

## Learning Greek Passage by Passage In-Class Exercises with Answers

### Lesson 1

In the first two exercises I've used English words, though some of them are spelled funny to try to get closer to the Greek sound.

#### Exercise 2

βελ, βαλ, βωλ, βιτ, βαιτ, βητ, βειτ  
bell, ball, bowl, bit, bite, bate, bate

γρω, γρων, γρηπ, γρηψ  
grow, groan, grape, grapes

σοξ, ροξ, κλοξ, σιτ, σατ, σαιτ  
socks, rocks, clocks, sit, sat, sight

θις, θι, θιν, μις, μι, μαιν, μην, μενι  
this, thee, thin, miss, me, mine, Maine, many

#### Exercise 3

ὕ ἀφ σταρτεδ του στυδι γρικ.  
You have started to study Grik.

ιτ ις γοινκ τυ βι αν ἀδφεντυρ.  
It is goink to be an adfenteeur.

λετς γετ σταρτεδ.  
Let's get started.

### Lesson 2

#### Exercise 1

Parse by listing the Greek ending, labeling its voice, person, and number, and indicating the corresponding English pronoun.

εὐρίσκονται      νται      mp-3-pl.      they

μένεις      ς      act.-2-sg.      you (sg.)

φυτεύουσιν	ουσιν	act.-3-pl.	they
προφητεύεται	ται	mp-3-sg.	he/she/it
ἐνδύει	–	act.-3-sg.	he/she/it
κωλύη	η	mp-2-sg.	you (sg.)
ἴστησιν	σιν	act.-3-sg.	he/she/it

### Exercise 2

Translate the following words. Be sure you represent the voice, person, and number of each word.

γράφετε	You write. or You are writing.
ἀκουόμεθα	We are being heard.

### Exercise 3

Add the ending which corresponds to the translation.

You (sg.) are seeing.	βλεπει ς
We are being seen.	βλεπο μεθα

## Lesson 3

### Exercise 1

Parsing. ending, voice, person, number, English pronoun

ἔμμενες	ς	act.-2-sg.	you (sg.)
ἐφυτεύον	ν	act.-1-sg./3-pl.	I/they
ἐπροφητεύετο	το	mp-3-sg.	he/she/it
ἐδίωκεν	–(ν)	act.-3-sg.	he/she/it
ἤγετε	τε	act.-2-pl.	you (pl.)

ἠκουόμεν	μην	mp-1-sg.	I
ἐκωλύω	ω	mp-2-sg.	you (sg.)

## Exercise 2

Translation.

ἐγράφομεν	We were writing.
γράφετε	You (pl.) are writing.
ἐβλεπόμεν	I was being seen.
ἦν	He/she/it was.
ἤγον	I was leading. They were leading.

## Exercise 3

Add the personal ending which corresponds to the translation.

You (sg.) were looking at.	ἔβλεπε ς
We were being seen.	ἐβλεπό μεθα
They were teaching.	ἐδίδασκο ν
I was teaching.	ἐδίδασκο ν

## Lesson 4

### Exercise 1

Parse the following forms of vocabulary words by listing the Greek ending, labeling its, gender, case, and number, and listing the word's lexical form (its form in the vocabulary list).

διδάσκαλοι	οι	masc.-nom.-pl.	διδάσκαλος
εὐαγγελίου	ου	masc./neut.-gen.-sg.	εὐαγγέλιον
τῷ	ω	masc./neut.-dat.-sg.	ὁ

καλήν                    ην        fem.-acc.sg.                    καλός

Parse the following forms of words you have not learned. Assume these words are adjectives and give all possible parsing for each word.

	ending	gender	case	number
ἀγαθῶν	ων	masc./fem./neut.	-gen.	-pl.
υἰοῖς	οις	masc./neut.	-dat.	-pl.
φωνῆ	η	fem.	-dat.	-sg.
κοινή	η	fem.	-nom.	-sg.
νόμον	ον	masc.	-acc.-sg. or neut.-nom./acc.	-sg.

## Exercise 2

Translate the following sentences as literally as possible consistent with good English usage.

ἄγετε τὸν διδάσκαλον τῇ ἐκκλησίᾳ.  
You (pl.) are leading the teacher to the church. or  
You (pl.) are bringing the teacher to the church.

ὁ κακὸς διδάσκαλος οὐκ ἔβλεπεν τὸν θεόν.  
The evil teacher was not seeing God.

τὸ εὐαγγέλιον τοῦ θεοῦ ἐπέμπετο ταῖς καλαῖς ἐκκλησίαις.  
The gospel of God was being sent to the good churches.

## Lesson 5

### Exercise 1

Parse the following forms of 3D words you have not learned. Assume these words are adjectives and give all possible parsing for each word.

	ending	gender	case	number
μητρί	ι	masc./fem./neut.	-dat.	-sg.
ἄνδρες	ες	masc./fem.	-nom./acc.	-pl.

τριχός	ος	masc./fem./neut.-gen.-sg.
δικαιώμασιν	σιν	masc./fem./neut.-dat.-pl.
κήρυκα	α	masc./fem.-acc.-sg. or neut.-nom./acc.-pl.

## Exercise 2

Translate the following sentences as literally as possible consistent with good English usage.

τὸ φῶς τοῦ θεοῦ πέμπεται ταῖς ἐκκλησίαις.  
The light of God is being sent to the churches.

τὸ εὐαγγέλιον διδάσκει τὸ θέλημα τοῦ θεοῦ.  
The gospel is teaching the will of God.

αἱ καλαὶ ἐκκλησίαι ἐπίστευον τῷ ὀνόματι τοῦ θεοῦ;  
Were the good churches believing the name of God?

## Matthew 5:3

τὸ πνεῦμα ἀπολύεται ὑπὸ τοῦ θεοῦ καὶ αἱ ἐκκλησίαι βλέπουσιν τὴν βασιλείαν τοῦ οὐρανοῦ, ὅτι πιστεύουσιν τῷ εὐαγγελίῳ.

*The Spirit is being released by God and the churches are seeing the kingdom of heaven, because they are believing the gospel.*

## Map

τὸ πνεῦμα ἀπολύεται  
ὑπὸ τοῦ θεοῦ

καὶ αἱ ἐκκλησίαι βλέπουσιν τὴν βασιλείαν  
τοῦ οὐρανοῦ,  
ὅτι πιστεύουσιν τῷ εὐαγγελίῳ.

### **Matthew 5:4**

μακάριαι αἱ ἐκκλησίαι τοῦ θεοῦ, ὅτι διδαχθήσονται τὸ καλὸν εὐαγγέλιον ὑπὸ τοῦ πνεύματος τοῦ οὐρανοῦ.

*Blessed are the churches of God because they will be taught the good gospel by the Spirit of heaven.*

### **Map**

μακάριαι [ ] αἱ ἐκκλησίαι  
τοῦ θεοῦ,  
ὅτι διδαχθήσονται τὸ ... εὐαγγέλιον  
καλὸν  
ὑπὸ τοῦ πνεύματος  
τοῦ οὐρανοῦ.

### **Matthew 5:5**

οἱ οὐρανοὶ καὶ ἡ γῆ ἔσονται μακάριοι, ὅτι τὴν φωνὴν τοῦ πνεύματος ἀκούσουσιν καὶ ὁ θεὸς παρακαλήσει αὐτούς.

*The heavens and the earth will be blessed, because they will hear the sound of the Spirit and God will comfort/encourage them.*

### **Map**

οἱ οὐρανοὶ καὶ ἡ γῆ ἔσονται μακάριοι,  
ὅτι τὴν φωνὴν ... ἀκούσουσιν  
τοῦ πνεύματος

καὶ ὁ θεὸς παρακαλήσει αὐτούς.

### **Matthew 5:6-7**

οἱ διδάσκαλοι ἀκολουθήσουσιν τοῖς λόγοις τῶν ἀποστόλων καὶ ὁ ἐλεήμων θεὸς παρακαλήσει αὐτούς ὅτι καλὸς ὁ θεός.

*The teachers will follow the words of the apostles and the merciful God will comfort them because God is good.*

- Note that ἀκολουθήσουσιν looks like it should be a future mp2, but the lexical form is ἀκολουθέω. So the θ is part of the verb stem, not part of the tense-form sign θησ.

### Map

οἱ διδάσκαλοι ἀκολουθήσουσιν τοῖς λόγοις  
τῶν ἀποστόλων

καὶ ὁ ... θεὸς παρακαλήσει αὐτοὺς  
ἐλεήμων

ὅτι καλὸς ὁ θεός.

### Matthew 5:8-9

οἱ ἀπόστολοι ἀσπάζονται τὰς ἐκκλησίας καὶ λέγουσιν αὐταῖς ὅτι βλέψουσιν τὸ φῶς τοῦ θεοῦ ὅτι πέμψει τὸ τῆς ἀληθείας πνεῦμα μετ' ἐξουσίας.

*The apostles are greeting the churches and are saying to them that they will see the light of God because he will send the Spirit of truth with authority/power.*

- When a ὅτι clause follows a form of λέγω so some other verb of speech or other form of content then it is usually introducing a quotation, either direct or indirect. Here the 3-pl. ending on βλέψουσιν indicates we have indirect discourse. If βλέψουσιν were in the 2-pl., βλέψετε, then ὅτι would be introducing direct discourse, “You will see...”

### Map

οἱ ἀπόστολοι ἀσπάζονται τὰς ἐκκλησίας  
καὶ λέγουσιν αὐταῖς  
ὅτι βλέψουσιν τὸ φῶς  
τοῦ θεοῦ  
ὅτι πέμψει τὸ ...<sup>1</sup> πνεῦμα ...<sup>2</sup>  
<sup>1</sup>τῆς ἀληθείας  
<sup>2</sup>μετ' ἐξουσίας.





Sentence 2

ἡμεῖς ἐλέγομεν ὅτι οἱ ἀπόστολοι ἄξουσιν ὑμᾶς ὅταν διδάσκωσιν τὴν ἀλήθειαν καὶ πιστεύσητε αὐτούς.

*We were saying that the apostles will lead you when they teach the truth and you believe them.*

### Map

ἡμεῖς ἐλέγομεν

ὅτι οἱ ἀπόστολοι ἄξουσιν ὑμᾶς

ὅταν διδάσκωσιν τὴν ἀλήθειαν  
καὶ πιστεύσητε αὐτούς.

### Matthew 5:12

Sentence 1

ὁ διδάσκαλος ἔλεγεν πάσαις ταῖς πονηραῖς ἐκκλησίαις, ἀκούετε τὸ εὐαγγέλιον τοῦ θεοῦ καὶ πιστεύετε τῷ λόγῳ αὐτοῦ.

*The teacher was saying to all the evil churches, "Hear the gospel of God and believe his word."*

### Map

ὁ διδάσκαλος ἔλεγεν ...<sup>1</sup> ταῖς ...<sup>2</sup> ἐκκλησίαις,  
<sup>1</sup>πάσαις  
<sup>2</sup>πονηραῖς

ἀκούετε τὸ εὐαγγέλιον  
τοῦ θεοῦ

καὶ πιστεύετε τῷ λόγῳ  
αὐτοῦ.

## Sentence 2

ὁ γὰρ θεὸς εἶπεν τῷ προφήτῃ ὅτι οἱ μακάριοι ζητήσουσιν τὴν ἀλήθειαν ὅταν ζητήσωσιν τὴν βασιλείαν τοῦ υἱοῦ αὐτοῦ.

*For God said to the prophet that the blessed ones will seek the truth when they seek the kingdom of his Son.*

### Map

ὁ γὰρ θεὸς εἶπεν τῷ προφήτῃ  
ὅτι οἱ μακάριοι ζητήσουσιν τὴν ἀλήθειαν  
ὅταν ζητήσωσιν τὴν βασιλείαν  
τοῦ υἱοῦ  
αὐτοῦ.

## Sentence 3

ὁ διδάσκαλος ἠσπάσατο τὰς ἐκκλησίας καὶ ἔλεγεν ὅτι χαίρετε ἐν τῷ θεῷ καὶ χορτάζεσθε μετὰ τοῦ πνεύματος αὐτοῦ.

*The teacher greeted the churches and was saying, "Rejoice in God and be satisfied with his Spirit."*

### Map

ὁ διδάσκαλος ἠσπάσατο τὰς ἐκκλησίας  
καὶ ἔλεγεν  
ὅτι χαίρετε  
ἐν τῷ θεῷ  
καὶ χορτάζεσθε  
μετὰ τοῦ πνεύματος

## John 3:31a

### Sentence 1

ὁ προφήτης ἔβλεπεν τοὺς ἀποστόλους λέγων, ὁ υἱὸς τοῦ θεοῦ ἔρχεται ἐκ τοῦ οὐρανοῦ καὶ οἱ μακάριοι ἄνθρωποι προσκυνήσουσιν αὐτὸν ὅταν θεωρήσωσιν αὐτόν.

*The prophet looked at the apostles saying, "The Son of God is coming from heaven and the blessed ones/men will worship him when they see him."*

### Map

ὁ προφήτης ἔβλεπεν τοὺς ἀποστόλους  
λέγων,  
ὁ υἱὸς ... ἔρχεται  
τοῦ θεοῦ ἐκ τοῦ οὐρανοῦ  
  
καὶ οἱ ... ἄνθρωποι προσκυνήσουσιν αὐτόν  
μακάριοι  
  
ὅταν θεωρήσωσιν αὐτόν.

### Sentence 2

τὸ πνεῦμα τῆς ἀλήθειας παρακαλεῖ τὸν προφήτην, ὅτι ὁ πιστεύων ἐν τῷ θεῷ ἀκολουθεῖ τῷ υἱῷ ζητῶν τὴν βασιλείαν τοῦ οὐρανοῦ.

