Mastering New Testament Greek Workbook

Ted Hildebrandt

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Contents

Note to Instructors  4
1.  The Alphabet   5
2.  Accents, Syllables, and English Grammar   10
3.  Present Active Verbs 15
4.  Second Declension Nouns  23
5.  First Declension Nouns  30
Review of Chapters 3–5  36
6.  Prepositions  41
7.  Adjectives  49
Review of Chapters 3-7  57
8.  Personal Pronouns 59
9.  Present Middle/Passive Verbs  69
Review of Chapters 3-9  77
10.  Future Verbs  82
11.  Demonstrative, Relative, Reflexive, and Reciprocal Pronouns  90
12.  Imperfect Verbs 98
13.  Third Declension Nouns 106
Review of Chapters 3-13  115
14.  Second Aorist Verbs 120
15.  First Aorist Verbs  129
16.  Aorist and Future Passive Verbs 138
17.  Contract Verbs 146
18.  Perfect Verbs 155
19.  Present Participles 164
20.  Aorist Participles  173
21.  Perfect Participles 182
22.  Infinitives 191
23.  Subjunctive Verbs 199
24.  Imperative Verbs 209
25.  The -μι Verbs 218
26.  Numbers and Interrogatives  227
27.  Comparatives, Conjunctions, and Clause Types  237
28.  Case Revisited 247 -- 1 John worksheets   258
Note to Instructors

This workbook has been designed to accompany the *Mastering New Testament Greek* interactive program, the printable textbook, and the vocabulary builder frequency list. One of my motivations for creating it was to keep the cost of first-year Greek materials to a minimum by leveraging the electronic medium. The program provides an interactive learning environment, the textbook provides hardcopy that coordinates with the interactive program, and this workbook gives specific assignments to reinforce what students are learning. The vocabulary builder frequency list contains all the words down to nine times, ready for vocabulary builder exercises.

There are about seven pages of exercises for each lesson. In general, each workbook lesson begins with a parsing or declension section, followed by two translation sections (one of short portions, the other of longer ones) with usually fifteen exercises in each. The translation portions are taken directly from the Greek New Testament. Each lesson also usually includes a vocabulary review and a word puzzle to reinforce the new vocabulary for that lesson. There is also a “Think Greek” section, with five phrases enabling students to practice writing Greek for themselves. Instructors may wish to assign selected translations for homework and then use the others for paired classroom exercises.

The translation exercises often draw from the writings of John. This makes for a natural transition into the interactive Easy Readers John 1–5 and 1 John that are included on the CD-ROM.

My thanks to Laura Bullock who helped in the preparation of this workbook. An answer key is available for those schools that have adopted this as their main text for first year Greek.

In Christ’s Ἱδριγ,  
Ted Hildebrandt
Chapter 1: The Alphabet

1. Write out each letter five times + a capital letter at the end (26 pts)—write out the sound that each letter makes (e.g., “v as in vet”):

   α
   β
   γ
   δ
   ε
   ζ
   η
   θ
   ρ
   κ
   λ
   μ
2. Write out the alphabet in order 3 times, saying the name of each letter (9 pts)

1. 

__________________________________________________________________________
2. Give the name in English for each of the following (e.g., $\alpha =$ “alpha”) (10 pts)

$\zeta$ _________  $\eta$ _________  
$\theta$ _________  $\xi$ _________  
$\rho$ _________  $\sigma$ _________  
$\phi$ _________  $\chi$ _________  
$\psi$ _________  $\omega$ _________

3. Identify which vowels are always short (put a square around them) and which are always long (put a circle around them). The others can be either short or long. (7 pts)

$\alpha$  $\epsilon$  $\eta$  $i$  $o$  $u$  $\omega$
5. Diphthongs: What are diphthongs? (16 pts)
    What sound does each of the following make? (a = “a” as in father)

    ai  
    ei  
    oi  
    au  
    ou  
    ui  
    eu  
    hu

6. Write out the three iota subscripted letters: (6 pts)
    How does the iota subscript change the pronunciation?

   _____  _____  _____

7. Transcribe the following Uncial text into lower case letters:

   HN TO PHΩΣ TO ALHΩINON O PHΩTIZEI PANTA ANΘΡΩΠΟΝ
   EPXOMENON EIS TON KOSMON (Jn. 1:9)

8. Write out and pronounce these 10 vocabulary words: (What does each mean?)
   (20 pts [+ 6 pts free extra credit to make 100])

   1. _____________________  angel, messenger

   2. _____________________  truly, verily

   3. _____________________  man, human

   4. _____________________  I
9. Just for fun match up the following: Do you recognize the following Greek words that have English derivatives. See how many Greek words you already know! 23 freebies:

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>English Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἁγωνία</td>
<td>A. therapy</td>
</tr>
<tr>
<td>ἀμήν</td>
<td>B. philosophy</td>
</tr>
<tr>
<td>ἀπολογία</td>
<td>C. agony</td>
</tr>
<tr>
<td>ἀπόστολος</td>
<td>D. Sabbath</td>
</tr>
<tr>
<td>δαίμων</td>
<td>E. icon</td>
</tr>
<tr>
<td>διάκονος</td>
<td>F. martyr</td>
</tr>
<tr>
<td>εἰκών</td>
<td>G. amen</td>
</tr>
<tr>
<td>ἑπιστολή</td>
<td>H. hosanna</td>
</tr>
<tr>
<td>θεραπεία</td>
<td>I. schism</td>
</tr>
<tr>
<td>θρόνος</td>
<td>J. apostle</td>
</tr>
<tr>
<td>κόσμος</td>
<td>K. rabbi</td>
</tr>
<tr>
<td>λεπρός</td>
<td>L. deacon</td>
</tr>
<tr>
<td>μάρτυς</td>
<td>M. hubris, pride</td>
</tr>
<tr>
<td>παραβολή</td>
<td>N. demon</td>
</tr>
<tr>
<td>πρεσβύτης</td>
<td>O. hypocrite</td>
</tr>
<tr>
<td>ραββί</td>
<td>P. fantasy—Disney</td>
</tr>
<tr>
<td>σάββατον</td>
<td>Q. epistle</td>
</tr>
<tr>
<td>σχίσμα</td>
<td>R. presbyter, elder</td>
</tr>
<tr>
<td>ύβρις</td>
<td>S. throne</td>
</tr>
<tr>
<td>ὑποκρίτης</td>
<td>T. parable</td>
</tr>
<tr>
<td>φαντασία</td>
<td>U. apology</td>
</tr>
<tr>
<td>φιλοσοφία</td>
<td>V. leper</td>
</tr>
<tr>
<td>ὀσάννα</td>
<td>W. cosmos, world</td>
</tr>
</tbody>
</table>
Chapter 2: Accents, Syllables, and English Grammar

1. Greek Wisdom: Sound out and “translate” the following proverbs (20)

1. μηκ νοτ ίορ σηλ τοΰ βιγ φορ θε βαλλαστ

2. α γωοδ άρτ κονκερς ιλλ φορτυν

3. α μαυ μει λουζ μορ ιν αν ουρ θαν ί καν γετ ιν ειτ

4. αλλ γωοδ θινγζ μυστ κομ του αυ ενδ

5. αλλ θινγζ ρεκυρ σκιλ βυτ αυ αππετιτ

6. θε σεκονδ μαυζ γετζ θε χιζ

7. α κομμον σεινγ σελδομ λιζ

8. θε πεν ιζ μιτιερ θαν θε σορδ

9. λερνινγ ιζ θε αι οφ θε μινδ

10. τρυ πρειζ ρουτζ αυδ σπρεδζ
2. Indicate where you would divide the syllables using a “/”; identify the rule 
(1–4) below the line; identify the accents and breathings (s = smooth, 
r = rough) above the line (a = acute, g = grave, c = circumflex). Circle 
4 words you recognize. (20) 1= 1/3

Kra / τοῦν / τούς δὲ αὐ / τοῦ τῶν Πέ / τρόν καὶ

<table>
<thead>
<tr>
<th>c</th>
<th>g</th>
<th>s</th>
<th>c</th>
<th>g</th>
<th>a</th>
<th>g</th>
<th>etc.</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>4</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td>1</td>
<td></td>
</tr>
</tbody>
</table>

Mat 6:1 Προσέχετε [ δὲ ] τὴν δικαιοσύνην

עמὼν μὴ ποιεῖν ἔμπροσθεν τῶν
ἀνθρώπων πρὸς τὸ θεάθμαι
αὐτοῖς· εἰ δὲ μὴ γε, μισθὸν
οὐκ ἔχετε παρὰ τῷ πατρὶ
עמὼν τῷ ἐν τοῖς οὐρανοῖς.

2 Ὄταν οὖν ποιήσῃ ἐλεημοσύνην
μὴ σαλπίσῃς ἔμπροσθεν σου, ὡσπερ
οἱ ὑποκρίται ποιοῦσιν ἐν ταῖς
συναγωγαίς καὶ ἐν ταῖς ῥύμαις,
ὄπως δοξασθῶσιν ὑπὸ τῶν
ἀνθρώπων· ἀμήν λέγω ὑμῖν,
ἀπέχουσιν τὸν μισθὸν αὐτῶν.

3. Name the syllable with the accent (antepenult, penult, ultima) (20).

___________ 1. ἔχω (I have)
___________ 2. ἄγγελος (angel)
___________ 3. καρδία (heart)
___________ 4. ἄνθρωπος (man, human)
___________ 5. θεός (God)
___________ 6. λέγω (I say)
___________ 7. ἀδελφός (brother)
___________ 8. ἐγώ (I)
___________ 9. κύριος (Lord, sir)
___________ 10. Χριστός (Christ)
4. Identify the parts of speech for each of the following words: (10)
[V=Verb, N=Noun, A=Adjective, P=Pronoun, and Prep=Preposition]

Greek is great fun. This good book I purchased at Amazon.

5. Identify the case or role of book/tree in the sentence (Nominative, accusative, genitive, dative, vocative) (20)

1. The book was put in the drawer.
2. He put the book in the drawer.
3. The page of the book was torn.
4. He went to the book for answers.
5. O Book! Why are you so expensive?
6. He climbed the tree.
7. He looked to the tree for shade.
8. The branch of the tree was breaking.
9. O tree, why is a heart carved in you.
10. The tree swayed in the breeze.
6. Current Vocabulary Crossword Puzzle (10)

Across
1. Pharisee
2. I hear
8. I have
9. word
10. brother

Down
3. Lord, sir
4. world
5. glory
6. son
7. Peter
Chapter 3: PAI Parsing Foldunders
Fold under the right side of the sheet

PAI = Present Active Indicative
[Tense, Voice, Mood]

Parse using this format:

\[ \text{λύω} \ 1^{\text{st}} \text{ Sg. PAI (Present Active Indicative)} \]
from λύω meaning "I loose"

1. \text{ἀκούομεν}  \hspace{1cm} 1^{\text{st}} \text{ Pl. PAI from ἀκούω meaning "we hear"}

2. \text{λαμβάνουσι}  \hspace{1cm} 3^{\text{rd}} \text{ Pl. PAI from λαμβάνω meaning "they take"}

3. \text{ἔχεις}  \hspace{1cm} 2^{\text{nd}} \text{ Sg. PAI from ἔχω meaning "you have"}

4. \text{βλέπετε}  \hspace{1cm} 2^{\text{nd}} \text{ Pl. PAI from βλέπω meaning "you see"}

5. \text{πιστεύει}  \hspace{1cm} 3^{\text{rd}} \text{ Sg. PAI from πιστεύω meaning "s/he/it believes"}

6. \text{λέγω}  \hspace{1cm} 1^{\text{st}} \text{ Sg. PAI from λέγω meaning "I say"}

7. \text{ἔχετε}  \hspace{1cm} 2^{\text{nd}} \text{ Pl. PAI from ἔχω meaning "you have"}

8. \text{ἀκούει}  \hspace{1cm} 3^{\text{rd}} \text{ Sg. PAI from ἀκούω meaning "s/he/it hears"}

9. \text{πιστεύετε}  \hspace{1cm} 2^{\text{nd}} \text{ Pl. PAI from πιστεύω meaning "you believe"}

10. \text{λαμβάνεις}  \hspace{1cm} 2^{\text{nd}} \text{ Sg. PAI from λαμβάνω meaning "you receive"}
11. λέγομεν  
   1st Pl. PAI from λέγω  
   meaning "we say"

12. βλέπουσιν  
   3rd Pl. PAI from βλέπω  
   meaning "they see"

13. λύει  
   3rd Sg. PAI from λύω  
   meaning "s/he/it looses"

14. λέγετε  
   2nd Pl. PAI from λέγω  
   meaning "you say"

15. λαμβάνω  
   1st Sg. PAI from λαμβάνω  
   meaning "I take"

16. ἔχομεν  
   1st Pl. PAI from ἔχω  
   meaning "we have"

17. βλέπεις  
   2nd Sg. PAI from βλέπω  
   meaning "you see"

18. πιστεύεις  
   2nd Sg. PAI from πιστεύω  
   meaning "you believe"

19. ἀκούομεν  
   1st Pl. PAI from ἀκούω  
   meaning "we hear"

20. λύουσιν  
   3rd Pl. PAI from λύω  
   meaning "they loose"
Chapter 3: Present Active Verbs

Getting Verbal Presently (5% automatic)

1. Translate the following: (10)
   1. λέγετε  __________________________
   2. λέγομεν  __________________________
   3. λύει  __________________________
   4. λύεις  __________________________
   5. ἔχουσιν  __________________________
   6. ἔχω  __________________________
   7. βλέπει  __________________________
   8. βλέπομεν  __________________________
   9. λαμβάνετε  __________________________
   10. λαμβάνουσι  __________________________

2. Write out the following in Greek using the Present Paradigm: (10)
   1. You (sg) know  __________________________
   2. They know  __________________________
   3. We know  __________________________
   4. She knows  __________________________
   5. You (pl) know  __________________________
6. I know _________________________
7. He believes _______________________
8. You (pl) believe ___________________
9. They hear _________________________
10. He hears _________________________

3. Parsing: (40; 4 each)
1. ἀκούεις 2 Sg. PAI from ἀκούω you hear
2. πιστεύω
3. ἀκούομεν
4. πιστεύετε
5. ἀκούουσι
6. πιστεύεις
7. πιστεύει
8. ἀκούω
9. πιστεύομεν
10. πιστεύουσι(ν)
11. ἀκούετε
12. πιστεύω
13. ἀκούει
14. πιστεύετε

15. ἀκούσιν

4. Vocabulary Review: Translate the following (10)

1. προφήτης __________________________
2. κόσμος __________________________
3. δόξα ____________________________
4. ἀνθρωπος __________________________
5. υίός ____________________________
6. brother __________________________
7. sir _______________________________
8. angel ____________________________
9. and ______________________________
10. word _____________________________

5. 15 Short Verbal Readings: Translate the following: (15)

1. καθώς (as) ἀκούω (Jn. 5:30)

2. δὲ (but) λέγετε ὅτι (that) Βλέπομεν (Jn. 9:41)
3. λέγομεν ἡμεῖς (we) ὅτι (that) Σαμαρίτης εἶ σὺ (you are) (Jn. 8:48)

4. τὰ ῥήματα (words) τοῦ θεοῦ (of God) ἀκούει (Jn. 8:47)

5. ἕνα (one) πατέρα (father) ἔχομεν τὸν θεόν (God) (Jn. 8:41)

6. πιστεύω, κύριε (Lord) (Jn. 9:38)

7. βλέπει τὸν Ἰησοῦν (Jesus: object of the sentence) (Jn. 1:29)

8. τί (what) λέγεις περὶ σεαυτοῦ (concerning yourself); (Jn. 1:22)

9. οὐκ (not) ἔχω ἄνδρα (husband) (Jn. 4:17)

10. τὴν φωνὴν (voice) αὐτοῦ (his) ἀκούεις (Jn. 3:8)

11. πιστεύετε εἰς (in) τὸν θεόν (Jn. 14:1)

12. καὶ οὐ (not) πιστεύετε (Jn. 6:36)
13. ἐχεῖ ζωήν (life) αἰώνιον (eternal) (Jn. 3:36)

14. λέγει κύριος ὁ θεὸς (subject of sentence) (Rev. 1:8)

15. ὁ δὲ (but) θεὸς γινώσκει τὰς καρδίας (hearts; object of sentence) (Lk. 16:15)
6. Current Vocabulary Crossword Puzzle (10)

Across
1. apostle
2. for, then
3. Jesus
4. heaven
6. I see
7. I loose, destroy
8. but, yet
10. I know

Down
5. I take, receive
9. I believe

Across Down
1. apostle 2. for, then
3. Jesus 4. heaven
6. I see 5. I take, receive
7. I loose, destroy 9. I believe
8. but, yet
10. I know
Chapter 4: Second Declension Noun Foldunders
Fold under the right side of the sheet

1. Decline these nouns using the following form:

λόγου  Gen. Sg. Masc.
      from λόγος "of a word"

1. ἀγγέλῳ  Dat. Sg. Masc. from ἄγγελος "to an angel"
2. ἀνθρώπου  Gen. Sg. Masc. from ἀνθρώπος "of man"
3. ἀδελφοί  Nom. Pl. Masc. from ἀδελφός "brothers"
4. κόσμου  Acc. Sg. Masc. from κόσμος "world"
5. ἀποστόλους  Acc. Pl. Masc. from ἀπόστολος "apostles"
6. δούλων  Gen. Pl. Masc. from δοῦλος "of slaves"
7. νόμοις  Dat. Pl. Masc. from νόμος "to/for laws"
8. οἴκου  Gen. Sg. Masc. from οἶκος "of a house"
9. λαόν  Acc. Sg. Masc. from λαός "people"
10. Χριστοῦ  Gen. Sg. Masc. from Χριστός "of Christ"

2. Translate the following:

1. τῷ κόσμῳ καὶ ἄγγέλοις καὶ ἀνθρώποις (1 Cor 4:9)  To the world and to angels and to men
2. ἄγγελος τοῦ θεοῦ (Gen. 21:17)  An angel of God
3. κύριον, τὸν θεόν τοῦ οὐρανοῦ (Gen. 24:3)  Lord, the God of heaven
4. οἱ γὰρ ἀδελφοί (1 Mac. 2:17)  
To sons and brothers

5. ἀδελφῶν τῶν ἁλῶν Ἰσραήλ (Ex. 2:11)  
Of brothers of the sons of Israel

6. δὲ οἱ ἀδελφοὶ Ἰσράήλ (Gen. 42:6)  
But the brothers of Joseph

7. τῶν κόσμων τοῦ οὐρανοῦ (Deut. 4:19)  
The world of the heaven

8. εἰς τὸν οὐρανόν καὶ οἱ ἄγγελοι τοῦ θεοῦ (Gen. 28:12)  
To the heaven and the angels of God

9. ἐστιν (is) θεὸς ἐν (in) τῷ οὐρανῷ (Deut. 3:24)  
God is in the heaven

10. ἵνα γεγενέκεν (he brought) δὲ Μωϋσῆς (Moses) τοὺς λόγους τοῦ λαοῦ πρὸς (to) τὸν θεόν (Ex. 19:8)  
But Moses brought the words of the people to God
Chapter 4: Second Declension Nouns

Be able to decline the case, number, gender of the nouns.

