i> | | <i>passive</i> | |
| <i>1st sg</i> | | <i>1st pl</i> | |
| <i>2nd sg</i> | | <i>2nd pl</i> | |
| <i>3rd sg</i> | | <i>3rd pl</i> | |

3. Write out the Master Verb Chart

| <i>Tense</i> | <i>Aug/Redup</i> | <i>Tense stem</i> | <i>Tense formative</i> | <i>Conn. vowel</i> | <i>Personal endings</i> | <i>First singular</i> |
|-----------------------|------------------|-------------------|------------------------|--------------------|-------------------------|-----------------------|
| <i>Pres act</i> | | | | | | |
| <i>Pres mid/pas</i> | | | | | | |
| <i>Imperf act</i> | | | | | | |
| <i>Imperf mid/pas</i> | | | | | | |

4. What are “The Big Five” contraction rules?

- a.
- b.
- c.
- d.
- e.

5. What vowels form the following contractions?

- a. ει

- b. ει
- c. α
- d. ου
- e. ου
- f. ου
- g. ω

6. How do you form the following English tenses with the verb “eat”?

- a. Present active continuous
- b. Present passive punctiliar

7. Define what a “deponent” verb is and give one example.

8. When are primary and secondary endings used?

- a. Primary
- b. Secondary

9. What are the three basic rules of augmentation?

- a. Verbs beginning with a consonant
- b. Verbs beginning with a vowel
- c. Verbs beginning with a diphthong

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|----------------------|---------------|-----------------------|--------------|-------------|---------------------|--------------------------|
| 1. ἀκούετε | | | | | | | |
| 2. ἤθελεν | | | | | | | |
| 3. πορεύεται | | | | | | | |
| 4. ἀγαθαί | | | | | | | |
| 5. πιστεύει | | | | | | | |
| 6. εἶχεν | | | | | | | |
| 7. τηροῦμαι | | | | | | | |
| 8. ἐδίδασκεν | | | | | | | |
| 9. ἠρώτουν | | | | | | | |
| 10. ἀγαπῶμεν | | | | | | | |
| 11. ἐδύνατο | | | | | | | |
| 12. λαλῶ | | | | | | | |
| 13. περιπατοῦμεν | | | | | | | |
| 14. πληροῖ | | | | | | | |
| 15. ἤρχοντο | | | | | | | |

Translation: 1 John 1:5 – 2:5

1:5 Καὶ ἔστιν αὕτη (this) ἡ ἀγγελία¹ ἣν (which) ἀκηκόαμεν (we have heard) ἀπ’ αὐτοῦ καὶ ἀναγγέλλομεν² ὑμῖν (to you), ὅτι ὁ θεὸς φῶς³ ἔστιν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία (none). 1:6 Ἐὰν εἴπωμεν (we say) ὅτι κοινωνίαν ἔχομεν μετ’ αὐτοῦ καὶ ἐν τῷ σκότει (darkness) περιπατῶμεν (we are walking), ψευδόμεθα⁴ καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν. 1:7 ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν ὡς αὐτός ἐστιν ἐν τῷ φωτὶ, κοινωνίαν ἔχομεν μετ’ ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει⁵ ἡμᾶς (us) ἀπὸ πάσης ἁμαρτίας. 1:8 ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς (ourselves) πλανῶμεν⁶ καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν (us). 1:9 ἐὰν ὁμολογῶμεν (we confess) τὰς ἁμαρτίας ἡμῶν (our), πιστός ἐστιν καὶ δίκαιος, ἵνα ἀφῆ (he/she/it will forgive) ἡμῖν τὰς ἁμαρτίας καὶ καθάρσῃ (he/she/it will cleanse) ἡμᾶς ἀπὸ πάσης ἀδικίας. 1:10 ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν (we have sinned), ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

2:1 Τεκνία⁷ μου, ταῦτα (these things) γράφω⁸ ὑμῖν (to you) ἵνα μὴ ἀμάρτητε (you might sin). καὶ ἐάν τις (someone) ἀμάρτη (he/she/it sins), παράκλητον⁹ ἔχομεν πρὸς τὸν πατέρα (father) Ἰησοῦν Χριστὸν δίκαιον· 2:2 καὶ αὐτὸς ἱλασμός¹⁰ ἐστὶν περὶ τῶν ἀμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων¹¹ δὲ μόνον ἀλλὰ καὶ περὶ ὅλου¹² τοῦ κόσμου.

2:3 Καὶ ἐν τούτῳ (this) γινώσκομεν ὅτι ἐγνώκαμεν (we have known) αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν. 2:4 ὁ λέγων (one who says) ὅτι ἔγνωκα (I have known) αὐτόν καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν (is keeping), ψεύστης ἐστὶν καὶ ἐν τούτῳ¹³ ἡ ἀλήθεια οὐκ ἔστιν· 2:5 ὃς (who) δ' ἂν τηρῇ (he/she/it is keeping) αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείεται (he/she/it has been perfected), ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμεν.

1. ἀγγελία, -ας, ἡ, *message*.

2. ἀναγγέλλω, *I proclaim*.

3. φῶς means “light.” Its dative form is coming up: φωτί.

4. ψεύδομαι, *I lie*.

5. καθαρίζω, *I cleanse*.

6. πλανᾶω, *I deceive*.

7. τεκνίον, -ου, τό, *little child*.

8. γράφω, *I write*.

9. παράκλητος, -ου, ὁ, *mediator, intercessor, helper*.

10. ἱλασμός, -οῦ, ὁ, *expiation, atoning sacrifice*.

11. ἡμέτερος, -α, -ον, *our*.

12. ὅλος, -η, -ον, *whole*. A peculiarity of this adjective is that it occurs in the predicate position when it is functioning as an attributive.

13. τούτῳ is the dative of οὗτος. In this case it is masculine. The same form can also be neuter. Note that there are two later occurrences in 2:5; the first one is masculine and the second one is neuter.

Exercise 10 — Track 2
Third Declension

Write out the master paradigm of all case endings.

| | <i>masc</i> | <i>fem</i> | <i>neut</i> | <i>masc/fem</i> | <i>neut</i> |
|---------------|-------------|------------|-------------|-----------------|-------------|
| <i>nom sg</i> | | | | | |
| <i>gen sg</i> | | | | | |
| <i>dat sg</i> | | | | | |
| <i>acc sg</i> | | | | | |
| <i>nom pl</i> | | | | | |
| <i>gen pl</i> | | | | | |
| <i>dat pl</i> | | | | | |
| <i>acc pl</i> | | | | | |

Parsing

| | <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|-----|------------------|--------------------------|---------------|---------------------------|--------------|-------------|---------------------|--------------------------|
| 1. | σαρκί | | | | | | | |
| 2. | πάσας | | | | | | | |
| 3. | σῶμα | | | | | | | |
| 4. | σαρξί | | | | | | | |
| 5. | πνεύματα | | | | | | | |
| 6. | ἕνα | | | | | | | |
| 7. | πᾶσιν | | | | | | | |
| 8. | σάρκες | | | | | | | |
| 9. | τίνας | | | | | | | |
| 10. | οὐδένα | | | | | | | |

Warm-up

- α. πάντες ἔρχονται πρὸς αὐτόν.
- β. διὰ τὸ ὄνομα μου
- γ. τὴν σάρκα τοῦ υἱοῦ τοῦ ἀνθρώπου
- δ. εἰς ὄνομα προφήτου
- ε. Οὐ περὶ πάντων ... λέγω.
- ζ. τινὰς ἐξ αὐτῶν
- η. οὐδὲν ἀποκρίνη τί οὗτοι λέγουσιν;

Translation

1. πάντα δὲ ποιῶ διὰ τὸ εὐαγγέλιον.

2. ἔλεγεν περὶ τοῦ ναοῦ (temple) τοῦ σώματος αὐτοῦ.

3. πνεῦμα σάρκα καὶ ὀστέα (bones) οὐκ ἔχει.

4. τὸ γεγεννημένον¹ ἐκ τῆς σαρκὸς σὰρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμά ἐστιν.

5. ἀποκατήλλαξεν (he/she/it has reconciled) ἐν τῷ σώματι τῆς σαρκὸς αὐτοῦ διὰ τοῦ θανάτου.

6. τί με λέγεις ἀγαθόν; οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.

7. οὐκ ἐστὲ ἐν σαρκὶ ἀλλὰ ἐν πνεύματι, εἴπερ (if) πνεῦμα θεοῦ οἰκεῖ (he/she/it dwells) ἐν ὑμῖν (you). εἰ δέ τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν αὐτοῦ.