*The Spirit of truth comforts/encourages the prophet because the one believing in God follows the Son (while) seeking the kingdom of heaven.*

### Map

τὸ πνεῦμα ... παρακαλεῖ τὸν προφήτην,  
τῆς ἀλήθειας  
ὅτι ὁ πιστεύων ... ἀκολουθεῖ τῷ υἱῷ  
ἐν τῷ θεῷ  
ζητῶν τὴν βασιλείαν

## John 3:31b-32

### Sentence 1

ὁ γὰρ ἀπόστολος πέπομφεν μαρτυρίαν ταῖς ἐκκλησίαις λέγων, λαμβάνετε τοῦτον τὸν λόγον ἐν ταῖς καρδίαις ὑμῶν καὶ πιστεύετε τὸ εὐαγγέλιον ὃ ἠκούετε ὅταν οἱ διδάσκαλοι λαλήσωσιν ὑμῖν ἐν τῷ ὀνόματι τοῦ θεοῦ.

*For the apostle has sent a witness to the churches saying, "Receive this word in your hearts and believe the good news which you heard when the teachers spoke to you in the name of God."*

### Map

ὁ γὰρ ἀπόστολος πέπομφεν μαρτυρίαν ταῖς ἐκκλησίαις  
λέγων,  
λαμβάνετε ... τὸν λόγον  
τοῦτον  
ἐν ταῖς καρδίαις  
ὑμῶν  
καὶ πιστεύετε τὸ εὐαγγέλιον  
ὃ ἠκούετε  
ὅταν οἱ διδάσκαλοι λαλήσωσιν ὑμῖν  
ἐν τῷ ὀνόματι  
τοῦ θεοῦ.

### Sentence 2

οὗτοι δὲ οἱ προφῆται μεμαρτυρήκασιν τοὺς λόγους οὓς ἐλάμβανον ἐν πάσαις ταῖς γραφαῖς τοῦ μακαρίου θεοῦ ὅτε ἔλαλησεν τοῖς αὐτοῖς καὶ τὴν ἀλήθειαν αὐτὴν ἤκουσαν.

*And these prophets have born witness to the words which they were receiving in all the writings of the blessed God when he spoke to them and they heard the truth itself.*

### Map

οὗτοι δὲ οἱ προφῆται μεμαρτυρήκασιν τοὺς λόγους  
οὓς ἐλάμβανον  
ἐν πάσαις ταῖς γραφαῖς  
τοῦ μακαρίου θεοῦ  
ὅτε ἔλαλησεν τοῖς αὐτοῖς  
καὶ τὴν ἀλήθειαν ... ἤκουσαν.  
αὐτὴν

## John 3:33

### Sentence 1

ὁ θεὸς βλέπει σου τὰ ἔργα καὶ μαρτυρεῖ ὅτι οὔτε καλὸς εἶ οὔτε ἀληθής, ἀλλὰ ἐλεήσει ὅταν πενθήσης καὶ ἀκολουθήσης τῷ υἱῷ, ὅτι καλὸς ἐστὶν ὁ θεὸς ἐν πάντα τὰ ἔργα αὐτοῦ.

*God sees your deeds and bears witness that you are neither good nor true. But he will have mercy when you mourn and follow the Son, because God is good in all his deeds.*

### Map

ὁ θεὸς βλέπει σου τὰ ἔργα

καὶ μαρτυρεῖ  
ὅτι οὔτε καλὸς εἶ οὔτε ἀληθής.

ἀλλὰ ἐλεήσει  
ὅταν πενθήσης  
καὶ ἀκολουθήσης τῷ υἱῷ,  
ὅτι καλὸς ἐστὶν ὁ θεὸς  
ἐν πάντα τὰ ἔργα αὐτοῦ.

### Sentence 2

οἱ κακοὶ ἄνθρωποι οὐκ πεπιστεύκασιν τὰς ἐπαγγελίας ἃς τὸ πνεῦμα ἐπέμψεν ταῖς ἐκκλησίαις. ὁ δὲ βλέπων τὸν υἱὸν παρακαλήθησεται ὑπὸ τοῦ κυρίου ὅταν αὐτὸς ὁ υἱὸς ἔρχηται καὶ ἀσπάζεται τὴν ἐκκλησίαν αὐτοῦ. πᾶς γὰρ ὁ πιστεύων τῷ θεῷ προσκυνήσει αὐτῷ καὶ τῷ υἱῷ αὐτοῦ, καὶ ἔσονται μακάριοι.

*The evil people/men have not believed the promises which the Spirit sent to the churches. But the one who sees the Son will be comforted by the Lord when the Son himself comes and greets his church. For everyone who believes in God will worship him and his Son, and they will be blessed.*

## Map

οἱ κακοὶ ἄνθρωποι οὐκ πεπιστεύκασιν τὰς ἐπαγγελίας  
ὥς τὸ πνεῦμα ἐπέμψεν ταῖς ἐκκλησίαις.

ὁ δὲ βλέπων τὸν υἱὸν παρακαλήθησεται  
ὑπὸ τοῦ κυρίου  
ὅταν αὐτὸς ὁ υἱὸς ἔρχηται  
καὶ ἀσπάζεται τὴν ἐκκλησίαν αὐτοῦ.

πᾶς γὰρ ὁ πιστεύων τῷ θεῷ προσκυνήσει αὐτῷ καὶ τῷ υἱῷ αὐτοῦ,  
καὶ ἔσονται μακάριοι.

## John 3:34

τὸ πνεῦμα δίδωσιν τὰς ἐπαγγελίας τοῦ οὐρανοῦ ταῖς πτωχαῖς ὅτι ἐπίστευσαν τοῖς τοῦ θεοῦ λόγοις καὶ δεδώκασιν τὰς καρδίας αὐτῶν τῇ ἀλήθειᾳ. τὸ δὲ πνεῦμα καὶ δώσει τὰς αὐτὰς ἐπαγγελίας πᾶσιν τοῖς ἀνθρώποις οἱ μαρτυρήσουσιν τῷ ὀνόματι τοῦ υἱοῦ ὅτε διδώσιν τὰς ψυχὰς αὐτῶν αὐτῷ.

*The Spirit gives the promises of heaven to the poor women because they believed the words of God and have given their hearts to the truth. And the Spirit will also/in fact give the same promises to all people/men who will bear witness to the name of the Son when they give their lives to him.*

## Map

τὸ πνεῦμα δίδωσιν τὰς ἐπαγγελίας τοῦ οὐρανοῦ ταῖς πτωχαῖς  
ὅτι ἐπίστευσαν τοῖς τοῦ θεοῦ λόγοις  
καὶ δεδώκασιν τὰς καρδίας αὐτῶν τῇ ἀλήθειᾳ.

τὸ δὲ πνεῦμα καὶ δώσει τὰς αὐτὰς ἐπαγγελίας πᾶσιν τοῖς ἀνθρώποις  
οἱ μαρτυρήσουσιν τῷ ὀνόματι τοῦ υἱοῦ  
ὅτε διδώσιν τὰς ψυχὰς αὐτῶν αὐτῷ.

## John 3:35

### Sentence 1

ὁ λόγος τοῦ προφήτου δωθήσεται ταῖς ἐκκλησίαις λέγων, ἀγαπᾷ ὁ θεὸς τούτους τοὺς πατέρας καὶ μητέρας οἱ διδόντες τὸν καρπὸν τὸν καλὸν τοῦ ῥήματος τοῦ κυρίου τοῖς πτωχοῖς ὅτε πεινῶσιν καὶ διψῶσιν τὴν δικαιοσύνην.

*The word of the prophet will be given to the churches saying, "God loves these fathers and mothers who are giving the good fruit of the word of God to the poor people when they hunger and thirst for righteousness."*

### Map

ὁ λόγος τοῦ προφήτου δωθήσεται ταῖς ἐκκλησίαις  
λέγων,  
ἀγαπᾷ ὁ θεὸς τούτους τοὺς πατέρας καὶ μητέρας  
οἱ διδόντες τὸν καρπὸν τὸν καλὸν τοῦ ῥήματος τοῦ κυρίου τοῖς πτωχοῖς  
ὅτε πεινῶσιν καὶ διψῶσιν τὴν δικαιοσύνην.

### Sentence 2

ἐζήτησαν οἱ πατέρες τὴν βασιλείαν τῶν οὐρανῶν ὅτι ἠγάπησαν τὰ τοῦ θεοῦ ῥήματα· ὁ δὲ θεὸς πέμψει τὸν υἱὸν αὐτοῦ τοῖς πατέραςιν τοῦτοις.

*The fathers sought the kingdom of heaven because they loved the words of God. And God will send his Son to these fathers.*

### Map

ἐζήτησαν οἱ πατέρες τὴν βασιλείαν τῶν οὐρανῶν  
ὅτι ἠγάπησαν τὰ τοῦ θεοῦ ῥήματα·

ὁ δὲ θεὸς πέμψει τὸν υἱὸν αὐτοῦ τοῖς πατέραςιν τοῦτοις.

## John 3:36

### Sentence 1

ὁ ἀπόστολος ἐσφράγισεν τὰς γραφὰς καὶ παραδέδωκεν αὐτὰς ταῖς ἐκκλησίαις ἐν τῷ ὀνόματι τοῦ θεοῦ. αὐταὶ αἱ ἐκκλησίαι παρεκάλεσαν τοὺς πατέρας καὶ τὰς μητέρας ἐν ταῖς γραφαῖς ταύταις ὅτι ἐδιδάσκοντο τὴν ἀλήθειαν αὐτὴν καὶ οὐκ ἠπειθήσαν τῷ μακαρίῳ λόγῳ οὔτε τῇ μαρτυρίᾳ τῇ καλῇ τοῦ ἀποστόλου.

*The apostle sealed the scriptures and has passed them on to the churches in the name of God. The churches themselves encouraged the fathers and mothers by these scriptures because they were being taught the truth itself and they did not disobey the blessed word nor the good testimony of the apostle.*

### Map

ὁ ἀπόστολος ἐσφράγισεν τὰς γραφὰς  
καὶ παραδέδωκεν αὐτὰς ταῖς ἐκκλησίαις  
ἐν τῷ ὀνόματι τοῦ θεοῦ.

αὐταὶ αἱ ἐκκλησίαι παρεκάλεσαν τοὺς πατέρας καὶ τὰς μητέρας  
ἐν ταῖς γραφαῖς ταύταις  
ὅτι ἐδιδάσκοντο τὴν ἀλήθειαν αὐτὴν  
καὶ οὐκ ἠπειθήσαν τῷ μακαρίῳ λόγῳ  
οὔτε τῇ μαρτυρίᾳ τῇ καλῇ τοῦ ἀποστόλου.

### Sentence 2

ὁ πατὴρ τοῦ αἰωνίου υἱοῦ δέδωκεν τὴν αἰώνιον μαρτυρίαν λέγων, πέμψω τὸ πνεῦμα μου καὶ δώσει ὑμῖν τὴν τῆς βασιλείας ζωὴν ὅτε τὰ ῥήματα τῆς ἀληθείας γράφουσιν οἱ προφῆται καὶ λαμβάνετε αὐτὰ καὶ μένουσιν ἐν ταῖς ψυχαῖς ὑμῶν καὶ ἐπὶ καρδίας ὑμῶν.

*The Father of the eternal Son has given the eternal witness, saying, "I will send my Spirit and he will give you the life of the kingdom when the prophets write the words of truth and you receive them and they remain in your souls and upon your hearts."*



## Μαρ

ὁ πατὴρ τοῦ αἰωνίου υἱοῦ δέδωκεν τὴν αἰώνιον μαρτυρίαν

λέγων,

πέμψω τὸ πνεῦμα μου

καὶ δώσει ὑμῖν τὴν τῆς βασιλείας ζωὴν

ὅτε τὰ ῥήματα τῆς ἀληθείας γράφουσιν οἱ προφῆται

καὶ λαμβάνετε αὐτὰ

καὶ μένουσιν

ἐν ταῖς ψυχαῖς ὑμῶν

καὶ ἐπὶ καρδίας ὑμῶν.

## 1 John 4:7-8

οἱ ἀπόστολοι παρεκάλεσαν τὰς ἐκκλησίας καὶ ἔλεγον αὐταῖς, ὅταν ἔρχηται τὸ πνεῦμα ἡμῖν λαμβάνομεν τὴν ἀγάπην τοῦ θεοῦ καὶ πιστεύσωμεν τῷ κυρίῳ. κατέβη γὰρ ὁ υἱὸς καὶ ἐδίδασκεν ἡμᾶς πάντα. διὸ μὴ ἀπειθήσωμεν τὴν τοῦ θεοῦ ἀληθειάν ἀλλὰ ποιήσωμεν τῆς βασιλείας τὰ ἔργα καὶ μένωμεν ἐν τῇ ζωῇ τῇ αἰωνίῳ. ὅταν ποιῶμεν ταῦτα γνωσόμεθα τὸν πατέρα καὶ τὸν ἀγαπητὸν υἱὸν αὐτοῦ.

*The apostles exhorted the churches and were saying to them, "When the Spirit comes to us let us receive the love of God and believe in the Lord. For the Son came down and was teaching us all things. Therefore let us not disobey the truth of God but let us do the works of the kingdom and let us remain in eternal life. When we do these things we will know the Father and his beloved Son."*

## Μαρ

οἱ ἀπόστολοι παρεκάλεσαν τὰς ἐκκλησίας  
καὶ ἔλεγον αὐταῖς,

Γ ὅταν ἔρχηται τὸ πνεῦμα ἡμῖν  
λαμβάνομεν τὴν ἀγάπην τοῦ θεοῦ  
καὶ πιστεύσωμεν τῷ κυρίῳ.

κατέβη γὰρ ὁ υἱὸς  
καὶ ἐδίδασκεν ἡμᾶς πάντα.

διὸ μὴ ἀπειθήσωμεν τὴν τοῦ θεοῦ ἀληθειάν  
ἀλλὰ ποιήσωμεν τῆς βασιλείας τὰ ἔργα  
καὶ μένωμεν ἐν τῇ ζωῇ τῇ αἰωνίῳ.