1. Decline: (25)

<table>
<thead>
<tr>
<th></th>
<th>Gen. Pl. Masc.</th>
<th>„of angels“</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>ἀγγέλων</td>
<td>αγγελος</td>
</tr>
<tr>
<td>2.</td>
<td>λόγου</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>νόμοις</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>λαὸν</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>ιερά</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>ἀγγελοὶ</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>ἂνθρώπους</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>λόγου</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>κυρίου</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>λόγῳ</td>
<td></td>
</tr>
<tr>
<td>11.</td>
<td>ιερῷ</td>
<td></td>
</tr>
<tr>
<td>12.</td>
<td>υἱὸς</td>
<td></td>
</tr>
<tr>
<td>13.</td>
<td>δοῦλοι</td>
<td></td>
</tr>
<tr>
<td>14.</td>
<td>κόσμῳ</td>
<td></td>
</tr>
<tr>
<td>15.</td>
<td>οὐρανοῦς</td>
<td></td>
</tr>
</tbody>
</table>
2. Translation Shorts: (20)

1. τοῦ λόγου
2. τοῖς ἀγγέλοις
3. θεὸς ἦν (was) ὁ λόγος
4. τῷ κυρίῳ
5. οἱ ἀγγέλοι
6. Ἰησοῦς ἐστὶν (is) ὁ χριστός
7. ὁ γιὸς τοῦ θεοῦ
8. ὁ λόγος τοῦ λαοῦ
9. ὁ δὲ κύριος τοῦ δούλου
10. ὥς οἱ οίκοι

3. Write out in Greek: (skip the words in parentheses) (5)

1. to a son
2. of the men
3. to the brothers
4. (met) the apostles
5. angels (heard)
4. Translation Longs: (20)

1. ἐν (in) τῇ χειρὶ (hand [what case? guess]) τοῦ ἀγγέλου (Rev. 10:8)

2. ἦτοιμασμένον (being prepared) τῷ διαβόλῳ καὶ τοῖς ἀγγέλοις (dative = “to” or “for”) αὐτοῦ (his) (Mat. 25:41)

3. ἀποστελεῖ (he will send) ὁ υἱός τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ (his) (Mat. 13:41)

4. ὁ υἱός τοῦ ἀνθρώπου ἔρχεσθαι (is to come) ἐν (in) τῇ δόξῃ τοῦ πατρὸς (father) αὐτοῦ μετὰ (with) τῶν ἀγγέλων αὐτοῦ (Mat. 16:27)

5. οἱ ἑπτὰ (7) ἀστερεῖς (stars) ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσιν (are) (Rev. 1:20)

6. Ἰάκωβος (James) καὶ Ἰωάννης οἱ υἱοὶ Ζεβεδαίου (sound it out) (Mk. 10:35)

7. οὐχ (not) ἡ μήτηρ αὐτοῦ λέγεται (is called) Μαριάμ καὶ οἱ ἀδελφοὶ αὐτοῦ Ἰάκωβος καὶ Ἰωσὴφ καὶ Σίμων καὶ Ἰούδας; (Mat. 13:55)

8. σύνδουλός (fellow servant) σου (your) εἰμι (I am) καὶ τῶν ἀδελφῶν σου τῶν προφητῶν καὶ τῶν τηροῦντων (ones keeping) τοὺς λόγους τοῦ βιβλίου (book) (Rev. 22:9)
9. κύριον τῶν θεῶν σου (your) προσκυνησίας (you shall worship) (Mat. 4:10)

10. γὰρ ἠγάπησεν (he loved) ὁ θεὸς τῶν κόσμων (Jn. 3:16)

5. Vocabulary Review: Translate the following (20)

1. βλέπω
2. ἀκούω
3. δόξα
4. οὐρανός
5. καρδία
6. brother
7. I know
8. I have
9. I believe
10. I say
6. Current Vocabulary Crossword Puzzle: (10)

<table>
<thead>
<tr>
<th>Across</th>
<th>Down</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. I love</td>
<td>2. I find</td>
</tr>
<tr>
<td>4. people</td>
<td>3. I write</td>
</tr>
<tr>
<td>5. as, about, how</td>
<td>9. law</td>
</tr>
<tr>
<td>6. servant</td>
<td></td>
</tr>
<tr>
<td>7. temple</td>
<td></td>
</tr>
<tr>
<td>8. house</td>
<td></td>
</tr>
<tr>
<td>10. but, and</td>
<td></td>
</tr>
</tbody>
</table>
1. Decline these nouns using the following form:

<table>
<thead>
<tr>
<th>Noun</th>
<th>Case</th>
<th>Number</th>
<th>Gender</th>
<th>Form</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>λόγου</td>
<td>Gen.</td>
<td>Sg.</td>
<td>Masc.</td>
<td>λόγος</td>
<td>&quot;of a word&quot;</td>
</tr>
<tr>
<td></td>
<td>from</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

1. καρδία
2. δόξη
3. προφήτας
4. ἀληθεία
5. καρδιῶν
6. προφήται
7. ἀληθείας
8. καρδίαι
9. προφήτην
10. δόξας
11. προφητῶν
12. καρδίας
13. προφήτου
14. καρδίας
15. προφήτη
16. δόξης
17. ἀληθείαν
Translations:

1. ἡ καρδία τοῦ λαοῦ
   (Josh. 7:5)  
   The heart of the people

2. προφήτης τοῦ κυρίου
   (1 Kgs 18:22)  
   A prophet of the Lord

3. τῇ ἁμαρτίᾳ Ἰεροβοαμ υἱοῦ Ναβατ
   (2 Kgs. 3:3)  
   For the sin of Jeroboam, son of Nabat

4. γραφή θεοῦ
   (Ex. 32:16)  
   A writing of God

5. ἡ ἁμαρτία οἴκου Ἰουδα
   (Mic. 1:5)  
   The sin of the house of Judah

6. ἡ βασιλεία εἰς (to) οἴκον Δαυιδ
   (1 Kgs. 12:26)  
   The kingdom to the house of David

7. �ается υἱὸς Ἀμως, ὁ προφήτης
   (Isa. 38:1)  
   Isaiah the son of Amos, the prophet

8. ἔσται (will be) τῷ κυρίῳ
    ἡ βασιλεία Οβαδ. 1:21
    The kingdom will be the Lord's

9. ἡ καρδία τοῦ κυρίου
    (1 Sam. 17:32)  
    The heart of the Lord

10. ἐν [in] γραφῇ οἴκου Ἰσραηλ
    (Ezk. 13:9)  
    In a writing of the house of Israel
Name _____________________________________

Chapter 5: First Declension Nouns

Be able to parse the case, number, gender of the nouns.

1. Decline: (30)

<table>
<thead>
<tr>
<th></th>
<th>Dat.</th>
<th>Sg.</th>
<th>Fem.</th>
<th>“to a heart”</th>
</tr>
</thead>
<tbody>
<tr>
<td>1.</td>
<td>καρδία</td>
<td></td>
<td>καρδία</td>
<td>“to a heart”</td>
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<tr>
<td>2.</td>
<td>ἀλήθειαν</td>
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<td>3.</td>
<td>ἐκκλησίαις</td>
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<tr>
<td>4.</td>
<td>ἀγάπης</td>
<td></td>
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<tr>
<td>5.</td>
<td>βασιλείας</td>
<td></td>
<td></td>
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<tr>
<td>6.</td>
<td>καρδίων</td>
<td></td>
<td></td>
<td></td>
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<tr>
<td>7.</td>
<td>καρδίας</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>ἐκκλησίαι</td>
<td></td>
<td></td>
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<tr>
<td>9.</td>
<td>ἐκκλησίαν</td>
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<td></td>
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</tr>
<tr>
<td>10.</td>
<td>ἀγάπαις</td>
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<td></td>
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</tr>
<tr>
<td>11.</td>
<td>ἀγάπην</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>12.</td>
<td>βασιλεία</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>13.</td>
<td>ἀλήθειας</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>14.</td>
<td>καρδίαι</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>15.</td>
<td>ἐκκλησιῶν</td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
2. Translate the following: (20)

1. ἡ ἀγάπη τοῦ θεοῦ
2. τῆς ὥρας
3. ἡ βασιλεία σου (your)
4. τῶν γραφῶν
5. τὰς ἁμαρτίας ἡμῶν (our)
6. τὸν προφήτην Ἰσαὰκ
7. οἱ δὲ μαθηταί
8. καὶ τῶν μαθητῶν αὐτοῦ
9. γὰρ ἡ βασιλεία τῶν οὐρανῶν
10. τὴν βασιλείαν τοῦ θεοῦ

3. Translate the following: (20)

1. οἱ ἑπτὰ (seven) ἀστέρες (stars) ἄγγελοι τῶν ἑπτὰ ἐκκλησιῶν εἰσίν (are) (Rev. 1:20)

2. εἰς (into) τὴν βασιλείαν τοῦ ὦρου τῆς ἁγάπης αὐτοῦ (his) (Col. 1:13)

3. οὐκ (not) ἐστὶν (it is) ἡ ἁγάπη τοῦ πατρὸς (father) ἐν (in) αὐτῷ (him) (1 Jn. 2:15)
4. πάντες (all) γὰρ ὡς προφήτην ἔχουσιν τὸν Ἰωάννην (Mat. 21:26)

5. καὶ ὁ Ἰησοῦς μετὰ (with) τῶν μαθητῶν αὐτοῦ (his) (Mk. 3:7)

6. τὰ μυστήρια (the mysteries) τῆς βασιλείας τῶν οὐρανῶν (Mat. 13:11)

7. τὸ πνεῦμα (Spirit) λέγει ταῖς ἐκκλησίαις (Rev. 2:7)

8. ἐτι (still) ἔστε (you are) ἐν (in) ταῖς ἁμαρτίαις ὑμῶν (your) (1 Cor. 15:17)

9. ἀνθρώπων αἱ ἁμαρτίαι (1 Tim. 5:24)

10. λέγει γὰρ ἡ γραφὴ τῷ Φαραώ (Pharaoh) ὅτι (that) (Rom. 9:17)

4. Write out in Greek (skip the words in parentheses): (10)
   1. of sins
   2. to hearts
   3. (enter) the kingdom
   4. to the church
   5. the truth (is)
5. Vocabulary Review: (10)

1. ἀγαπᾶω __________________________________
2. ἔγγοι __________________________________
3. κόσμος __________________________________
4. ἔχω __________________________________
5. ἀλλά __________________________________
6. I receive ______________________________
7. I believe ______________________________
8. servant ________________________________
9. house _________________________________
10. I find _________________________________

6. Current Vocabulary Story: (10) Fill in the Greek vocabulary items from this chapter to complete the story. Use only the vocab from this chapter.

Once upon a time in a ____________ far away, there were a king and a queen who fell in _____________. The queen set out on a journey to ____________ support so the king and she could purchase an ancient copy of the _____________. The ____________ was late and their many faithful _____________ encouraged them to pursue the ideal of the ____________ for the benefit of the great cathedrals and _____________ that they were about to build. The evil jester, however, incited the people to _____________ against the king and queen and to oppose their _____________ by not paying their taxes. The king decided to cut taxes, and they all lived happily ever after.
Review of Chapters 3–5

1. Parse (verbs) or decline (nouns) the following forms: (15)

   καρδίς  
   Dat. Sg. Fem. from καρδία "to/for a heart"

   ἐχεῖς  
   2nd Sg. PAI from ἔχω meaning "you have"

1. ἱεροῖς

2. ἀποστόλων

3. λαμβάνετε

4. οὐρανοῖς

5. μαθητῶν

6. ἐγείρει

7. ἀμαρτίας

8. εὐρίσκομεν

9. ἁδελφοῖς

10. ἀλήθειαν

11. πιστεύεις

12. ἐκκλησίας

13. νόμῳ

14. ἀγάπαίς

15. γράφουσιν
2. Shorts: translate the following (20)

1. καὶ . . . ὁ ἄγγελος κυρίου (Gen. 16:8)

2. διὰ (because of) τὰ ἔργα τῶν ἀνθρώπων (Gen. 8:21)

3. ἀκούει ὁ δοῦλος (1 Sam. 3:9)

4. καὶ ἀκούουσιν οἱ νῦν Ἰσραήλ (1 Sam. 7:7)

5. ὁ κύριος γίνωσκει (Gen. 33:13)

6. ἐπὶ (upon) τὴν βασιλείαν ἀμαρτίαν μεγάλην (great) (Gen. 20:9)

7. ταῖς ἀμαρτίαις τοῦ λαοῦ σου (your) Ἰσραήλ (1 Kgs. 8:34)

8. ὁ νόμος τῆς ἀμαρτίας (Lev. 6:25)

9. τοὺς λόγους τοῦ νόμου (Deut. 27:3)

10. νόμον τοῦ θεοῦ (Josh. 24:26)

11. τοῦ οίκου τοῦ δούλου (2 Sam. 7:19)

12. ὁ κύριος βλέπει (2 Kgs. 2:19)
13. τὸν οἶκον κυρίου τοῦ θεοῦ (Exod. 23:19)

14. δούλων τῷ οίκῳ Φαραώ (1 Sam. 2:27)

15. Ἰησοῦς υἱὸς Ναυ (Nun) δοῦλος κυρίου (Judg. 2:8)

3. Longs: translate the following

1. καὶ εἶπεν (he said) αὕτη (to her) ὁ ἄγγελος κυρίου ἴδου (behold) σὺ (you) ἐν (in) γαστρὶ (womb) ἔχεις (Gen. 16:11)

2. καὶ ἔλαβεν (he took) κύριος ὁ θεὸς τὸν ἀνθρωπὸν (Gen. 2:15)

3. ἔγω ἀκούω ἐκ (from) στόματος (mouth) παντὸς (every) τοῦ λαοῦ κυρίου (1 Sam. 2:23)

4. καὶ λόγον οὐκ (not) ἔχουσιν πρὸς (with) ἀνθρωπὸν (Judg. 18:7)

5. γινώσκεις τὴν καρδίαν υἱῶν ἀνθρώπων (2 Chr. 6:30)

6. κύριε ἡμᾶρτηκεν (he sinned) ὁ λαὸς οὗτος (this) ἡμαρτίαν μεγάλην (great) (Ex. 32:31)

7. οὗτος (this is) δὲ ὁ νόμος τοῦ ἀνθρώπου κύριε μου (my) κύριε (2 Sam. 7:19)
8. ἔχουσιν ὀφθαλμοὺς (eyes) τοῦ βλέπειν (to see) καὶ οὐ (not) βλέπουσιν καὶ ὄτα (ears) ἔχουσιν τοῦ ἀκούειν (to hear) καὶ οὐκ (not) ἀκούοντας (Ezek. 12:2)

9. εἰς (into) οἶκον τοῦ ἀδελφοῦ τοῦ κυρίου μου (Gen. 24:27)

10. περιέλειν (to take away) τὴν βασιλείαν ἀπὸ (from) τοῦ οἴκου Σαουλ (2 Sam. 3:10)

4. Write in Greek:

1. To the angel of the Lord

2. But they have the word of the brothers

3. The prophets of God know the heart of Christ

4. The world looks to the Lord of the apostles

5. Brother, you say the hour of the churches
5. Vocabulary Review:

1. human
2. I say
3. δόξα
4. world
5. sir
6. λαμβάνω
7. heaven
8. εὑρίσκω
9. ἔγείρω
10. work
1. ἀπὸ τοῦ οὐρανοῦ (Gen. 8:2) From the heaven

2. ἀπὸ τοῦ ἀδελφοῦ αὐτοῦ [his or “of him”] (Gen. 13:11) From his brother

3. καὶ ἀνέβη (he went up) ὁ θεὸς ἀπὸ Ἀβραὰμ (Gen. 17:22) And God went up from Abram

4. εἰς τὸν οίκον Φαραώ (Gen. 12:15) Into the house of Pharaoh

5. ἡλθον [they came] δὲ οἱ δύο ἀγγέλοι εἰς Σώδομα (Gen. 19:1) But the two angels came to Sodom

6. εἰς τὸν οίκον καὶ τὴν θύραν [door] τοῦ οίκου (Gen. 19:10) Into the house and the door of the house

7. εἰς ὄτα [ears] τῶν υἱῶν Χέτ (Gen. 23:16) In the ears of the sons of Chet

8. καὶ ἐκ χειρὸς [hand] ἄνθρωπος ἀδελφοῦ (Gen. 9:5) And from a hand of a brother of a man

9. ἐκ τοῦ οίκου τοῦ πατρὸς σου (your) εἰς τὴν γῆν [land] (Gen. 12:1) Out of the house of your father into the land

10. διὰ τὰ ἔργα τῶν ἄνθρωπων (Gen. 8:21) Because of the works of men

11. διὰ Ἀβραὰμ τὸν πατέρα σου (Gen. 26:24) On account of your father Abram

12. καὶ ηὐλόγησεν [he blessed] κύριος τοῦ οἴκου τοῦ Ἀἰγυπτίου [Egyptian] διὰ Ἰωσήφ (Gen. 39:5) And the Lord blessed the house of the Egyptian on account of Joseph
Chapter 6: Prepositions

*Prepping for Prepositions*

1. Casing Prepositions: translate the following. Noting the prepositions, give the case(s) they use (10)

1. ἀπό
2. διά

3. ἐκ
4. μετά

5. πρός
6. εἰς
7. περί

8. ἐν
9. κατά

10. σύν
11. ἐπί
2. Translate the following short phrases: Underline the object of the preposition in your translation: (10)

1. ἀπὸ Βηθσαïδα (Bethsaida) (Jn. 1:44)

2. ἐν τῷ κόσμῳ (Jn. 1:10)

3. διὰ τῆς Σαμαρείας (Jn. 4:4)

4. τῇν οἰκίαν ἐπὶ τῇν ἄμμον (sand) (Mat. 7:26)

5. διὰ τοῦ λόγου αὐτῶν (their) (Jn. 17:20)

6. ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου (Jn. 1:51)

7. ἔρχομενον (coming) εἰς τὸν κόσμον (Jn. 1:9)

8. ἐκ θεοῦ ἐγεννηθησαν (they were born) (Jn. 1:13)

9. ὁ θεὸς μετ’ αὐτοῦ (him) (Jn. 3:2)

10. καὶ κατὰ τὸν νόμον (Jn. 18:31)
3. Translate the following (15)

1. λέγει ἡ μήτηρ (mother) τοῦ Ἰησοῦ πρὸς αὐτοῦ (him) (Jn. 2:3)

2. ἐν τῷ κόσμῳ ἦν (he was), καὶ ὁ κόσμος δι’ αὐτοῦ (him) ἐγένετο (was made) (Jn. 1:10)

3. καὶ ὁτί (that) ἀπὸ θεοῦ ἐξῆλθεν (he came) καὶ πρὸς τὸν θεόν ἐπάγει (he was going) (Jn. 13:3)

4. ἦν (there was) δὲ ἄνθρωπος ἐκ τῶν φαρισαίων, Νικόδημος (Jn. 3:1)

5. οὗτος (this one) ἦν (was) ἐν ἀρχῇ (beginning) πρὸς τὸν θεόν (Jn. 1:2; πρὸς may sometimes mean “with”)

6. ἡμεῖς (we) νόμον ἔχουμεν καὶ κατὰ τὸν νόμον (Jn. 19:7)

7. αλλὰ ἔχω (supply “something”) κατὰ σοῦ (you) ὁτι (because) τὴν ἀγάπην σου (your) (Rev. 2:4)
8. ὅτι (because) ὁ νόμος διὰ Μωϋσέως ἐδόθη (was given), ἡ χάρις (grace) καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο (came) (Jn. 1:17)

9. καὶ λέγουσίν μοι (to me)· Δεῖ (it is necessary for) σε (you) πάλιν (again) προφητεύσαι (to prophesy) ἐπὶ λαοῖς (Rev. 10:11)

10. καταβαίνει (it came down) ἐκ τοῦ ουρανοῦ ἐπὶ τοὺς ἀνθρώπους (Rev. 16:21)

11. μετὰ ταῦτα (these things) εὑρίσκει αὐτὸν (him) ὁ Ἰησοῦς ἐν τῷ ἱερῷ (Jn. 5:14)

12. μετὰ τοῦτο (this) λέγει τοῖς μαθηταῖς· Ἄγωμεν (let us go) εἰς τὴν Ἰουδαίαν πάλιν (again) (Jn. 11:7)

13. οὐδεὶς (no one) . . . ἐλάλει (spoke) περὶ αὐτοῦ (him) διὰ τῶν φόβων (phobia?) τῶν Ἰουδαίων (Jn. 7:13)

14. νῦν (now) δὲ πρόφασιν (excuse) οὐκ (not) ἔχουσιν περὶ τῆς ἁμαρτίας αὐτῶν (their) (Jn. 15:22)

15. Ἰησοῦν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ (Jn. 1:45)
4. Think Greek: (10)

1. from hearts

2. according to the prophets

3. on account of sin

4. after the apostles

5. out of the world
5. Placing the Prepositions: put the following prepositions in the space where they belong: περί, διά, ἀπό, κατά, μετά, εἰς, πρός, ἐκ, ἔν, ἐπί (10)
6. Vocabulary Review (10)

1. ἀμήν

2. υἱός

3. γάρ

4. εὑρίσκω

5. μαθητής

6. and

7. I hear

8. I believe

9. temple

10. sin
Ch 7: Agitating the Adjectives + εἰμί Foldunders

Fold under the right side of the sheet

1. ὅτι (that) Ἄγαθὸς ἔστιν (Jn 7:12) That "he is a good man" (subst.)

2. δοῦλε ἀγαθὲ (Mat 25:21) Good servant

3. ὁ δὲ Ἰησοῦς ἐἵπεν (he said) αὐτῷ (to him) ὡς (why) μὲ λέγεις ἀγαθὸν; (Mk 10:18) "Why do you call me good?"