8. ἔλεγον οὖν ἐκ τῶν Φαρισαίων τινές· οὐκ ἔστιν οὗτος παρὰ θεοῦ ... ὅτι τὸ σάββατον οὐ τηρεῖ.

9. Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε² ἀλλὰ δοκιμάζετε (test!) τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν.... ἐν τούτῳ (this) γινώσκετε (you know) τὸ πνεῦμα τοῦ θεοῦ· πᾶν

πνεῦμα ὃ (that) ὁμολογεῖ (he/she/it confesses) Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα (has come) ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶν πνεῦμα ὃ μὴ ὁμολογεῖ τὸν Ἰησοῦν³ ἐκ τοῦ θεοῦ οὐκ ἔστιν·⁴ καὶ τοῦτό ἐστιν τὸ⁵ τοῦ ἀντιχρίστου (antichrist), ὃ (which) ἀκηκόατε (you heard) ὅτι ἔρχεται, καὶ νῦν ἐν τῷ κόσμῳ ἐστὶν ἤδη.⁶

10. οἶδά σε (you) τίς εἶ, ὁ ἅγιος τοῦ θεοῦ.

Additional

11. πάντες οἱ πιστοὶ σὺν τῷ κυρίῳ περιπατοῦσιν δία τὸν θάνατον τοῦ υἱοῦ τοῦ θεοῦ.
12. ὁ δὲ θεὸς οἶδεν τὰ ὀνόματα τῶν ἁγίων καὶ καλεῖ τοὺς ἀγαπητοὺς αὐτοῦ εἰς τὴν βασιλείαν τοῦ Χριστοῦ.
13. ὁ γὰρ λαλῶν (one who speaks) γλώσση⁷ οὐκ ἀνθρώποις λαλεῖ ἀλλὰ θεῷ· οὐδεὶς γὰρ ἀκούει, πνεύματι δὲ λαλεῖ μυστήρια.⁸
14. τοῦτο νῦν ... σὰρξ ἐκ τῆς σαρκὸς μου.
15. ἐγὼ καὶ ὁ πατὴρ ἓν ἐσμεν.
16. οἶδαμεν ὅτι οἶδας πάντα.
17. τοῖς πᾶσιν γέγονα (I have become) πάντα.⁹
18. λέγει αὐτῷ [ὁ] Ἰησοῦς· ἐγὼ εἰμι ἡ ὁδὸς καὶ ἡ ἀλήθεια καὶ ἡ ζωὴ· οὐδεὶς ἔρχεται πρὸς τὸν πατέρα (father) εἰ μὴ δι' ἐμοῦ.
19. οὐκέτι λέγω ὑμᾶς (you) δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν τί ποιεῖ αὐτοῦ ὁ κύριος.
20. λέγει αὐτῷ ὁ Πιλάτος· τί ἐστὶν ἀλήθεια; ... καὶ λέγει αὐτοῖς· ἐγὼ οὐδεμίαν εὕρισκω ἐν αὐτῷ αἰτίαν.

References

α. Jn 3:26; **β.** Mt 10:22; **γ.** Jn 6:53; **δ.** Mt 10:41; **ε.** Jn 13:18; **ζ.** Rom 11:14; **η.** (Mt 26:62); **1.** 1 Cor 9:23; **2.** Jn 2:21; **3.** Lk 24:39; **4.** Jn 3:6; **5.** Col 1:22; **6.** Mk 10:18; **7.** Rom 8:9; **8.** (Jn 9:16); **9.** 1 Jn 4:1-3; **10.** Lk 4:34; **11.**—; **12.**—; **13.** 1 Cor 14:2; **14.** 1 Clem 6:3; **15.** Jn 10:30; **16.** Jn 16:30; **17.** 1 Cor 9:22; **18.** Jn 14:6; **19.** Jn 15:15; **20.** Jn 18:38.

1. τὸ γεγονημένον means *that which has been born*.

2. πιστεύετε is actually an imperative stating a command, even though it looks just like an indicative.

3. Remember I said earlier that when there are two parallel thoughts, the author feels free

- to omit some of the words in the second phrase. They are assumed from the first phrase.
4. This heresy John is refuting became known as “docetism,” formed from the Greek word δοκέω that means to “think,” “appear,” “seem.” Docetism taught that Christ only appeared to be human. People have always had trouble understanding the incarnation, and fortunately the church condemned docetism.
 5. Because of the parallel structure of these verses, John in typical fashion has omitted the word that you would normally expect after τό. Do you know what that word would be? Hint: It must be neuter singular because of the article, but you knew that. Right! πνεῦμα.
 6. Notice how Greek can pile up adverbs to intensify their significance (νῦν ... ἤδη).
 7. γλῶσσα, -ης, ἡ, *tongue, language*.
 8. μυστήριον, -ου, τό, *mystery*.
 9. Hint: The first πᾶς is masculine and the second is neuter.

Exercise 11 — Track 2
First and Second Person Personal Pronouns

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|--------------------------|---------------|---------------------------|--------------|-------------|---------------------|--------------------------|
| 1. σοι | | | | | | | |
| 2. ἡμῶν | | | | | | | |
| 3. ὑμεῖς | | | | | | | |
| 4. ἐλπίδα | | | | | | | |
| 5. σε | | | | | | | |
| 6. χάριτας | | | | | | | |
| 7. ἡμῶς | | | | | | | |
| 8. πίστεως | | | | | | | |
| 9. ὑμῖν | | | | | | | |
| 10. πατρός | | | | | | | |

Warm-up

- α. οὐκ οἶδα ὑμᾶς.
- β. σὺ ἔρχῃ πρὸς με;
- γ. ἔχετε πίστιν;
- δ. ἐν τῷ ὀνόματι τοῦ πατρὸς μου
- ε. διὰ πίστεως γὰρ περιπατοῦμεν.
- ζ. ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου.
- η. οὐδὲν ἀποκρίνη;

Translation

1. ἀπεκρίθη Θωμᾶς καὶ εἶπεν αὐτῷ· ὁ κύριός μου καὶ ὁ θεός μου.

2. Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ κατ' ἐπιταγὴν (command) θεοῦ σωτήρος (savior) ἡμῶν καὶ Χριστοῦ Ἰησοῦ τῆς ἐλπίδος ἡμῶν.

3. Παῦλος καὶ Σιλουανὸς καὶ Τιμόθεος τῇ ἐκκλησίᾳ Θεσσαλονικέων ἐν θεῷ πατρὶ ἡμῶν καὶ κυρίῳ Ἰησοῦ Χριστῷ.

4. λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομών ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο (he/she/it was clothed) ὡς ἐν τούτων (of these).

5. οὐ τὸ ἔργον μου ὑμεῖς ἐστε ἐν κυρίῳ;¹

6. μισθὸν (reward) οὐκ ἔχετε παρὰ τῷ πατρὶ ὑμῶν τῷ ἐν τοῖς οὐρανοῖς.

7. Δικαιωθέντες (having been justified) οὖν ἐκ πίστεως εἰρήνην (peace) ἔχομεν πρὸς τὸν θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

8. ποιεῖτε τὰ ἔργα τοῦ πατρὸς ὑμῶν. εἶπαν (they said) [οὖν] αὐτῷ ... ἓνα πατέρα ἔχομεν τὸν θεόν.

9. καὶ εὔρεθῶ (I may be found) ἐν αὐτῷ, μὴ ἔχων (having) ἐμὴν δικαιοσύνην (righteousness) τὴν ἐκ νόμου ἀλλὰ τὴν διὰ πίστεως Χριστοῦ, τὴν ἐκ θεοῦ δικαιοσύνην ἐπὶ τῇ πίστει.

10. ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοί σου [καὶ αἱ ἀδελφαί² σου] ἔξω ζητοῦσίν σε. καὶ ἀποκριθεὶς (answering) αὐτοῖς λέγει· τίς ἐστὶν ἡ μήτηρ μου καὶ οἱ ἀδελφοί [μου]; ... ἴδε ἡ μήτηρ μου καὶ οἱ ἀδελφοί μου. ὃς (who) [γὰρ] ἂν ποιήσῃ (he/she/it does) τὸ θέλημα τοῦ θεοῦ, οὗτος (this one) ἀδελφός μου καὶ ἀδελφὴ καὶ μήτηρ ἐστίν.