Γ ὅταν ποιῶμεν ταῦτα  
γνωσόμεθα τὸν πατέρα καὶ τὸν ἀγαπητὸν υἱὸν αὐτοῦ.

## 1 John 4:9-10

### Sentence 1

ὁ προφήτης ἀνέβη εἰς τὴν ἐκκλησίαν ἵνα ἀσπάζεται τοὺς ἀποστόλους καὶ λαλήσῃ περὶ τοῦ λόγου τῆς ζωῆς. ἠγάπησεν γὰρ ὁ θεὸς ταύτην τὴν ἐκκλησίαν καὶ ἤγεν αὐτὴν ὑπὸ τοῦ πνεύματος ἵνα ἀγαλλιάσῃ ἐν αὐτῷ. διὸ αὕτη ἡ ἐκκλησία ἦν ὁ θεὸς ἀγαπᾷ ἐλεύεται εἰς τὸν κόσμον καὶ διδάξει τὸ εὐαγγέλιον.

*The prophet went up into the church in order to greet [that he might greet] the apostles and to speak [that he might speak] concerning the word of life. For God loved this church and he was leading it by the Spirit that it might be glad in him. Therefore this church which God loves will go into the world and will teach the gospel.*

### Map

ὁ προφήτης ἀνέβη  
εἰς τὴν ἐκκλησίαν  
ἵνα ἀσπάζεται τοὺς ἀποστόλους  
καὶ λαλήσῃ  
περὶ τοῦ λόγου τῆς ζωῆς.

ἠγάπησεν γὰρ ὁ θεὸς ταύτην τὴν ἐκκλησίαν  
καὶ ἤγεν αὐτὴν  
ὑπὸ τοῦ πνεύματος  
ἵνα ἀγαλλιάσῃ  
ἐν αὐτῷ.

διὸ αὕτη ἡ ἐκκλησία ... ἐλεύεται  
ἦν ὁ θεὸς ἀγαπᾷ εἰς τὸν κόσμον  
καὶ διδάξει τὸ εὐαγγέλιον.

### Sentence 2

ἡ μητὴρ τοῦ ἀποστόλου τῆς ἀγάπης ἔγνω τὴν ἀλήθειαν ὅτι ἐδόθη αὐτῇ διὰ τοῦ πνεύματος. δεδίδακται γὰρ τὸν λόγον τοῦ εὐαγγελίου ἵνα μαρτυρήσῃ τῇ τοῦ θεοῦ ἀγάπῃ. διὸ ἐλεύσεται τῷ διδασκάλῳ τῆς ἐκκλησίας καὶ ἀσπάζεται αὐτὸν καὶ ἄξει τὰ ῥήματα τῆς ζωῆς αὐτῷ. τὸν γὰρ θεὸν καὶ τὴν βασιλείαν αὐτοῦ ἀγαπᾷ αὕτη. λήμψεται δὲ αὐτὰ ὁ διδάσκαλος καὶ παραδώσει τοὺς μακαρίους λόγους τούτους πᾶσιν τοῖς ἀνθρώποις τῆς γῆς ἐν τῷ θελήματι τοῦ μακαρίου θεοῦ.

*The mother of the apostle of love knew the truth because it was given to her through the Spirit. For she has been taught the word of the good news that she may bear witness to the love of God. Therefore she will come to the teacher of the church and will greet him and will bring the words*

*of life to him. For this one/woman loves God and his kingdom. And the teacher will receive these things and he will pass on these blessed words to all the people/men of the earth in/by the will of the blessed God.*

## **Μαρ**

ή μητήρ τοῦ ἀποστόλου τῆς ἀγάπης ἔγνω τὴν ἀλήθειαν  
ὅτι ἐδόθη αὐτῇ  
διὰ τοῦ πνεύματος.

δεδίδακται γὰρ τὸν λόγον τοῦ εὐαγγελίου  
ἵνα μαρτυρήσῃ τῇ τοῦ θεοῦ ἀγάπῃ.

διὸ ἐλεύσεται τῷ διδασκάλῳ τῆς ἐκκλησίας  
καὶ ἀσπάσεται αὐτὸν  
καὶ ἄξει τὰ ῥήματα τῆς ζωῆς αὐτῷ.

τὸν γὰρ θεὸν καὶ τὴν βασιλείαν αὐτοῦ ἀγαπᾷ αὕτη.

λήμψεται δὲ αὐτὰ ὁ διδάσκαλος  
καὶ παραδώσει τοὺς μακαρίους λόγους τούτους πᾶσιν τοῖς ἀνθρώποις τῆς γῆς  
ἐν τῷ θελήματι τοῦ μακαρίου θεοῦ.

## **1 John 4:11**

ὁ λόγος τοῦ εὐαγγελίου ἐδόθη καὶ οἱ ἀπόστολοι αὐτὸν παρέδωκαν ταῖς ἐκκλησίαις καὶ ἔγραψαν,  
εἰ τὰ τέκνα τῆς βασιλείας θέλουσιν ἀκολουθεῖν τῷ υἱῷ τοῦ θεοῦ διὰ τοῦ κόσμου τούτου  
ὀφείλουσιν ἀγαπᾶν ἀλλήλους καὶ μένειν ἐν τῇ ἀγάπῃ τοῦ θεοῦ. αὐτὸ δὲ τὸ πνεῦμα  
πέμψει ὁ θεὸς ἵνα κηρύσωσιν τὸ εὐαγγέλιον πᾶσιν καὶ φανέρωσιν τὸ τῆς ζωῆς φῶς.

*The word of the gospel was given and the apostles passed it on to the churches and they wrote,  
“If the children of the kingdom want to follow the Son of God through this world they ought to  
love one another and remain in the love of God.” And God will send the Spirit himself that they  
may preach the good news to all and they may make manifest the light of life.*

## Map

ὁ λόγος τοῦ εὐαγγελίου ἐδόθη  
καὶ οἱ ἀπόστολοι αὐτὸν παρέδωκαν ταῖς ἐκκλησίαις  
καὶ ἔγραψαν,

Γ εἰ τὰ τέκνα τῆς βασιλείας θέλουσιν ἀκολουθεῖν τῷ υἱῷ τοῦ θεοῦ  
διὰ τοῦ κόσμου τούτου  
ὀφείλουσιν ἀγαπᾶν ἀλλήλους  
καὶ μένειν  
ἐν τῇ ἀγάπῃ τοῦ θεοῦ.

αὐτὸ δὲ τὸ πνεῦμα πέμψει ὁ θεὸς  
ἵνα κηρύσσωσιν τὸ εὐαγγέλιον πᾶσιν  
καὶ φανέρωσιν τὸ τῆς ζωῆς φῶς.

## 1 John 4:12

### Sentence 1

ὁ λόγος τοῦ θεοῦ ἐστὶν δεδομένος ἡμῖν καὶ πεπιστεύκαμεν αὐτῷ. ἐὰν μένωμεν ἐν τῇ ἀλήθειᾳ  
βλέψομεν τὸν τοῦ μακαρίου πατρὸς υἱὸν ὅταν ἔρχηται.

*The word of God has been given to us and we have believed it. If we remain in the truth we will see the Son of the blessed Father when he comes.*

## Map

ὁ λόγος τοῦ θεοῦ ἐστὶν δεδομένος ἡμῖν  
καὶ πεπιστεύκαμεν αὐτῷ.

Γ ἐὰν μένωμεν ἐν τῇ ἀλήθειᾳ  
βλέψομεν τὸν υἱὸν  
ὅταν ἔρχηται.

### Sentence 2

ὁ υἱὸς τοῦ θεοῦ ἔλεγεν, ἐὰν λαμβάνητε τοὺς λόγους μου ἀκούσετε τὰ μακάρια ῥήματα τῆς δικαιοσύνης καὶ βλέψετε τὸ φῶς τοῦ θεοῦ· ἀλλ' ἐὰν μὴ λαμβάνητε αὐτοὺς οὐ χορτασθήσεσθε ὅτι οὐ φανερωθήσεται ὑμῖν ἡ βασιλεία τῆς ἀγάπης.

*The Son of God was saying, "If you receive my words you will hear the blessed words of righteousness and you will see the light of God. But if you do not receive them you will not be satisfied because the kingdom of love will not be revealed to you."*

## Map

ὁ υἱὸς τοῦ θεοῦ ἔλεγεν,

Γ ἐὰν λαμβάνητε τοὺς λόγους μου  
ἀκούσετε τὰ μακάρια ῥήματα τῆς δικαιοσύνης  
καὶ βλέψετε τὸ φῶς τοῦ θεοῦ·

Γ ἀλλ' ἐὰν μὴ λαμβάνητε αὐτοὺς  
οὐ χορτασθήσεσθε  
ὅτι οὐ φανερωθήσεται ὑμῖν ἡ βασιλεία τῆς ἀγάπης.

## Sentence 3

ὅτε τὸ πνεῦμα ἐπέμφθη εἰς τὸν κόσμον ὑπὸ τοῦ θεοῦ οἱ ἀπόστολοι ἤρξαντο κηρύσσειν τοῖς πᾶσιν ἀνθρώποις περὶ τῆς χαρᾶς τῆς αἰωνίου ζωῆς μετὰ τοῦ υἱοῦ καὶ περὶ τῆς ἐπαγγελίας τοῦ οὐρανοῦ εἰς ὃν ἐλευσόμεθα ὅτε ἐξερχόμεθα ἐκ τοῦ κόσμου τοῦτου ἐὰν ἀκολουθῶμεν τῷ κυρίῳ.

*When the Spirit was sent into the world by God, the apostles began to proclaim to all people/men concerning the joy of eternal life with the Son and concerning the promise of heaven into which we will go when we come/go out of this world if we are following the Lord.*

## Map

Γ ὅτε τὸ πνεῦμα ἐπέμφθη  
εἰς τὸν κόσμον  
ὑπὸ τοῦ θεοῦ  
οἱ ἀπόστολοι ἤρξαντο κηρύσσειν τοῖς πᾶσιν ἀνθρώποις  
περὶ τῆς χαρᾶς τῆς αἰωνίου ζωῆς  
μετὰ τοῦ υἱοῦ  
καὶ περὶ τῆς ἐπαγγελίας τοῦ οὐρανοῦ  
εἰς ὃν ἐλευσόμεθα  
ὅτε ἐξερχόμεθα ἐκ τοῦ κόσμου τοῦτου  
ἐὰν ἀκολουθῶμεν τῷ κυρίῳ.

## Mark 10:13

### Sentence 1

οἱ ἀπόστολοι ἐκήρυσσον τὸ εὐαγγέλιον τοῖς μαθηταῖς τοῦ Ἰωάννου ὅτε ἐβάπτισεν αὐτούς.  
ἐπίστευσαν δὲ τοῖς ἀποστόλοις καὶ ἔφερον τὰ τέκνα αὐτῶν ἵνα γινώσκωσιν τὴν ἀλήθειαν καὶ  
ἔχωσιν τὴν αἰώνιον ζωὴν.

*The apostles were proclaiming the gospel to the disciples of John when he baptized them. And they believed the apostles and were bringing their children that they might know the truth and might have eternal life.*

οἱ ἀπόστολοι ἐκήρυσσον τὸ εὐαγγέλιον τοῖς μαθηταῖς τοῦ Ἰωάννου  
ὅτε ἐβάπτισεν αὐτούς.

ἐπίστευσαν δὲ τοῖς ἀποστόλοις  
καὶ ἔφερον τὰ τέκνα αὐτῶν  
ἵνα γινώσκωσιν τὴν ἀλήθειαν  
καὶ ἔχωσιν τὴν αἰώνιον ζωὴν.

### Sentence 2 – with lexicon

καὶ καταβάς ἀπὸ τοῦ πλοίου [ὁ] Πέτρος περιεπάτησεν ἐπὶ τὰ ὕδατα καὶ ἦλθεν πρὸς τὸν Ἰησοῦν.  
(Matt 14:29)

*Some of the new words listed below will be included in future vocabulary lists to learn, indicated by the verse in which they will appear.*

- καταβάς – aor.-ptc.-act.-masc.-nom.-sg. < καταβαίνω
- πλοῖον, ου, τό, *boat* (Matt 6:9)
- Πέτρος, ου, ὁ, *Peter* (Rom 5:11)
- περιπατέω, *walk* (Matt 6:11)
- ὕδωρ, ὕδατος, τό, *water* (Luke 5:13)
- Ἰησοῦς, οῦ, ὁ, *Jesus* (Mark 10:14)

*And getting down from the boat Peter walked upon the waters and he came to Jesus.*

καὶ  
καταβάς  
ἀπὸ τοῦ πλοίου  
[ὁ] Πέτρος περιεπάτησεν  
ἐπὶ τὰ ὕδατα  
καὶ ἦλθεν  
πρὸς τὸν Ἰησοῦν.

## Mark 10:14

### Sentence 1

οἱ μαθηταὶ εἶπον τῷ Ἰησοῦ ἦλθομεν πρὸς τὸν προφήτην ἵνα γινώσκωμεν τὸ τοῦ θεοῦ θέλημα καὶ εἶπεν ὅτι ὀφείλομεν ἐλθεῖν πρὸς σε.

*The disciples said to Jesus, "We went to the prophet that we might know the will of God and he said that we ought to come to you.*

οἱ μαθηταὶ εἶπον τῷ Ἰησοῦ  
ἦλθομεν  
πρὸς τὸν προφήτην  
ἵνα γινώσκωμεν τὸ τοῦ θεοῦ θέλημα  
καὶ εἶπεν  
ὅτι ὀφείλομεν ἐλθεῖν  
πρὸς σε.