4. ὅτι εἰσίν δίκαιοι (Lk. 18:9) That they are righteous

5. [καὶ] ἀνὴρ (man) ἀγαθὸς καὶ δίκαιος (Lk. 23:50) And a good and righteous man

6. ὁ δὲ δίκαιος ἐκ πίστεως (faith) ἔζησεν (he will live) (Rom. 1:17) But the righteous (subst.) by faith will live

7. ὅτι Οὐκ ἔστιν δίκαιος οὐδὲ εἷς (one) (Rom. 3:10) That "there is no none righteous, not even one"

8. ὅτι δίκαιος ἔστιν (1 Jn. 2:29) That he is righteous

9. Δίκαιος εἶ (Rev. 16:5) You are righteous

10. ἀνδρα (man) δίκαιον καὶ ἁγιόν (Mk. 6:20) A righteous and holy man
11. ἀμὴν ἀμὴν λέγω ὑμῖν (to you) ὅτι ἔρχεται (it comes) ὑπάρ καὶ νῦν (now) ἑστὶν ὅτε (when) οἱ νεκροὶ ἀκούσουσιν (future) τῆς φωνῆς τοῦ ζώου τοῦ θεοῦ (Jn. 5:25) Truly, truly I say to you, that the hour comes and now is when the dead will hear the voice of the Son of God

12. εἰς τὴν ἁγίαν πόλιν (city) (Mat. 4:5) Into the holy city

13. καὶ τὴν πόλιν (city) τὴν ἁγίαν Ἰερουσαλήμ (Rev. 21:2) And the holy city Jerusalem

14. ἐπὶ τῶν ἁγίων παιδῶν (child) σου Ἰησοῦ (Acts 4:27) Against your holy child, Jesus

15. εἰς ναὸν (temple) ἁγίων ἐν κυρίῳ (Eph. 2:21) Into the holy temple in the Lord

16. τὸ πνεῦμα (spirit) τὸ ἁγιόν τοῦ θεοῦ (Eph. 4:30) The holy spirit of God

17. διὰ τῶν προφητῶν αὐτοῦ (his) ἐν γραφαῖς ἁγίαις (Rom. 1:2) Through his prophets in the holy scriptures

18. ἐν τῷ ἁγίῳ ὅρει (mountain) (2 Pet. 1:18) On the holy mountain

19. κατὰ τοῦ πνεύματος (spirit) τοῦ ἁγίου (Mat. 12:32) Against the Holy Spirit

20. εἰς τὸ ὄνομα (name) τοῦ πατρὸς καὶ τοῦ ζώου καὶ τοῦ ἁγίου πνεύματος (Mat. 28:19) In the name of the Father and of the Son and of the Holy Spirit
21. Εἰ (if) υἱός εἰ τοῦ θεοῦ (Mat. 4:3) If you are the son of God (note the two εἰ's)

22. γάρ ἐστιν Ἰωάννης προφήτης (Lk. 20:6) For John was (historical present) a prophet

23. δὲ ὑμεῖς ἀδελφοὶ ἐστε (Mat. 23:8) But you are brothers

24. μαθηταί μου (my) ἐστε (Jn. 8:31) You are my disciples

25. θεοῦ υἱός εἰ (Mat. 14:33) You are the son of God

26. ἀλλ' ὃς ἄγγελοι ἐν τῷ οὐρανῷ εἰσίν (Mat. 22:30) But they are as the angels in heaven

27. ἐν τῷ κόσμῳ εἰσίν (Jn. 17:11) They are in the world

28. ἐστιν δὲ ἐν τοῖς Ἰεροσολύμοις (Jn. 5:2) But there is in Jerusalem

29. ὅτι (because) υἱὸς ἀνθρώπου ἐστίν (Jn. 5:27) Because he is the Son of Man

30. δὲ τοῦ Μωϋσέως ἐσμέν μαθηταί (Jn. 9:28) But we are disciples of Moses

31. ὅτι ἐκ τῆς ἀληθείας ἐσμέν (1 Jn. 3:19) That we are of the truth
Chapter 7: Adjectives

**Agitating Adjectives**

1. Do Declensions: (30)

<table>
<thead>
<tr>
<th>Declension</th>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nom. Sg. Masc.</td>
<td>ἀγαθός</td>
<td>“good”</td>
</tr>
<tr>
<td>1.</td>
<td>ἀγαθή</td>
<td></td>
</tr>
<tr>
<td>2.</td>
<td>ἀγαθόν</td>
<td></td>
</tr>
<tr>
<td>3.</td>
<td>δικαίων</td>
<td></td>
</tr>
<tr>
<td>4.</td>
<td>ἀγαθοῖς</td>
<td></td>
</tr>
<tr>
<td>5.</td>
<td>ἀγαθή</td>
<td></td>
</tr>
<tr>
<td>6.</td>
<td>δικαίαις</td>
<td></td>
</tr>
<tr>
<td>7.</td>
<td>ἀγαθοί</td>
<td></td>
</tr>
<tr>
<td>8.</td>
<td>ἀγαθάς</td>
<td></td>
</tr>
<tr>
<td>9.</td>
<td>ἀγαθήν</td>
<td></td>
</tr>
<tr>
<td>10.</td>
<td>ἀγαθοῦ</td>
<td></td>
</tr>
</tbody>
</table>
2. Translate the following short lines: (20)

1. ἀγαθὸς ἐστιν (Jn. 7:12)

2. τὴν πόλιν (city) τὴν ἁγίαν (Rev. 11:2)

3. λάβετε (receive) πνεῦμα (Spirit) ἁγίου (Jn. 20:22)

4. Ἰησοῦν Χριστὸν δίκαιον (1 Jn. 2:1)

5. ἦγερθη (he was raised) ἐκ νεκρῶν (Jn. 2:22)

6. εἰς τὴν γῆν (land) τὴν ἁγαθὴν (Lk. 8:8)

7. ἐν Χριστῷ Ἰησοῦ ἐπὶ (for) ἔργοις ἁγαθοῖς (Eph 2:10)

8. εἰς πᾶν (every) ἔργον ἁγαθὸν (2 Cor. 9:8)

9. φαίνεσθε (you appear) τοῖς ἀνθρώποις δίκαιοι (Mat. 23:28)

10. ὅτι (because) εἰσίν δίκαιοι (Lk. 18:9)

11. τὸν ἁγίου καὶ δίκαιον (Acts 3:14)

12. τοῦτο (this) γάρ ἐστιν δίκαιον (Eph 6:1)
Chapter 7: Adjectives

13. καὶ ὁ ἄνθρωπος οὗτος (this) δίκαιος (Lk. 2:25)

14. καὶ ἄνηρ (man) ἀγαθὸς καὶ δίκαιος (Lk. 23:50)

15. οὐκ ἔστιν δίκαιος (Rom. 3:10)

3. Translate the following longer lines: (20)

1. ὥστε (so that) ὁ ἀνήρ, ὁ κύριος, καὶ η ἐντολή (commandment), ἁγία καὶ δικαία καὶ ἀγαθή (Rom. 7:12)

2. ἔφη (he said) αὐτῷ (to him) ὁ κύριος αὐτοῦ (his). Εὖ (Well done), δοῦλε ἁγαθέ (Mat. 25:21)

3. ἀμὴν γὰρ λέγω ὑμῖν (to you) ὅτι (that) πολλοὶ (many) προφήται καὶ δίκαιοι (Mat. 13:17)

4. ο δὲ Ἰησοῦς εἶπεν αὐτῷ. Τι (why) με (me) λέγεις ἁγαθόν; οὐδεὶς (no one) ἁγαθὸς εἰ μὴ (except) εἷς (one) ὁ θεὸς (Mk. 10:18)

5. ὁ ἁγαθὸς ἄνθρωπος ἐκ τοῦ ἁγαθοῦ θησαυροῦ (treasure) τῆς καρδίας προφέρει (brings out) τὸ ἁγαθὸν (Lk. 6:45)

6. ὅτι (because) ὁ ἀδελφὸς σου (your) . . . νεκρὸς ἦν (was) καὶ ἔζησεν (he has come to life) (Lk. 15:32)
7. ὃτι (because) τὰ ἔργα αὐτοῦ (his) πονηρὰ (evil) ἦν (they were) τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ (those) δίκαια (1 Jn. 3:12)

8. τὸ μυστήριον (mystery) τοῦτο (this) μέγα ἐστίν· ἔγω δὲ λέγω εἰς Χριστόν καὶ εἰς τὴν ἐκκλησίαν (Eph 5:32)

9. καὶ σημεῖον (sign) μέγα ὠφθη (was seen) ἐν τῷ οὐρανῷ (Rev. 12:1)

10. καὶ ἱερεὰ (priest) μέγαν ἐπὶ τὸν οἶκον τοῦ θεοῦ (Heb. 10:21)

11. καὶ κράξας (after crying out) φωνὴ μεγάλη λέγει· . . . Ἰησοῦ υἱὲ τοῦ θεοῦ (Mk. 5:7)

4. Think Greek (10)

1. I am good

2. the man is righteous

3. the Lord is dead

4. of the holy heavens

5. to the first voice
5. Vocabulary Review: translate the following (10)

1. ἐπί (dat.) _________________________________
2. δόξα _________________________________
3. βλέπω _________________________________
4. ἱερόν _________________________________
5. δία (gen.) _________________________________
6. into _________________________________
7. from _________________________________
8. law _________________________________
9. heaven _________________________________
10. I have _________________________________

6. Current Vocabulary Story: fill in the vocabulary words from chapter 7 (10)

Once upon a time there was a ________ princess. She lived in a ________ palace beside a ________ temple. One day she traveled to another country and said with a loud ________ I ________ ________ by race. I am ________ the ________ to cross this river. A ________ priest told me this was the land of the ________ but I would rather learn Greek in the land of the living.
Review of Chapters 3–7

1. Parse (verbs) or decline (nouns) the following forms: (Foldunder)

<p>| | | | |</p>
<table>
<thead>
<tr>
<th></th>
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<th></th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td>καρδία</td>
<td>Noun Dat. Sg. F. from καρδία &quot;to/for a heart&quot;</td>
<td></td>
<td></td>
</tr>
<tr>
<td>έχεις</td>
<td>Verb 2nd Sg. PAI from έχω meaning &quot;you have&quot;</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

| 1. προφήτη |   |   |   |
| 2. ἀγαθά |   |   |   |
| 3.   |   |   |   |
| 4. εἰςίν |   |   |   |
| 5. ἀγία |   |   |   |
| 6. γράφομεν |   |   |   |
| 7. κόσμους |   |   |   |
| 8. ἀμαρτίαις |   |   |   |
| 9. δοῦλου |   |   |   |
| 10. εἰ |   |   |   |
| 11. ἀγίαν |   |   |   |
| 12.   |   |   |   |
| 13. δικαίους |   |   |   |
| 14. νόμοι |   |   |   |
| 15. ἀλήθειαν |   |   |   |

2. Short Translations 1-5

1. και οἱ νεκροὶ ἐν Χριστῷ ἀναστήσονται (they will rise) πρώτου (1 Thess. 4:16)

2. ὁ πατὴρ ἐγείρει τοὺς νεκροὺς (Jn. 5:21)

3. ὁ γιός τοῦ ἰδρύμων ἐκ νεκρῶν ἐγερθῆ (he was raised) (Mat. 17:9)

4. τοῖς ἀγίοις ἀποστόλοις αὐτοῦ (his) καὶ προφήταις (Eph. 3:5)
5. λέγει τὸ πνεῦμα τὸ ἅγιον· (Acts 21:11)

3. Long Translations 1-10

1. δίκαιος εἶ κύριε καὶ πάντα τὰ ἔργα σου (your) δίκαια (Tobit 3:2)

2. ἀμήν γὰρ λέγω ύμῖν ὅτι πολλοὶ προφήται καὶ δίκαιοι (Mat 13:17)

3. ἁγιοὶ ἐσεσθε (you shall be) ὅτι ἁγιός εἰμὶ ἐγὼ κύριος ὁ θεὸς (Lev. 11:44)

4. καὶ εἶπεν (he said) ὁ θεὸς πρὸς Καίν ποῦ (where) ἔστιν Αβέλ ὁ ἀδελφός σου (Gen. 4:9)

5. καὶ γὰρ ἀληθῶς (truly) ἀδελφή μού (my) ἔστιν ἐκ πατρός ἀλλ’ οὐκ ἐκ μητρός ἐγεννηθή (she was born) (Gen. 20:12)

6. εἶπεν (he said) δὲ Ἰσραὴλ μέγα μοί (for me) ἔστιν εἰ (if) Ἰωσὴφ ὁ υἱὸς μου ζῆ (he lives) (Gen. 45:28)
Ch. 8: Getting Personal Pronouns Foldunders
Fold under the right side of the sheet

Pronoun Exercise

1. αὐτοῦ  
   3rd Sg. Gen. Masc./Neut. from αὐτός meaning "of him" (Mat. 1:20)

2. αὐτῆ  
   3rd Sg. Dat. Fem. from αὐτή meaning "to her" (Mat. 1:20)

3. σοῦ  
   2nd Sg. Gen. from σύ meaning "of you/your" (Mat. 1:20)

4. ἡμῶν  
   1st Pl. Gen. from ἐγώ meaning "of us/our" (Mat. 1:23)

5. μοῦ  
   1st Sg. Gen. from ἐγώ meaning "of me/my" (Mat. 2:6)

6. αὐτῷ  
   3rd Sg. Dat. Masc./Neut. from αὐτός meaning "to him" (Mat. 1:20)

7. ὑμῖν  
   2nd Pl. Dat. from σύ meaning "to you" (Mat. 3:7)

8. αὐτοῦς  
   3rd Pl. Acc. Masc. from αὐτός meaning "them" (Mat. 1:20)

9. ὑμᾶς  
   2nd Pl. Acc. from σύ meaning "you" (Mat. 3:11)

10. αὐτῶν  
    3rd Pl. Gen. Masc./Fem./Neut. from αὐτός meaning "of them/their" (Mat. 1:21)

Translations

1. Ἐγώ βαπτίζω ἐν ὑδατί (water)  
   I baptize with water (Jn. 1:26)

2. ὑμεῖς μοι μαρτυρεῖτε (you testify) ὅτι  
   You testify concerning me  
   ἐπον (I said) [ ὅτι ] Οὐκ έἰμι ἐγώ ὁ Χριστός (Jn. 3:28)  
   that I said that "I am not the Christ"

3. ἔγω δὲ οὐ παρὰ ἀνθρώπου τὴν  
   But I do not receive witness from  
   μαρτυρίαν (witness) λαμβάνω,  
   men, but these things I said in  
   ἀλλὰ ταύτα (these things) λέγω  
   order that you may be saved  
   ἵνα (in order that) ὑμεῖς σωθῆτε  
   (may be saved). (Jn. 5:34)
4. τὰ ῥήματα (words) ἃ (which) ἔγω λελάληκα (I have spoken) ὑμῖν (Jn. 6:63)  
   The words that I have spoken to you

5. καὶ ἔξε ὑμῶν εἷς (one) διάβολος ἐστιν (Jn. 6:70)  
   And one of you is a devil

6. οὐ δύναται (it is able) ὁ κόσμος μισεῖν (to hate) ὑμᾶς, ἐμὲ δὲ μισεῖ (it hates), ὅτι ἔγω μαρτυρῶ (I testify) περὶ αὐτοῦ ὅτι τὰ ἔργα αὐτοῦ πονηρά (evil) ἐστιν (Jn. 7:7)  
   The world is not able to hate you, but it hates me, because I testify concerning it that its works are evil

7. καὶ ἔλεγεν (he was saying) αὐτοῖς: Ὂμεις ἐκ τῶν κάτω (below) ἐστέ, ἔγω ἐκ τῶν ἄνω (above) εἰμί· ὑμεῖς ἐκ τοῦτού (this) τοῦ κόσμου ἐστέ, ἔγω οὐκ εἰμὶ ἐκ τοῦ κόσμου τοῦτοῦ. (Jn. 8:23)  
   And he was saying to them, “You are from below, I am from above; you are of this world, I am not of this world”

8. ἔγω καὶ ὁ πατὴρ ἐν (one) ἐσμεν (Jn. 10:30)  
   I and the father, we are one

9. ὡμὴν ὡμὴν λέγω ὑμῖν (Jn. 5:25)  
   Truly, truly, I say to you

10. ὡμεῖς ποιεῖτε (do) τὰ ἔργα τοῦ πατρὸς ὑμῶν. ἐίπαν (they said) [ οὕτω] αὐτῶ, ὡμεῖς ἐκ πορνείας (evil) οὗ γεγεννήμεθα (we have been born). ἔνα (one) πατέρα ἔχομεν τῶν θεῶν. 42 ἐίπεν (he said) αὐτοῖς ὁ Ἰησοῦς, Εἰ (if) ὁ θεὸς πατὴρ ὑμῶν ἂν ἦν ἡγαπᾶτε (you would love) ἄν ἔμε, ἔγω γὰρ ἐκ τοῦ θεοῦ ἔξηλθον (I came) (Jn. 8:41-42)  
   “You do the works of your father.” Then they said to him, “We were not born of evil; we have one father, God.” Jesus said to them, “If God were your father you would love me, for I came from God”
11. ἀυτὸς γὰρ σώσει (he will save) τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτίων αὐτῶν (Mat. 1:21)

For he will save his people from their sins

12. καὶ αὐτὸς εἶπεν (he said) πρὸς αὐτούς (Lk. 24:25)

And he said to them

13. αὐτὸς γὰρ ὁ πατὴρ φιλεῖ (he loves) ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε (you have loved) (Jn. 16:27)

For the father himself loves you, because you have loved me

14. Μετὰ τούτο (this) κατέβη (he went down) εἰς Καφαρναοῦμ αὐτὸς καὶ ἡ μήτηρ αὐτοῦ καὶ οἱ ἀδελφοὶ [αὐτοῦ] καὶ οἱ μαθηταὶ αὐτοῦ (Jn. 2:12)

After this he went down into Capernaum, he and his mother and his brothers and his disciples
Chapter 8: Personal Pronouns

**Propagating Personal Pronouns**

1. Declining Declensions: (40)

<table>
<thead>
<tr>
<th>αὐτό</th>
<th>Nom./Acc. Sg. N</th>
<th>αὐτό</th>
<th>it</th>
</tr>
</thead>
<tbody>
<tr>
<td>σύ</td>
<td>Nom. Sg. 2nd</td>
<td>σύ</td>
<td>you</td>
</tr>
</tbody>
</table>

1. αὐτῷ
2. αὐτῶν
3. αὐτήν
4. αὐτούς
5. αὐτοί
6. αὐτοῖς
7. αὐτάς
8. αὐτοῦ
9. αὐτά
10. αὐτῆς
11. αὐτόν
12. ἡμεῖς
13. μοι
14. ἡμῖν
15. σου
16. ὑμᾶς
17. σε
18. ἡμῶν
19. με
20. σοι

2. Translate the following shorts lines:

1. ὁ Ἰησοῦς εἶπεν (said) πρὸς αὐτὸν (Mat. 3:15)
2. καὶ έθαψαν (they buried) αὐτὸν (Mat. 14:12)
3. τῆς μητρὸς (mother) αὐτοῦ (Mat. 1:18)
4. καὶ ἰδοὺ (behold) Ἰησοῦς ὑπήντησεν (he met) αὐταῖς (Mat. 28:9)
5. καὶ τοὺς ἀδελφοὺς αὐτοῦ (Mat. 1:2)
6. τὰς βασιλείας (kingdoms) τοῦ κόσμου καὶ τὴν δόξαν αὐτῶν (Mat. 4:8)
7. καὶ λέγει αὐτοῖς (Mat. 21:13)
8. καὶ λέγει αὐτῇ ὁ Ἰησοῦς (Jn. 2:4)
9. ἐδόθη (it was given) αὐταῖς (Rev. 9:3)

10. αὐτὸς γὰρ σώσει (he will save) τὸν λαὸν (people) αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν (Mat. 1:21)

11. τὸν λαὸν μου τὸν Ἰσραήλ (Mat. 2:6)

12. οὐκ εἰμὶ ἐγὼ ὁ Χριστός (Jn. 3:28)

13. λέγει αὐτῇ ὁ Ἰησοῦς· Πίστευε (believe) μοι (Jn. 4:21)

14. ἐγὼ μὲν (indeed) ὑμᾶς βαπτίζω ἐν θάνατι (water) (Mat. 3:11)

15. εἶπεν (he said) οὖν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν (Jn. 6:53)
3. Translate the following longer lines:

1. ἐγὼ ἐβάπτισα (baptized) ὑμᾶς ὑδατί (with water), αὐτὸς δὲ βαπτίσει (he will baptize) ὑμᾶς ἐν πνεύματι (Spirit) ἀγίω (Mk. 1:8)

2. αὐτὸς Δαυίδ εἶπεν (he said) ἐν τῷ πνεύματι (Spirit) τῷ ἀγίῳ. Εἶπεν κύριος τῷ κυρίῳ μου, . . . αὐτὸς Δαυίδ λέγει αὐτὸν κύριον, καὶ πόθεν (how) αὐτοῦ ἐστιν υἱός; (Mk. 12:36–37)

3. καὶ αὐτὸς ἐδίδασκεν (he taught) ἐν ταῖς συναγωγαῖς (synagogues) αὐτῶν (Lk. 4:15)

4. αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν (he trusted) αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν (he knew) πάντας (all) (Jn. 2:24)

5. Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν (he baptized) ἀλλ’ οἱ μαθηταὶ αὐτοῦ (Jn. 4:2)

6. αὐτὸς γὰρ ὁ πατήρ φιλεῖ (he loves) ὑμᾶς, ὅτι ὑμεῖς ἐμὲ πεφιλήκατε (you have loved) (Jn. 16:27)

7. καὶ ἐφανέρωσεν (he manifested) τὴν δάκαν αὐτοῦ, καὶ ἐπίστευσαν (they believed) εἰς αὐτὸν οἱ μαθηταί αὐτοῦ. (Jn. 2:11)

8. λέγει (he said) αὐτῷ ἕν (one [Nom.]) ἐκ τῶν μαθητῶν αὐτοῦ, Ἀνδρέας ὁ ἀδελφὸς Σίμωνος Πέτρου (Jn. 6:8)
9. εἶδεν (saw) ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἦστιν ἐκεῖ (there) οὐδὲ (nor) οἱ μαθηταὶ αὐτοῦ (Jn. 6:24)

10. λέγει αὐτῷ Ναθαναήλ· Πόθεν (from where) με γινώσκεις; (Jn. 1:48)

11. μὴ (no) ὁ νόμος ἡμῶν κρίνει (judge) τὸν ἀνθρώπον (Jn. 7:51)

12. ἐν ἁμαρτίαις σὺ ἐγεννήθης (you were born) . . . καὶ σὺ διδάσκεις (teach) ἡμᾶς; (Jn. 9:34)

13. καὶ οἱ μαθηταὶ σου θεωρήσουσιν (they will see) σοῦ τὰ ἔργα (Jn. 7:3)

14. καὶ ὑμεῖς λέγετε ὅτι ἐν Ἰεροσολῦμοις ἦστιν ὁ τόπος (place) (Jn. 4:20)

15. ἀπεκρίθη (he answered) αὐτοῖς ὁ Ἰησοῦς· Οὐκ ἐγὼ ὑμᾶς τοὺς δώδεκα (twelve) ἔξελεξάμην (I have chosen); καὶ ἐξ ὑμῶν ἕν (one) διάβολος ἦστιν (Jn. 6:70)
4. Think Greek: (use the nominative pronouns whenever you can) (10)

1. I myself see you (pl.).

2. she herself writes the truth

3. you (pl.) yourselves receive our law

4. he himself is your (pl.) brother

5. the crowd is in your (pl.) church

5. Vocabulary Review (10)

1. ἀπόστολος _____________________________

2. γράφω _____________________________

3. βασιλεία _____________________________

4. ἔργον _____________________________

5. κατά (gen.) _____________________________

6. good _____________________________

7. voice _____________________________

8. kingdom _____________________________

9. but, and _____________________________

10. dead _____________________________
6. Current Vocabulary Word Search: circle your vocab words from chapter 8

Vocab words: find and circle in the puzzle

- he
- crowd
- land
- from (οὗ διπόλος)
- we
- that, so that, because
- day
- you
- so, therefore
- by
Ch. 9: Couch-potato Present Passives Foldunders
Fold under the right side of the sheet

Parsing Paradise:  PPI = Present Passive Indicative;
                  PDI = Pres. Deponent Indicative

1. βάλλεται  3rd Sg.  PPI  from βάλλω  meaning "he/she/it is cast" (Mat. 3:10)
2. ἐγείρονται  3rd Pl.  PPI  from ἐγείρω  meaning "they are raised" (Mat. 11:5)
3. ἔρχη  2nd Sg.  PDI  from ἔρχομαι  meaning "you come" (Mat. 3:14)
4. γίνεται  3rd Sg.  PDI  from γίνομαι  meaning "he/she/it becomes" (Mat. 13:32)
5. ἐξέρχονται  3rd Pl.  PDI  from ἐξέρχομαι  meaning "they come out" (Mat. 15:19)
6. ἐγείρομαι  1st Sg.  PPI  from ἐγείρω  meaning "I am raised" (Mat. 27:63)
7. εἰσέρχεσθε  2nd Pl.  PDI  from εἰσέρχομαι  meaning "you enter" (Mat. 23:13)
8. ἀποκρίνη  2nd Sg.  PDI  from ἀποκρίνομαι  meaning "you answer" (Mat. 26:62)
9. γινώσκεται  3rd Sg.  PPI  from γινώσκω  meaning "he/she/it is known"
                  (Mat. 12:33)

Present Passive Translations:

1. οὔτι ἐκ τῆς Βαλιλαίας προφήτης οὐκ ἐγείρεται  (Jn. 7:52)  Because a prophet is not raised from Galilee
2. καὶ εἰς πῦρ βάλλεται  (Mat. 3:10)  And it is thrown into a fire
3. καὶ νεκροὶ ἐγείρονται καὶ πτωχοὶ (poor) εὐαγγελίζονται  (Mat. 11:5)  And the dead are raised and the poor have the gospel proclaimed
4. ἐκ γάρ τοῦ καρποῦ (fruit) τὸ δένδρον (tree) γινώσκεται  (Mat. 12:33)  For from the fruit, the tree is known
5. οὖχ ἦ μήτηρ αὐτοῦ λέγεται Μαριάμ;  (Mat. 13:55)  Is not his mother called Mariam? (yes)
6. **Meta treis hemeras eneiromai**  
(Mat. 27:63) [futuristic present]  
After 3 days, I will be raised

7. **H basileia tou theou evaggeleiterai**  
(Lk. 16:16)  
The kingdom of God is being announced

8. **Oti aeretai apo thys gys h zw h autou**  
(Acts 8:33)  
Because his life is being taken from the earth

9. **To ghar onoma (name) tou theou dii umas blasphemetai ev tois ethneis**  
(nations) (Rom. 2:24)  
The name of God, on account of you, is being blasphemed among the nations

10. **Ti (why) eti (still, yet) kagw ws amartwlos kriwnomai**  
(Rom. 3:7)  
Why am I still being judged as a sinner?