Additional

11. ὅτι ὁ πατήρ καὶ ἡ μήτηρ ἡμῶν ἡμᾶς ἀγαπῶσιν, δυνάμεθα χαρὰν ἐν ταῖς καρδίαις ἡμῶν εὐρίσκειν (to find).
12. ἐπὶ τῇ ἡμέρᾳ οἱ ἄνδρες πορεύονται πρὸς τοὺς τόπους τοῦ ἔργου καὶ ἐπὶ τῇ νυκτὶ ἔρχονται εἰς τοὺς οἴκους αὐτῶν.
13. Τίμα (Honor!) τὸν πατέρα σου καὶ τὴν μητέρα σου.
14. Οὐ πᾶς ὁ λέγων³ μοι· κύριε⁴ κύριε, εἰσελεύσεται (he/she/it will enter) εἰς τὴν βασιλείαν τῶν οὐρανῶν, ἀλλ' ὁ ποιῶν (one who is doing) τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν τοῖς οὐρανοῖς.
15. εἷς γὰρ ἐστὶν ὑμῶν ὁ διδάσκαλος,⁵ πάντες δὲ ὑμεῖς ἀδελφοί ἐστε.
16. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· εἶπον (I told) ὑμῖν καὶ οὐ πιστεύετε. τὰ ἔργα ἃ (that) ἐγὼ ποιῶ ἐν τῷ ὀνόματι τοῦ πατρὸς μου ταῦτα (these things) μαρτυρεῖ⁶ περὶ ἐμοῦ. ἀλλὰ ὑμεῖς οὐ πιστεύετε, ὅτι οὐκ ἐστὲ ἐκ τῶν προβάτων τῶν ἐμῶν.
17. Εὐχαριστῶ τῷ θεῷ μου ... ἀκούων (because I hear of) σου τὴν ἀγάπην καὶ τὴν πίστιν, ἣν (which) ἔχεις πρὸς τὸν κύριον Ἰησοῦν καὶ εἰς πάντας τοὺς ἁγίους.
18. Πάντα μοι παρεδόθη (they were given) ὑπὸ τοῦ πατρὸς μου, καὶ οὐδεὶς ἐπιγινώσκει⁷ τὸν υἱὸν εἰ μὴ ὁ πατήρ, οὐδὲ τὸν πατέρα τις ἐπιγινώσκει εἰ μὴ ὁ υἱός.
19. καὶ ἐπηρώτα αὐτόν· τί ὄνομά σοι; καὶ λέγει αὐτῷ· Λεγιῶν ὄνομά μοι, ὅτι πολλοὶ ἐσμεν.
20. πέντε γὰρ ἄνδρας ἔσχες (you have had) καὶ νῦν ὃν (whom) ἔχεις οὐκ ἔστιν σου ἀνὴρ.

English to Greek

Every once in a while I have found it helpful to go from English to Greek. Personal pronouns are important and quite easy. It is especially good to confirm that you understand the different forms of the English pronouns.

1. to me
2. our
3. us
4. you
5. my
6. to you (plural)
7. I
8. your
9. we

10. you (plural)

References

α. Mt 25:12; **β.** Mt 3:14; **γ.** Mk 4:40; **δ.** Jn 5:43; **ε.** 2 Cor 5:7; **ζ.** Mt 5:14; **η.** Mt 26:62; **1.** Jn 20:28; **2.** 1 Tim 1:1; **3.** 2 Th 1:1; **4.** Mt 6:29; **5.** 1 Cor 9:1; **6.** Mt 6:1; **7.** Rom 5:1; **8.** Jn 8:41; **9.** Phil 3:9; **10.** Mk 3:32-35; **11.** —; **12.** —; **13.** Mk 7:10; **14.** Mt. 7:21; **15.** Mt 23:8; **16.** Jn 10:25-26; **17.** Phlm 1:4-5; **18.** Mt 11:27; **19.** Mk 5:9; **20.** Jn 4:18.

1. The οὐ beginning this sentence is the Greek way of saying that the speaker expects the answer to be “Yes.” I will discuss this in detail in chapter 31.
2. This actual word does not occur fifty or more times; but by knowing that it follows natural gender, you should be able to determine its meaning.
3. In this context, ὁ λέγων together mean *the one who says*.
4. Do you recognize the case ending? You shouldn’t. It is the vocative, the fifth and final case, which you will meet in chapter 13. It is used when addressing a person directly. Translate it as “Lord.”
5. διδάσκαλος, -ου, ὁ, *teacher*.
6. μαρτυρέω, *I witness*. Why is the verb singular but the subject plural? What does this tell you about the author’s intent? See 9.16 in BBG.
7. ἐπιγινώσκω, *I know*. ἐπιγινώσκω can describe a more complete knowledge than does γινώσκω, or the process of coming to know.

Exercise 12 — Track 2
αὐτός

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|----------------------|---------------|-----------------------|--------------|-------------|---------------------|--------------------------|
| 1. αὐτό | | | | | | | |
| 2. αὐτοῦ | | | | | | | |
| 3. σοι | | | | | | | |
| 4. αὐτήν | | | | | | | |
| 5. ἐμοῦ | | | | | | | |
| 6. αὐτῷ | | | | | | | |
| 7. ἡμῖν | | | | | | | |
| 8. θανάτου | | | | | | | |
| 9. αὐτῆς | | | | | | | |
| 10. ὑμῶν | | | | | | | |

Warm-up

- α. αὐτός ἐστιν Ἡλίας.
- β. ἐγὼ δὲ οἶδα αὐτήν.
- γ. καὶ αὐτὸς ἐπηρώτα αὐτούς.
- δ. ἡ αὐτὴ σὰρξ
- ε. ἐν αὐτῇ τῇ ὥρᾳ
- ζ. ὁ διδάσκαλος αὐτῶν ἐστὶν μαθητὴς αὐτοῦ.
- η. αὐτὸς Δαυὶδ εἶπεν ἐν τῷ πνεύματι τῷ ἁγίῳ.

Translation

1. καὶ εὐθὺς λέγουσιν αὐτῷ περὶ αὐτῆς.

2. καὶ λέγει αὐτοῖς· τίνα ζητεῖτε;

3. καὶ γὰρ ποιεῖτε αὐτὸ εἰς πάντας τοὺς ἀδελφούς.

4. Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ.

5. ¹ οὐ πᾶσα σὰρξ ἢ αὐτὴ σὰρξ.

6. λέγουσιν οὖν τῷ τυφλῷ πάλιν· τί σὺ λέγεις περὶ αὐτοῦ, ὅτι ἠνέφξεν (he/she/it opened) σου τοὺς ὀφθαλμούς; ὁ δὲ εἶπεν ὅτι προφήτης ἐστίν.

7. αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ (he/she/it witnesses with) τῷ πνεύματι ἡμῶν ὅτι ἐσμὲν τέκνα θεοῦ.

8. ² τὰ αὐτὰ γὰρ ἐποίουν τοῖς προφήταις οἱ πατέρες αὐτῶν.

9. αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν³ αὐτὸν αὐτοῖς.

10. καὶ πολλοὶ ἦλθον (they came) πρὸς αὐτὸν καὶ ἔλεγον ὅτι Ἰωάννης μὲν σημεῖον ἐποίησεν (he/she/it did) οὐδέν, πάντα δὲ ὅσα εἶπεν Ἰωάννης περὶ τούτου (him) ἀληθῆ (true) ἦν.

Additional

11. καλὸς διδάσκαλος τοῖς αὐτοῖς μαθηταῖς ἀποκρίνεται ὅτι δεῖ αὐτοῖς τὸ ἔργον αὐτῶν ποιεῖν (to do).

12. εἰ οὐ τὰ ἰμάτια⁴ ἐπὶ τῷ σώματι τοῦ βασιλέως⁵ βλέπω, εἰμὶ πονηρός;

13. ἀνέβη (he/she/it went up) δὲ Ἀβρὰμ ἐξ Αἰγύπτου, αὐτὸς καὶ ἡ γυνὴ⁶ αὐτοῦ καὶ

πάντα τὰ αὐτοῦ καὶ Λώτ μετ' αὐτοῦ εἰς τὴν ἔρημον.⁷

14. διέμειναν (they have continued) πάσας τὰς ἡμέρας τῆς ζωῆς αὐτῶν ἐν τῇ αὐτῇ φρονήσει.⁸

15. οὐκ αὐτός μοι εἶπεν· ἀδελφή μου ἐστίν, καὶ αὐτὴ μοι εἶπεν· ἀδελφός μου ἐστίν;

16. ⁹ Ἰησοῦς Χριστὸς ἐχθὲς (yesterday) καὶ σήμερον ὁ αὐτός καὶ εἰς τοὺς αἰῶνας.

17. Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ ὀνόματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ἵνα τὸ αὐτὸ λέγητε (you might say) πάντες.

18. Διαιρέσεις¹⁰ δὲ χαρισμάτων εἰσίν, τὸ δὲ αὐτὸ πνεῦμα· καὶ διαιρέσεις διακονιῶν εἰσίν, καὶ ὁ αὐτὸς κύριος· καὶ διαιρέσεις ἐνεργημάτων¹¹ εἰσίν, ὁ δὲ αὐτὸς θεὸς ὁ ἐνεργῶν (one who works) τὰ πάντα ἐν πᾶσιν.¹²

19. τὸν νόμον τῶν ἐντολῶν ἐν δόγμασιν¹³ καταργήσας,¹⁴ ἵνα τοὺς δύο κτίσῃ (he might create) ἐν αὐτῷ εἰς ἕνα καινὸν ἄνθρωπον ποιῶν (thus making) εἰρήνην.

20. Αὐτὸς δὲ ὁ κύριος ἡμῶν Ἰησοῦς Χριστὸς καὶ [ὁ] θεὸς ὁ πατὴρ ἡμῶν ὁ ἀγαπήσας (one who loved) ἡμᾶς καὶ δούς (one who gave) παράκλησιν αἰώνιαν καὶ ἐλπίδα ἀγαθὴν ἐν χάριτι, παρακαλέσαι (may he comfort) ὑμῶν τὰς καρδίας καὶ στηρίξαι (may he strengthen) ἐν παντὶ ἔργῳ καὶ λόγῳ ἀγαθῷ.

English to Greek

Write out the Greek equivalent of these English pronouns.

1. him
2. its
3. to them
4. their
5. hers
6. his
7. to it
8. she
9. they
10. he

References

α. Mt 11:14; **β.** —; **γ.** Mk 8:29; **δ.** 1 Cor 15:39; **ε.** Lk 12:12; **ζ.** —; **η.** Mk 12:36; **θ.** —; **1.** Mk 1:30; **2.** Jn 18:4; **3.** 1 Th 4:10; **4.** Mt 10:24; **5.** 1 Cor 15:39; **6.** Jn 9:17; **7.** Rom. 8:16; **8.** Lk 6:23; **9.** Jn 2:24; **10.** Jn 10:41; **11.** —; **12.** —; **13.** Gen 13:1; **14.** Shep 106:2; **15.** Gen 20:5; **16.** Heb 13:8; **17.** 1 Cor 1:10; **18.** 1 Cor 12:4-6; **19.** Eph 2:15; **20.** 2 Th 2:16-17.

1. This sentence is a little tricky. You will have to supply a verb. What is the subject?
2. Hint: What is the subject? How does the ordering of the words help you understand the point of the passage?
3. πιστεύω can also mean *I entrust*.

4. ἱμάτιον, -ου, τό, *garment*.
5. βασιλεύς, -έως, ὁ, *king*.
6. γυνή, γυναικός, ἡ, *woman, wife*.
7. ἔρημος, -ον, *adj: solitary, deserted; noun: desert, wilderness*.
8. φρόνησις, -εως, ἡ, *way of thinking, (frame of) mind*.
9. By now you should be accustomed to supplying verbs in sentences. I will not point out the need any longer.
10. διαίρεσις, -εως, ἡ, *division, variety*.
11. ἐνέργημα, -ματος, τό, *activity, working, experience*.
12. Is πᾶσιν masculine or neuter?
13. δόγμα, -ματος, τό, *ordinance, decision, command*.
14. καταργήσας is actually a participle, but you can translate it here as *he has abolished*.

Exercise 13 — Track 2
Demonstratives

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|--------------------------|---------------|---------------------------|--------------|-------------|---------------------|--------------------------|
| 1. τούτων | | | | | | | |
| 2. αὐτή | | | | | | | |
| 3. με | | | | | | | |
| 4. ἐκείνας | | | | | | | |
| 5. ἐνί | | | | | | | |
| 6. ταῦτα | | | | | | | |
| 7. ἐκεῖνο | | | | | | | |
| 8. αὐτή | | | | | | | |
| 9. τούτου | | | | | | | |
| 10. ἡμῶς | | | | | | | |

Warm-up

- α. οὐκ οἶδα τὸν ἄνθρωπον τοῦτον.
- β. οὐκ οἶδατε τὴν παραβολὴν ταύτην;
- γ. τὸ φῶς τοῦ κόσμου τούτου βλέπει.
- δ. αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμή.
- ε. οὐκ ἦν ἐκεῖνος τὸ φῶς.
- ζ. ἄνδρες, τί ταῦτα ποιεῖτε;
- η. ἐν δὲ ταῖς ἡμέραις ἐκείναις

Translation

1. οὗτος ὁ ἄνθρωπος υἱὸς θεοῦ ἦν.

2. αὕτη ἐστὶν ἡ μεγάλη¹ καὶ πρώτη ἐντολή.

3. εἰ ταῦτα οἶδατε, μακάριοί ἐστε ἐὰν ποιῆτε (you do) αὐτά.

4. Τῶν δὲ δώδεκα ἀποστόλων τὰ ὀνόματά ἐστιν ταῦτα.

5. Ὑμεῖς² ἐκ τούτου τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου.

6. διὰ τοῦτο³ ὕμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ.

7. εἶπεν δὲ ὁ Πέτρος· κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας;

8. εἶπον (they said)· σὺ μαθητὴς εἶ ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋέως ἐσμὲν μαθηταί.

9. οὐκ ἔστιν οὗτος⁴ παρὰ θεοῦ ὁ ἄνθρωπος, ὅτι τὸ σάββατον οὐ τηρεῖ.

10. Περὶ δὲ τῆς ἡμέρας ἐκείνης ἢ τῆς ὥρας οὐδεὶς οἶδεν, οὐδὲ⁵ οἱ ἄγγελοι ἐν οὐρανῷ οὐδὲ ὁ υἱός, εἰ μὴ⁶ ὁ πατήρ.

Additional

11. ἐὰν ἀγαπῶμεν τὸν κύριον, τηροῦμεν τὰς ἐντολὰς ταύτας οὐ μόνον ἐν τοῖς σαββάτοις ἀλλὰ καὶ ἐν πᾶσιν ταῖς ἡμέραις.

12. ἐκεῖνοι οἱ ἄνδρες ζητοῦσιν τὰς γυναῖκας αὐτῶν ἐν τῇ ἀγορᾷ⁷ τῆς μεγάλης πόλεως.

13. καὶ εἶπεν Ἀδάμ· τοῦτο νῦν ὅστουν⁸ ἐκ τῶν ὀστέων μου καὶ σὰρξ ἐκ τῆς σαρκός μου αὕτη κληθήσεται (he/she/it will be called) γυνή ὅτι ἐκ τοῦ ἀνδρὸς αὐτῆς ἐλήμφθη (he/she/it was taken) αὕτη.

14. καὶ ἐκάλεσεν (he/she/it called) Ἀδὰμ τὸ ὄνομα τῆς γυναικὸς αὐτοῦ Ζωὴ ὅτι αὕτη μήτηρ πάντων τῶν ζώντων.⁹
15. πολλαὶ γυναῖκες ἐκοπίσαν (they labored) διὰ τῆς χάριτος τοῦ θεοῦ αὐτῶν.
16. ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου.
17. τί ποιοῦμεν ὅτι οὗτος ὁ ἄνθρωπος πολλὰ ποιεῖ σημεῖα;
18. νῦν δὲ πρὸς σὲ ἔρχομαι καὶ ταῦτα λαλῶ ἐν τῷ κόσμῳ.
19. λέγει πρὸς αὐτὸν ἡ γυνὴ· κύριε, δός (give!) μοι τοῦτο τὸ ὕδωρ.
20. πάτερ, σῶσόν (save!) με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον (I came) εἰς τὴν ὥραν ταύτην. πάτερ, δόξασόν (glorify!) σου τὸ ὄνομα.... ἀπεκρίθη Ἰησοῦς καὶ εἶπεν· οὐ δι’ ἐμὲ ἡ φωνὴ αὕτη γέγονεν (he/she/it came) ἀλλὰ δι’ ὑμᾶς.

Summary

1. διὰ τοῦτο means *for this reason*.
2. Two occurrences of οὐδέ can act as “correlative conjunctions” meaning *neither ... nor*.