### Sentence 2 – with lexicon.

Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων· ὁ δὲ παράκλητος, τὸ πνεῦμα τὸ ἅγιον, ὃ πέμψει ὁ πατὴρ ἐν τῷ ὀνόματί μου, ἐκεῖνος ὑμᾶς διδάξει πάντα καὶ ὑπομνήσει ὑμᾶς πάντα ἃ εἶπον ὑμῖν [ἐγώ].  
(John 14:25-26)

- παράκλητος, ου, ὁ, *counselor, encourager* (compare παρακαλέω)
- ἅγιος, α, ον, *holy* (Rom 5:5)
- ὑπομνήσει – fut.-ind.-act.-3-sg. < ὑπομιμνήσκω, *remind*

*These things I have spoken to you (pl.) while remaining with you. And the Paraclete, the Holy Spirit, whom the Father will send in my name, that one will teach you (pl.) all things and will remind you of all that I spoke/have spoken to you (pl.).*

Ταῦτα λελάληκα ὑμῖν  
... μένων·  
παρ' ὑμῖν

ὁ δὲ παράκλητος,  
τὸ πνεῦμα τὸ ἅγιον,  
ὃ πέμψει ὁ πατὴρ  
ἐν τῷ ὀνόματί μου,  
ἐκεῖνος ὑμᾶς διδάξει πάντα  
καὶ ὑπομνήσει ὑμᾶς πάντα  
ἃ εἶπον ὑμῖν [ἐγώ].

## Mark 10:15

### Sentence 1

εἶπον οὖν αὐτῷ· τί οὖν ποιεῖς σὺ σημεῖον, ἵνα ἴδωμεν καὶ πιστεύσωμέν σοι; εἶπεν οὖν ὁ Ἰησοῦς πρὸς αὐτούς· ἐὰν μὴ σημεῖα ἴδητε, οὐ μὴ πιστεύσητε.

*Therefore they said to him, “So what sign do you do that we might see and believe you?” So Jesus said to them, “If you (pl.) do not see signs, you don’t believe.”*

- ἐὰν μὴ is often translated, “unless.”

εἶπον οὖν αὐτῷ·  
τί οὖν ποιεῖς σὺ σημεῖον,  
ἵνα ἴδωμεν  
καὶ πιστεύσωμέν σοι;

εἶπεν οὖν ὁ Ἰησοῦς  
πρὸς αὐτούς·  
ἐὰν μὴ σημεῖα ἴδητε,  
οὐ μὴ πιστεύσητε.

### Sentence 2- with lexicon

καὶ ὃς ἐὰν εἴπῃ λόγον κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου, ἀφεθήσεται αὐτῷ· ὃς δ’ ἂν εἴπῃ κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὐκ ἀφεθήσεται αὐτῷ οὔτε ἐν τούτῳ τῷ αἰῶνι οὔτε ἐν τῷ μέλλοντι. (Matt 12:32)

- ἅγιος, α, ον, *holy* (Rom 5:5)
- αἰών, αἰῶνος, ὁ, *an age*, (an indefinitely long) *period of time* (Rom 5:2)
- μέλλοντι – pres.-ptc.-act.-masc.-dat.-sg. < μέλλω, *be about to* (Rom 5:7)

*And whoever speaks a word against the Son of Man, it will be forgiven him. But whoever speaks against the Holy Spirit, it will not be forgiven him, neither in this age, nor in the one that is coming.*

καὶ ὃς ἐὰν εἴπῃ λόγον ... ἀφεθήσεται αὐτῷ·  
κατὰ τοῦ υἱοῦ τοῦ ἀνθρώπου,

ὃς δ’ ἂν εἴπῃ ... οὐκ ἀφεθήσεται αὐτῷ  
κατὰ τοῦ πνεύματος τοῦ ἁγίου, οὔτε ἐν τούτῳ τῷ αἰῶνι  
οὔτε ἐν τῷ μέλλοντι.



## Mark 10:16

### Sentence 1

γινώσκων τὴν ἐξουσίαν τοῦ πνεύματος, ὁ μαθητὴς ἤνοιγεν τὰς καρδίας τῶν υἱῶν τοῦ κόσμου τοῦτου ἀλλ' οὗτοι οἱ ἄνθρωποι οὐκ ἐπίστευσαν τῷ λόγῳ τῆς ἀληθείας καὶ οὐκ ἔλαβον τὴν τοῦ θεοῦ ζωὴν.

*Knowing the power of the Spirit, the disciple opened the hearts of the sons of this world, but these people/men did not believe the word of truth and they did not received the life of God.*

Γ γινώσκων τὴν ἐξουσίαν τοῦ πνεύματος,  
ὁ μαθητὴς ἤνοιγεν τὰς καρδίας τῶν υἱῶν τοῦ κόσμου τοῦτου  
ἀλλ' οὗτοι οἱ ἄνθρωποι οὐκ ἐπίστευσαν τῷ λόγῳ τῆς ἀληθείας  
καὶ οὐκ ἔλαβον τὴν τοῦ θεοῦ ζωὴν.

### Sentence 2- with lexicon

οὐδεις αἶρει αὐτὴν ἀπ' ἐμοῦ, ἀλλ' ἐγὼ τίθημι αὐτὴν ἀπ' ἐμαυτοῦ. ἐξουσίαν ἔχω θεῖναι αὐτὴν, καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτὴν· ταύτην τὴν ἐντολὴν ἔλαβον παρὰ τοῦ πατρός μου. (John 10:18)

- ἐμαυτοῦ, *myself* (Rom 5:8)

*No one is taking it away from me, but I am putting it from myself. I have authority to put it, and I have authority to take it again. I received this command from my Father.*

- I've translated this verse very literally using the glosses you've learned, which illustrates the need to consult lexicons for other meanings that words may have, as well as for particular idioms.
  - ~ τίθημι: *CGEL* (section c., 352) has, "w. focus on removal of someth[ing].... one's life **give (up)**."
  - ~ ἀπ' ἐμαυτοῦ: *CGEL* (124) gives, "ἀπ/ἐξ ἐμαυτοῦ *on my own authority/volition.*"

οὐδεις αἶρει αὐτὴν  
ἀπ' ἐμοῦ,

ἀλλ' ἐγὼ τίθημι αὐτὴν  
ἀπ' ἐμαυτοῦ.

ἐξουσίαν ἔχω θεῖναι αὐτὴν,  
καὶ ἐξουσίαν ἔχω πάλιν λαβεῖν αὐτὴν·  
ταύτην τὴν ἐντολὴν ἔλαβον  
παρὰ τοῦ πατρός μου.

## Matthew 6:9

### Sentence 1

ὁ οὖν Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· ὁ δοῦλος ὁ ἐμὸς προσευχέσθω τῷ πατρὶ μου ἵνα διὰ τοῦ πνεύματος λάβῃ τὴν σοφίαν τοῦ θεοῦ.

*Therefore Jesus said to his disciples, “Let my slave pray to my Father that he/she might receive the wisdom of God through the Spirit.”*

ὁ οὖν Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ,  
ὁ δοῦλος ὁ ἐμὸς προσευχέσθω τῷ πατρὶ μου  
ἵνα ... λάβῃ τὴν σοφίαν τοῦ θεοῦ.  
διὰ τοῦ πνεύματος

### Sentence 2 – with lexicon

Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ· εἴ τις θέλει ὀπίσω μου ἔλθειν, ἀπαρνησάσθω ἑαυτὸν καὶ ἀράτω τὸν σταυρὸν αὐτοῦ καὶ ἀκολουθεῖτω μοι. (Matt 16:24)

- τότε – adv., *then* (Matt 6:10)
- ὀπίσω – adv., *behind* (of space), *after* (of time)
- ἀπαρνέομαι, *deny*
- ἑαυτοῦ, ἑαυτῆς, ἑαυτοῦ, *-self* (Rom 5:8)
- σταυρός, οὐ, ὁ, *cross*

*Then Jesus said to his disciples, “If anyone wants to come behind me, let him/her deny themselves and take up their cross and follow me.”*

Τότε ὁ Ἰησοῦς εἶπεν τοῖς μαθηταῖς αὐτοῦ·  
εἴ τις θέλει ... ἔλθειν,  
ὀπίσω μου  
ἀπαρνησάσθω ἑαυτὸν  
καὶ ἀράτω τὸν σταυρὸν αὐτοῦ  
καὶ ἀκολουθεῖτω μοι.

## Matthew 6:10

### Sentence 1

ὁ δοῦλός ἐστιν ἀκούων τοὺς λόγους τῶν ἀποστόλων οὓς ἐδίδασκον οἱ διδάσκαλοι διὰ τῶν γραφῶν αὐτῶν ἵνα δέχεται τὸ εὐαγγέλιον καὶ γένηται τέκνον τοῦ θεοῦ.

*The slave is listening to the words of the apostles which the teachers were teaching through their writings so that he might receive the good news and become a child of God.*

ὁ δοῦλός ἐστιν ἀκούων τοὺς λόγους τῶν ἀποστόλων  
οὓς ἐδίδασκον οἱ διδάσκαλοι  
διὰ τῶν γραφῶν αὐτῶν  
ἵνα δέχεται τὸ εὐαγγέλιον  
καὶ γένηται τέκνον τοῦ θεοῦ.

Sentence 2 – with lexicon

ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς, ὁ δὲ κόσμος χαρήσεται· ὑμεῖς  
λυπηθήσεσθε, ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται. (John 16:20)

- κλαίω, *weep, sob*. Note the comment in *CGEL* (201): “‘express grief or sorrow aloud’ (not a silent dropping of tears or weeping such as ordinarily denoted by δακρῶω).”
- θρηνήσκω, *sign a dirge, mourn, lament*
- λυπέω, *cause grief/sorrow/distress; mp, grieve, sorrow, be distressed*
- λύπη, ης, ἡ, *grief, sorrow, (inner) distress*
- εἰς χαρὰν γενήσεται, *will become into joy*, sounds odd. In such cases the lexicons come to our aid, but in this case Danker takes two different approaches! In *BDAG* (8, 291) he says, “The predicate nom. and the predicate acc. are somet.[imes] replaced by εἰς w. acc. under Semitic influence.” This fact is cited in a number of grammars (for example, *GNTG* §5.27b). So we could translate simply, “your grief will become joy.”

In *CGEL* (1.e, 112) Danker says, “**e.** of development **into** ἐγένετο εἰς δένδρον *it turned into a tree* **Lk 13:19b.**” So here we could translate, “your grief will be turned into/to joy,” which is how many English translations render this clause.

So we have two ways of understanding how the preposition εἰς is here working grammatically with γίνομαι. It seems the difference in meaning is not great in this case.

*Amen, amen I tell you (pl.) that you (pl.) will sob and mourn, but the world will rejoice. You (pl.) will grieve, but your (pl.) grief will become joy.*

ἀμὴν ἀμὴν λέγω ὑμῖν  
ὅτι κλαύσετε καὶ θρηνήσετε ὑμεῖς,  
ὁ δὲ κόσμος χαρήσεται·  
ὑμεῖς λυπηθήσεσθε,  
ἀλλ' ἡ λύπη ὑμῶν εἰς χαρὰν γενήσεται.

## Matthew 6:11

### Sentence 1

ὁ ἀκούων τὰ τοῦ θεοῦ ῥήματα λαλησάτω τὴν μαρτυρίαν ἣν ἔλαβεν. ἐρχέσθωσαν τῷ θεῷ λέγειν αὐτῷ περὶ τὰς ἁμαρτίας αὐτῶν.

*Let the one who hears the words of God speak the witness that he/she received. Let them come to God to speak to him concerning their sins.*

ὁ ἀκούων τὰ τοῦ θεοῦ ῥήματα λαλησάτω τὴν μαρτυρίαν  
ἣν ἔλαβεν.  
ἐρχέσθωσαν τῷ θεῷ  
λέγειν αὐτῷ  
περὶ τὰς ἁμαρτίας αὐτῶν.

### Sentence 2 – with lexicon

ἤδη ὑμεῖς καθαροὶ ἐστε διὰ τὸν λόγον ὃν λελάληκα ὑμῖν· μείνατε ἐν ἐμοί, καὶ ἐγὼ ἐν ὑμῖν. καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ ἐὰν μὴ μένη ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς ἐὰν μὴ ἐν ἐμοί μένητε. (John 15:3-4)

- καὶ ἐγὼ, *and I, but I* (Rom 5:11). This is a combination of καί and ἐγὼ which is an example of crasis (§1.11).
- καθὼς, *as, just as* (Matt 6:12)
- κλῆμα, ματος, τό, *branch*
- δύναμαι, *be able* (Luke 5:12). This form is pres.-ind. This verb does not use a linking vowel.
- ἑαυτοῦ, ἑαυτῆς, ἑαυτό, *-self* (Rom 5:8)
- ἄμπελος, ου, ἡ, (*grape*)vine. Notice this is a 2D feminine, that is, some feminine nouns use 2D endings (§3.5).
- οὐδέ, *and/but not, nor, not even* (Matt 6:13). This is simply a combination of οὐ and δέ.

*Already you are clean because of the word which I have spoken to you. Remain in me, and I in you. Just as the branch is not able to bear fruit from itself if it does not remain in the vine, so neither (can) you (do so) if you do not remain in me.*

ἤδη ὑμεῖς καθαροὶ ἐστε  
διὰ τὸν λόγον  
ὃν λελάληκα ὑμῖν·

## Matthew 6:12

### Sentence 1

ὁ μὲν θεὸς ἔγραψεν τὸν νόμον ἐπὶ λίθου, ἔθηκεν δὲ τὸ πνεῦμα ἐν ταῖς καρδίαις τῶν μαθητῶν τοῦ Ἰησοῦ, ὅτι ὁ νόμος πληροῦται ὑπὸ τῶν ἀνθρώπων τούτων οἱ ἀκολουθοῦσιν τῷ Ἰησοῦ ἐν ἀληθείᾳ.

*God wrote the law on stone, but he put the Spirit in the hearts of the disciples of Jesus, because the law is being fulfilled by these people who are following Jesus in truth.*

ὁ μὲν θεὸς ἔγραψεν τὸν νόμον  
ἐπὶ λίθου,  
ἔθηκεν δὲ τὸ πνεῦμα  
ἐν ταῖς καρδίαις τῶν μαθητῶν τοῦ Ἰησοῦ,  
ὅτι ὁ νόμος πληροῦται  
ὑπὸ τῶν ἀνθρώπων τούτων  
οἱ ἀκολουθοῦσιν τῷ Ἰησοῦ  
ἐν ἀληθείᾳ.