11. **Akoynetai ev umin porneia**  
(1 Cor. 5:1)  
It is heard [there is] evil among you

12. **Kai ei (if) ev umin kriwetai o kosmos**  
(1 Cor. 6:2)  
And if by you the world is being judged

13. **Alla adelephos meta adelephou kriwetai**  
(1 Cor. 6:6)  
But a brother is being judged against a brother

14. **Euriskothea de kai pseudomartures tou theou**  
(1 Cor. 15:15)  
But we also be found false witnesses of God

15. **Ei olwes (at all) nekroi ouk eneirontai, ti (why) kai baptitizontai uper auton;**  
(1 Cor. 15:29)  
If the dead are not being raised at all, why also are they baptized concerning them?

16. **Ei (if) de pneumati (Spirit) agesthe, ouk esthe upo nomon**  
(Gal. 5:18)  
But if you are being lead by the Spirit, you are not under law
Chapter 9: Present Middle/Passive Verbs

The Pleasures of the Passive

1. Parsing Party: (30)

λέγω 1 Sg. PAI from λέγω I say

other options: PDI (deponent) or PPI (Present Passive Indicative)
PM/PI (middle/passive)

1. γίνεσθε
2. γίνομαι
3. γίνεται
4. βάλλεται
5. ἐρχόμεθα
6. πορεύεται
7. γίνωσκεται
8. ἐρχεσθε
9. πορεύονται
10. ἐρχεται
11. ἀποκρίνη
12. ἐρχη
13. εἰσερχόμεθα
14. εἰσέρχεσθε
15. ἐξέρχομαι
2. Translate the following short lines: (15)

1. ὤρα ὁ υἱὸς τοῦ ἀνθρώπου ἐρχεται (Mat. 24:44)

2. εἰς πῦρ (fire) βάλλεται (Mat. 3:10)

3. ἔρχομαι πρὸς ὑμᾶς (Jn. 14:18)

4. καὶ ἐρχεται εἰς οἶκον (Mk. 3:20)

5. οὗτως ἀποκρίνη τῷ ἀρχιερεῖ (high priest); (Jn. 18:22)

6. οὐκ ἐρχεται ἡ βασιλεία τοῦ θεοῦ (Lk. 17:20)

7. καὶ σὺ ἐρχῃ πρὸς με; (Mat. 3:14)

8. καὶ γω πρὸς σὲ ἔρχομαι (Jn. 17:11)

9. ὁ δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς (Jn. 12:23)

10. νῦν (now) δὲ πρὸς σὲ ἔρχομαι (Jn. 17:13)

11. ὑμεῖς γὰρ οὐκ εἰσέρχεσθε (Mat. 23:13)

12. ὁ ἀρχιερεύς (high priest) εἰσέρχεται εἰς τὰ ἁγία (Heb. 9:25)
13. ἐκ τῆς καρδίας ἐξέρχεται (Mat. 15:18)

14. ἐμπροσθεν (before) αὐτῶν πορεύεται (Jn. 10:4)

15. ἐγὼ πρὸς τὸν πατέρα (father) πορεύομαι (Jn. 14:12)

3. Translate the following longer lines: (15)

1. καρδία γὰρ πιστεύεται εἰς δικαιοσύνην (righteousness) (Rom. 10:10)

2. προσέχετε (you beware) ἀπὸ τῶν ψευδοπροφητῶν, οἴτινες (who) ἔρχονται πρὸς ὑμᾶς (Mat. 7:15)

3. οἴδατε (you know) ὅτι μετὰ δύο (two) ἡμέρας τὸ πάσχα (passover) γίνεται, καὶ ὁ υἱὸς τοῦ ἀνθρώπου (Mat. 26:2)

4. οὕτως, λέγω ὑμῖν, γίνεται χαρὰ (joy) ἐνώπιον (before) τῶν ἁγγέλων τοῦ θεοῦ (Lk. 15:10)

5. ἴδου (behold) ὁ βασιλεύς (king) σου ἔρχεται σοι (Mat. 21:5)

6. ὅτι οὐκ οἴδατε (you know) ποία (what) ἡμέρα ὁ κύριος ὑμῶν ἔρχεται (Mat. 24:42)

7. ἔρχεται ὁ κύριος τῶν δούλων (Mat. 25:19)
8. τότε (then) ἔρχεται μετ' αὐτῶν ὁ Ἰησοῦς (Mat. 26:36)

9. καὶ ἔρχεται πρὸς τοὺς μαθητὰς καὶ εὐρίσκει αὐτοὺς καθεύδοντας (sleeping), καὶ λέγει τῷ Πέτρῳ (Mat. 26:40)

10. τότε (then) ἔρχεται πρὸς τοὺς μαθητὰς καὶ λέγει αὐτοῖς (Mat. 26:45)

11. καὶ ἔρχονται καὶ λέγουσιν αὐτῷ· Διὰ τί (why) οἱ μαθηταὶ Ίωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν (fast), οί δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν; (Mk. 2:18)

12. λέγετε ὅτι ὀμβρος (rain) ἔρχεται, καὶ γίνεται οὕτως (Lk. 12:54)

13. εἰς τὴν βασιλείαν τοῦ θεοῦ εἰσπορεύονται (Lk. 18:24)

14. ἔρχεται γυνὴ (woman) ἐκ τῆς Σαμαρείας ἀντλήσαι (to draw) ὕδωρ (water). λέγει αὐτῇ ὁ Ἰησοῦς (Jn. 4:7)

15. ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν (now) ἐστίν ὅτε (when) οἱ νεκροὶ ἀκούσουσιν (will hear) τῆς φωνῆς τοῦ νῦν τοῦ θεοῦ (Jn. 5:25)
4. Think Greek (10)

1. my voice is cast

2. they come to your house

3. he enters into the kingdom of God

4. the disciples become servants

5. the crowd goes to the temple

5. Vocabulary Review (20)

1. παρά (acc.) ______________________

2. γῆ ____________________________

3. ἁγιος _________________________

4. ἑγείρω ________________________

5. λαός __________________________

6. truth __________________________

7. church __________________________

8. out of __________________________

9. day ____________________________

10. righteous ______________________
6. Current Vocabulary Word Search: circle your vocab words from chapter 9 (10)

Vocab words: find and circle in the puzzle

I answer I go out, leave
I send I come, go
I throw I wish
I become thus, so
I come in, enter I go

\[
\begin{array}{ccccccccccc}
\varepsilon & \varepsilon & \delta & \theta & \gamma & \iota & \nu & \omicron & \mu & \alpha & \iota \\
\alpha & \omega & \iota & \iota & \nu & \omicron & \tau & \alpha & \psi & \alpha & \alpha \\
\pi & \rho & \lambda & \sigma & \iota & \nu & \omicron & \rho & \mu & \iota & \mu \\
o & \varepsilon & \beta & \varepsilon & \varepsilon & \gamma & \nu & \omicron & \zeta & \varepsilon & \omicron \\
\sigma & \beta & \theta & \kappa & \theta & \rho & \nu & \tau & \mu & \rho & \nu \\
\tau & \sigma & \alpha & \rho & \pi & \iota & \chi & \lambda & \theta & \chi & \epsilon \\
\varepsilon & \zeta & \varepsilon & \lambda & \rho & \gamma & \omicron & \omicron & \omega & \omicron & \rho \\
\lambda & \delta & \psi & \kappa & \lambda & \epsilon & \lambda & \upsilon & \mu & \mu & \omicron \\
\lambda & \sigma & \omicron & \upsilon & \tau & \omega & \zeta & \xi & \alpha & \alpha & \pi \\
\omega & \pi & \iota & \phi & \lambda & \upsilon & \alpha & \lambda & \nu & \iota & \iota \\
\alpha & \pi & \varepsilon & \xi & \varepsilon & \rho & \chi & \omicron & \mu & \alpha & \iota \\
\end{array}
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Name __________________________________

Review of Chapters 3–9

1. Parse (verbs) or decline (nouns) the following forms: (15)
   
   - καρδίᾱς Dat. Sg. Fem. from καρδία “to/for a heart”
   - ἕχεις 2nd Sg. PAI from ἔχω meaning “you have”
   - σοῦ 2nd Sg. Gen. from σύ meaning “of you/your”

1. δόξαν

2. νεκροῖς

3. ἐστέ

4. ἐρχῃ

5. λόγε

6. αὐτά

7. ἡμεράς

8. γῆν

9. ἐγείρεται

10. δόξης

11. δίκαια

12. πορευόμεθα

13. ὑμᾶς

14. ἡμεῖς

15. ἀγίου
2. Shorts: translate the following (20)

1. ὅτι ἀνθρωποί ἀδελφοὶ ἡμεῖς ἐσμέν (Gen. 13:8)

2. ὅτι προφήτης ἐστίν (Gen. 20:7)

3. ἐγὼ πορεύομαι ἐπὶ αὐτήν (e.g. my way/journey) (Gen 24:42)

4. εἶπεν (he said) δὲ αὐτῷ Ἰακώβ σὺ γινώσκεις (Gen. 30:29)

5. εἶπεν (he said) δὲ αὐτῷ ὁ κύριος μου γινώσκει ὅτι (Gen. 33:13)

6. καὶ οἱ ἀνθρωποὶ οἱ ἐκ τοῦ τόπου (place [topography]) λέγουσιν (Gen. 38:22)

7. ἔχει πνεῦμα (spirit) θεοῦ ἐν αὐτῷ (Gen. 41:38)

8. αὐτοὶ δὲ οὐκ ἡδεισαν (they knew) ὅτι ἀκούει Ἰωσήφ (Gen. 42:23)

9. δώδεκα (12) ἀδελφοὶ ἐσμέν νίοι τοῦ πατρὸς ἡμῶν (Gen. 42:32)

10. εἰ (if) μὲν (indeed) οὖν ἀποστέλλεις τὸν ἀδελφὸν ἡμῶν (Gen. 43:4)

11. ἡμεῖς γινώσκετε ὅτι (Gen. 44:27)
12. λέγει ο οἰός σου Ἰωσήφ ἐποίησέν (he made) με ο θεὸς κύριου πᾶσης (all) γῆς Αἰγύπτου (Gen. 45:9)

13. ἰδοὺ (behold) οἱ ὀφθαλμοὶ (eyes) ὑμῶν βλέπουσιν καὶ οἱ ὀφθαλμοὶ Βενιαμίν τοῦ ἀδελφοῦ μου (Gen. 45:12)

14. εἶπεν (he said) δὲ Ἰσραὴλ μέγα μοί ἐστιν εἰ (if) ἐτί (yet) Ἰωσήφ ὁ οἰός μου ζῆ (he lives) (Gen. 45:28)

15. τί (what?) τὸ ἔργον ὑμῶν ἐστιν; (Gen. 46:33)

3. Longs: translate the following

1. εἰ (if) ἐκβάλλεις με σήμερον (today) ἀπὸ προσώπου (face) τῆς γῆς καὶ ἀπὸ τοῦ προσώπου σου (Gen. 4:14)

2. εἶπον (You say) οὖν ὅτι ἁδελφὴ αὐτοῦ εἰμι (Gen. 12:13)

3. καὶ εἶπεν (he said) αὐτῷ ἐγὼ ο θεὸς σου (Gen. 17:1)

4. ὁ πατὴρ (father) ἡμῶν πρεσβύτερος (old) καὶ οὐδείς (no one) ἐστιν ἐπὶ τῆς γῆς (Gen. 19:31)

5. αὐτὸς μοι εἶπεν ἁδελφὴ μου ἐστιν καὶ αὐτή μοι εἶπεν ἁδελφός μου ἐστιν (Gen. 20:5)

6. βασιλεὺς παρὰ θεοῦ εἰ σὺ ἐν ἡμῖν (Gen. 23:6)
7. καὶ εἶπεν (he said) γεγήρακα (I have grown old) καὶ οὐ γινώσκω τὴν ἡμέραν τῆς τελευτῆς (death) μου (Gen. 27:2)

8. εἶπεν (he said) δὲ αὐτοῖς γινώσκετε Λαβαν τὸν υἱὸν Ναχωρ οἱ δὲ εἶπαν γινώσκομεν (Gen. 29:5)

9. εἰ (if) ὁ κύριός μου οὐ γινώσκει δι’ ἐμὲ οὐδὲν (nothing) ἐν τῷ οἶκῳ αὐτοῦ (Gen. 39:8)

10. καὶ εἶπεν (he said) ἐκαστος (each) πρὸς τὸν ἀδελφὸν αὐτοῦ ναὶ (yes) ἐν ἁμαρτίᾳ γάρ ἐσμεν περὶ τοῦ ἀδελφοῦ ἡμῶν (Gen. 42:21)

4. Think Greek:

1. A Jewish crowd sent my people

2. We ourselves were taken by his servant

3. Our sins were written in your kingdom

4. His voice speaks the law of our God

5. His disciples entered our good land
5. Vocabulary Review:

1. house

2. righteous

3. θέλω

4. work

5. I see

6. ἔχω

7. heaven

8. ὑπό (gen.)

9. δία (acc.)

10. so, then
Chapter 10: Future Verbs

Ch. 10 -- Future Shock Foldunders
Fold under the right side of the sheet

Parsing Paradise:

1. ἔσεσθε 2 Pl. FMI from εἰμί meaning “you will be” (Gen. 3:5)
2. λήμψονται 3 Pl. FDI from λαμβάνω meaning “they will receive” (Gen. 14:24)
3. γενήσεται 3 Sg. FDI from γίνομαι meaning “he/she/it will become” (Gen. 17:17)
4. ἔξει 3 Sg. FAI from έχω meaning “he/she/it will have” (Gen. 18:10)
5. εἰσελεύσεται 3 Sg. FDI from εἰσέρχομαι meaning “he/she/it will enter” (Gen. 19:31)
6. γνώσωμαι 1 Sg. FDI from γινώσκω meaning “I will know” (Gen. 24:14)
7. πορεύσῃ 2 Sg. FDI from πορεύομαι meaning “you will go” (Gen. 24:38)
8. εὑρήσουσιν 3 Pl. FAI from εὑρίσκω meaning “they will find” (Prov. 8:17)
9. έρω 1 Sg. FAI from λέγω meaning “I will say” (Prov. 8:6)
10. εὑρήσεις 2 Sg. FAI from εὑρίσκω meaning “you will find” (Prov. 14:6)

Translations:

1. οτὲ οἱ νεκροὶ ἄκούσουσιν τὴν φωνήν τοῦ υἱοῦ τοῦ θεοῦ
   (Jn. 5:25) When the dead will hear
   the voice of the son of God

2. εἰ (if) τὰ ἐπίγεια (earthly things) εἶπον
   ύμῖν καὶ ὦ πιστεύετε πῶς (how)
   εἶν (if) εἶπω (I may say) ύμῖν τὰ
   ἐπουράνια (heavenly) πιστεύσετε;
   (Jn. 3:12) If I said earthly things to you
   and you are not believing, how
   will you believe if I say to you
   heavenly things

3. πῶς (how) τοῖς ἐμοίς ῥήμασιν (words)
   πιστεύσετε; (Jn. 5:47) How will you believe
   my words?

4. ἀλλ’ ἔξει τὸ φῶς τῆς ἐκκλησίας (Jn. 8:12) But he will have the light
   of life
5. ζητήσετέ (you will seek) με καὶ οὐχ εὑρησετέ [με] (Jn. 7:34) You will seek me and will not find me

6. Εἶπεν οὖν [αὐτοῖς] ὁ Ἰησοῦς...τότε (then) γνώσεσθε ὅτι ἐγὼ εἰμι (Jn. 8:28) Therefore Jesus said to them then you shall know that I am

7. καὶ γνώσεσθε τὴν ἀλήθειαν (Jn. 8:32) And you will know the truth

8. καὶ τῆς φωνῆς μου ἀκούσουσιν, καὶ γενήσονται μία (one) ποίμνη (flock) (Jn. 10:16) And they will hear my voice and they shall be one flock

9. καὶ ὅπου (where) εἰμὶ ἐγὼ ἐκεῖ (there) καὶ ὁ διάκονος ὁ ἐμὸς ἔσται (Jn. 12:26) And where I am, there also my servant will be

10. ἐκεῖνος (that one) κρίνει αὐτὸν ἐν τῇ ἐσχάτῃ (last) ἡμέρᾳ (Jn. 12:48) That will judge him in the last day

11. ὅτι παρ’ ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται (Jn. 14:17) Because he remains with you and will be in you

12. ἐν ἐκείνῃ (that) τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἐγὼ ἐν τῷ πατρί μου καὶ ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν (Jn. 14:20) In that day you will know that I am in my father and you in me and I in you

13. καὶ ὑμεῖς ἐν τῷ υἱῷ καὶ ἐν τῷ πατρί μενεῖτε (1 Jn. 2:24) And you will remain in the Son and in the Father

14. [Καὶ] ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τῆς ἀληθείας ἐσμέν (1 Jn. 3:19) And by this we will know that we are of the truth

15. καὶ γράψω ἐπ’ αὐτῶν τὸ ὄνομα (name) τοῦ θεοῦ μου (Rev. 3:12) And I will write on him the name of my God

16. καὶ αὐτοὶ λαοὶ αὐτοῦ ἔσονται, καὶ αὐτὸς ὁ θεὸς μετ’ αὐτῶν ἔσται (Rev 21:3) And they will be his people, and God himself will be with them
Chapter 10: Future Verbs

Liquid Future

1. Parsing Party: (15)—middles translated active for this exercise

άποστελω 1 Sg. FAI from άποστέλλω
I will send

1. άποστελείς
2. κρινούμεθα
3. κρινεί
4. άποστελείσθε
5. κρινούμαι
6. άποστελούσιν(υ)
7. κρινώ
8. μενείτε
9. άποστελή
10. κρινείται
11. άποστελείτε
12. άποστελούμεν
13. κρινείσθε
14. άποστελούνται
15. κρινείτε
2. Translate the following short lines: (15)

1. καὶ ἐν τρισὶν (three) ἡμέραις ἔγερω αὐτόν (Jn. 2:19)

2. καὶ ὑμεῖς ἐν τῷ νῦν καὶ ἐν τῷ πατρὶ (father) μενεῖτε (1 Jn. 2:24)

3. καὶ ἀποστελεῖ τοὺς ἁγγέλους αὐτοῦ (Mat. 24:31)

4. τότε γνώσεσθε ὅτι ἐγώ εἰμι (Jn. 8:28)

5. ἔλευσονται δὲ ἡμέραι (Lk. 5:35)

6. μενεῖτε ἐν τῇ ἁγάπῃ μου (Jn. 15:10)

7. κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ (last) ἡμέρᾳ (Jn. 12:48)

8. μεθ' υμῶν ἐσομαι (Mat. 17:17)

9. καὶ βαλοῦσιν αὐτοὺς εἰς (Mat. 13:42)

10. καὶ ἔξεις θησαυρὸν (treasure) ἐν οὐρανοῖς (Mat. 19:21)

11. ἔξιν οὐρανοῖ, ἔρει ἡμῖν (Mat. 21:25)

12. ὅτι ἡμεῖς οὐχ εὑρήσομεν αὐτόν (Jn. 7:35)
13. ἀλλά ἔχει τὸ φῶς (light) τῆς ζωῆς (Jn. 8:12)