References

α. Mk 14:71; β. Mk 4:13; γ. Jn 11:9; δ. Jn 15:12; ε. Jn 1:8; ζ. Ac 14:15; η. Mt 3:1; 1. Mk 15:39; 2. Mt 22:38; 3. Jn 13:17; 4. Mt 10:2; 5. Jn 8:23; 6. Jn 8:47; 7. Lk 12:41; 8. Jn 9:28; 9. Jn 9:16; 10. Mk 13:32; 11. —; 12. —; 13. Gen 2:23; 14. Gen 3:20; 15. (1 Clem 55:3); 16. Jn 18:36; 17. Jn 11:47; 18. Jn 17:13; 19. Jn 4:15; 20. Jn 12:27-28, 30.

1. Did you notice that the positive degree of the adjective is used as a superlative?
2. Notice the emphatic position of the two personal pronouns. What does that tell you about what Jesus is saying?
3. διὰ τοῦτο means *for this reason*. It is a common idiom, much like ἐν τούτῳ.
4. Hint: What word does οὗτος modify?
5. The two occurrences of οὐδέ act as “correlative conjunctions” meaning *neither ... nor*.
6. In this context, εἰ μὴ means *only*.
7. ἀγορά, -ᾶς, ἡ, *marketplace*.
8. ὀστέον, -ου, τό, with the genitive plural ὀστέων, *bone*. Also occurs in its contracted form, ὀστοῦν, -οῦ, τό (i.e., the εο has contracted to ου).
9. τῶν ζώντων means *those who are living*.

Exercise 14 — Track 2
Relative Pronouns

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|--------------------------|---------------|---------------------------|--------------|-------------|---------------------|--------------------------|
| 1. ὃ | | | | | | | |
| 2. ᾧ | | | | | | | |
| 3. οὗ | | | | | | | |
| 4. ὅ | | | | | | | |
| 5. ὅς | | | | | | | |
| 6. ἡ | | | | | | | |
| 7. ἥς | | | | | | | |
| 8. ὧν | | | | | | | |
| 9. ἐκείνους | | | | | | | |
| 10. ἧν | | | | | | | |

Warm-up

- α. τὰ ρήματα ἃ ἐγὼ λαλῶ
- β. πιστεύουσιν ... τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς.
- γ. ἐν τῶν πλοίων, ὃ ἦν Σίμωνος
- δ. ἐν τῇ ὁδῷ ταύτῃ ἣ ἐγὼ πορεύομαι
- ε. τὸ πνεῦμα τῆς ἀληθείας, ὃ ὁ κόσμος οὐ δύναται λαβεῖν (to receive)
- ζ. καὶ πᾶς ὃς πορεύεται ἐπὶ χειρῶν
- η. ὁ θεὸς τῆς εἰρήνης ὃς ἐστὶν μεθ' ὑμῶν

Translation

Be able to identify every relative pronoun, explain its case, number, and gender, and explain what word the relative clause modifies and what function it performs in the sentence.

1. τί δέ με καλεῖτε· κύριε κύριε, καὶ οὐ ποιεῖτε ἃ λέγω;

2. τί ποιοῦσιν τοῖς σάββασιν ὃ οὐκ ἐξεστὶν (it is lawful);

3. καὶ ἔλεγον· οὐχ οὗτός ἐστιν Ἰησοῦς ὁ υἱὸς Ἰωσήφ, οὗ ἡμεῖς οἶδαμεν τὸν πατέρα καὶ τὴν μητέρα; πῶς νῦν λέγει ὅτι ἐκ τοῦ οὐρανοῦ καταβέβηκα (I have come down);

4. ἀλλ' εἰσὶν ἐξ ὑμῶν τινες οἳ οὐ πιστεύουσιν.

5. ὅς γὰρ οὐκ ἔστιν καθ' ἡμῶν, ὑπὲρ ἡμῶν ἔστιν.

6. χάριτι δὲ θεοῦ εἰμι ὃ εἰμι.

7. εἶπεν δὲ Ἡρώδης· ... τίς δέ ἐστιν οὗτος περὶ οὗ ἀκούω;

8. Καὶ ἰδοὺ ἄνθρωπος ἦν ἐν Ἱερουσαλήμ ᾧ ὄνομα Συμεὼν καὶ ὁ ἄνθρωπος οὗτος δίκαιος (just) ... καὶ πνεῦμα ἦν ἅγιον ἐπ' αὐτόν.

9. Ἰωάννης ταῖς ἑπτὰ ἐκκλησίαις ταῖς ἐν τῇ Ἀσίᾳ· χάρις ὑμῖν καὶ εἰρήνη ... ἀπὸ τῶν ἑπτὰ πνευμάτων ἃ ἐνώπιον τοῦ θρόνου αὐτοῦ.

10. οὐ πιστεύεις ὅτι ἐγὼ ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί ἐστιν; τὰ ῥήματα ἃ ἐγὼ λέγω ὑμῖν ἀπ' ἐμαυτοῦ (of myself) οὐ λαλῶ, ὁ δὲ πατὴρ ἐν ἐμοὶ μένων (who abides) ποιεῖ τὰ ἔργα αὐτοῦ.

Additional

11. οἱ μαθηταὶ πάντας τοὺς ἐν τῇ συναγωγῇ ἐδίδασκον ὅτι ὅστις ἂν τὸν κύριον ἀγαπᾷ ζωὴν αἰώνιον ἔχει.

12. ἐπαγγελίαν γὰρ ἔχομεν τῆς εἰρήνης καὶ τῆς δικαιοσύνης ἣν ὁ θεὸς πληροῖ

ἐκείνοις οἱ εἰς αὐτὸν πιστεύουσιν.

13. σώζεσθε,¹ ἀγάπης τέκνα καὶ εἰρήνης. ὁ κύριος τῆς δόξης καὶ πάσης χάριτος μετὰ τοῦ πνεύματος ὑμῶν.
14. ἐγὼ δὲ ἀπεκρίθην (I answered)· τίς εἶ, κύριε; εἶπέν τε πρὸς με· ἐγὼ εἰμι Ἰησοῦς ὁ Ναζωραῖος,² ὃν σὺ διώκεις.³
15. οὐχ οὗτός ἐστιν ὃν ζητοῦσιν ἀποκτεῖναι (to kill);
16. καὶ αὐτός ἐστιν ἡ κεφαλὴ τοῦ σώματος τῆς ἐκκλησίας· ὅς ἐστιν ἀρχή, πρωτότοκος⁴ ἐκ τῶν νεκρῶν.
17. καὶ αὕτη ἐστὶν ἡ ἐπαγγελία ἣν αὐτὸς ἐπηγγείλατο (he/she/it promised) ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.
18. νῦν δὲ ζητεῖτέ με ἀποκτεῖναι (to kill) ἄνθρωπον ὃς τὴν ἀλήθειαν ὑμῖν λελάληκα (I have spoken) ἣν ἤκουσα (I heard) παρὰ τοῦ θεοῦ.
19. καταβάς (after coming down) δὲ Πέτρος πρὸς τοὺς ἄνδρας εἶπεν· ἰδοὺ ἐγὼ εἰμι ὃν ζητεῖτε.
20. ὡσπερ γὰρ ὁ πατὴρ ἐγείρει⁵ τοὺς νεκροὺς καὶ ζωοποιεῖ,⁶ οὕτως καὶ ὁ υἱὸς οὗς θέλει ζωοποιεῖ.

Summary

1. σώζεσθε, οἱ μαθηταί.

References

α. (Jn 6:63); **β.** (Jn 2:22); **γ.** Lk 5:3; **δ.** Gen 28:20; **ε.** Jn 14:17; **ζ.** Lev 11:27; **η.** (Phil 4:9); **1.** Lk 6:46; **2.** Mk 2:24; **3.** Jn 6:42; **4.** Jn 6:64; **5.** Mk 9:40; **6.** 1 Cor 15:10; **7.** Lk 9:9; **8.** Lk 2:25; **9.** Rev 1:4; **10.** Jn 14:10; **11.** —; **12.** —; **13.** Barn 21:9; **14.** Ac 22:8; **15.** Jn 7:25; **16.** Col 1:18; **17.** 1 Jn 2:25; **18.** Jn 8:40; **19.** Ac 10:21; **20.** Jn 5:21.