### Sentence 2 – with lexicon

ἕτερος δὲ τῶν μαθητῶν [αὐτοῦ] εἶπεν αὐτῷ· κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου. ὁ δὲ Ἰησοῦς λέγει αὐτῷ· ἀκολούθει μοι καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς. (Matt 8:21-22)

- ἕτερος, α, ον, *other, another, different* (Matt 6:13)
- ἐπιτρέπω, *permit, allow*
- θάπτω, *bury*. θάψαι – aor.-inf.-act. The infinitive ending σαι causes the τ to drop and then combines with the π as in the square of stops.
- ἀκολούθει – pres.-impv.-act.-2-sg. < ἀκολουθέω. This form uses the ε imperative ending. Since it is here on an ε contract verb the two epsilons contract. See §4.85.
- ἑαυτοῦ, ἑαυτῆς, ἑαυτό, *-self* (Rom 5:8). Here this word is simply the equivalent of a possessive pronoun (CGEL, 3., 105; GNTG §5.84b3).

*And another of his disciples said to him, “Lord, allow me first to go away and bury my father.” But Jesus said to him, “Follow me and allow the dead to bury their dead.”*

ἕτερος δὲ τῶν μαθητῶν [αὐτοῦ] εἶπεν αὐτῷ·  
κύριε, ἐπίτρεψόν μοι πρῶτον ἀπελθεῖν καὶ θάψαι τὸν πατέρα μου.

ὁ δὲ Ἰησοῦς λέγει αὐτῷ·  
ἀκολούθει μοι  
καὶ ἄφες τοὺς νεκροὺς θάψαι τοὺς ἑαυτῶν νεκρούς.

## Matthew 6:13

### Sentence 1

κηρύσσων τοῖς πατράσιν καὶ ταῖς μητέρας τῶν ἐκκλησιῶν ἔλεγεν ὁ ἀποστολὸς· διδάξατε τὰ τέκνα ὑμῶν τὴν σοφίαν τοῦ οὐρανοῦ ἵνα περιπατήσωσιν ἐν τῇ ἀληθείᾳ καὶ μὴ κωλύετε αὐτὰ ἐλθεῖν πρὸς τὸ τοῦ θεοῦ φῶς καὶ λάβειν τὴν αἰώνιον ζωὴν διὰ τοῦ πνεύματος.

*Preaching to the fathers and mothers of the churches the apostle was saying, “Teach your children the wisdom of heaven so that they may walk in the truth and do not hinder them from coming to the light of God and receiving eternal life through the Spirit.”*

- The two infinitives give the content of what the fathers and mothers are not to prevent. Such a use of the infinitive does not always work in English so you need to adjust the idiom.

κ η ρύ σ σ ω ν τ οῖ ς π α τ ρ ά σ ι ν κ αὶ τ αῖ ς μ η τ ρ ά σ ι ν τ ῶ ν ἐ κ κ λ η σ ι ῶ ν  
ἔ λ ε γ ε ν ὁ ἀ π ο σ τ ο λ ὸ ς ·  
δ ι δ ά ξ α τ ε τ ᾶ τ έ κ ν α ὑ μ ῶ ν τ ῆ ν σ ο φ ί α ν τ οῦ οὐ ρ α ν οῦ  
ἵ ν α π ε ρ ι π α τ ῆ σ ω σ ι ν  
ἐ ν τ ῆ ἄ λ η θ ε ί α  
κ αὶ μ ῆ κ ω λ ύ ε τ ε αὐ τ ᾶ  
ἐ λ θ εῖ ν  
π ρ ό ς τ ὸ τ οῦ θ ε οῦ φ ῶ ς  
κ αὶ λ ά β ε ι ν τ ῆ ν αἰ ὠ ν ι ο ν ζ ω ῆ ν  
δ ι ᾶ τ οῦ π ν ε ῦ μ α τ ο ς .

### Sentence 2 – with lexicon

καὶ βοηθήσει αὐτοῖς κύριος καὶ ρύσεται αὐτούς καὶ ἐξελεῖται αὐτούς ἐξ ἁμαρτωλῶν καὶ σώσει αὐτούς ὅτι ἠλπισαν ἐπ’ αὐτόν. (Ps 36:40, Heb. 37:40)

- βοηθέω, *help*
- ἐξελεῖται – fut.-ind.-mp-3-sg. < ἐξαιρέω, *take out, extract*; mp, *deliver, rescue*
- ἁμαρτωλός, ὄν, *sinful*, noun, *sinner* (Rom 5:8)
- σώζω, *save* (Rom 5:9)
- ἐλπίζω, *hope*

*And the Lord will help them and will deliver them and will rescue them, and he will deliver them from sinners and he will save them because they hoped in him.*

καὶ βοηθήσει αὐτοῖς κύριος  
καὶ ῥύσεται αὐτοὺς  
καὶ ἐξελεῖται αὐτοὺς  
ἐξ ἁμαρτωλῶν  
καὶ σώσει αὐτούς  
ὅτι ἠλπισαν ἐπ’ αὐτόν.

## Romans 5:1

### Sentence 1

προσευξάμενοι τῷ θεῷ οἱ κηρύσσοντες τὸ εὐαγγέλιον ἐν τῷ κόσμῳ ἔκραζον καὶ ἔλεγον, ὁ Χριστός ἐστιν τὸν τοῦ οὐρανοῦ ἄρτον ὃν ὁ πατὴρ δίδωσιν τοῖς λαμβάνουσιν τὴν εἰρήνην αὐτοῦ.

*After praying to God, the ones preaching the gospel in the world were crying out and were saying, “Christ is the bread of heaven whom the Father gives to those receiving his peace.*

οἱ κηρύσσοντες τὸ εὐαγγέλιον ... ἔκραζον  
ἐν τῷ κόσμῳ  
καὶ ἔλεγον,  
ὁ Χριστός ἐστιν τὸν τοῦ οὐρανοῦ ἄρτον  
ὃν ὁ πατὴρ δίδωσιν τοῖς λαμβάνουσιν τὴν εἰρήνην αὐτοῦ.

### Sentence 2 – with lexicon

ἐραυνᾶτε τὰς γραφάς, ὅτι ὑμεῖς δοκεῖτε ἐν αὐταῖς ζωὴν αἰώνιον ἔχειν· καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι περὶ ἐμοῦ· καὶ οὐ θέλετε ἐλθεῖν πρὸς με ἵνα ζωὴν ἔχητε. (John 5:39)

- ἐραυνάω, *search*
- μαρτυροῦσαι – pres.-ptc.-act.-fem.-nom.-pl. Note how the article may help you identify this form.

*You are searching the scriptures, because you think to have eternal life in/by them, and they are the ones bearing witness concerning me. And you do not want to come to me that you might have life.*

- ἔχειν – This infinitive provides the content of what they are thinking. More smoothly, “because you think that you have eternal life in/by them.”

ἐραυνᾶτε τὰς γραφάς,  
 ὅτι ὑμεῖς δοκεῖτε ... ζωὴν αἰώνιον ἔχειν·  
 ἐν αὐταῖς  
 καὶ ἐκεῖναί εἰσιν αἱ μαρτυροῦσαι  
 περὶ ἐμοῦ·  
 καὶ οὐ θέλετε ἐλθεῖν  
 πρὸς με  
 ἵνα ζωὴν ἔχητε.

## Romans 5:2

### Sentence 1

προσηλθεν ὁ κύριος τῷ οἴκῳ τοῦ θεοῦ καὶ πᾶσα ἡ γῆ ἐπληρώθη τῇ δόξῃ τοῦ θεοῦ τοῦ δεχομένου τῆ χαρᾶ τούσ πιστεύοντας τῷ εὐαγγελίῳ τῷ περὶ τῆς ἀγάπης αὐτοῦ.

*The Lord came to the house of God and all the earth was filled with the glory of (the) God who receives with joy those believing the good news concerning his love.*

προσηλθεν ὁ κύριος τῷ οἴκῳ τοῦ θεοῦ  
 καὶ πᾶσα ἡ γῆ ἐπληρώθη  
 τῇ δόξῃ τοῦ θεοῦ  
 τοῦ δεχομένου ... τούσ πιστεύοντας τῷ εὐαγγελίῳ  
 τῆ χαρᾶ τῷ περὶ τῆς ἀγάπης αὐτοῦ.

### Sentence 2 – with lexicon

Ἐμάχοντο οὖν πρὸς ἀλλήλους οἱ Ἰουδαῖοι λέγοντες· πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα [αὐτοῦ] φαγεῖν; (John 6:52)

- μάχομαι, *fight, quarrel*
- Ἰουδαῖος, α, ον, *Jewish, Judean*, noun, *Jew, Judea* (Rom 5:10)
- δοῦναι – aor.-inf.-act. < δύναμαι, *be able* (Luke 5:12)
- σάρξ, σαρκός, ἡ, *flesh* (Rom 5:3)

*Therefore the Jews were quarreling with one another, saying, “How is this one able to give us his flesh to eat?”*

Ἐμάχοντο οὖν ... οἱ Ἰουδαῖοι  
 πρὸς ἀλλήλους  
 λέγοντες·  
 πῶς δύναται οὗτος ἡμῖν δοῦναι τὴν σάρκα [αὐτοῦ]  
 φαγεῖν;



## Romans 5:3

### Sentence 1

οἱ ἄνδρες καὶ αἱ γυναῖκες εἶδον τὸν ἄρχοντα τῆς πόλεως καὶ εἶπον αὐτῷ ὅτι τί διώκεις τὰ τέκνα τοῦ θεοῦ ὅταν προσκυνῶσιν τῷ κυρίῳ καὶ διδῶσιν δόξαν τῷ ὀνόματι αὐτοῦ; μὴ εἶδῃς ὅτι οὗτος κακός ἐστιν ἐν τοῖς ὀφθαλμοῖς τοῦ θεοῦ;

*The men and women saw the one ruling the city and said to him, “Why are you persecuting the children of God when(ever) they worship the Lord and give glory to his name? Do you not know that this is evil in the eyes of God”*

οἱ ἄνδρες καὶ αἱ γυναῖκες εἶδον τὸν ἄρχοντα τῆς πόλεως  
καὶ εἶπον αὐτῷ  
ὅτι τί διώκεις τὰ τέκνα τοῦ θεοῦ  
ὅταν προσκυνῶσιν τῷ κυρίῳ  
καὶ διδῶσιν δόξαν τῷ ὀνόματι αὐτοῦ;  
μὴ εἶδῃς  
ὅτι οὗτος κακός ἐστιν  
ἐν τοῖς ὀφθαλμοῖς τοῦ θεοῦ;

### Sentence 2 – with lexicon

προσεκύνησαν τῷ θεῷ λέγοντες· εὐχαριστοῦμέν σοι, κύριε ὁ θεὸς ὁ παντοκράτωρ, ὁ ὢν καὶ ὁ ἦν, ὅτι εἴληφας τὴν δυνάμιν σου τὴν μεγάλην καὶ ἐβασίλευσας. (Rev 11:17)

- εὐχαριστέω, *give thanks*
- παντοκράτωρ, ορος, ὁ, *mighty ruler of all, the Almighty*
- ὁ ἦν – Here the article is substantizing a finite verb!
- εἴληφας – pf.-ind.-act.-2-sg. < λαμβάνω.
- μέγας, μεγάλη, μέγα, *great, large*
- βασιλεύω, *rule, reign*

*They worshipped God saying, “We give thanks to you, Lord God, the Almighty, the one who is and who was, because you have taken your great power and you reigned.*

- The aorist can refer to the beginning of an activity. This *Aktionsart* is labeled inceptive or ingressive (§5.127). So ἐβασίλευσας can be translated “you have begun to reign.” Modern translations go with this interpretation.

προσεκύνησαν τῷ θεῷ  
λέγοντες·  
εὐχαριστοῦμέν σοι,  
κύριε ὁ θεὸς  
ὁ παντοκράτωρ,  
ὁ ὢν καὶ ὁ ἦν,  
ὅτι εἴληφας τὴν δύνάμιν σου τὴν μεγάλην  
καὶ ἐβασίλευσας.

## Romans 5:4

### Sentence 1

ἀκολουθοῦντες τῷ Ἰησοῦ οἱ ἄνδρες καὶ αἱ γυναῖκες ἔχουσιν θλίψεις ἐν τῷ κόσμῳ τούτῳ, ἀλλ' αἱ θλίψεις τοῦ αἰῶνος τούτου ἀπελεύσονται ὅταν ὁ κύριος ἔλθῃ ρύεσθαι τοὺς πιστεύσαντας εἰς αὐτόν.

*(While) following Jesus the men and women have tribulations in this world, but the tribulations of this age will go away when(ever) the Lord comes to rescue those believing in him.*

Γ ἀκολουθοῦντες τῷ Ἰησοῦ  
οἱ ἄνδρες καὶ αἱ γυναῖκες ἔχουσιν θλίψεις  
ἐν τῷ κόσμῳ τούτῳ,  
ἀλλ' αἱ θλίψεις τοῦ αἰῶνος τούτου ἀπελεύσονται  
ὅταν ὁ κύριος ἔλθῃ  
ρύεσθαι τοὺς πιστεύσαντας  
εἰς αὐτόν.