14. καὶ ἔσται τῇ Σάρρᾳ (Sarah) υἱὸς (Rom. 9:9)

15. ὅτι παρ’ ὑμῖν μένει καὶ ἐν ὑμῖν ἔσται (Jn. 14:17)

3. Translate the following longer lines: (15)

1. ὁ λόγος ... ἐλάλησα (I spoke) ... κρινεῖ αὐτὸν ἐν τῇ ἐσχάτῃ (last) ἡμέρᾳ (Jn. 12:48)

2. καὶ γράψω ἐπ’ αὐτὸν τὸ ὄνομα (name) τοῦ θεοῦ μου καὶ τὸ ὄνομα τῆς πόλεως (city) τοῦ θεοῦ μου (Rev. 3:12)

3. καὶ εἶπεν (he said) Ζαχαρίας πρὸς τὸν ἀγγελον· Κατὰ τί (how) γνώσομαι τοῦτο; (Lk. 1:18)

4. καὶ λέγει αὐτοῖς· Ὁκ οἴδατε (you know) τὴν παραβολὴν ταύτην (this), καὶ πῶς (how) πάσας (all) τὰς παραβολὰς γνώσεσθε; (Mk. 4:13)

5. ἐν ἐκείνῃ (that) τῇ ἡμέρᾳ γνώσεσθε ὑμεῖς ὅτι ἔγω ἐν τῷ πατρὶ (father) μου καὶ ὑμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν (Jn. 14:20)
6. κύριε, κύριε, ἐἰσελεύσεται εἰς τὴν βασιλείαν τῶν οὐρανῶν
   (Mat. 7:21)

7. αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν
   (Mat. 1:21)

8. ἀποστελεῖ ὁ υἱός τοῦ ἄνθρωπον τοὺς ἄγγέλους αὐτοῦ
   (Mat. 13:41)

9. ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὥρα καὶ νῦν ἐστιν ὅτε
   (when) οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ
   (Jn. 5:25)

10. ἐν τούτῳ γινώσκονται πάντες ὅτι ἐμοὶ μαθηταί ἐστε (Jn. 13:35)

11. πάντες (all) πιστεύσουσιν εἰς αὐτόν, καὶ ἐλεύσονται οἱ
    Ῥωμαίοι (Romans) (Jn. 11:48)

12. οὔτως ἔσται ὁ υἱὸς τοῦ ἀνθρώπου ἐν τῇ καρδίᾳ τῆς γῆς τρεῖς
    (three) ἡμέρας (Mat. 12:40)

13. οὐχ οὔτως ἔσται ἐν ὑμῖν (Mat. 20:26)

14. τότε γινώσκεσθε ὅτι ἐγώ εἰμι (Jn. 8:28)
15. καὶ γνώσεσθε τὴν ἀλήθειαν, καὶ ἡ ἀλήθεια ἐλευθερώσει (it will free) ὑμᾶς (Jn. 8:32)

4. Think Greek (10)
   1. they will believe ____________________________
   2. you (pl.) will have ____________________________
   3. we will write ____________________________
   4. you (sg.) will remain ____________________________
   5. he will come/go ____________________________

5. Vocabulary Review: Translate the following (10)
   1. πρώτος ____________________________
   2. ὑπό (Acc.) ____________________________
   3. γραφή ____________________________
   4. ἀποκρίνομαι ____________________________
   5. ἐξέρχομαι ____________________________
   6. I become ____________________________
   7. so, thus ____________________________
   8. that, because ____________________________
   9. with ____________________________
   10. hour ____________________________
6. Vocabulary Crossword Puzzle (10)

Across Down
1. death 2. I judge
6. I save 3. then
7. I remain 4. only, alone
9. and not, nor 5. Paul
8. life
10. now
A Relative Demonstrative Pronoun Exercise:

1. ταύτας  
   Acc. Pl. Fem. from οὗτος meaning "these" (Mat. 13:53)

2. τούτους  
   Acc. Pl. Masc. from οὗτος meaning "these" (Mat. 7:24)

3. ἐκείνα  
   Nom./Acc. Pl. Neut. from ἐκείνος meaning "those" (Acts 20:2)

4. αἷς  
   Dat. Pl. Fem. from ὅς meaning "to whom" (Mat. 11:20)

5. ταῦτα  
   Nom./Acc. Pl. Neut. from οὗτος meaning "these" (Mat. 1:20)

6. ἐκείνας  
   Acc. Pl. Fem. from ἐκείνος meaning "those" (Heb. 8:10)

7. ὦ  
   Dat. Sg. Masc./Neut. from ὅς meaning "to whom/to which" (Mat. 3:17)

8. ἐκείνη  
   Dat. Sg. Fem. from ἐκείνος meaning "to that" (Mat. 13:1)

9. τούτων  
   Gen. Pl. Fem./Masc./Neut. from οὗτος meaning "of these" (Mat. 5:19)

10. οὗ  
    Gen. Sg. Masc./Neut. from ὅς meaning "of whom/of which " (Mat. 1:25)

Translations:

1. ἐκείνος μοι ἔπειν (he said) (Jn. 1:33)  
   That one said to me

2. Ἕκ δὲ τῆς πόλεως (city) ἐκείνης πολλοὶ ἐπίστευσαν (they believed) εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον (Jn. 4:39)  
   But from that city many of the Samaritans believed in him because of the word

3. Ἦν (it was) δὲ σάββατον ἐν ἐκείνῃ τῇ ἡμέρᾳ (Jn. 5:9)  
   But it was the sabbath on that day

4. ἐκείνον λήμψεσθε (Jn. 5:43)  
   You will receive that one
5. Ποῦ (where) ἐστιν ἐκείνος; (Jn. 7:11) Where is that one?

6. εἶπον (they said)· Σὺ μαθητής εἰ ἐκείνου, ἡμεῖς δὲ τοῦ Μωϋσέως ἐσμὲν μαθηταί (Jn. 9:28) They said "You are that one's disciple, but we are Moses' disciples"

7. ὑμεῖς ἐκ τούτου τοῦ κόσμου ἐστέ, ἐγὼ οὐκ εἰμὶ ἐκ τοῦ κόσμου τούτου (Jn. 8:23) You are of this world, I am not of this world

8. ὅτι τὸ φῶς τοῦ κόσμου τούτου βλέπει (Jn. 11:9) Because he sees the light of this world

9. λύσατε (destroy) τὸν ναὸν (temple) τούτου καὶ ἐν τρισίν (three) ἡμέραις ἐγερὼ αὐτὸν (Jn. 2:19) Destroy this temple and in three days I will raise it

10. ὑμεῖς οἴδαμεν (we know) ὅτι Μωϋσεὶ λελάληκεν (he has spoken) ὁ θεὸς, τοῦτον δὲ οὐκ οίδαμεν πόθεν (from where) ἐστίν (Jn. 9:29) We know that God has spoken to Moses but this man we do not know from where he is

11. τούτων ὑμεῖς οὐ πιστεύετε (Jn. 5:38) You do not believe in this one

12. ἐν τούτῳ πιστεύομεν (Jn. 16:30) By this we believe

13. ὃν ὑμεῖς οὐκ οἴδατε (you know) (Jn. 7:28) Whom you do not know

14. ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἐστίν (Jn. 8:54) Whom you say that, "He is our God"

15. τοὺς πτωχοὺς (poor) γὰρ πάντοτε (always) ἔχετε μεθ' ἑαυτῶν, ἐμὲ δὲ οὐ πάντοτε ἔχετε (Jn. 12:8) For the poor you have with you always, but you do not always have me

16. ὅτι τὴν ἁγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς (Jn. 5:42) Because the love of God you do not have in yourselves
Chapter 11: Demonstrative, Relative, Reflexive, and Reciprocal Pronouns

*Pointing the Demonstrative and Relative Pronouns*

1. Demonstrative Declensions: (15)

<table>
<thead>
<tr>
<th>Demonstrative Pronoun</th>
<th>Case</th>
<th>Gender</th>
<th>from ἐκεῖνος</th>
<th>Meaning</th>
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<td>ἐκεῖνος</td>
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<td>1. τούτῳ</td>
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<td>2. ἐκεῖνου</td>
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<td>3. οὗτοι</td>
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<td>4. ταύτας</td>
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<td>8. ταῦτα</td>
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<td>12. αἳ</td>
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<td>14. τούτων</td>
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<tr>
<td>15. οἱς</td>
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</table>
2. Translate these short lines: (15)

1. τὴν ἡμέραν ἐκείνην (Jn. 1:39)

2. διὰ τοὺς λόγους τούτους (Jn. 10:19)

3. ἐκ τῆς ὥρας ταύτης (Jn. 12:27)

4. καὶ ἀπ’ ἐκείνης τῆς ὥρας (Jn. 19:27)

5. εἰς ἐκείνου (Jn. 13:27)

6. ἐν ἐκείνῃ τῇ ἡμέρᾳ (Jn. 14:20)

7. καὶ ταῦτα οὐ γινώσκεις; (Jn. 3:10)

8. ἐν τῷ κόσμῳ τούτῳ (Jn. 12:25)

9. καὶ δὸς οὐ λαμβάνει (Mat. 10:38)

10. οὗτὸς ἐστὶν ὑπὲρ (in behalf of) οὗ ἐγὼ εἶπον (I spoke) (Jn. 1:30)

11. περὶ οὗ λέγει (Jn. 13:24)
12. καὶ τῷ λόγῳ ὅν εἶπεν ὁ Ἰησοῦς (Jn. 2:22)

13. ὃν ὑμεῖς λέγετε ὅτι θεὸς ἡμῶν ἦστιν (Jn. 8:54)

14. οὗτοί εἰσιν οἱ (Rev. 14:4)

15. καὶ ἄλλα (other) πρόβατα (sheep) ἔχω ὁ οὐκ ἦστιν (Jn. 10:16)

3. Translate these long lines: (15)

1. οὗτος ἦν (was) ἐν ἀρχῇ (beginning) πρὸς τὸν θεὸν (Jn. 1:2)

2. καὶ λέγει μοι· Οὗτοι οἱ λόγοι ἀληθινοὶ (true) τοῦ θεοῦ εἰσίν (Rev. 19:9)

3. καὶ εἶπεν (he said) ὁ Ἰησοῦς· Εἰς κρίμα (judgment) ἔγω εἰς τὸν κόσμον τοῦτον ἠλθοῦν (I came) (Jn. 9:39)

4. τοῦτον οὖν ἰδὼν (after seeing) ὁ Πέτρος λέγει τῷ Ἰησοῦ· Κύριε, οὗτος δὲ τί (what?); (Jn. 21:21)

5. εἰ (if) δὲ τοῖς ἐκεῖνοι γράμμασιν (writings) οὐ πιστεύετε, πῶς (how) τοῖς ἐμοῖς ῥήμασιν (words) πιστεύετε; (Jn. 5:47)
6. απ' ἐκείνης οὖν τῆς ἡμέρας ἐβουλεύσαντο (they plotted) (Jn. 11:53)

7. ἐν ἐκείνῃ τῇ ἡμέρᾳ γνώσεσθε ύμεῖς ὅτι ἐγὼ ἐν τῷ πατρί (father) μου καὶ ύμεῖς ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν. (Jn. 14:20)

8. τούτῳ ἐστιν τὸ ἔργον τοῦ θεοῦ, ἵνα (that) πιστεύητε (you might believe) εἰς ὅν ἀπέστειλεν (he sent) ἐκεῖνος (Jn. 6:29)

9. ἡμεῖς ἐκ τοῦ θεοῦ ἐσμέν· ὁ γινώσκων (one knowing) τὸν θεὸν ἀκούει ἡμῶν, διὸς οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν (1 Jn. 4:6)

10. ἀλλ' εἰσίν εξ ὑμῶν τινες (some) οἳ οὐ πιστεύουσιν (Jn. 6:64)

11. ως γὰρ ήσαν (they were) ἐν ταῖς ἡμέραις ἐκείναις (Jn. 24:38) (Mat. 24:38)

12. πολλοὶ (many) ἐρούσιν μοι ἐν ἐκείνῃ τῇ ἡμέρᾳ· Κύριε, κύριε (Mat. 7:22)

13. ἐν ἐκείνῃ τῇ ὥρᾳ εἶπεν (he said) ὁ Ἰησοῦς τοῖς ὀχλοῖς (Mat. 26:55)

14. καὶ ἐλοιδόρησαν (they reviled) αὐτὸν καὶ εἶπον· Σὺ μαθητής εἰ ἐκείνου, ἡμεῖς δὲ τοῦ Μωυσέως ἐσμέν μαθηταί (Jn. 9:28)
15. ὅτι τοῦτο ἔλεγεν (he was saying), καὶ ἐπίστευσαν (they believed) τῇ γραφῇ καὶ τῷ λόγῳ δὲν εἶπεν (he said) Ὅς Ιησοῦς (Jn. 2:22)

4. Think Greek (do not do the words in brackets)

1. (He knew) that voice

2. Again Peter leaves

3. He knows who (was)

4. (He bowed) to this crowd

5. They are those
5. Vocabulary Review (10)

1. ζωή  
2. ἀποστέλλω  
3. μένω  
4. ἡμεῖς  
5. δίκαιος  
6. I wish  
7. I throw  
8. I judge  
9. he  
10. to  

6. Current Vocabulary Story (10)

Once upon a time a Greek mother was looking for some sales at the This and __________ store. She had been there many times and came back __________ to see if her son __________ could find a pair of shoes for walking on water. __________ she entered the store ________ time the clerk, who was __________ would not wait on her and he ____________ to go into the other room __________ 

Peter, ________ was __________ an hour late, came in. He wanted Reeboks instead.
Chapter 12: Perfecting the Imperfect Verbs Foldunders
Fold under the right side of the sheet

Parsing Paradise: IAI = Imperfect Active Indicative

1. ἐγίνωσκεν 3 Sg. IAI from γίνωσκω meaning "he/she/it was knowing" (Mat. 1:25)
2. εἶχεν 3 Sg. IAI from εἶχω meaning "he/she/it was having" (Mat. 3:4)
3. ἔσαν 3 Pl. IAI from εἰμί meaning "they were" (Mat. 4:18)
4. ἔλεγον 3 PL/1 Sg. IAI from λέγω meaning "they were speaking" "I was speaking" (Mat. 9:10)
5. ἦς 2 Sg. IAI from εἰμί meaning "you were" (Mat. 25:23)
6. ἐπορεύετο 3 Sg. IDI from πορεύομαι meaning "he/she/it was going" (Mat. 24:1)
7. ἐρχέτο 3 Sg. IDI from ἔρχομαι meaning "he/she/it was coming" (Mk. 2:13)
8. ἔκουεν 3 Sg. IAI from ἀκούω meaning "he/she/it was hearing" (Mk. 6:20)
9. ἐσωζόμοντο 3 Pl. IM/PI from σωζω meaning "they were being saved" (Mk. 6:56)
10. ηὐρίσκον 3 Pl./1 Sg. IAI from ἐφύρισκω meaning "they were finding" "I was finding" (Mk. 14:55)

Translations:

1. καὶ ἤν ἡ μήτηρ τοῦ Ἰησοῦ ἐκεῖ (there) (Jn. 2:1) And the mother of Jesus was there
2. ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ (temple) τοῦ σώματος (body) αὐτοῦ (Jn. 2:21) But that one was speaking concerning the temple of his body
3. αὐτὸς γὰρ ἐγίνωσκεν τί (what) ἦν ἐν τῷ ἀνθρώπῳ (Jn. 2:25) For he was knowing what was in the man
4. καίτοιγε (although) Ἰησοῦς αὐτὸς οὐκ ἐβάπτισεν ἀλλ' οἱ μαθηταὶ αὐτοῦ (Jn. 4:2) Although Jesus himself was not baptizing but his disciples

5. ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους (one another) (Jn. 4:33) Then the disciples were saying to one another

6. καὶ ἦρχοντο πρὸς αὐτόν (Jn. 4:30) And they were coming to him

7. ὅτι οὖ μόνον (only) ἔλευν τὸ σάββατον, ἀλλὰ καὶ πατέρα ἰδίου (his own) ἔλεγεν τοῦ θεοῦ ἱσοῦν (equal) ἐαυτὸν ποιῶν (making) τῷ θεῷ (Jn. 5:18) Because not only was he breaking the Sabbath, but also he was calling God his own father making himself equal with God

8. Καὶ μετὰ ταύτα περιεπάτει (walked) ὁ Ἰησοῦς ἐν τῇ Γαλιλαίᾳ· οὐ γὰρ ἤθελεν ἐν τῇ Ἰουδαίᾳ περιπατεῖν (to walk) (Jn. 7:1) And after these things Jesus walked in Galilee; for he was not willing to walk in Judea

9. ἔγραφεν εἰς τὴν γῆν (Jn. 8:8) He was writing in the ground

10. εἶπεν αὐτοῖς ὁ Ἰησοῦς· εἰ τυφλοὶ (blind) ἤτε, οὐκ ἤν εἶχετε ἀμαρτίαν· νῦν δὲ λέγετε ὅτι βλέπομεν, ἣ ἀμαρτία ύμῶν μένει (Jn. 9:41) Jesus said to them, "If you were blind, you would not have sin, but now you say that 'we see,' your sin remains"

11. καὶ ἦρχοντο πρὸς αὐτόν καὶ ἔλεγον· Χαίρε (greetings) ὁ βασιλεὺς τῶν Ἰουδαίων (Jn. 19:3) And they were coming to him and saying, "Greetings the king of the Jews"

12. καὶ διὰ τὴν μαρτυρίαν ἦν εἶχον (Rev. 6:9) And because of the testimony which they were having
Chapter 12: Imperfect Verbs

*Translating Imperfectly*

1. Parsing Party: (15)

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<th>Greek</th>
<th>English</th>
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<tr>
<td>ἔλυν</td>
<td>1 Sg./3 Pl. from λύω</td>
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<td>ἔβλέπουντο</td>
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</tbody>
</table>
2. Translate the following short lines: (15)

1. καὶ οὐκ ἐγίνωσκεν αὐτήν (Mat. 1:25)

2. ἐν ἀρχῇ ἦν ὁ λόγος (Jn. 1:1)

3. ἐν αὐτῷ ἦν (Jn. 1:4)

4. ὅτι τούτο ἠλέησεν (Jn. 2:22)

5. ἠλέησεν οὖν οἱ μαθηταὶ πρὸς ἀλλήλους (Jn. 4:33)

6. εἰ (if) γὰρ ἐπιστεύετε Μωϋσεῖ, ἐπιστεύετε ἄν ἐμοί (Jn. 5:46)

7. οὐδὲ γὰρ οἱ ἄδελφοι αὐτοῦ ἐπίστευον εἰς αὐτόν (Jn. 7:5)

8. ὅτι πρῶτος μου ἦν (Jn. 1:15)

9. οἱ Φαρίσαιοι ἠλέησαν τοὺς μαθηταίς αὐτοῦ (Mat. 9:11)

10. οἱ ὄχλοι ... ἠλέησαν ὁ Μήτη (not) οὗτος ἐστιν ὁ νῦν Δαυίδ; (Mat. 12:23)

11. οὐκ ἐίχεν γῆν πολλήν (much) (Mat. 13:5)
12. ὅτι ὡς προφήτην αὐτὸν εἶχον (Mat. 14:5)

13. ὦ δὲ οὐκ ἦθελεν (Mat. 18:30)

14. ὁ Ἰησοῦς ἀπὸ τοῦ ἱεροῦ ἐπορεύετο (Mat. 24:1)

15. καὶ ἔλεγον πρὸς ἀλλήλους (Mk. 4:41)

3. Translate the following long lines: (15)

1. ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ (temple) τοῦ σῶματος (body) αὐτοῦ (Jn. 2:21)

2. Ἰησοῦς δὲ οὐκ ἐπίστευεν αὐτὸν αὐτοῖς (Jn. 2:24)

3. ἔβλεπον εἰς ἀλλήλους οἱ μαθηταὶ ἀποροῦμενοι (being uncertain) περὶ τίνος (whom) λέγει (Jn. 13:22)

4. ὅτε ἦμην μετ’ αὐτῶν ἐγὼ ἐτήρουν (I kept) αὐτοὺς ἐν τῷ ὄνοματί (name) σου ὃς δέδωκας (you have given) μοι (Jn. 17:12)

5. οὗτος ἦν ἐν ἀρχῇ (beginning) πρὸς τὸν θεόν (Jn. 1:2)

6. ἔν αὐτῶ ς ἐν, καὶ ς ἀνθρώπων (Jn. 1:4)
7. οἱ δὲ ὄχλοι ἔλεγον· Οὐτός ἐστιν ὁ προφήτης Ἰησοῦς ὁ ἀπὸ Ναζαρέθ τῆς Γαλιλαίας (Mat. 21:11)

8. ἦσαν δὲ παρ’ ἡμῖν ἕπτα (seven) ἀδελφοί (Mat. 22:25)

9. καὶ λέγετε· Εἰ (if) ἦμεθα (we were) ἐν ταῖς ἡμέραις τῶν πατέρων (fathers) ἡμῶν (Mat. 23:30)

10. ἀγαπητοί, οὐκ ἐντολήν (command) καὶ νὴν (new) γράφω ὑμῖν ἄλλα ἐντολήν παλαιάν (old) ἦν ἔχετε ἀπ’ ἀρχῆς (beginning) (1 Jn. 2:7)

4. Think Greek

1. he was saying to me

2. you were dead

3. we were knowing the scripture

4. John was coming

5. I was seeing him
5. Vocabulary Review (10)

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6. Vocabulary Word Search

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5 ___ ___ ___ ___ 

2

1 ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ ___ 

9 10

8 ___ ___ ___ ___ 

7 ___ ___ ___ ___ ___ ___ ___ ___ 

Across

1. I die
5. behold
7. with
8. there

Down

2. whole, entire
3. indeed
4. John
6. when
9. until
10. in order that
Chapter 13: Third Declension Nouns Foldunders
Fold under the right side of the sheet