1. While this sentence does not have a relative pronoun, it is just too cool a verse not to include, and it does use a vocabulary word for this chapter. σώζεσθε is a plural imperative, meaning *Be saved!* It is a way of saying *Farewell*. Be sure to use it when saying goodbye to your teacher and fellow students after class. There are other ways to say goodbye as well.
2. Ναζωραῖος, -ου, ὁ, *an inhabitant of Nazareth*.
3. διώκω, *I pursue, persecute*.
4. πρωτότοκος, ον, *firstborn*.
5. ἐγείρω, *I raise*.
6. ζωοποιέω, *I make alive*.

Exercise 19 — Track 2
Future Active/Middle Indicative

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|----------------------|---------------|-----------------------|--------------|-------------|---------------------|--------------------------|
| 1. λύσει | | | | | | | |
| 2. ἀκούσεις | | | | | | | |
| 3. γεννήσομεν | | | | | | | |
| 4. ζήσουσι | | | | | | | |
| 5. πορεύσεται | | | | | | | |
| 6. βλέψεις | | | | | | | |
| 7. ἔξετε | | | | | | | |
| 8. καλέσομεν | | | | | | | |
| 9. ὅλους | | | | | | | |
| 10. συνάξουσιν | | | | | | | |

Warm-up

- α. πάντες πιστεύουσιν εἰς αὐτόν.
- β. αὐτὸς περὶ ἑαυτοῦ λαλήσει.
- γ. συνάξω τοὺς καρπούς μου.
- δ. ἔξει τὸ φῶς τῆς ζωῆς.
- ε. σὺν ἔμοι πορεύσονται.
- ζ. βλέψετε καὶ οὐ λαλήσει.
- η. ἐπὶ Καίσαρα πορεύσῃ.

Translation

1. κύριον τὸν θεόν σου προσκυνήσεις.¹

2. ² βασιλεὺς Ἰσραὴλ ἐστίν, καταβάτω (let him come down!) νῦν ἀπὸ τοῦ σταυροῦ (cross) καὶ πιστεύσομεν ἐπ' αὐτόν.

3. ἡ γυνή σου Ἐλισάβετ γεννήσει υἱόν σοι καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰωάννην.

4. ὁ δὲ θεὸς μου πληρώσει πᾶσαν χρείαν (need) ὑμῶν κατὰ τὸ πλοῦτος (riches) αὐτοῦ ἐν δόξῃ ἐν Χριστῷ Ἰησοῦ.

5. ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστὶν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες (ones who hear it) ζήσουσιν.

6. καὶ ἔσεσθε μισούμενοι (hated) ὑπὸ πάντων διὰ τὸ ὄνομά μου.

7. ³ ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ πιστεύων (one who believes) εἰς ἐμὲ τὰ ἔργα ἃ ἐγὼ ποιῶ κάκεινος (that one) ποιήσει καὶ μείζονα τούτων⁴ ποιήσει, ὅτι ἐγὼ πρὸς τὸν πατέρα πορεύομαι.

8. ὑμεῖς προσκυνεῖτε ὃ οὐκ οἴδατε· ἡμεῖς προσκυνοῦμεν ὃ οἴδαμεν, ὅτι ἡ σωτηρία (salvation) ἐκ τῶν Ἰουδαίων ἐστίν. ἀλλὰ ἔρχεται ὥρα καὶ νῦν ἐστὶν, ὅτε οἱ ἀληθινοὶ (true) προσκυνηταί... (worshippers) προσκυνήσουσιν τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ.

9. ζητήσετέ με, καὶ καθὼς εἶπον (I said) τοῖς Ἰουδαίοις ὅτι ὅπου ἐγὼ ὑπάγω (I go) ὑμεῖς οὐ δύνασθε ἐλθεῖν (to go), καὶ ὑμῖν λέγω.

10. ἄκουε (Listen!), Ἰσραήλ, κύριος ὁ θεὸς ἡμῶν κύριος εἷς ἐστίν, καὶ ἀγαπήσεις κύριον τὸν θεόν σου ἐξ ὅλης τῆς καρδίας σου καὶ ἐξ ὅλης τῆς ψυχῆς σου καὶ ἐξ ὅλης τῆς διανοίας (mind) σου καὶ ἐξ ὅλης τῆς ἰσχύος (strength) σου.

Additional


11. οἱ Ἰουδαῖοι συνάξουσιν ἐπὶ τῇ θαλάσῃ τῆς Γαλιλαίας ὅτι ὁ Ἰησοῦς παραβολὰς λαλήσει.
12. πορευσόμεθα πρὸς τὴν βασιλείαν τοῦ Ἰσραὴλ, ἀλλὰ ἀκούσομεν τοῦ εὐαγγελίου τῆς ἀγάπης τοῦ θεοῦ;
13. υἱοὺς καὶ θυγατέρας⁵ γεννήσεις καὶ οὐκ ἔσονταί σοι.
14. οὐ προσκυνήσεις τοῖς θεοῖς αὐτῶν οὐδὲ ποιήσεις κατὰ τὰ ἔργα αὐτῶν.
15. καὶ εἶπεν κύριος τῷ Ἀβράμ· ἔξελθε (go out!) ἐκ τῆς γῆς⁶ σου ... καὶ ἐκ τοῦ οἴκου τοῦ πατρός σου εἰς τὴν γῆν ἣν ἄν σοι δείξω (I will show) καὶ ποιήσω σε εἰς ἔθνος⁷ μέγα καὶ εὐλογήσω⁸ σε ... καὶ ἔση εὐλογητός.⁹
16. ἔσεσθε οὖν ὑμεῖς τέλειοι ὡς ὁ πατήρ ὑμῶν ὁ οὐράνιος¹⁰ τέλειός ἐστιν.
17. δικαιοσύνη γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται (it is written)· ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται.
18. ἐὰν ἀγαπᾷτέ με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε.
19. εἴ τις θέλει πρῶτος εἶναι,¹¹ ἔσται πάντων ἔσχατος.
20. εὑρον (I have found) Δαυὶδ τὸν¹² τοῦ Ἰεσσαί, ἄνδρα κατὰ τὴν καρδίαν μου, ὃς ποιήσει πάντα τὰ θελήματά μου.

Summary

1. The future can be used to make a command.
2. A comparative adjective such as μείζων is almost always followed by a word in the genitive to indicate comparison. You can use the key word “than” in your translation.

References

α. Jn 11:48; **β.** Jn 9:21; **γ.** Lk 12:17; **δ.** Jn 8:12; **ε.** 1 Cor 16:4; **ζ.** —; **η.** Ac 25:12; **1.** Mt 4:10; **2.** Mt 27:42; **3.** Lk 1:13; **4.** Phil 4:19; **5.** Jn 5:25; **6.** Mk 13:13; **7.** Jn 14:12; **8.** Jn 4:22-23; **9.** Jn 13:33; **10.** Mk 12:29-31; **11.** —; **12.** —; **13.** Deut 28:41; **14.** (Ex 23:24); **15.** Gen 12:1-2; **16.** Mt 5:48; **17.** Rom 1:17; **18.** Jn 14:15; **19.** Mk 9:35; **20.** Ac 13:22.

1. Notice that although this is a future verb, it is being used as an imperative to state a command. This is a common use of the future in both Greek and English. See the “Exegetical Insight” to this chapter.
2. Hint: The people are probably taunting Jesus and being sarcastic. Interestingly, some manuscripts (A, , Latin, Syriac, et al.) insert εἰ before βασιλεύς.
3. This verse is a good example of John’s repetitive style. He often describes the subject of the sentence with a clause, and then repeats the subject with a pronoun or some other

word.

4. τούτων is an example of the “genitive of comparison.” A comparative adjective such as μείζων is almost always followed by a word in the genitive to indicate comparison, and you can use the key word *than*.
5. θυγάτηρ, -τρός, ἡ, *daughter*.
6. γῆ, γῆς, ἡ, *earth, land, region*.
7. ἔθνος, -ους, τό, *nation*.
8. εὐλογέω, *I bless*.
9. εὐλογητός, -ή, -όν, *blessed, praised*.
10. οὐράνιος, -ον, *heavenly*.
11. “To be.” Takes a predicate nominative.
12. The word τόν is modifying is often dropped out of this type of construction. What is the word?

Exercise 20 — Track 2
Verbal Roots, and Other Forms of the Future

If the verb is future, try to see what it would be in the present, and vice versa.