### Sentence 2 – with lexicon

τάδε λέγει κύριος· μὴ καυχάσθω ὁ σοφὸς ἐν τῇ σοφίᾳ αὐτοῦ, καὶ μὴ καυχάσθω ὁ ἰσχυρὸς ἐν τῇ ἰσχύι αὐτοῦ, καὶ μὴ καυχάσθω ὁ πλούσιος ἐν τῷ πλούτῳ αὐτοῦ, ἀλλ' ἢ ἐν τούτῳ καυχάσθω ὁ καυχώμενος, συνίειν καὶ γινώσκειν ὅτι ἐγὼ εἰμι κύριος ποιῶν ἔλεος καὶ κρίμα καὶ δικαιοσύνην ἐπὶ τῆς γῆς, ὅτι ἐν τούτοις τὸ θέλημά μου λέγει κύριος. (Jer 9:22-23)

- τάδε < ὅδε, ἦδε, τόδε (ὁ, ἡ, τό + δέ), *this*. Literally, “these things,” but often translated “this” or “thus” in such prophetic texts. The quote that follows is in apposition to τάδε, giving the content of “these things.”
- σοφός, ἡ, ὄν, *wise, prudent*
- ἰσχυρός, ἄ, ὄν, *strong, powerful*
- ἰσχύς, ος, ἡ, *strength, power*
- πλούσιος, α, ον, *rich, wealthy*
- πλοῦτος, ου, ὁ, *wealth*
- συνίειν – pres.-inf.-act. < συνίημι, *understand*

- συνίειν καὶ γινώσκειν – Recall that the infinitive can be used like a ὅτι clause to give the content of what is said, thought, felt, etc. (§5.169). In this case we also see these infinitives in apposition to οὗτος (§5.171), “this, namely (that).”
- ἔλεος, οὐς, τό, *mercy, compassion*. This word is a form of 3D we have not come to yet. This is indeed a nom.-sg. form as you would have expected, but it is neuter instead of masculine.
- κρίμα, ματος, τό, *judgment*
- ἐν τούτοις τὸ θέλημά μου is a predicate position with ἐν τούτοις as the complement.

*Thus says the Lord, “Let not the wise person boast in his/her wisdom, and let not the strong one boast in his/her strength, and let not the wealthy person boast in his/her wealth, but rather let the one who boasts boast in this, namely, to understand and to know that I am the Lord who does mercy and judgment and righteousness upon the earth, for in these is my will says the Lord.*

τάδε λέγει κύριος·  
 μὴ καυχᾶσθω ὁ σοφὸς  
     ἐν τῇ σοφίᾳ αὐτοῦ,  
 καὶ μὴ καυχᾶσθω ὁ ἰσχυρὸς  
     ἐν τῇ ἰσχύι αὐτοῦ,  
 καὶ μὴ καυχᾶσθω ὁ πλούσιος  
     ἐν τῷ πλούτῳ αὐτοῦ,  
 ἀλλ’ ἢ ... καυχᾶσθω ὁ καυχώμενος,  
     ἐν τούτῳ  
         συνίειν καὶ γινώσκειν  
             ὅτι ἐγὼ εἰμι κύριος  
                 ποιῶν ἔλεος καὶ κρίμα καὶ δικαιοσύνην  
                     ἐπὶ τῆς γῆς,  
                     ὅτι ... λέγει κύριος.  
                     ἐν τούτοις [ ] τὸ θέλημά μου

## **Romans 5:5**

### Sentence 1

τὸ πνεῦμα φανερώσει τὴν τοῦ θεοῦ δόξαν ἐν Ἱερουσαλὴμ τῇ πόλει τοῦ Δαβὶδ καὶ βλεφθήσεται ὑπὸ τῶν περιπατοῦντων ἐν τῷ φῶτι τῆς πίστεως· οἱ γὰρ ἀκολουθοῦντες τῷ Ἰησοῦ ἔξουσιν εἰρήνην ὅτι δι’ αὐτοῦ λήμψονται τὴν προσαγωγὴν τῆ ζωῆς τῆς βασιλείας.

*The Spirit will reveal the glory of God in Jerusalem the city of David and will be seen by those walking in the light of faith. For those who are following Jesus will have peace because through him they will receive access to the life of the kingdom.*



## Romans 5:6

### Sentence 1

ἐλθόντος τοῦ Ἰησοῦ εἰς τὸν οὐρανὸν οἱ μαθηταὶ αὐτοῦ ἀπῆλθον εἰς πᾶσαν τὴν γῆν διδάσκειν τοὺς ἀσεβεῖς περὶ τοῦ ἀληθοῦς φωτὸς καὶ καλεῖν αὐτοὺς ἔρχεσθαι πρὸς τὸν κύριον Ἰησοῦν ὅπως ἐλθόντες γινώσκωσιν τὸν μόνον ἀληθῆ θεόν.

*Jesus having gone into heaven his disciples went away into all the earth to teach the ungodly about the true light and to call them to come to the Lord Jesus in order that having come they might know the only true God.*

Γ ἐλθόντος τοῦ Ἰησοῦ  
εἰς τὸν οὐρανὸν  
οἱ μαθηταὶ αὐτοῦ ἀπῆλθον  
εἰς πᾶσαν τὴν γῆν  
διδάσκειν τοὺς ἀσεβεῖς  
περὶ τοῦ ἀληθοῦς φωτὸς  
καὶ καλεῖν αὐτοὺς  
ἔρχεσθαι  
πρὸς τὸν κύριον Ἰησοῦν  
ὅπως ... γινώσκωσιν τὸν μόνον ἀληθῆ θεόν.  
ἐλθόντες

### Sentence 2 – with lexicon

Αὐτῶν δὲ ἐξερχομένων ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον. καὶ ἐκβληθέντος τοῦ δαιμονίου ἐλάλησεν ὁ κωφός. (Matt 9:32-33)

- αὐτῶν at the beginning refers to two blindmen who had just been healed by Jesus.
- κωφός, ἦ, ὄν, *mute*
- δαιμονίζομαι, *be demon possessed*
- δαιμόνιον, ου, τό, *daemon, semi-divine being*, in NT always, *hostile/evil spirit, demon*

*While they [two blindmen] were going out, behold, they [some bystanders] brought to him a man mute, demon-possessed. And the demon having been thrown out, the mute man spoke.*

Γ Αὐτῶν δὲ ἐξερχομένων  
ἰδοὺ προσήνεγκαν αὐτῷ ἄνθρωπον κωφὸν δαιμονιζόμενον.

Γ καὶ ἐκβληθέντος τοῦ δαιμονίου  
ἐλάλησεν ὁ κωφός.

## Romans 5:7

### Sentence 1

ὁ ἀπόστολος εἶδεν τὸν ἀσεβῆ διδάσκαλον καὶ εἶπεν αὐτῷ, μὴ κήρυσσε τὴν πονηρὰν ὁδὸν τοῖς μαθηταῖς ὅτι κρινεῖ ὁ θεὸς σε καὶ ἀποθανῆ ἔν ταῖς ἁμαρτίαις σου.

*The apostle saw the ungodly teacher and said to him, “Do not preach the evil way to the disciples for God will judge you and you will die in your sins.*

- ἀσεβῆ – masc.-acc.-sg. < ἀσεβής, ἑς
- ἀποθανῆ – fut.-ind.-mp-2-sg. < ἀποθνήσκω, a verb that is middle-only in the future.

ὁ ἀπόστολος εἶδεν τὸν ἀσεβῆ διδάσκαλον  
καὶ εἶπεν αὐτῷ,  
μὴ κήρυσσε τὴν πονηρὰν ὁδὸν τοῖς μαθηταῖς  
ὅτι κρινεῖ ὁ θεὸς σε  
καὶ ἀποθανῆ  
ἐν ταῖς ἁμαρτίαις σου.

### Sentence 2 – with lexicon

ἔτι αὐτοῦ λαλοῦντος ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς, καὶ ἰδοὺ φωνὴ ἐκ τῆς νεφέλης λέγουσα· οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα· ἀκούετε αὐτοῦ. (Matt 17:5)

- νεφέλη, ης, ἡ, *cloud*
- φωτεινός, ἡ, ὄν, *bright, radiant*
- ἐπισκιάζω, *overshadow*
- εὐδοκέω, *be delighted (in)*

*While he was yet speaking, behold, a radiant cloud overshadowed them, and behold, a voice out of the cloud saying, “This is my beloved Son, in whom I delight. Listen to him.”*

- ἔτι αὐτοῦ λαλοῦντος – a genitive absolute.
- εὐδόκησα – This aorist is best taken as the global *Aktionsart* that includes action in the past that continues up to the present (§5.125).

Γ ἔτι αὐτοῦ λαλοῦντος  
ἰδοὺ νεφέλη φωτεινὴ ἐπεσκίασεν αὐτούς,  
καὶ ἰδοὺ φωνὴ ... λέγουσα·  
ἐκ τῆς νεφέλης  
οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός,  
ἐν ᾧ εὐδόκησα·  
ἀκούετε αὐτοῦ.

## Romans 5:8

### Sentence 1

ἀπεκρίθη Ἰησοῦς· ἐὰν ἐγὼ δοξάσω ἑμαυτόν, ἡ δόξα μου οὐδέν ἐστιν· ἔστιν ὁ πατήρ μου ὁ δοξάζων με, ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστιν.

*Jesus answered, “If I glorify myself, my glory is nothing. My Father is the one glorifying me, whom you say, ‘He is our God.’” (John 8:54)*

### Sentence 2 – with lexicon

ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει, ἐξ οὗ καὶ σωτῆρα ἀπεκδεχόμεθα κύριον Ἰησοῦν Χριστόν.

*For our commonwealth is in heaven, from where indeed we are eagerly waiting for a savior, the Lord Jesus Christ. (Phil 3:20)*

ἡμῶν γὰρ τὸ πολίτευμα ἐν οὐρανοῖς ὑπάρχει,  
ἐξ οὗ ... σωτῆρα ἀπεκδεχόμεθα  
καὶ  
κύριον Ἰησοῦν Χριστόν.

## Romans 5:9

### Sentence 1

Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν μείζω τοῦ Ἰωάννου· τὰ γὰρ ἔργα ἃ δέδωκέν μοι ὁ πατήρ ἵνα τελειώσω αὐτά, αὐτὰ τὰ ἔργα ἃ ποιῶ μαρτυρεῖ περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν. (John 5:36)

- μείζω – fem.-acc.-sg. < μείζων, ον, *greater*. This is the comparative of μέγας, μεγάλη, μέγα. It mostly follows the 3D adjective pattern in ων, ον for forms with stems ending in ν (§3.40), but it has a few alternate irregular forms, including our form here. The paradigm is given in §3.43e, but you do not need to try to learn these irregularities at this point.

*And I have a witness greater than John. For the deeds that the Father has given to me that I might finish them, these deeds that I am doing testify concerning me that the Father has sent me.*

Ἐγὼ δὲ ἔχω τὴν μαρτυρίαν  
μείζω τοῦ Ἰωάννου·

τὰ γὰρ ἔργα  
    ἃ δέδωκέν μοι ὁ πατήρ  
        ἵνα τελειώσω αὐτά,  
αὐτὰ τὰ ἔργα ... μαρτυρεῖ  
    ἃ ποιῶ           περὶ ἐμοῦ  
                    ὅτι ὁ πατήρ με ἀπέσταλκεν.

Sentence 2 – with lexicon

μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ κυρίου ἡμῶν μηδὲ ἐμὲ τὸν δέσμιον αὐτοῦ, ἀλλὰ συγκακοπάθησον τῷ εὐαγγελίῳ κατὰ δύνάμιν θεοῦ, τοῦ σώσαντος ἡμᾶς καὶ καλέσαντος κλήσει ἁγία. (2 Tim 1:8-9)

- ἐπαισχύνομαι, *be ashamed (of)*
- μαρτύριον, ου, τό, *witness, testimony* (Luke 5:14)
- δέσμιος, ου, ὁ, *prisoner*
- συγκακοπαθέω, *join in suffering with*
- κλήσις, εως, ἡ, *call, calling*

*So don't be ashamed of the testimony of our Lord nor of me his servant, but join in suffering with (me) for the gospel in keeping with to the power of God, the one who saved us and called (us) to a holy calling.*

- Notice the prohibition using an aorist subjunctive, which here could mean Paul is asking Timothy not to begin being ashamed of him (§5.144b). If Paul had used the present imperative it would possibly imply that Timothy was ashamed of Paul and Paul is asking him not to continue to be ashamed (§5.160a).

μὴ οὖν ἐπαισχυνθῆς τὸ μαρτύριον τοῦ κυρίου ἡμῶν  
μηδὲ ἐμὲ  
    τὸν δέσμιον αὐτοῦ,  
ἀλλὰ συγκακοπάθησον  
    τῷ εὐαγγελίῳ  
    κατὰ δύνάμιν θεοῦ,  
        τοῦ σώσαντος ἡμᾶς  
        καὶ καλέσαντος  
            κλήσει ἁγία.



## Romans 5:10

### Sentence 1

Ταῦτα αὐτοῦ λαλοῦντος πολλοὶ ἐπίστευσαν εἰς αὐτόν. Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους· ἐὰν ὑμεῖς μείνητε ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς μαθηταὶ μου ἐστε. (John 8:30-31)

- ἀληθῶς, *truly*

*As he was speaking these things many believed in him. So Jesus was saying to those Jews believing in him, "If you remain in my teaching, truly you are my disciples."*

- πεπιστευκότας – The context suggests this perfect is intensive, focusing on their present state without its past event in view.

Γ Ταῦτα αὐτοῦ λαλοῦντος  
πολλοὶ ἐπίστευσαν  
εἰς αὐτόν.

Ἔλεγεν οὖν ὁ Ἰησοῦς  
πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους·

Γ ἐὰν ὑμεῖς μείνητε  
ἐν τῷ λόγῳ τῷ ἐμῷ,  
ἀληθῶς μαθηταὶ μου ἐστε.