Declining Third Declensions

1. πνεύμασι Dat. Pl. Neut. from πνεύμα meaning "to spirits" (Mk. 1:27)
2. σαρκί Dat. Sg. Fem. from σάρξ meaning "to flesh" (Rom. 2:28)
3. δυνάμεις Nom./Acc. Pl. Fem. from δύναμις meaning "powers" (Mat. 7:22)
4. πνεύματα Nom./Acc. Pl. Neut. from πνεύμα meaning "spirits" (Mk. 3:11)
5. σαρκών Gen. Pl. Fem. from σάρξ meaning "of fleshes" (Rev. 19:21)
6. βασιλεῖ Dat. Sg. Masc. from βασιλεύς meaning "for a king" (Mat. 18:23)
7. πνεύματος Gen. Sg. Neut. from πνεύμα meaning "of a spirit" (Mat. 1:18)
8. δυνάμεσι Dat. Pl. Fem. from δύναμις meaning "to powers" (Acts 2:22)
9. βασιλεῖς Nom./Acc. Pl. Masc. from βασιλεύς meaning "kings" (Mat. 17:25)
10. σάρκας Acc. Pl. Fem. from σάρξ meaning "fleshes" (Jam. 5:3)

Translations:

1. καὶ ἔσονται οἱ δύο εἰς σάρκα μίαν (one) ὡστε οὐκέτι (no longer) εἰς ἄλλα μία σάρξ (Mk. 10:8)

And the two will be for one flesh, so that they are no longer two but one flesh
Chapter 13: Third Declension Nouns

2. καὶ ὄψεται πᾶσα σάρξ τὸ σωτήριον (salvation) τοῦ θεοῦ (Lk. 3:6)  
And all flesh will see the salvation of God

3. τὸ γεγεννημένον (one having been born) ἐκ τῆς σαρκὸς σάρξ ἐστίν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεύμα ἐστίν (Jn. 3:6)  
The one having been born of the flesh is flesh, and the one having been born of the Spirit is spirit

4. ὑμεῖς κατὰ τὴν σάρκα κρίνετε, ἐγὼ οὐ κρίνω οὐδένα (no one) (Jn. 8:15)  
You judge according to the flesh, I judge no one

5. καὶ χάρις θεοῦ ἤν ἐπ’ αὐτό (Lk. 2:40)  
And the grace of God was upon him (Neuter: child)

6. μὴ ἔχει χάριν τῷ δούλῳ ὅτι (Lk. 17:9)  
He would not have favor on the servant because

7. ὅτι ὁ νόμος διὰ Μωϋσέως ἐδόθη (it was given), ἡ χάρις καὶ ἡ ἀληθεία διὰ Ἰησοῦ Χριστοῦ ἐγένετο (it became/came) (Jn. 1:17)  
Because the law was given through Moses, grace and truth came through Jesus Christ

8. κατὰ τὴν πίστιν ὑμῶν (Mat. 9:29)  
According to your faith

9. καὶ ἰδὼν (after seeing) ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ Τέκνον (Mk. 2:5)  
And Jesus, after seeing their faith, said to the paralytic, “Child”

10. καὶ ἀποκριθεὶς (answered) ὁ Ἰησοῦς λέγει αὐτοῖς Ἐχετε πίστιν θεοῦ (Mk. 11:22)  
And Jesus answered and said to them, “Have faith in God”

11. εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς (Lk. 18:8)  
Will he find faith upon the earth?
12. πολλοὶ γὰρ ἐλεύσονται ἐπὶ τῷ ὄνοματί μου λέγοντες (saying)· Ἔγω εἰμί ὁ Χριστός (Mat. 24:5)

For many will come in my name saying, “I am the Christ”

13. βαπτίζοντες (baptizing) αὐτοὺς εἰς τὸ ὄνομα τοῦ πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ ἁγίου πνεύματος (Mat. 28:19)

Baptizing them in the name of the Father and of the Son and of the Holy Spirit
Chapter 13: Third Declension Nouns

Third Declension
Be able to parse the case, number, gender of the nouns.

1. Decline: (30)

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<tr>
<th>σαρκί</th>
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<th>Sg. Fem.</th>
<th>σάρξ</th>
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2. Translate the following short lines: (15)

1. [ἐπὶ] τῷ λόγῳ τῆς χάριτος αὐτοῦ (Acts 14:3)

2. χάριτι παρὰ θεῷ καὶ ἀνθρώποις (Lk. 2:52)

3. τῇ χάριτι τοῦ κυρίου ὑπὸ τῶν ἀδελφῶν (Acts 15:40)

4. ἐκ πίστεως, ἵνα κατὰ χάριν (Rom. 4:16)

5. ὅτι οὐκ ἐσμέν ὑπὸ νόμου ἀλλὰ ὑπὸ χάριν (Rom. 6:15)

6. περὶ τῆς εἰς Χριστοῦ Ἰησοῦν πίστεως (Acts 24:24)

7. κατὰ τὴν πίστιν ὑμῶν (Mat. 9:29)

8. εὐρήσει τὴν πίστιν ἐπὶ τῆς γῆς; (Lk. 18:8)

9. εἰ (if) ἐστὲ ἐν τῇ πίστει (2 Cor. 13:5)

10. τὸ ὄνομα αὐτοῦ Ἰησοῦν (Mat. 1:21)

11. ὅτι ἐν τῷ ὄνομα Χριστοῦ τοῦ Ναζωραίου (Acts 4:10)

12. καὶ ἐπὶ τῇ πίστει τοῦ ὄνοματος αὐτοῦ (Acts 3:16)
13. καὶ πᾶσα Ἴεροςόλυμα μετ’ αὐτοῦ (Mat. 2:3)

14. ἐπὶ πᾶσαν τὴν γῆν (Mat. 27:45)

15. ἐν τῇ ἀληθείᾳ πάσῃ (Jn. 16:13)

3. Translate the following longer lines: (15)

1. ἄλλα διὰ τῆς χάριτος τοῦ κυρίου Ἰησοῦ πιστεύομεν
   (Acts 15:11)

2. εἰ (if) δὲ χάριτι, οὐκέτι (no longer) ἐξ ἔργων, ἐπεὶ (since) ἡ χάρις
   οὐκέτι γίνεται χάρις (Rom. 11:6)

3. εὐχαριστῶ (I give thanks) τῷ θεῷ μου πάντοτε (always) περὶ
   ύμῶν ἐπὶ τῇ χάριτι τοῦ θεοῦ (1 Cor. 1:4)

4. ἀμαρτία γάρ ύμων οὐ κυριεύσει (it shall rule): οὐ γὰρ ἐστε ὑπὸ
   νόμον ἀλλὰ ὑπὸ χάριν (Rom. 6:14)

5. δικαιοσύνη (righteousness) γὰρ θεοῦ ἐν αὐτῷ ἀποκαλύπτεται
   (is revealed) ἐκ πίστεως εἰς πίστιν, καθὼς γέγραπται (it has
   been written): Ὁ δὲ δίκαιος ἐκ πίστεως ζήσεται (he will live)
   (Rom. 1:17)
6. καὶ ἀποκριθεὶς (he answered) ὁ Ἰησοῦς λέγει αὐτοῖς· Ἐχετε πίστιν θεοῦ (Mk. 11:22)

7. καὶ ἰδὼν (after seeing) ὁ Ἰησοῦς τὴν πίστιν αὐτῶν λέγει τῷ παραλυτικῷ (paralytic). Τέκνον (child), ἀφίενταί (they are forgiven) σοῦ αἰ ἀμαρτίαι (Mk. 2:5)

8. ἦν δὲ ἀνθρωπὸς ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῶ, ἀρχων (ruler) τῶν Ἰουδαίων (Jn. 3:1)

9. ἀπεκρίθη (he answered) αὐτοῖς ὁ Ἰησοῦς· Εἶπον (I told/said) ὑμῖν καὶ οὐ πιστεύετε· τὰ ἔργα δὲ ἐγὼ ποιῶ (I do) ἐν τῷ ὄνοματι τοῦ πατρὸς μου (Jn. 10:25)

10. παρακαλῶ (I appeal to/beseech) δὲ ὑμᾶς, ἄδελφοί, διὰ τοῦ ὄνοματος τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ (1 Cor. 1:10)

11. διὰ τοῦτο (therefore) λέγω ὑμῖν, πάσα άμαρτία καὶ βλασφημία ἀφεθῆσεται (it shall be forgiven) τοῖς ἀνθρώποις, ἥ δὲ τοῦ πνεύματος βαλσαφημία οὐκ ἀφεθῇσεται (Mat. 12:31)

12. καὶ ὄψεται πάσα σάρξ τὸ σωτηρίου (salvation) τοῦ θεοῦ (Lk. 3:6)
13. δὲς μὲν [γὰρ] κρίνει ἡμέραν παρ’ ἡμέραν, δὲς δὲ κρίνει πᾶσαν ἡμέραν (Rom. 14:5)

14. λέγω δὲ ὑμῖν ὅτι οὐδὲ Σολομῶν ἐν πάσῃ τῇ δόξῃ αὐτοῦ περιεβάλετο (was clothed) ὃς ἐν (one) τούτων (Mat. 6:29)

15. κοινωνίαν (fellowship) ἔχομεν μετ’ ἀλλήλων καὶ τὸ αἷμα (blood) Ἰησοῦ τοῦ νίου αὐτοῦ καθαρίζει (it cleanses) ἡμᾶς ἀπὸ πάσης ἁμαρτίας (1 Jn. 1:7)

4. Think Greek (the words in brackets need not be transcribed) (10)

1. The father of the king (will)

2. In the faith I will believe

3. From grace to grace

4. He was seeing me

5. He will judge you (pl.)
5. Vocabulary Review: Translate the following (20)

1. ἀποθνήσκω ________________________
2. καθώς __________________________
3. ἔως ______________________________
4. ἔρχομαι __________________________
5. ὄχλος _____________________________
6. I save _____________________________
7. death ______________________________
8. I go away, leave _______________________
9. with ________________________________
10. there _______________________________

6. Current Vocabulary Matching (try English crossword in ch. 14)

1. father A. δύναμις
2. flesh, body B. πᾶς
3. power, miracle C. πνεῦμα
4. grace, kindness D. ὄνομα
5. name, reputation E. χάρις
6. man, husband F. βασιλεύς
7. all, every G. ανήρ
8. faith, belief H. πατήρ
9. king I. σάρξ
10. spirit, wind J. πίστις
**Review of Chapters 3–13**

1. Parse (verbs) or decline (nouns) the following forms: (15)

- **καρδία** (Noun Dat. Sg. F. from καρδία "to/for a heart"
- **ἐχεις** (Verb 2nd Sg. PAI from ἔχω meaning "you have"
- **με** (Pron. 1 Acc. Sg from ἔγω "me"
- **αὐτός** (Pron. 3 Nom. Sg M. from αὐτός "he"

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2. Short Translations 1-10 (20)

1. καὶ οὖν ἡρῴσκετο ὅτι μετέθηκεν (he took up) αὐτὸν ὁ θεὸς (Gen. 5:24)

2. σὺ δὲ ἀπελεύσῃ πρὸς τοὺς πατέρας σου μετ' εἰρήνης (Gen. 15:15)

3. καὶ ἔλεγον πρὸς αὐτὸν ποῦ (where) εἰσίν οἱ ανδρεῖς; (Gen. 19:5)

4. ἔσῃ ἐπὶ τῆς γῆς (Gen. 4:12)

5. τῇ δὲ Ρεβεκκα ἀδελφὸς ἦν ὁ ὄνομα Λαβαν (Gen. 24:29)

6. Ἰσαάκ δὲ ἐπορεύετο διὰ τῆς ἐρήμου (Gen. 24:4)

7. καὶ ἔσεσθε ὦς θεοὶ γνιωσκόντες (knowing) καλὸν (good) καὶ πονηρὸν (Gen. 3:5)

8. ἀλλὰ εἰς τὴν γῆν μου οὐ ἐγενόμην πορεύσῃ (Gen. 24:4)

9. πάντες οὗτοι ἤσαν υἱοὶ Χέττουρας (Gen. 25:4)

10. ἢ ἢν παρ' αὐτῇ ἐν τῷ ὀίκῳ (Gen. 27:15)
3. Long Translations 1-10 (30)

1. οἱ δὲ γίγαντες (giants) ἦσαν ἐπὶ τὴς γῆς ἐν ταῖς ἡμέραις ἐκείναις καὶ μετ’ ἐκείνο ὡς ἄν εἰσεπορεύοντο οἱ υἱοὶ τοῦ θεοῦ πρὸς τὰς θυγατέρας (daughters) τῶν ἀνθρώπων (Gen. 6:4)

2. καὶ Μελχισεδεκ βασιλεὺς Σαλήμ ἐξῆγεν (brought out) ἄρτος (bread) καὶ οἶνον ἦν δὲ ἱερεὺς τοῦ θεοῦ τοῦ υψίστου (most high) (Gen. 14:18)

3. καὶ Αβραὰμ ἦν πρεσβύτερος (old/elderly) προβεβηκὼς (advanced or “on in”) ἡμέρων καὶ κύριος εὐλόγησεν τὸ Αβραὰμ κατὰ πάντα (Gen. 24:1)

4. καὶ εἶδεν (saw) Ιακὼβ τὸ πρόσωπον (face) τοῦ Λαβάν καὶ ἴδοι οὐκ ἦν πρὸς αὐτὸν ὡς ἐχθὲς (yesterday) καὶ τρίτην ἡμέραν (Gen. 31:2)

5. ἦ ἐστὶν Βαίθηλ αὐτὸς καὶ πᾶς ὁ λαὸς ὡς ἦν μετ’ αὐτοῦ (Gen. 35:6)

6. σὺ δὲ λήμψῃ σεαυτῷ ἀπὸ πάντων τῶν βρωμάτων (food) (Gen. 12:12)

7. ἦσται οὖν ὡς ἄν ἴδωσίν (they may see) σὲ οἱ Αἰγυπτιοὶ (Egyptians) ἐροῦσιν ὃτι γυνὴ (wife/woman) αὐτοῦ αὐτὴ καὶ ἀποκτενοῦσίν με (Gen. 12:12)
8. τὸ δὲ ἔθνος (nation) ὑ ἕαν (who ever) δουλεύσωσιν κρινὼ ἐγὼ μετὰ δὲ ταῦτα ἐξελέυσονται (Gen. 15:14)

9. καὶ οὖ κληθῆσεται (shall be called) ἕτι (still, yet) τὸ ὄνομα σου Ἄβραμ ἀλλ’ ἔσται τὸ ὄνομα σου Ἄβραμ ὅτι πατέρα πολλῶν ἔθνων τέθεικά (I have made/put) σε (Gen. 17:5)

10. εἶπεν δὲ ἡ πρεσβυτέρα (older) πρὸς τὴν νεωτέραν (younger) ὁ πατὴρ ἡμῶν πρεσβύτερος καὶ οὐδεὶς ἔστιν ἐπὶ τῆς γῆς ὃς εἰσελέυσετα πρὸς ἡμᾶς (Gen. 19:31)

4. Write Greek 1-5 (10)

1. the father of the king was my brother

2. on that day we will remain in the house

3. But this my son was going to heaven

4. he was casting himself into the crowd (do not use the middle verb)

5. All these humans will know this truth that
5. Vocab Review (20)

1. καθώς

2. τότε

3. δίκαιος

4. δία (+ Acc.)

5. ἀποθνῄσκω

6. σάρξ

7. I raise up

8. son

9. day

10. I save
Ch. 14: Second Aorists Descending into the Deep Dark Past Foldunders
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Parsing Paradise:

1. ἡλθομεν
   1st Pl. AAI from ἔρχομαι meaning "we came" (Mat. 2:2)

2. ἐγενόμην
   1st Sg. ADI from γίνομαι meaning "I became" (Acts 20:18)

3. ἔξηλθες
   2nd Sg. AAI from ἔξερχομαι meaning "you went out" (Jn. 16:30)

4. ἦλθεν
   3rd Sg. AAI from ἔρχομαι meaning "he/she/it came" (Mat. 9:1)

5. ἐμείναμεν
   1st Pl. AAI from μένω meaning "we remained" (Acts 21:7)

6. εὑρον
   3rd Pl. /1st Sg. AAI εὑρίσκω meaning "they found" "I found" (Mat. 22:10)

7. ἐγένεσθε
   2nd Pl. ADI from γίνομαι meaning "you became" (Lk. 16:11)

8. εὗρες
   2nd Sg. AAI from εὑρίσκω meaning "you found" (Lk. 1:30)

9. ἐξήλθομεν
   1st Pl. AAI from ἔξερχομαι meaning "we went out" (Acts 16:13)

10. ἦλθατε
    2nd Pl. AAI from ἔρχομαι meaning "you came" (Mat. 25:36)

Translations

1. οὗτος ἦλθεν εἰς μαρτυρίαν (Jn. 1:7) This one came for a witness

2. εἶπαν οὖν αὐτῷ (Jn. 1:22) Then they said to him

3. ὃς περιστερὰν (dove) ἔξε ὀὐρανοῦ καὶ ἐμείνεν ἐπὶ αὐτὸν (Jn. 1:32) As a dove out of heaven and it remained on him
4. ἐδειν ὁ Ἰησοῦς τὸν Ναθαναήλ (Jn. 1:47) Jesus saw Nathaniel

5. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· ὢτι εἶπον σοι ὅτι εἶδόν σε (Jn. 1:50) Jesus answered and said to him, "Because I said to you that I saw you"

6. καὶ εὗρεν ἐν τῷ ἱερῷ (Jn. 2:14) And he found in the temple

7. ἀπεκρίθη (answered) Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραήλ καὶ ταύτα οὐ γινώσκεις; (Jn. 3:10) Jesus answered and said to him, "You are the teacher of Israel and these things you do not know?"

8. οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα (Jn. 3:17) For God did not send the son into the world in order that

9. Μετὰ ταῦτα ἠλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν (Jn. 3:22) After these things Jesus and his disciples went into the land of Judea

10. πέντε γὰρ ἄνδρας ἔσχες καὶ νῦν δὲν ἔχεις οὐκ ἔστιν σου ἄνήρ (Jn. 4:18) For five husbands you have had and the one whom you now have is not your husband

11. ἐξῆλθον ἐκ τῆς πόλεως (Jn. 4:30) They went out of the city

12. Μετὰ δὲ τὰς δύο ἡμέρας ἐξῆλθεν ἐκείθεν εἰς τὴν Γαλιλαίαν (Jn. 4:43) But after two days, he went out from there into Galilee
**Chapter 14: Second Aorist Verbs**

*Digging into the Past: Second Aorist*

1. Parsing Party: (30)

<table>
<thead>
<tr>
<th>Hλθον</th>
<th>1Sg./3Pl.</th>
<th>AAI</th>
<th>from</th>
<th>I/they came</th>
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<td>15. ἐβαλομεν</td>
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2. Translate the following short lines: (15)

1. οἱ δὲ εἶπαν αὐτῷ Ἔν Βηθλεὲμ τῆς Ἰουδαίας (Mat. 2:5)

2. καὶ εἰσῆλθεν εἰς γῆν Ἰσραήλ (Mat. 2:21)

3. ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτόν (Mat. 3:15)

4. καὶ εἶδεν τὸ πνεῦμα τοῦ θεοῦ (Mat. 3:16)

5. καὶ ἰδοὺ πᾶσα ἡ πόλις (city) ἐξῆλθεν (Mat. 8:34)

6. ὅτι ἄρτους (bread) οὐκ ἐλάβομεν (Mat. 16:7)

7. λέγω δὲ ὑμῖν ὅτι Ἡλίας ἤδη (already) ἠλθεν (Mat. 17:12)

8. καὶ πολλοί (many) τῶν ἀνθρώπων ἀπέθανον (Rev. 8:11)

9. ὁσοὶ (whoever) δὲ ἐλαβον αὐτόν (Jn. 1:12)

10. οὗτος ἦν δὲ εἶπον (Jn. 1:15)

11. ἡμεῖς πάντες ἐλάβομεν (Jn. 1:16)
12. εἶπαν οὖν αὐτῷ· Τίς (who) εἶ; (Jn. 1:22)

13. καθὼς εἶπεν Ἡσαΐας ὁ προφήτης (Jn. 1:23)

14. οὗτός ἐστιν ὑπὲρ οὗ ἐγὼ εἶπον (Jn. 1:30)

15. καὶ εἶδον, καὶ ἤκουσα (I heard) φωνήν ἀγγέλων πολλῶν (Rev. 5:11)

3. Translate the following long lines: (15)

1. εἶδον τὸ παιδίον (child) μετὰ Μαρίας τῆς μητρὸς (mother) αὐτοῦ (Mat. 2:11)

2. καὶ ἴδοὺ τινὲς (some) τῶν γραμματέων (scribes) εἶπαν ἐν ἑαυτοῖς· Οὗτος βλασφημεῖ. (Mat. 9:3)

3. ἄλλα τί (what?) ἐξῆλθατε ἰδεῖν (to see); προφητημ.; ναὶ (yes) λέγω ύμῖν, καὶ περισσότερον (more than) προφήτου (Mat. 11:9)

4. καὶ ἔκτεινας (stretching out) τὴν χειρὰ (hand) αὐτοῦ ἐπὶ τοὺς μαθητὰς αὐτοῦ εἶπεν· Ἰδοὺ ἡ μήτηρ (mother) μου καὶ οἱ ἀδελφοί μου (Mat. 12:49)
5. τότε ἀφείς (leaving) τοὺς ὄχλους ἠλθεν εἰς τὴν οἰκίαν καὶ προσήλθον αὐτῷ οἱ μαθηταὶ αὐτοῦ λέγοντες (saying) (Mat. 13:36)