Parsing

| | <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|-----|------------------|--------------------------|---------------|---------------------------|--------------|-------------|---------------------|--------------------------|
| 1. | ἄρεις | | | | | | | |
| 2. | ᾔψεται | | | | | | | |
| 3. | ἐκβαλοῦμεν | | | | | | | |
| 4. | ἐχειροῦσιν | | | | | | | |
| 5. | ἀποκτενεῖτε | | | | | | | |
| 6. | σώσει | | | | | | | |
| 7. | ἀποστελεῖ | | | | | | | |
| 8. | βαπτίσεις | | | | | | | |
| 9. | ποιούσι | | | | | | | |
| 10. | κρινεῖτε | | | | | | | |

Warm-up

- α. ἐκεῖνος κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.
- β. πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὀνόματί μου.
- γ. ἐν τῷ ὀνόματί μου δαιμόνια ἐκβαλοῦσιν.
- δ. γνῶσεσθε τὴν ἀλήθειαν.
- ε. ἐρῶ τῇ ψυχῇ μου.
- ζ. αὐτὸς μένει ἐπὶ τὸν κόσμον ἀλλὰ συ μενεῖς εἰς τοὺς αἰῶνας.
- η. πῶς πάσας τὰς παραβολὰς γνῶσεσθε;

Translation

1. ἐγὼ ἐβάπτισα (I baptized) ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.

2. ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ.

3. ἐκεῖ αὐτὸν ᾔψεσθε, καθὼς εἶπεν ὑμῖν.

4. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ἐάν τις ἀγαπᾷ¹ με τὸν λόγον μου τηρήσει καὶ ὁ πατήρ μου ἀγαπήσει αὐτὸν καὶ πρὸς αὐτὸν ἐλευσόμεθα.

5. τέξεται (he/she/it will bear) δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν. αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.

6. ἢ οὐκ οἴδατε ὅτι οἱ ἅγιοι τὸν κόσμον κρινοῦσιν; ... οὐκ οἴδατε ὅτι ἀγγέλους κρινοῦμεν;

7. πάντες πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ Ῥωμαῖοι καὶ ἄροῦσιν τὸν τόπον ἡμῶν.

8. Ἀλλὰ ἐρεῖ τις· πῶς ἐγείρονται οἱ νεκροί; ποίῳ (in what sort of) δὲ σώματι ἔρχονται;

9. λέγει αὐτῷ· ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε.

10. διὰ τοῦτο καὶ ἡ σοφία τοῦ θεοῦ εἶπεν· ἀποστελῶ εἰς αὐτοὺς προφήτας καὶ ἀποστόλους, καὶ ἐξ αὐτῶν² ἀποκτενοῦσιν.

Additional

11. τί οἱ κακοὶ ἀποκτείνουσιν τοὺς ἀγαθοὺς, οἱ τηροῦσιν τὸν νόμον τοῦ θεοῦ καὶ ἀγαπῶσι πάντας;

12. ἐν τῷ στόματί μου μεγαλὴν σοφίαν λαλήσω καὶ κατὰ τὴν ὅλην ζωὴν ἐρῶ περὶ τῆς

δικαιοσύνης τε καὶ τῆς ὁδοῦ τῆς ἀληθείας.

13. καὶ καλέσεις τὰ σάββατα ἅγια τῷ θεῷ σου καὶ οὐκ ἀρεῖς τὸν πόδα σου ἐπ’ ἔργω οὐδὲ λαλήσεις λόγον ἐν ὀργῇ³ ἐκ τοῦ στόματός σου.
14. ὁ θεὸς ἐστὶν κύριος, καὶ αὐτὸς οἶδεν, καὶ Ἰσραὴλ αὐτὸς γινώσεται.
15. τὸ ὕδωρ αὐτοῦ πιστόν· βασιλέα μετὰ δόξης ὄψεσθε, καὶ ἡ ψυχὴ ὑμῶν μελετήσει⁴ φόβον⁵ κυρίου.
16. καὶ τὰ τέκνα αὐτῆς ἀποκτενῶ ἐν θανάτῳ. καὶ γινώσκονται πᾶσαι αἱ ἐκκλησίαι ὅτι ἐγὼ εἰμι ὁ ἐραυνῶν (one who searches) νεφροῦς⁶ καὶ καρδίας, καὶ δώσω (I will give) ὑμῖν ἐκάστῳ κατὰ τὰ ἔργα ὑμῶν.
17. Μὴ μόνον οὖν αὐτὸν καλῶμεν (let us call) κύριον, οὐ γὰρ τοῦτο σώσει ἡμᾶς.
18. μακάριοι οἱ καθαροὶ τῇ καρδίᾳ, ὅτι αὐτοὶ τὸν θεὸν ὄψονται.
19. Ἄλλ’ ἐρεῖ τις· σὺ πίστιν ἔχεις, κἀγὼ ἔργα ἔχω. δεῖξόν (Show!) μοι τὴν πίστιν σου χωρὶς τῶν ἔργων, κἀγὼ σοὶ δείξω (I will show) ἐκ τῶν ἔργων μου τὴν πίστιν. σὺ πιστεύεις ὅτι εἷς ἐστὶν ὁ θεός, καλῶς ποιεῖς. καὶ τὰ δαιμόνια πιστεύουσιν καὶ φρίσσουν.⁷
20. ἐὰν τὰς ἐντολάς μου τηρήσητε (you keep), μενεῖτε ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολάς τοῦ πατρός μου τητήρηκα (I have kept) καὶ μένω αὐτοῦ⁸ ἐν τῇ ἀγάπῃ.

Summary

1. The partitive genitive indicates the larger group, and the word it modifies indicates the smaller group.

References

α. Jn 12:48; **β.** Mt 24:5; **γ.** Mk 16:17; **δ.** Jn 8:32; **ε.** Lk 12:19; **ζ.** —; **η.** Mk 4:13; **1.** Mk 1:8; **2.** Mt 13:41; **3.** Mk 16:7; **4.** Jn 14:23; **5.** Mt 1:21; **6.** 1 Cor 6:2-3; **7.** (Jn 11:48); **8.** 1 Cor 15:35; **9.** Lk 19:22; **10.** Lk 11:49; **11.** —; **12.** —; **13.** (Is 58:13); **14.** (Josh 22:22); **15.** Barn 11:5; **16.** Rev 2:23; **17.** 2 Clem 4:1; **18.** Mt 5:8; **19.** Jas 2:18-19; **20.** Jn 15:10.

1. This form is actually in the subjunctive mood (chapter 31), but in this case it is identical in form to the indicative and is translated the same way.
2. αὐτῶν is called the “partitive genitive,” where the word in the genitive indicates a larger group (αὐτῶν) and the word it is modifying represents the smaller group. The problem here is that the noun it is modifying is unexpressed. Supply *some* in your translation for the smaller group.
3. ὀργή, -ῆς, ἡ, *wrath, anger*.
4. μελετάω, *I practice, cultivate*.
5. φόβος, -ου, ὁ, *fear, reverence*.
6. νεφρός, -οῦ, ὁ, *mind*.
7. φρίσσω, *I tremble*.

8. Normally αὐτοῦ follows the word it modifies, but not always. How do you know what word it modifies?

Chapters 10 – 14, 19 – 20
Review #4 — Track 2

Grammar

1. Explain how the stem was modified in the following inflected forms. Start by writing out the word's stem, add the case ending, show the final form, and explain the changes.

- a. σάρξ
- b. ὄνομα
- c. χάρισιν
- d. πίστεως
- e. πᾶς

2. Write out the seventh and eighth noun rules.

- 7.
- 8.

3. List the case endings

| | <i>first/second declension</i> | | | <i>third declension</i> | |
|---------------|--------------------------------|------------|-------------|-------------------------|-------------|
| | <i>masc</i> | <i>fem</i> | <i>neut</i> | <i>masc/fem</i> | <i>neut</i> |
| <i>nom sg</i> | | | | | |
| <i>gen sg</i> | | | | | |
| <i>dat sg</i> | | | | | |
| <i>acc sg</i> | | | | | |
| | <i>masc</i> | <i>fem</i> | <i>neut</i> | <i>masc/fem</i> | <i>neut</i> |
| <i>nom pl</i> | | | | | |
| <i>gen pl</i> | | | | | |
| <i>dat pl</i> | | | | | |
| <i>acc pl</i> | | | | | |

4. What determines the case, number, and gender of a personal pronoun?

- a. Case

b. Number/gender

5. Write out the paradigm of the English personal pronouns.

| | <i>first person</i> | <i>second person</i> | | <i>first person</i> | <i>second person</i> |
|----------------------|---------------------|----------------------|----------------------|---------------------|----------------------|
| <i>subjective sg</i> | | | <i>subjective pl</i> | | |
| <i>possessive sg</i> | | | <i>possessive pl</i> | | |
| <i>objective sg</i> | | | <i>objective pl</i> | | |

6. What are the three uses of αὐτός?

- a.
- b.
- c.