### Sentence 2 – with lexicon

ὅσα γὰρ προεγράφη, εἰς τὴν ἡμετέραν διδασκαλίαν ἐγράφη, ἵνα διὰ τῆς ὑπομονῆς καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν τὴν ἐλπίδα ἔχωμεν. (Rom 15:4)

- ὅσος, η, ον, *as much as, all who/which* (Luke 5:13)
- προγράφω, *write (about) before*
- ἡμέτερος, α, ον, *our*
- διδασκαλία, ας, ἡ, *teaching, instruction*
- παράκλησις, εως, ἡ, *exhortation, encouragement, comfort, consolation*

*For all that was written before was written for our instruction, that through steadfastness and comfort of the scriptures we might have hope.*

ὅσα γὰρ προεγράφη, ... ἐγράφη,  
εἰς τὴν ἡμετέραν διδασκαλίαν  
ἵνα ... τὴν ἐλπίδα ἔχωμεν.  
διὰ τῆς ὑπομονῆς  
καὶ διὰ τῆς παρακλήσεως τῶν γραφῶν

## Romans 5:11

### Sentence 1

εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν· ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ, ὅτι μεμαρτύρηκεν περὶ τοῦ υἱοῦ αὐτοῦ. ὁ πιστεύων εἰς τὸν υἱὸν τοῦ θεοῦ ἔχει τὴν μαρτυρίαν ἐν αὐτῷ, ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐκ ἐπίστευκεν εἰς τὴν μαρτυρίαν ἣν μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ. καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν. ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν· ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει. (1 John 5:9-12)

- μείζων < μείζων, ον, *greater*, the comparative of μέγας. Its paradigm is mostly the same as 3D adjectives with stems ending in ν (§3.40), as is true with the form here. We saw one of the irregularities in our sentence last time from John 5:36. The paradigm is in §3.43e.
- ψεύστης, ου, ὁ, *liar*

*If we receive the testimony of people/men, the testimony of God is greater, because this is the testimony of God that he has born witness to concerning his Son. The one who believes in the Son of God has the testimony in him/her, the one not believing in God has made him a liar, for he has not believed in the testimony which God has born witness to concerning his Son. And this is the testimony, that God gave eternal life to us, and this life is in his Son. The one who has the Son has life, the one not having the Son of God does not have life.*

εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν,  
ἡ μαρτυρία τοῦ θεοῦ μείζων ἐστίν·  
ὅτι αὕτη ἐστὶν ἡ μαρτυρία τοῦ θεοῦ,  
ὅτι μεμαρτύρηκεν  
περὶ τοῦ υἱοῦ αὐτοῦ.

ὁ πιστεύων ... ἔχει τὴν μαρτυρίαν  
εἰς τὸν υἱὸν τοῦ θεοῦ ἐν αὐτῷ,

ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν,  
ὅτι οὐκ ἐπίστευκεν  
εἰς τὴν μαρτυρίαν  
ἣν μεμαρτύρηκεν ὁ θεὸς  
περὶ τοῦ υἱοῦ αὐτοῦ.

καὶ αὕτη ἐστὶν ἡ μαρτυρία,  
ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν ὁ θεός,  
καὶ αὕτη ἡ ζωὴ ἐν τῷ υἱῷ αὐτοῦ ἐστίν.  
ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωὴν·  
ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωὴν οὐκ ἔχει.

[In line 4 I have placed ὅτι μεμαρτύρηκεν flush with αὕτη in keeping with a common use of ὅτι that occurs also here in the final section. In line 4 this would mean that God's testimony is that

he has testified concerning his Son. The actual testimony itself is given here in the final section where αὕτη ἐστὶν ἡ μαρτυρία is repeated.]

Sentence 2 – with lexicon

πορευθέντες οὖν μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος, διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· καὶ ἰδοὺ ἐγὼ μεθ’ ὑμῶν εἰμι πάσας τὰς ἡμέρας ἕως τῆς συντελείας τοῦ αἰῶνος. (Matt 28:19-20)

- μαθητεύω, intran., *become a disciple*, tran., *make a disciple*
- ἔθνη – ἔθνος, ους, τό, *people, nation*, pl., *Gentiles* (Luke 5: 15)
- ἐντέλλω, *instruct, order*
- ὅσος, η, ον, *as much as, all who/which* (Luke 5:13)
- συντελεία, ας, ἡ, *completion, close, end*

*Therefore, going, make disciples of all nations, baptizing them in the name of the Father and the Son and the Holy Spirit, teaching them to keep everything that I have commanded you, and behold, I am with you all the days as far as the completion of the age.*

- πορευθέντες – This participle is usually taken as a participle of attendant circumstance which we will study in Luke 5:12. Such participles mooch their mood from the main verb, which here is the imperative μαθητεύσατε. So we end up with “Go and make disciples.” This use of the participle is discussed in §5.201, along with discussion of this passage.

Γ πορευθέντες οὖν  
μαθητεύσατε πάντα τὰ ἔθνη,  
βαπτίζοντες αὐτοὺς  
εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος,  
διδάσκοντες αὐτοὺς τηρεῖν πάντα  
ὅσα ἐνετειλάμην ὑμῖν·

καὶ ἰδοὺ ἐγὼ μεθ’ ὑμῶν εἰμι  
πάσας τὰς ἡμέρας  
ἕως τῆς συντελείας τοῦ αἰῶνος.

## Luke 5:12

### Sentence 1

Ἐγένετο δὲ ἐν ἑτέρῳ σαββάτῳ εἰσελθεῖν αὐτὸν εἰς τὴν συναγωγὴν καὶ διδάσκειν. (Luke 6:6)

*And it came about on another sabbath that he entered the synagogue and was teaching.*

Ἐγένετο δὲ ... εἰσελθεῖν αὐτὸν ... καὶ διδάσκειν.  
ἐν ἑτέρῳ σαββάτῳ εἰς τὴν συναγωγὴν

- Since the infinitives represent the subject of ἐγένετο they are part of the core of the clause and remain on the mainline.

### Sentence 2

πλὴν δεῖ με σήμερον καὶ αὔριον καὶ τῇ ἐχομένῃ πορεύεσθαι, ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι ἔξω Ἱερουσαλήμ. (Luke 13:33)

- πλὴν, *yet, except*
- αὔριον, *tomorrow*
- ἐνδέχομαι, *be possible*
- ἀπολέσθαι – aor.-inf.-mp1 < ἀπόλλυμι. A content infinitive (§5.169).

*Yet it is necessary for me today and tomorrow and the coming (day) to go, because it is not possible that a prophet be destroyed outside Jerusalem.*

*Yet I must continue on my way today, tomorrow, and the next day, for it is not possible that a prophet be killed outside Jerusalem.*

πλὴν δεῖ με ... πορεύεσθαι,  
σήμερον  
καὶ αὔριον  
καὶ τῇ ἐχομένῃ  
ὅτι οὐκ ἐνδέχεται προφήτην ἀπολέσθαι  
ἔξω Ἱερουσαλήμ.

### Sentence 3

Ἐγένετο δὲ ἐν ταῖς ἡμέραις ταύταις ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι, καὶ ἦν διανυκτερεύων ἐν τῇ προσευχῇ τοῦ θεοῦ. (Luke 6:12)

- ὄρος, οὐς, τό, *mountain, hill* (Luke 5:15)
- προσεύξασθαι – This infinitive gives to purpose of the going out, which is a common use of the infinitive in English also. (Luke 5:15)
- διανυκτερεύω, *spend the whole night*
- ἦν διανυκτερεύων – The imperfect of εἰμί with a present infinitive is another way of forming the imperfect verb. Such periphrastics are very common in English as well. (Luke 5:16)
- προσευχή, ἥς, ἡ, *prayer*
- τοῦ θεοῦ – This genitive is modifying a verbal noun and represents the object of the action (§5.38). This use of the genitive has been noted in several of the optional Adventures in Exegesis. The translation needs to fit the verbal noun, so here, “prayer to God,” while ἡ ἀγάπη τοῦ θεοῦ would be, “love for God,” and πίστις θεοῦ, “faith in God.” See BDAG, s.v. “θεός,” 3.f.β, 451.

*Now it happened in these days that he went out to a/the mountain to pray, and he was spending the whole night in prayer to God.*

Ἐγένετο δὲ ... ἐξελθεῖν αὐτὸν εἰς τὸ ὄρος προσεύξασθαι,  
ἐν ταῖς ἡμέραις ταύταις  
καὶ ἦν διανυκτερεύων  
ἐν τῇ προσευχῇ τοῦ θεοῦ.

### Sentence 4

εἶπεν δὲ πρὸς αὐτούς· οὐχ ὑμῶν ἐστὶν γινῶναι χρόνους ἢ καιροὺς οὓς ὁ πατὴρ ἔθετο ἐν τῇ ἰδίᾳ ἐξουσίᾳ, ἀλλὰ λήμψεσθε δύναμιν ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ’ ὑμᾶς καὶ ἔσεσθέ μου μάρτυρες ἐν τε Ἱερουσαλὴμ καὶ [ἐν] πάσῃ τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ καὶ ἕως ἐσχάτου τῆς γῆς. (Acts 1:7-8)

- γινῶναι – This infinitive is the subject of ἐστὶν, woodenly: to know is not yours (§5.167).
- ἔθετο – aor.-ind.-mp1-3-sg. < τίθημι. Here with the sense of “establish” or “appoint.” For the form of this root aorist see §4.54.
- ἐπέρχομαι, *come upon*
- μάρτυς, μάρτυρος, ὁ, *witness*
- Σαμάρεια, ας, ἡ, *Samaria*

*And he said to them, “It is not yours to know times or seasons that the Father set by his own authority, but you will receive power after the Holy Spirit has come upon you and you will be my witnesses in Jerusalem and in all Judea and Samaria and to the earth’s end.”*

- ἐπελθόντος τοῦ ἁγίου πνεύματος ἐφ’ ὑμᾶς – genitive absolute (§5.200).

- ἔν – The accent comes from the enclitic τέ that follows (§1.9).
- τῇ Ἰουδαίᾳ καὶ Σαμαρείᾳ - Note how the single article points to this a composite group.

εἶπεν δὲ πρὸς αὐτούς·

οὐχ ὑμῶν ἐστὶν γινῶναι χρόνους ἢ καιροὺς  
οὓς ὁ πατὴρ ἔθετο  
ἐν τῇ ἰδίᾳ ἐξουσίᾳ,

ἀλλὰ λήμψεσθε δύναμιν  
ἐπελθόντος τοῦ ἁγίου πνεύματος  
ἐφ' ὑμᾶς

καὶ ἔσεσθέ μου μάρτυρες  
ἐν τε Ἰερουσαλήμ  
καὶ [ἐν] πάσῃ τῇ Ἰουδαίᾳ  
καὶ Σαμαρείᾳ  
καὶ ἕως ἐσχάτου τῆς γῆς.

## Luke 5:13

### Sentence 1

Καθὼς ἐστὶν δίκαιον ἐμοὶ τοῦτο φρονεῖν ὑπὲρ πάντων ὑμῶν διὰ τὸ ἔχειν με ἐν τῇ καρδίᾳ ὑμᾶς.  
(Phil 1:7)

- φρονέω, *think*

*Just as it is right for me to think this concerning all of you because I have you in my heart.*

- τῇ καρδίᾳ - the article for a possessive (§5.18).

Καθὼς ἐστὶν δίκαιον ... τοῦτο φρονεῖν  
ἐμοὶ ὑπὲρ πάντων ὑμῶν  
διὰ τὸ ἔχειν με ... ὑμᾶς.  
ἐν τῇ καρδίᾳ

### Sentence 2

Καὶ ἤρξατο διδάσκειν αὐτούς ὅτι δεῖ τὸν υἱὸν τοῦ ἀνθρώπου πολλὰ παθεῖν καὶ ἀποδοκιμασθῆναι ὑπὸ τῶν πρεσβυτέρων καὶ τῶν ἀρχιερέων καὶ τῶν γραμματέων καὶ ἀποκτανθῆναι καὶ μετὰ τρεῖς ἡμέρας ἀναστῆναι· καὶ παρρησίᾳ τὸν λόγον ἐλάλει. καὶ προσλαβόμενος ὁ Πέτρος αὐτὸν ἤρξατο ἐπιτιμᾶν αὐτῷ. ὁ δὲ ἐπιστραφεὶς καὶ ἰδὼν τοὺς μαθητὰς αὐτοῦ ἐπετίμησεν Πέτρῳ καὶ λέγει· ὕπαγε ὀπίσω μου, σατανᾶ, ὅτι οὐ φρονεῖς τὰ τοῦ θεοῦ ἀλλὰ τὰ τῶν ἀνθρώπων. (Mark 8:31-33)

- παθεῖν – aor.-inf.-act. < πάσχω, *suffer*
- ἀποδοκιμασθῆναι – aor.-inf.-mp2 < ἀποδοκιμάζω, *reject*



### Sentence 3

Οὐκ ἀφήσω ὑμᾶς ὀρφανούς, ἔρχομαι πρὸς ὑμᾶς. ἔτι μικρὸν καὶ ὁ κόσμος με οὐκέτι θεωρεῖ, ὑμεῖς δὲ θεωρεῖτέ με, ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε. ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρὶ μου καὶ ὑμεῖς ἐν ἐμοὶ καὶ ἐγὼ ἐν ὑμῖν. 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 αὐτὸν καὶ ἐμφανίσω αὐτῷ ἐμαυτόν. (John 14:18-21)

- ὀρφανός, ἢ, ὄν, *orphaned*. Double acc. of object and complement with ὑμᾶς (§5.77).
- μικρός, ἄ, ὄν, *small, little, short*. Acc. of manner (§5.80), here for time, *a little while*.
- καὶ ἐγὼ, *and I* (καί + ἐγὼ)
- ἐμφανίζω, *appear, make known*
- οὐκέτε, *no longer*

*I will not leave you orphans, I am coming to you. Yet a little while indeed the world will no longer see me, but you will see me, because I live and you will live. In that day you will know that I am in my Father and you are in me and I am in you. The one who has my commands and keeps them, that one is the one who loves me. And the one who loves me will be loved by my Father, and I will love him/her and I will make myself known to him/her.*

Οὐκ ἀφήσω ὑμᾶς ὀρφανούς,  
ἔρχομαι πρὸς ὑμᾶς.