6. ὡς οὖν ἠλθον πρὸς αὐτὸν οἱ Σαμαριται, ἡρώτων (who asked) αὐτὸν μεῖναι (to remain) παρ’ αὐτοῖς καὶ ἔμεινεν ἐκεῖ δύο (two) ἡμέρας (Jn. 4:40)

7. εἰς τὰ ὓδια ἠλθεν, καὶ οἱ ὑδιοὶ αὐτὸν οὐ παρέλαβον (receive) (Jn. 1:11)

8. ὅτι ἐκ τοῦ πληρώματος (fullness) αὐτοῦ ἡμεῖς πάντες ἐλάβομεν καὶ χάριν ἀντὶ (upon) χάριτος (Jn. 1:16)

9. ἐν τῷ κόσμῳ ἦν, καὶ ὁ κόσμος δι’ αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ ἔγνω (Jn. 1:10)

10. λέγει αὐτοῖς Ἔρχεσθε (come) καὶ ὑψεσθε. ἠλθαν οὖν καὶ εἶδαν ποῦ (where) μένει καὶ παρ’ αὐτῷ ἔμειναν (they stayed) τὴν ἡμέραν ἐκείνην (Jn. 1:39)

11. καὶ ἠλθον πρὸς τὸν Ἰωάννην καὶ ἐῖπαν αὐτῷ ὁ Ἱαβύ, ὅς ἦν μετὰ σοῦ (Jn. 3:26)
12. μετὰ ταῦτα ἦλθεν ὁ Ἰησοῦς καὶ οἱ μαθηταὶ αὐτοῦ εἰς τὴν Ἰουδαίαν γῆν (Jn. 3:22)

13. καὶ εἰσῆλθεν εἰς τὸ πραετῶρίουν (praetorium) πάλιν καὶ λέγει τῷ Ἰησοῦ· Πόθεν (from where) εἰ σῦ; (Jn. 19:9)

14. τινὲς (some) δὲ ἔξο αὐτῶν ἀπῆλθον πρὸς τοὺς Φαρισαίους καὶ εἶπαν αὐτοῖς (Jn. 11:46)

4. Think Greek (10)

1. the blood came into my body

2. Jesus entered the way

3. this king became the holy (one)

4. I came because of your sins

5. he said to him
5. Vocabulary Review (20)

1. δύναμις  
2. ἀνήρ  
3. ὅτε  
4. ἵνα  
5. πάλιν  
6. spirit  
7. flesh  
8. behold  
9. then  
10. now
6. Current Vocabulary (10)

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<tbody>
<tr>
<td>1. I teach</td>
<td>2. one’s own</td>
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<td>4. I raise, take up</td>
<td>3. I am about to</td>
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<td>5. way</td>
<td>7. much, many</td>
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<tr>
<td>6. good</td>
<td>9. body</td>
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<tr>
<td>8. soul, life</td>
<td>10. blood</td>
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Ch. 15: First Aorists Revisting the past —σα Foldunders
Fold under the right side of the sheet

Parsing Paradise

1. ἐγραψα 1 Sg. AAI from γράφω meaning “I wrote” (Rom. 15:15)
2. εδίδαξας 2 Sg. AAI from διδάσκω meaning “you taught” (Lk. 13:26)
3. θελήσαμεν 1 Pl. AAI from θέλω meaning “we wished” (1 Th. 2:18)
4. ἔσωσεν 3 Sg. AAI from σώζω meaning “he/she/it saved” (Mat. 27:42)
5. θελήσατε 2 Pl. AAI from θέλω meaning “you wished” (Mat. 23:37)
6. εδίδαξαν 3 Pl. AAI from διδάσκω meaning “they taught” (Mk. 6:30)
7. ἐγράφατε 2 Pl. AAI from γράφω meaning “you wrote” (1 Cor. 7:1)
8. ἐκρίνας 2 Sg. AAI from κρίνω meaning “you judged” (Lk. 7:43)
9. εδίδαξα 1 Sg. AAI from διδάσκω meaning “I taught” (Jn. 18:20)
10. ἐγραψαν 3 Pl. AAI from γράφω meaning “they wrote” (Acts 18:27)

Translations:

1. οτι Ἡμεῖς ήκούσαμεν αὐτοῦ That “We ourselves heard him”
   (Mk. 14:58)
2. ὡς οὖν ἐγνω ὁ Ἰησοῦς οτι ήκουσαν When therefore Jesus knew that
   οι Φαρισαίοι οτι the Pharisees heard that
   (Jn. 4:1)
3. Ἦκουσαν ἐκ τῶν Φαρισαίων ταῦτα The ones being with him of the
   οἱ μετ’ αὐτοῦ ὄντες (being) καὶ Pharisees heard these things and
   εἶπον αὐτῷ: Μὴ καὶ ήμείς they said to him, “We are not
   τυφλοί (blind) ἔσμεν; (Jn. 9:40)
   blind also, are we?”
4. ἡ Μάρθα ως ἤκουσεν ὅτι Ἰησοῦς ἐρχέται (Jn. 11:20)  
Therefore when Martha heard that Jesus was coming

5. ἀπεκρίθη οὖν αὐτῷ ὁ ὄχλος· Ἡμεῖς ἤκουσαμεν ἐκ τοῦ νόμου ὅτι ὁ Χριστὸς μένει εἰς τὸν αἰώνα (Jn. 12:34)  
Then the crowd answered him, "We heard from the law that Christ remains forever"

6. ἤκουσατε ὅτι ἔγω εἶπον ὑμῖν (Jn. 14:28)  
You heard that I said to you

7. ὁ ἤκουσα παρὰ τοῦ πατρὸς μου (Jn. 15:15)  
The things that I heard from my Father

8. καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ (1 Jn. 2:27)  
And just as it taught you, remain in him

9. καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ (Jn. 2:11)  
And his disciples believed in him

10. καὶ ἐπίστευσαν τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν ὁ Ἰησοῦς (Jn. 2:22)  
And they believed the scripture and the word that Jesus spoke

11. ἐκ δὲ τῆς πόλεως ἐκείνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς (Jn. 4:39)  
But from that city many of the Samaritans believed in him because of the word of the woman

12. ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ ὃν εἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο (Jn. 4:50)  
The man believed the word that Jesus spoke to him and he was going

13. καὶ εἶδαν ποῦ μένει καὶ παρ’ αὐτῷ ἔμειναν τὴν ἡμέραν ἐκείνην (Jn. 1:39)  
And they saw where he was staying and they stayed with him that day
Chapter 15: First Aorist Verbs

First Aorist: Sigma-ing the Past

1. Parsing Party: (30)
   
   ἔδιδαξα 1 Sg. AAI διδάσκω I taught

   1. ἤκουσας
   2. ἐπίστευσα
   3. ἤκουσάμεθα
   4. ἀπέστειλα
   5. ἤκουσάμην
   6. ἔβλεψεν
   7. ἤκουσεν
   8. ἐπιστεύσαντο
   9. ἤκουσα
   10. ἤκουσαν
   11. ἐπιστεύσαμεν
   12. ἔβλεψα
   13. ἐπίστευσε
   14. ἤκούσατε
   15. ἐπίστευσαν
2. Translate the following short lines: (15)

1. καὶ ἐπίστευσαν τῇ γραφῇ (Jn. 2:22)

2. ὃς οὖν ἔγαν ὁ Ἰησοῦς ὡτι ἦκουσαν οἱ Φαρισαῖοι (Jn. 4:1)

3. καὶ ἦκουσαν τὴν φωνὴν κυρίου τοῦ θεοῦ (Gen. 3:8)

4. περὶ γὰρ ἐμοῦ (= μοῦ) ἐκεῖνος ἔγραψεν (Jn. 5:46)

5. ἐκ τοῦ ὀχλου δὲ πολλοί ἐπίστευσαν (Jn. 7:31)

6. ἦκουσαν οἱ Φαρισαῖοι τοῦ ὀχλου (Jn. 7:32)

7. ἡ ἐντολή (command) ἡ παλαιά (old) ἐστιν ὁ λόγος ὅν ἦκουσατε (1 Jn. 2:7)

8. καὶ ἐπίστευσαν ὡτι σὺ με ἀπέστειλας (Jn. 17:8)

9. καὶ ἠλθομεν πρὸς σε (Mat. 25:39)

10. ὑμεῖς ὁ ἦκουσατε ἀπ’ ἀρχῆς (beginning) (1 Jn. 2:24)

11. τῇ ἐπαύριον (next day) ἦθελησεν ἐξελθεῖν (to depart) εἰς τὴν Γαλιλαίαν (Jn. 1:43)

12. ἄλλα καθὼς ἔδιδαξέν με ὁ πατὴρ ταύτα (Jn. 8:28)
13. εἰσήλθον ... εἰς τὸ ἱερὸν καὶ ἐδίδασκον (Acts 5:21)

14. ὁ ἥγειρεν ἐκ νεκρῶν Ἰησοῦς (Jn. 12:1)

15. παρ’ ἐμοῦ (= μοῦ) ἤκουσας ἐν πίστει καὶ ἀγάπη τῇ ἐν Χριστῷ Ἰησοῦ (2 Tim. 1:13)

3. Translate the following longer lines: (15)

1. ἤκουσατε ὅτι ἔρρεθ (it was said) ὁ ὀφθαλμόν αὐτὶ (for/in place of) ὁ ὀφθαλμός καὶ ὁ ὀδόντα (tooth) αὐτὶ ὁ ὀδόντος (Mat. 5:38)

2. εὑρίσκει Φίλιππος τοῦ Ναθαναήλ καὶ λέγει αὐτῷ· ὁ Οὐράγραισεν Μωϋσῆς ἐν τῷ νόμῳ καὶ οἱ προφῆται εὑρίσκαμεν (we have found), Ἰησοῦν υἱὸν τοῦ Ἰωσήφ τοῦ Ἀπὸ Ναζαρῆτ (Jn. 1:45)

3. καὶ ἐπίστευσαν εἰς αὐτὸν οἱ μαθηταὶ αὐτοῦ (Jn. 2:11)

4. ὁ ἑώρακεν (he has seen) καὶ ἤκουσεν τοῦτο μαρτυρεῖ (he bears/bore witness), καὶ τὴν μαρτυρίαν (witness) αὐτοῦ οὐδείς (no one) λαμβάνει (Jn. 3:32)
5. ἐκ δὲ τῆς πόλεως (city) ἐκεῖνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διὰ τὸν λόγον τῆς γυναικὸς (woman) μαρτυροῦσας (testifying) οτι εἶπέν μοι (Jn. 4:39)

6. οὐκ ἐπίστευσαν οὖν οἱ Ἰουδαῖοι περὶ αὐτοῦ ὅτι ἦν τυφλὸς (blind) (Jn. 9:18)

7. διὰ πίστεως Ἰησοῦ Χριστοῦ, καὶ ἡμεῖς εἰς Χριστὸν Ἰησοῦν ἐπίστευσαμεν (Gal 2:16)

8. καὶ πολλοὶ ἐπίστευσαν εἰς αὐτὸν ἐκεῖ (Jn. 10:42)

9. γνωστὸν (known) δὲ ἐγένετο καθ’ ὅλης τῆς Ἰόππης (Joppa) καὶ ἐπίστευσαν πολλοὶ ἐπὶ τὸν κύριον (Acts 9:42)

10. ἠλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὅδῳ δικαιοσύνης (righteousness), καὶ οὐκ ἐπιστεύσατε αὐτῶ (Mat. 21:32)

11. ἐπίστευσεν ὁ ἄνθρωπος τῷ λόγῳ δὲ ἐἶπεν αὐτῷ ὁ Ἰησοῦς καὶ ἐπορεύετο (Jn. 4:50)

12. τί (what?) γὰρ ἡ γραφὴ λέγει; Ἔπιστευσεν δὲ Ἀβραὰμ τῷ θεῷ καὶ ἠλογίσθη (it was reckoned) αὐτῷ εἰς δικαιοσύνην (Rom. 4:3)
13. ἤκουσεν Ἰησοῦς ὅτι ἐξέβαλον (he was thrown out) αὐτὸν ἐξω (outside) καὶ εὑρὼν (after finding) αὐτὸν εἴπεν, Σὺ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου; (Jn. 9:35)

14. ὡς ἤκουσεν ὅτι Ἰησοῦς ἔρχεται (Jn. 11:20)

15. ἤκουσατε ὅτι ἐγὼ εἶπον ὑμῖν · ὑπάγω (I am leaving) καὶ ἔρχομαι πρὸς υμᾶς (Jn. 14:28)

4. Think Greek (10)

1. you (pl) believed in Jesus

2. they heard that Peter was holy

3. the father spoke to the son

4. he takes up his blood

5. you yourselves are the light of the world
5. Vocabulary Review (20)

1. διδάσκω
2. χάρις
3. οὖν
4. ἁγίος
5. ὑπέρ (gen.)
6. blood
7. name
8. way
9. and not, nor
10. you (pl)
6. Current Vocabulary Word Search (10)

Vocab words: find and circle in the puzzle

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other       different
bread       eye
it is necessary child
yet, still   place
authority    light
Chapter 16: Going Passive Aorist and Future Foldunders
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Parsing Paradise:

1. εὑρέθη  3 Sg. API from εὑρίσκω meaning “he/she/it was found” (Mat. 1:18)
2. ἐβαπτίσθητε  2 Pl. API from βαπτίζω meaning “you were baptized” (Acts 19:3)
3. ἔσωθημεν  1 Pl. API from σώζω meaning “we were saved” (Rom. 8:24)
4. ἐπιστεύθην  1 Sg. API from πιστεύω meaning “I was trusted” (Tit. 1:3)
5. ἔδιδαχθησαν  3 Pl. API from διδάσκω meaning “they were taught” (Mat. 28:15)
6. ἔλυθη  3 Sg. API from λύω meaning “he/she/it was loosed” (Mk. 7:35)
7. εὑρέθησαν  3 Pl. API from εὑρίσκω meaning “they were found” (Lk. 17:18)
8. ἔρρεθη  3 Sg. API from λέγω meaning “he/she/it was said” (Mat. 5:31)
9. ἔδιδαχθητε  2 Pl. API from διδάσκω meaning “you were taught” (2 Th. 2:15)
10. βαπτίσθησετε  2 Pl. FPI from βαπτίζω meaning “you will be baptized” (Mk. 10:39)

Translations:

1. οἱ δὲ ἀκούσαντες (after hearing)  After hearing the king, they left and
   τοῦ βασιλέως ἐπορεύθησαν  behold the star which they saw in the east
   καὶ ἰδοὺ ὁ ἄστήρ (star), ὅν
   εἶδον ἐν τῇ ἀνατολῇ (east)  (Mat. 2:9)

2. Φωνῆ ἐν Ἁρμᾶ ἡκούσθη  "A voice in Ramah was heard"
   (Mat. 2:18)

3. Πάλιν ἡκούσατε ὅτι ἔρρεθη  Again, you heard that it was said to
   τοῖς ἀρχαίοις  the ancients (those of old) (Mat. 5:33)
4. καὶ ἔσωθη ἡ γυνὴ ἀπὸ τῆς ώρας ἐκείνης (Mat. 9:22)
And the woman was healed from that hour

5. Ἐν ἐκείνῳ τῷ καιρῷ (time) ἔπορεύθη ὁ Ἰησοῦς τοῖς σάββασιν (sabbath) διὰ τῶν σπορίμων (grain fields) (Ma. 12:1)
At that time Jesus went on the Sabbath through the grain fields.

6. ὁ δὲ οὐκ ἀπεκρίθη αὐτῇ λόγον (Mat. 15:23)
But he did not answer her a word

7. καὶ ἤρωτησαν (they asked) αὐτὸν· Τί οὖν σὺ; Ἡλίας εἶ; καὶ λέγει· Οὐκ εἴμι. Ὁ προφήτης εἶ σὺ; καὶ ἀπεκρίθη· Οὐ (Jn. 1:21)
And they asked him, "Who then are you? Are you Elias?" And he said "I am not." "Are you the prophet?" And he answered, "No."

8. λέγει αὐτῷ Ναθαναήλ· πόθεν (how) με γινώσκεις; ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ (Jn. 1:48)
And Nathaniel said to him, "How do you know me?" Jesus answered and said to him

9. καὶ ἀποκτενοῦσιν αὐτὸν, καὶ τῇ τρίτῃ ἡμέρᾳ ἐγερθήσεται (Mat. 17:23)
And they will kill him, and the third day he will be raised.

10. καὶ πολλοὶ ψευδοπροφήται ἐγερθήσονται (Mat. 24:11)
And many false prophets will be raised

11. ὅτι Ἰωάννης μὲν ἐβάπτισεν ὕδατι, ὑμεῖς δὲ ἐν πνεύματι βαπτισθήσεσθε ἀγίῳ οὗ μετὰ πολλὰς ταύτας ἡμέρας (Acts 1:5)
For John baptized with water, but you will be baptized with the Holy Spirit after not these many days
Chapter 16: Aorist and Future Passive Verbs

Going Passive (Aorist and Future)

1. Parsing Party: (30)

έλύθην 1 Sg. API from λύω I was loosed

1. ἐκρίθησαν
2. εὗρεθημεν
3. λυθήσῃ
4. ἐγενήθητε
5. λυθήσονται
6. ἐπιστεύθη
7. λυθησόμεθα
8. ἀκουσθήσεται
9. ἀπεστάλη
10. ἐβλήθη
11. λυθήσεσθε
12. ἐρρέθησαν
13. ἀπεστάλην
14. λυθήσομαι
15. εὗρεθησόμεθα
2. Translate the following short lines: (15)

1. ὅτε οὖν ἠγέρθη ἐκ νεκρῶν (Jn. 2:22)

2. ἐκ τοῦ αἰῶνος οὐκ ἥκουσθη (Jn. 9:32)

3. λυθῆσεται ὁ σατάνας (Rev. 20:7)

4. Φωνή ἐν Ραμὰ ἥκουσθη (Mat. 2:18)

5. ἥκουσατε ὅτι ἔρρεθη ὁ Ὑθαλμὸν ἀντὶ ὕθαλμοῦ (Mat. 5:38)

6. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὠρας ἐκεῖνης (Mat. 9:22)

7. ὅτι ἐπὶ τούτῳ ἀπεστάλην (Lk. 4:43)

8. ἥκουσθη ὅτι ἐν οἶκῳ ἐστίν (Mk. 2:1)

9. ὅτι Ἰωάννης ἠγέρθη ἐκ νεκρῶν (Lk. 9:7)

10. ὁσι οὐ βαπτίσθημεν εἰς Χριστὸν ἸΗΣΟΥΝ (Rom. 6:3)

11. σώματα τῶν . . . ἁγίων ἠγέρθησαν (Mat. 27:52)

12. προφήτης μέγας ἠγέρθη ἐν ἡμῖν (Lk. 7:16)
13. βληθήσεται Βαβυλών ἡ μεγάλη πόλις (Rev. 18:21)

14. καὶ ἔβληθη εἰς τὴν γῆν (Rev. 8:7)

15. ἐν τῷ φωτὶ ἀκουσθήσεται (Lk. 12:3)

3. Translate the following long lines: (15)

1. ἐκείνη δὲ ὡς ἤκουσεν ἠγέρθη ταχὺ (quickly) καὶ ἠρχετο πρὸς αὐτὸν (Jn. 11:29)

2. δι' ἐμοῦ ἐὰν τις εἰσέλθῃ (may enter) σωθῆσεται καὶ εἰσελθήσεται καὶ ἐξελθήσεται καὶ νομήν (pasture) εὑρήσει (Jn. 10:9)

3. ἀπεκρίθησαν καὶ εἶπαν αὐτῷ· Ἐν ἀμαρτίαις σὺ ἐγεννήθης (you were born) ὑλος καὶ σὺ διδάσκεις ἡμᾶς; καὶ ἐξέβαλον αὐτὸν ἐξω (Jn. 9:34)

4. οὐκ ἔστιν ὁδε (here), ἠγέρθη γὰρ καθὼς εἶπεν (Mat. 28:6)

5. νῦν κρίσις (judgment) ἔστιν τοῦ κόσμου τούτου, νῦν ὁ ἄρχων (ruler) τοῦ κόσμου τούτου ἐκβληθήσεται ἐξω (Jn. 12:31)
Chapter 16: Aorist and Future Passive Verbs

6. ὅτι ὁ ἀδελφός σου οὗτος νεκρός ἦν καὶ ἔζησεν, καὶ ἀπολώλως (having been lost) . . . εὑρέθη (Lk. 15:32)

7. ἀπεστάλη ὁ ἦγγελος Γαβριήλ ἀπὸ τοῦ θεοῦ εἰς πόλιν τῆς Γαλιλαίας ἦ . . . Ναζαρέθ (Lk. 1:26)

8. εἶπαν οὖν οἱ μαθηταὶ αὐτῶ· Κύριε, εἰ (if) κεκοίμηται (he has slept) σώθησεται (Jn. 11:12)

9. ὅτι ἰωάννης μὲν ἐβάπτισεν (he baptized) ὕδατι (by water), ὕμεις δὲ εἰς πνεύματι βαπτισθήσεσθε ἁγίως οὖ μετὰ πολλὰς ταύτας ἡμέρας (Acts 1:5)

10. καὶ αὐτοὶ ἔξηγοῦντο (reported) τὰ (things that had happened) ἐν τῇ ὁδῷ καὶ ὡς (how) ἐγνώσθη αὐτοῖς ἐν τῇ κλάσει (breaking) τοῦ ἄρτου (Lk. 24:35)

11. καὶ πολλοὶ ψευδοροφηταὶ ἐγερθήσονται καὶ πλανήσουσιν (deceive) πολλοὺς (Mat. 24:11)

12. ἐν ψ χάριτι (judgment) κρίνετε κριθήσεσθε (Mat. 7:2)
13. ὁὶ δὲ υἱοὶ τῆς βασιλείας ἐκβληθῆσονται εἰς τὸ σκότος (darkness) (Mat. 8:12)