7. How do you distinguish the form of the feminine personal pronoun from the feminine demonstrative?

8. In what adjectival position will you find the demonstratives when they are modifying nouns?

9. What are the four basic rules of the vocative?

- a.
- b.
- c.
- d.

10. What determines the case, number, and gender of a relative pronoun?

- a. Case
- b. Number/gender

11. How do you distinguish the form of the relative pronoun from the article?

12. Write out the “Square of Stops” and what happens to each class of stop when followed by a sigma.

- a. Labials
- b. Velars
- c. Dentals

13. What is the difference between a verbal “root” and tense “stem”?

- a. Root
- b. Stem

14. What are the three basic ways in which the verbal root is used to form the present tense stem?

- a.
- b.
- c.

15. Write out the Master Verb Chart.

| <i>Tense</i> | <i>Aug/Redup</i> | <i>Tense stem</i> | <i>Tense formative</i> | <i>Conn. vowel</i> | <i>Personal endings</i> | <i>First singular</i> |
|-----------------------|------------------|-------------------|------------------------|--------------------|-------------------------|-----------------------|
| <i>Pres act</i> | | | | | | |
| <i>Imperf mid/pas</i> | | | | | | |
| <i>Fut act</i> | | | | | | |
| <i>Liquid fut act</i> | | | | | | |
| <i>Fut mid</i> | | | | | | |

Parsing

| <i>Inflected</i> | <i>Person / Case</i> | <i>Number</i> | <i>Tense / Gender</i> | <i>Voice</i> | <i>Mood</i> | <i>Lexical form</i> | <i>Inflected meaning</i> |
|------------------|----------------------|---------------|-----------------------|--------------|-------------|---------------------|--------------------------|
| 1. πόλεσιν | | | | | | | |
| 2. ὄνοματι | | | | | | | |
| 3. ἄρουσιν | | | | | | | |
| 4. αὕτη | | | | | | | |
| 5. ζήση | | | | | | | |
| 6. ἀκούσεις | | | | | | | |
| 7. οἷς | | | | | | | |
| 8. σώσω | | | | | | | |
| 9. γνώσεται | | | | | | | |
| 10. πολλοῖς | | | | | | | |
| 11. βλέπεται | | | | | | | |
| 12. ὄψονται | | | | | | | |
| 13. ποδί | | | | | | | |
| 14. γνώσονται | | | | | | | |
| 15. ὄψη | | | | | | | |

Translation: John 12:27–36

^{12:27} Νῦν ἡ ψυχὴ μου τετάραται (he/she/it has been troubled), καὶ τί εἶπω (I can say); Πάτερ, σῶσόν (save!) με ἐκ τῆς ὥρας ταύτης; ἀλλὰ διὰ τοῦτο ἦλθον (I came) εἰς τὴν ὥραν ταύτην. ^{12:28} πάτερ, δόξασόν (glorify!) σου τὸ ὄνομα. ἦλθεν (he/she/it came) οὗν φωνὴ ἐκ τοῦ οὐρανοῦ· καὶ ἐδόξασα (I glorified) καὶ πάλιν δοξάσω. ^{12:29} ὁ οὗν ὄχλος ὁ ἐστὼς (one that was standing) καὶ ἀκούσας (hearing) ἔλεγεν βροντὴν γεγονέναι, ¹ ἄλλοι ἔλεγον· ἄγγελος αὐτῷ λελάληκεν (he/she/it has spoken). ^{12:30} ἀπεκρίθη Ἰησοῦς καὶ εἶπεν· οὐ δι' ἐμὲ ἡ φωνὴ αὕτη γέγονεν (he/she/it came) ἀλλὰ δι' ὑμᾶς. ^{12:31} νῦν κρίσις ἐστὶν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων τοῦ κόσμου τούτου ἐκβληθήσεται (he/she/it will be cast) ἔξω. ^{12:32} καγὼ ἐὰν ὑψωθῶ (I am lifted up) ἐκ τῆς γῆς, πάντας ἐλκύσω (I will draw) πρὸς ἑμαυτόν. ^{12:33} τοῦτο δὲ ἔλεγεν σημαίνων (signifying) ποίῳ θανάτῳ ἤμελλεν ἀποθνήσκειν (to die). ^{12:34} Ἀπεκρίθη οὗν αὐτῷ ὁ ὄχλος· ἡμεῖς ἠκούσαμεν (we heard) ἐκ τοῦ νόμου ὅτι ὁ

Χριστὸς μένει εἰς τὸν αἰῶνα, καὶ πῶς λέγεις σὺ ὅτι δεῖ ὑψωθῆναι (to be lifted up) τὸν υἱὸν τοῦ ἀνθρώπου;² τίς ἐστὶν οὗτος ὁ υἱὸς τοῦ ἀνθρώπου; ^{12:35} εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστίν. περιπατεῖτε (walk!) ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ (he/she/it might overtake)· καὶ ὁ περιπατῶν (one walking) ἐν τῇ σκοτίᾳ οὐκ οἶδεν ποῦ ὑπάγει. ^{12:36} ὡς τὸ φῶς ἔχετε, πιστεύετε (believe!) εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε (you might be).

More homework

If you have been wanting more exercises to practice translating, you can now go to the Track One exercises and work through them.

-
1. βροντὴν γεγονέναι means *that it was thunder*.
 2. τὸν υἱὸν τοῦ ἀνθρώπου is acting as the subject of ὑψωθῆναι.

目录

| | |
|---|----|
| THIRD EDITION | 2 |
| Also by William D. | 3 |
| Title Page | 4 |
| Copyright Page | 5 |
| Table of Contents | 6 |
| How to Use This eBook | 8 |
| Preface | 9 |
| Abbreviations | 11 |
| 3. The Alphabet and Pronunciation | 13 |
| 4. Punctuation and Syllabification | 15 |
| Review #1 | 18 |
| 6. Nominative and Accusative; Definite Article | 20 |
| 7. Genitive and Dative | 24 |
| 8. Prepositions and εἰμί | 28 |
| 9. Adjectives | 32 |
| Review #2 | 36 |
| 10. Third Declension | 40 |
| 11. First and Second Person Personal Pronouns | 44 |
| 12. αὐτός | 49 |
| 13. Demonstratives | 53 |
| 14. Relative Pronouns | 57 |
| Review #3 | 61 |
| 16. Present Active Indicative | 67 |
| 17. Contract Verbs | 71 |
| 18. Present Middle/Passive Indicative | 75 |
| 19. Future Active/Middle Indicative | 78 |
| 20. Verbal Roots, and Other Forms of the Future | 82 |

| | |
|--|-----|
| Review #4 | 86 |
| 21. Imperfect Indicative | 90 |
| 22. Second Aorist Active/Middle Indicative | 94 |
| 23. First Aorist Active/Middle Indicative | 98 |
| 24. Aorist and Future Passive Indicative | 102 |
| 25. Perfect Indicative | 106 |
| Review #5 | 109 |
| 27. Present (Continuous) Adverbial Participles | 113 |
| 28. Aorist (Undefined) Adverbial Participles | 117 |
| 29. Adjectival Participles | 121 |
| 30. Perfect Participles and Genitive Absolutes | 125 |
| Review #6 | 129 |
| 31. Subjunctive | 133 |
| 32. Infinitive | 137 |
| 33. Imperative | 141 |
| 34. Indicative of δίδωμι | 145 |
| 35. Nonindicative Forms of δίδωμι; Conditional Sentences | 150 |
| 36. ἴστημι, τίθημι, δείκνυμι; Odds 'n Ends | 154 |
| Review #7 | 159 |
| 37. Optional Chapter 1: 2 John | 164 |
| 38. Optional Chapter 2: Mark 2:1 – 3:6 | 166 |
| 16. Present Active Indicative | 170 |
| 17. Contract Verbs | 173 |
| 18. Present Middle/Passive Indicative | 176 |
| 21. Imperfect Indicative | 179 |
| Review #3 | 182 |
| 10. Third Declension | 186 |
| 11. First and Second Person Personal Pronouns | 190 |

| | |
|---|-----|
| 12. αὐτός | 194 |
| 13. Demonstratives | 198 |
| 14. Relative Pronouns | 201 |
| 19. Future Active/Middle Indicative | 204 |
| 20. Verbal Roots, and Other Forms of the Future | 208 |
| Review #4 | 212 |