... ὁ κόσμος με οὐκέτι θεωρεῖ,  
ἔτι μικρὸν  
καὶ  
ὑμεῖς δὲ θεωρεῖτέ με,  
ὅτι ἐγὼ ζῶ  
καὶ ὑμεῖς ζήσετε.

Γ ἐν ἐκείνῃ τῇ ἡμέρᾳ  
γνώσεσθε ὑμεῖς  
ὅτι ἐγὼ [ ] ἐν τῷ πατρὶ μου  
καὶ ὑμεῖς [ ] ἐν ἐμοὶ  
καὶ ἐγὼ [ ] ἐν ὑμῖν.

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 αὐτὸν  
καὶ ἐμφανίσω αὐτῷ ἐμαυτόν.





- ἵνα γινώσκωσιν – You’ve learned that a ὅτι clause can be in apposition to a form of οὗτος to explain it. Here we see a ἵνα clause serving the same function (§§5.147, 228).
- ὄν – An example of a relative pronoun without an antecedent, which therefore becomes a substantive (§5.217). Here it is in apposition to Ἰησοῦν Χριστόν (§2.31).
- ἐδόξασα may be a global use of the aorist with the sense, “I have glorified” (§5.125), though some commentaries suggest the use of tense-forms in this chapter reflect Jesus speaking from a more than historical perspective.
- δέδωκας may be a strongly extensive use of the perfect tense-form (§5.115b) and be translated with a simple past.

3 αὕτη δέ ἐστίν ἡ αἰώνιος ζωὴ  
 ἵνα γινώσκωσιν σὲ  
 τὸν μόνον ἀληθινὸν θεὸν  
 καὶ ὄν ἀπέστειλας  
 Ἰησοῦν Χριστόν.

4 ἐγὼ σε ἐδόξασα  
 ἐπὶ τῆς γῆς  
 τὸ ἔργον τελειώσας  
 ὃ δέδωκάς μοι  
 ἵνα ποιήσω·

5 καὶ νῦν δόξασόν με σύ,  
 πάτερ,  
 παρὰ σεαυτῷ  
 τῇ δόξῃ  
 ἣ εἶχον  
 πρὸ τοῦ τὸν κόσμον εἶναι  
 παρὰ σοί.

### Sentence 3

Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων καὶ τῶν θυρῶν κεκλεισμένων ὅπου ἦσαν οἱ μαθηταὶ διὰ τὸν φόβον τῶν Ἰουδαίων, ἦλθεν ὁ Ἰησοῦς καὶ ἔστη εἰς τὸ μέσον καὶ λέγει αὐτοῖς· εἰρήνη ὑμῖν. καὶ τοῦτο εἰπὼν ἔδειξεν τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς. ἐχάρησαν οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον. (John 20:19-20)

- Οὔσης – pres.-ptc.-act.-fem.-gen.-sg. < εἰμί (app. 4.70).
- ὀψία, ας, ἡ, *late*, noun, *evening*
- θύρα, ας, ἡ, *door*
- κλείω, *lock, shut*
- ἦσαν – impf.-ind.-act.-3-pl. < εἰμί (§4.44).
- φόβος, ου, ὁ, *fear*
- ἔστη – aor.-ind.-act.-3-sg. < ἵστημι (§4.49).
- πλευρά, ᾶς, ἡ, *side*
- ἰδόντες – aor.-ptc.-act.-masc.-nom.-sg. < ὀράω/εἶδον.

*So when it was evening on that day, the first (day) of the week, and the doors having been shut where the disciples were, because of fear of the Jews, Jesus came and stood in the midst and said to them, “Peace to you.” And having said this he showed his hands and his side to them. So the disciples rejoiced, having seen the Lord.*

- Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ τῇ μιᾷ σαββάτων, genitive absolute (§5.200).
- μιᾷ is fem. agreeing with an assumed ἡμέρα.
- σάββατον is used for *week*. It occurs in both the sg. and pl. in this sense.
- τῶν θυρῶν κεκλεισμένων, genitive absolute (§5.200).
- λέγει is a historical present and is best translated in the past in English (§5.104).
- τὰς χεῖρας καὶ τὴν πλευρὰν – two examples of the article for a possessive (§5.35).
- ἰδόντες – perhaps a causal use of a circumstantial ptc., “because they had seen” (§5.192).

Γ Οὔσης οὖν ὀψίας τῇ ἡμέρᾳ ἐκείνῃ  
τῇ μιᾷ σαββάτων  
Γ καὶ τῶν θυρῶν κεκλεισμένων  
ὅπου ἦσαν οἱ μαθηταὶ  
διὰ τὸν φόβον τῶν Ἰουδαίων,

ἦλθεν ὁ Ἰησοῦς  
καὶ ἔστη  
εἰς τὸ μέσον  
καὶ λέγει αὐτοῖς·  
εἰρήνη ὑμῖν.

Γ καὶ τοῦτο εἰπὼν  
ἔδειξεν τὰς χεῖρας καὶ τὴν πλευρὰν αὐτοῖς.

ἐχάρησαν οὖν οἱ μαθηταὶ  
ἰδόντες τὸν κύριον.

## Luke 5:15

### Sentence 1

Καὶ ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν προσῆλθον αὐτῷ διδάσκοντι οἱ ἀρχιερεῖς καὶ οἱ πρεσβύτεροι τοῦ λαοῦ λέγοντες· ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιεῖς; καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην; ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν αὐτοῖς· ἐρωτήσω ὑμᾶς καγὼ λόγον ἓνα, ὃν ἐὰν εἴπητέ μοι καγὼ ὑμῖν ἐρῶ ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ. (Matt 21:23-24)

- ἀρχιερεύς, ἕως, ὁ, *chief priest*
- καγὼ – *and I* (καί + ἐγώ)
- ποίος, α, ον – *of what kind?, what sort of?* Sometimes this word is used like τίς, *which?, what?* At times it can be used like a genitive, *whose?*, which BDAG suggests is the case here, but that seems redundant because of the question that follows using τίς.

*And after he came into the temple the chief priests and the elders of the people came to him while he was teaching, saying, “By what power are you doing these things? And who gave you this power?” And Jesus answering said to them, “I also will ask you one word, which if you tell me I also will tell you by what power I am doing these things.”*

- ἐλθόντος αὐτοῦ εἰς τὸ ἱερὸν – genitive absolute.

Γ Καὶ ἐλθόντος αὐτοῦ  
εἰς τὸ ἱερὸν  
προσῆλθον αὐτῷ ... οἱ ἀρχιερεῖς  
διδάσκοντι καὶ οἱ πρεσβύτεροι τοῦ λαοῦ  
λέγοντες·  
... ταῦτα ποιεῖς;  
ἐν ποίᾳ ἐξουσίᾳ  
καὶ τίς σοι ἔδωκεν τὴν ἐξουσίαν ταύτην;

Γ ἀποκριθεὶς δὲ ὁ Ἰησοῦς  
εἶπεν αὐτοῖς·  
ἐρωτήσω ὑμᾶς καγὼ λόγον ἓνα,  
ὃν  
Γ ἐὰν εἴπητέ μοι  
καγὼ ὑμῖν ἐρῶ  
ἐν ποίᾳ ἐξουσίᾳ ταῦτα ποιῶ.

## Sentence 2

καθ' ἡμέραν ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ οὐκ ἐξετείνετε τὰς χεῖρας ἐπ' ἐμέ, ἀλλ' αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους. (Luke 22:53)

- καθ' ἡμέραν – κατά in the acc. can mean “throughout.” Sometimes this is used in a distributive sense for a series (*CGEL* 1.f., 188). So here it would be “day by day,” “day after day,” or simply “daily.”
- σκότος, ους, τό, *darkness*

*Day after day while I was with you in the temple you did not stretch out your hands against me, but this is your hour and the power of darkness.*

- ὄντος μου μεθ' ὑμῶν ἐν τῷ ἱερῷ – genitive absolute (§5.200).
- τὰς χεῖρας – the article for a possessive (§5.35).

Γ ...<sup>1</sup> ὄντος μου ...<sup>2</sup> ...<sup>3</sup>  
                  <sup>1</sup>καθ' ἡμέραν  
                  <sup>2</sup>μεθ' ὑμῶν  
                  <sup>3</sup>ἐν τῷ ἱερῷ  
οὐκ ἐξετείνετε τὰς χεῖρας  
                  ἐπ' ἐμέ,  
ἀλλ' αὕτη ἐστὶν ὑμῶν ἡ ὥρα καὶ ἡ ἐξουσία τοῦ σκότους.

## Sentence 3

ὅτι εὐθὴς ὁ λόγος τοῦ κυρίου,  
καὶ πάντα τὰ ἔργα αὐτοῦ ἐν πίστει·  
ἀγαπᾷ ἐλεημοσύνην καὶ κρίσιν,  
τοῦ ἐλέους κυρίου πλήρης ἡ γῆ. (Ps 32:4-5, Heb. 33:4-5)

- ἐλεημοσύνη, ης, ἡ, *mercy, deed of mercy/goodwill*
- κρίσις, εως, ἡ, *judgment, justice*
- ἔλεος, ους, τό, *mercy, compassion*

*For upright is the word of the Lord  
and all his deeds (are done) in faithfulness;  
he loves deeds of mercy and justice,  
the earth is full of the mercy of the Lord.*

## Luke 5:16

### Sentence 1

τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη ἐκ καθαρᾶς καρδίας καὶ συνειδήσεως ἀγαθῆς καὶ πίστεως ἀνυποκρίτου. (1 Tim 1:5)

- τέλος, ους, τό, *end, goal*
- παραγγελία, ας, ἡ, *command, instruction*
- συνειδήσις, εως, ἡ, *consciousness, moral consciousness/conscience*
- ἀνυπόκριτος, ον, *without pretense, genuine, sincere*

*But the goal of our instruction is love from a pure heart and a good conscience and a sincere faith.*

- τῆς παραγγελίας – the article for a possessive (§5.35).

τὸ δὲ τέλος τῆς παραγγελίας ἐστὶν ἀγάπη  
ἐκ καθαρᾶς καρδίας  
καὶ συνειδήσεως ἀγαθῆς  
καὶ πίστεως ἀνυποκρίτου.

### Sentence 2

Βλέπετε γὰρ τὴν κλήσιν ὑμῶν, ἀδελφοί, ὅτι οὐ πολλοὶ σοφοὶ κατὰ σάρκα, οὐ πολλοὶ δυνατοί, οὐ πολλοὶ εὐγενεῖς. (1 Cor 1:26)

- κλήσις, εως, ἡ, *call*
- σοφός, ἡ, ὄν, *wise*
- δυνατός, ἡ, ὄν, *competent, powerful*
- εὐγενής, ἑς, *well-born, of noble birth*

*For you see your call, brothers and sisters, that not many were wise according to the flesh, not many strong, not many well-born.*

- βλέπετε – most English translations go with the imperative option, “consider,” “think about.”

Βλέπετε γὰρ τὴν κλήσιν ὑμῶν, ἀδελφοί,  
ὅτι οὐ πολλοὶ [ ] σοφοὶ  
κατὰ σάρκα,  
οὐ πολλοὶ [ ] δυνατοί,  
οὐ πολλοὶ [ ] εὐγενεῖς.

### Sentence 3

Ειρήνην ἀφήμι ὑμῖν, εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν· οὐ καθὼς ὁ κόσμος δίδωσιν ἐγὼ δίδωμι ὑμῖν. μὴ ταρασσέσθω ὑμῶν ἡ καρδία μηδὲ δειλιάτω. ἠκούσατε ὅτι ἐγὼ εἶπον ὑμῖν· ὑπάγω καὶ ἔρχομαι πρὸς ὑμᾶς. εἰ ἠγαπᾶτέ με ἐχάρητε ἂν ὅτι πορεύομαι πρὸς τὸν πατέρα, ὅτι ὁ πατὴρ μείζων μου ἐστίν. καὶ νῦν εἶρηκα ὑμῖν πρὶν γενέσθαι, ἵνα ὅταν γένηται πιστεύσητε. (John 14:27-29)

- ταρασσω – *agitate, disturb*
- δειλιάω – *lack courage, be cowardly/fearful*
- ἐχάρητε – An aor. mp2 without a θ (§4.61).
- μείζων, ον – comparative of μέγας, *greater*.
- εἶρηκα < λέγω
- πρὶν – *before*, used with an inf. which is translated like a finite verb.

*I am leaving peace with you, my peace I am giving you. Not as the world gives (peace) do I give (peace) to you. Let not your heart be disturbed nor let it be lacking in courage. You heard that I said to you, “I am going away and I am coming to you.” If you loved me you would rejoice that I am going to the Father, because the Father is greater than me. And now I have told you before it happens, that when it happens you may believe.*

- καρδία – A distributive singular, referring to something that everyone in a group has (§2.25a). Most English translations here use a plural, “your hearts.”
- εἰ ἠγαπᾶτέ με ἐχάρητε – A type 2 condition, contrary-to-fact (§5.241).
- ὅτι πορεύομαι – Here ὅτι could be either “that” or “because.”

Εἰρήνην ἀφήμι ὑμῖν,  
εἰρήνην τὴν ἐμὴν δίδωμι ὑμῖν·

οὐ καθὼς ὁ κόσμος δίδωσιν  
ἐγὼ δίδωμι ὑμῖν.

μὴ ταρασσέσθω ὑμῶν ἡ καρδία  
μηδὲ δειλιάτω.

ἠκούσατε  
ὅτι ἐγὼ εἶπον ὑμῖν·  
ὑπάγω καὶ ἔρχομαι  
πρὸς ὑμᾶς.

Γεὶ ἠγαπᾶτέ με  
ἐχάρητε ἂν  
ὅτι πορεύομαι  
πρὸς τὸν πατέρα,  
ὅτι ὁ πατὴρ μείζων μου ἐστίν.

καὶ νῦν εἶρηκα ὑμῖν  
πρὶν γενέσθαι,  
ἵνα ... πιστεύσητε.  
ὅταν γένηται