14. δὲ γὰρ ἔχει, δοθῆσεται (it will be given) αὐτῷ καὶ δὲ οὐκ ἔχει, καὶ δὲ ἔχει ἀρθῆσεται (will be taken) ἀπ' αὐτοῦ (Mk. 4:25)

4. Think Greek (10)

1. the high priest was sent

2. the good father was heard

3. you (sg.) will be judged

4. you (pl) will be saved into eternity

5. Paul remained in the house
5. Vocabulary Review (20)

1. δέι ____________________________
2. καλός ____________________________
3. αἴρω ____________________________
4. περί (gen.) ____________________________
5. ἑξουσία ____________________________
6. child ____________________________
7. light ____________________________
8. body ____________________________
9. soul ____________________________
10. faith ____________________________

6. Current Vocabulary Story (10)

Once upon a time there was a very passive town of little gophers. They continually watched ____________ on TV but did not really do anything. They were not ________________ to break out of their passiveness and in the whole _______________ the gopher houses were all the same from ever in the past to ____________, or so it seemed. They could not lift their ______ or perhaps I should say paw, and their whole race or ____________ could not shake it as they watched gopher TV every night. Then a ________________ of the gopher temple decided to inquire of a human ____________ who was tremendously active how the passive spell could be broken. ______ the great gopher decided that as ________________ their nation was, perhaps they should go online in Minnesota and then they would shake gopher passiveness by becoming interactive.
Ch. 17: Contract Verb Foldunders
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Parsing Paradise:

1. ἐζητήσαμεν
   1 Pl. AAI from ζητέω meaning “we sought” (Acts 16:10)

2. ποιοῦμεν
   1 Pl. PAI from ποιέω meaning “we make” (Jn. 11:47)

3. καλέσουσιν
   3 Pl. FAI from καλέω meaning “they will call” (Mat. 1:23)

4. ζήσομεν
   1 Pl FAI from ζάω meaning “we will live” (Rom. 6:2)

5. ἐποίησα
   1 Sg. AAI from ποιέω meaning “I did” (Jn. 4:29)

6. ἐζήτησεν
   3 Sg. AAI from ζητέω meaning “he/she/it sought”
   (2 Tim. 1:17)

7. ἐκάλεσεν
   3 Sg. AAI from καλέω meaning “he/she/it called”
   (Mat. 1:25)

8. ποιήσεις
   2 Sg. FAI from ποιέω meaning “you will do” (Heb. 8:5)

9. ἐκάλουν
   3 Pl. IAI from καλέω meaning “they were calling” (Lk. 1:59)

10. ζήτησουσιν
    3 Pl. FAI from ζητέω meaning “they will seek” (Lk. 13:24)

Translations

1. ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν (Gen. 1:1)
   In the beginning God made the heaven and the earth

2. καὶ ἐποίησεν ὁ θεὸς τὸν ἀνθρωπον κατ’ εἰκόνα (image) θεοῦ ἐποίησεν αὐτὸν ἀρσεν (male) καὶ θηλυ (female) ἐποίησεν αὐτοὺς (Gen. 1:27)
   And God made the man according to the image of God he made him, male and female he made them
3. καὶ εἶδεν ὁ θεὸς τὰ πάντα ὅσα ἔποιήσεν (Gen. 1:31) And God saw all which he made

4. καὶ ἐκάλεσεν κύριος ὁ θεὸς τὸν Ἀδὰμ καὶ εἶπεν αὐτῷ ὁ Ἀδὰμ ποῦ (where?) εἶ; (Gen. 3:9) And the Lord God called Adam and said to him, "Adam, where are you?"

5. καὶ εἶπεν ὁ Ἀδὰμ τὸῦτο νῦν ὀστοῦν (bone) ἐκ τῶν ὀστέων μου καὶ σαρκὶ ἐκ τῆς σαρκὸς μου αὐτῇ κληθήσεται γυνὴ ὅτι ἐκ τοῦ ἀνδρός αὐτῆς ἐλήμφησε (λαμβάνω) (Gen. 2:23) And Adam said "This is now bone from my bone and flesh from my flesh she will be called woman because she was taken out of her man"

6. καὶ ἐκάλεσαν Ἱερεβκαν καὶ εἶπαν αὐτῇ πορεύσῃ μετὰ τοῦ ἄνθρωπον τούτου; (Gen. 24:58) And they called Rebekah and said to her, "Will you go with this man?"

7. καὶ ἐκάλεσεν ὁ θεὸς τὸ φῶς ἡμέραν (Gen. 1:5) And God called the light day

8. ὁ δὲ εἶπεν Τοὺς ἀδελφοὺς μου ζητῶ (Gen. 37:16) But he said, "I am seeking my brothers"
Chapter 17: Contract Verbs

Verbal Contractions

1. Parsing:

λαλῶ 1 Sg. PAI from λαλέω I speak

1. λαλεῖς
2. πληρῶ
3. ἀγαπᾷ
4. λαλοῦμεν
5. πληροῦτε
6. ἀγαπῶμεν
7. λαλοῦσιν
8. πληροῖς
9. ἀγαπῶ
10. λαλεῖ
11. πληροῦμεν
12. ἀγαπᾶς
13. λαλεῖτε
14. πληροῦσιν
15. ἀγαπᾶτε
2. Translate the following short lines: (15)

1. **Τί (what)** ζητεῖς ἢ **Τί (why)** λαλεῖς μετ’ αὐτῆς; (Jn. 4:27)

2. **τί (what)** ποιεῖ (Jn. 7:51)

3. ὁ οἴδαμεν (we know) λαλοῦμεν (Jn. 3:11)

4. οὐ ζητῶ τὸ θέλημα τὸ ἐμόν (Jn. 5:30)

5. ἀγαπῶ τὸν πατέρα (Jn. 14:31)

6. ἀμαρτιάν οὐ ποιεῖ (1 Jn. 3:9)

7. ὅτι ἀγαπῶμεν τοὺς ἀδελφοὺς (1 Jn. 3:14)

8. σὺ ποιεῖς (Jn. 3:2)

9. λαλῶ εἰς τὸν κόσμον (Jn. 8:26)

10. **τί (what)** ζητεῖτε; (Jn. 1:38)

11. ἀγαπᾶς μὲ πλέον (more than) τούτων; (Jn. 21:15)

12. **τίς (who)** σε ζητεῖ ἀποκτείναι (to kill); (Jn. 7:20)
13. ἐμοὶ οὖ λαλεῖς; (Jn. 19:10)

14. ὁ πατήρ ἀγαπᾷ τὸν υἱὸν (Jn. 3:35)

15. ἐγὼ ἀγαπῶ ἐν ἀληθείᾳ (2 Jn. 1:1)

3. Translate the following long lines: (15)

1. ἀγαπᾷ γὰρ τὸ ἔθνος ἡμῶν καὶ τὴν συναγωγὴν αὐτὸς ὕκοδόμησεν (he built) ἡμῖν (Lk. 7:5)

2. ὁ πατήρ ἀγαπᾷ τὸν υἱὸν καὶ πάντα δέδωκεν (has given) ἐν τῇ χειρὶ αὐτοῦ (Jn. 3:35)

3. διὰ τοῦτο με ὁ πατήρ ἀγαπᾷ ὅτι ἐγὼ τίθημι (I lay down) τὴν ψυχὴν μου (Jn. 10:17)

4. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ. Ἐάν (if) τις (anyone) ἀγαπᾷ με τὸν λόγον μου τηρήσει (he/she will keep) (Jn. 14:23)

5. ζητεῖτε δὲ πρῶτον τὴν βασιλείαν [τοῦ θεοῦ] καὶ τὴν δικαιοσύνην αὐτοῦ (Mat. 6:33)

6. ἀλλὰ ἵνα γνω (it may know) ὁ κόσμος ὅτι ἀγαπᾷ τὸν πατέρα, καὶ καθὼς ἐνετείλατό (he has commanded) μοι ὁ πατήρ, οὕτως ποιῶ (Jn. 14:31)
7. 'Ἀγαπῶ τὸν θεὸν καὶ τὸν ἄδελφον αὐτοῦ μισῆ (he hates), ψεύστης (liar) ἔστίν' (1 Jn. 4:20)

8. οὐ Μωϋσῆς δέδωκεν (he gave) ὑμῖν τὸν νόμον; καὶ οὐδεὶς ἐξ ὑμῶν ποιεῖ τὸν νόμον (Jn. 7:19)

9. τί (what) ποιοῦμεν ὅτι οὗτος ὁ ἀνθρωπὸς πολλὰ ποιεῖ σημεῖα (signs); (Jn. 11:47)

10. οὐκέτι (no longer) λέγω ὑμᾶς δούλους, ὅτι ὁ δοῦλος οὐκ οἶδεν (he knows) τί (what) ποιεῖ ἀυτὸν ὁ κύριος (Jn. 15:15)

11. εἶπον οὖν αὐτῷ· Τί (what) οὖν ποιεῖς σὺ σημεῖον (sign); (Jn. 6:30)

12. ἀπεκρίθησαν αὐτῷ· ὁ Ἰουδαῖοι· Περὶ καλοῦ ἔργου οὐ λιθάζομεν (we are stoning) σε ἀλλὰ περὶ βλασφημίας, καὶ ὅτι σὺ ἀνθρωπὸς ὦν (being) ποιεῖς σεαυτὸν θεὸν (Jn. 10:33)
13. αὐτὰ τὰ ἔργα ὧ ποιῶ μαρτυρεῖ (it testifies) περὶ ἐμοῦ ὅτι ὁ πατήρ με ἀπέσταλκεν (he has sent) (Jn. 5:36)

14. λέγει ἀνδρὶς: Πῶς (how) οὖν Δαυίδ ἐν πνεύματι καλεῖ ἀντίν κύριον; (Mat. 22:43)

15. εἰ οὖ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετε μοι (Jn. 10:37)

4. Think Greek (10)

1. he calls her

2. we exhort you (pl)

3. if I am able

4. they seek him with a light

5. a nation makes bread
5. Vocabulary Review (10)

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<td>10. I am able</td>
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6. Current Vocabulary Crossword Puzzle (10)

**Across**
1. I urge, exhort  
5. I seek  
9. if  

**Down**
2. I complete, fill  
3. I call  
4. I live  
6. I say  
7. I eat  
8. I do, make  
10. or, either
Chapter 18: Perfect Verbs

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Ch. 18: Getting it Perfect foldunders

Parsing Paradise

1. **πεποίηκεν**
   - 3 Sg. RAI from ποιέω meaning "he/she/it has done" (Lk. 1:25)

2. **οἴδατε**
   - 2 Pl. RAI from οἶδα meaning "you know" (Mat. 7:11)

3. **ἀπέσταλκεν**
   - 3 Sg. RAI from ἀποστέλλω "he/she/it has sent" (Lk. 4:18)

4. **πεπλήρωταί**
   - 3 Sg. RPI from πληρέω meaning "he/she/it has been fulfilled" (Lk. 4:21)

5. **ἐλήλυθας**
   - 2 Sg. RAI from ἔρχομαι meaning "you have come" (Jn 3:2)

6. **ἐώρακαν**
   - 3 Pl. RAI from ὥραω meaning "they have seen" (Lk. 9:36)

7. **πεποιήκαμεν**
   - 1 Pl. RAI from ποιέω meaning "we have done" (Lk. 17:10)

8. **ἀκύκλος**
   - 2 Sg. RAI from ἀκούω meaning "you have heard" (Deut. 4:33)

9. **ἐγνωκα**
   - 1 Sg. RAI from γινώσκω meaning "I have known" (Jn. 5:42)

10. **λελαλήκατε**
    - 2 Pl. RAI from λαλέω meaning "you have spoken" (Num. 14:28)

Translations

1. Θύγατερ (daughter): ἡ πίστις σου σέσωκέν σε. καὶ ἐσώθη ἡ γυνή ἀπὸ τῆς ώρας ἐκείνης (Mat. 9:22)
   - "Daughter, your faith has healed you." And the woman was healed from that hour.

2. καὶ λέγει αὐτοῖς: Γέγραπται: ὁ οἶκος μου οἶκος προσευχῆς (prayer) κληθήσεται (Mat. 21:13)
   - And he said to them, "It has been written 'My house will be called a house of prayer'"
3. eἶπεν· Ἄμην λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς (Mat. 25:12)  
He said, "Truly I say to you, I do not know you"

4. ὁ μὲν υἱὸς τοῦ άνθρώπου υπάγει (goes) καθὼς γέγραπται περὶ αὐτοῦ (Mat. 26:24)  
Indeed the son of man goes just as it has been written concerning him

5. οὖτός ἐστιν ύπὲρ οὗ ἔγω εἶπον· Ὅπισώ (after) μου ἔρχεται ἀνήρ δὲ ἐμπροσθέν (before) μου γέγονεν, ὡτι πρῶτός μου ἦν (Jn. 1:30)  
This one is the one concerning whom I spoke, "After me comes a man who has surpassed me, because he was before me.

6. κἀγὼ ἐώρακα καὶ μεμαρτύρηκα (I have testified) ὡτι οὖτός ἐστιν ὁ υἱὸς τοῦ θεοῦ (Jn. 1:34)  
And I have seen and have testified that this one is the Son of God

7. εὑρίσκει οὖτος πρῶτον τὸν ἀδελφὸν τῶν ἱδίων (his own) Σίμωνα καὶ λέγει αὐτῷ· Εὐρήκαμεν τῶν Μεσσίαν (Jn. 1:41)  
This one first found his own brother Simon and he said to him, "We have found the Messiah"

8. καὶ κέκληται τὸ όνομα αὐτοῦ ὁ λόγος τοῦ θεοῦ (Rev. 19:13)  
And his name has been called the Word of God

9. Οἶδα σου τὰ ἔργα ὧτι όνομα ἐχεις (Rev. 3:1)  
"I know your works that you have a name"

10. ἐν τούτῳ ἐστὶν ἡ ἀγάπη, οὐχ ὡτι ἡμεῖς ἠγαπήκαμεν τὸν θεόν (1 Jn. 4:10)  
In this is love, not that we have loved God
Chapter 18: Perfect Verbs

Perfecting the Perfect Verbs

1. Parsing Party: (15)—R = perfect

λέλυσαι 2 Sg. RM/PI λύω you have been loosed

1. βέβληται
2. σέσωκεν
3. ἐγήγερται
4. οἴδας
5. γέγονεν
6. ἐωράκεν
7. εὐρήκαμεν
8. ἀκηκόατε
9. ἐλήλυθας
10. ἐωράκαμεν
11. πεπίστευκεν
12. ἐλήλυθεν
13. γέγραπται
14. εἰρήκας
15. εἰσεληλύθατε
2. Translate the following short lines: (15)

1. ἀπ᾿ ἀρχῆς δὲ οὐ γέγονεν οὕτως (Mat. 19:8)

2. οὕτως γὰρ γέγραπται διὰ τοῦ προφήτου (Mat. 2:5)

3. οἶδεν γὰρ ὁ πατὴρ ὡμῶν ὁ οὐράνιος (Mat. 6:32)

4. ὅτι μὴ πεπίστευκεν εἰς τὸ ὄνομα (Jn. 3:18)

5. η ἰστις σου σέσωκέν σε (Mat. 9:22)

6. αὐτη οὖν ἡ χαρὰ (joy) ἡ ἐμὴ (my: adj. ἐμὸς) πεπλήρωται (Jn. 3:29)

7. αὐτὸς ἡ γάπησεν ἡμᾶς (1 Jn. 4:10)

8. ἔστιν αὐτη ἡ ἀγγελία (message) ἢν ἀκηκόαμεν ἀπ᾿ αὐτοῦ (1 Jn. 1:5)

9. ἔξ αὐτοῦ γεγέννηται (1 Jn. 2:29)

10. καὶ λέγει αὐτῷ Εὐρήκαμεν τὸν Μεσσίαν (Jn. 1:41)

11. οὐτε φωνῆν αὐτοῦ πώποτε (ever) ἀκηκόατε (Jn. 5:37)

12. ὁ γέγραφα, γέγραφα (Jn. 19:22)
13. ὁ πατήρ με απέσταλκεν (Jn. 5:36)

14. ἀκηκόατε ὅτι ἔρχεται (1 Jn. 4:3)

15. ἐν τούτω ἐγνώκαμεν τὴν ἀγάπην (1 Jn. 3:16)

3. Translate the following long lines: (15)

1. οἱ δὲ εἶπαν αὐτῷ· Ἑν Βηθλέεμ τῆς Ἰουδαίας· οὗτως γὰρ γέγραπται διὰ τοῦ προφήτου (Mat. 2:5)

2. ὁ δὲ ἀποκριθεὶς εἶπεν· Γέγραπται· οὐκ ἐπί ἄρτῳ μόνῳ (alone) ζήσεται ὁ ἄνθρωπος, ἀλλ' ἐπὶ πάντι ρήματι (word) ἐκπορευομένῳ (coming from) διὰ στόματος (mouth) θεοῦ (Mat. 4:4)

3. θύγατερ· (daughter) ἡ πίστις σου σέσωκέν σε. καὶ ἐσώθη ἡ γυνὴ ἀπὸ τῆς ὥρας ἐκείνης (Mat. 9:22)

4. εὑρίσκει οὗτος πρῶτον τὸν ἀδελφὸν τὸν ἴδιον Σίμωνα καὶ λέγει αὐτῷ· Εὗρηκαμεν τὸν Μεσσίαν (Jn. 1:41)
5. εὑρίσκεις Φίλιππος τὸν Ναζανιήλ καὶ λέγεις αὐτῷ· Ὄνων ἔγραψεν Ἡσυχίας ἐν τῷ νόμῳ καὶ οἱ προφῆται εὑρίσκαμεν, Ἰησοῦν υἱὸν τοῦ Ἰωσήφ τὸν ἀπὸ Ναζαρέτ (Jn. 1:45)

6. οὗτος ἦλθεν πρὸς αὐτὸν νυκτὸς (night) καὶ εἶπεν αὐτῷ· Ῥαββί, οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος (teacher) (Jn. 3:2)

7. ἀμὴν ἀμὴν λέγω σοι ὅτι οἰδαμεν λαλοῦμεν καὶ ὁ ἐωράκαμεν μαρτυροῦμεν (we are witnessing), καὶ τὴν μαρτυρίαν (witness) ἠμῶν ὑπὸ λαμβάνετε (Jn. 3:11)

8. τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον καὶ ἡγάπησαν οἱ ἀνθρωποί μᾶλλον (more) τὸ σκότος (darkness) ἡ (than, or) τὸ φῶς· ἦν γὰρ αὐτῶν πονηρὰ (evil) τὰ ἔργα (Jn. 3:19)

9. γὰρ ἀκηκόαμεν καὶ οἴδαμεν ὅτι οὗτος ἐστιν ἀληθῶς (truly) ὁ σωτὴρ τοῦ κόσμου (Jn. 4:42)

10. καὶ ἀποστέλλουσιν αὐτῷ τοὺς μαθητὰς αὐτῶν μετὰ τῶν Ὑρωδιανῶν (Herodians) λέγοντες (saying)· Διδάσκαλε, (teacher), οἴδαμεν ὅτι ἀληθῆς εἶ καὶ τὴν ὀδὸν τοῦ θεοῦ ἐν ἀληθείᾳ διδάσκεις (Mat. 22:16)
11. ὁ ἐωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν (we declare) καὶ ὑμῖν, ὑνα καὶ ὑμεῖς κοινωνίαν (fellowship) ἔχετε (you might have) μεθ' ἡμῶν. . . . μετὰ τοῦ πατρὸς καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ (1 Τ. 1:3)

12. περὶ δὲ τῆς ἡμέρας ἐκείνης καὶ ὡρας οὐδεὶς (no one) οἶδεν, οὔτε οἱ ἄγγελοι τῶν οὐρανῶν οὐδὲ ὁ υἱὸς, εἰ μὴ (εἰ μὴ = except) ὁ πατὴρ μόνος (Ματ. 24:36)

13. καὶ ἡμεῖς πεπιστεύκαμεν καὶ ἐγνώκαμεν ὅτι σὺ εἰ ὁ ἅγιος τοῦ θεοῦ (Ἰω. 6:69)

14. καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν (if) τὰς ἐντολὰς (commands) αὐτοῦ τηρῶμεν (we keep) (1 Τ. 2:3)

15. ἕγω φῶς εἰς τὸν κόσμον ἐλήλυθα (Ἰω. 12:46)
4. Think Greek (10)

1. It has been written to you (pl)

2. They walk in peace

3. She loved him

4. We have called you brothers

5. They are good

5. Vocabulary Review: Translate the following (20)

1. ἐσθίω

2. χείρ

3. ἔτι

4. ἵδιος

5. παρά (dat.)

6. high priest

7. city

8. place

9. soul

10. I die
6. Current Vocabulary Word Search

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<tr>
<th>η</th>
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**Vocab words: find and circle in the puzzle**

- I beget
- house
- righteousness
- I see
- if, when
- I walk
- peace
- how
- I know
- I fear
Chapter 19: Present Participle Foldovers
Fold under the right side of the sheet

Parsing Paradise

1. ζητοῦντες PA Ptc. Nom. Pl. M. from ζητέω meaning "seeking" (Mat. 2:20)
2. ποιοῦν PA Ptc. Nom./Acc. Sg. N. from ποιέω meaning "making" (Mat. 3:10)
3. καθήμενος PD Ptc. Nom. Sg. M. from κάθημαι meaning "sitting" (Mat. 4:16)
4. βάλλοντας PA Ptc. Acc. Pl. M. from βάλλω meaning "casting" (Mat. 4:18)
5. διδάσκοντας PA Ptc. Nom. Sg. M. from διδάσκω "teaching" (Mat. 4:23)
6. ἀγαπώντας PA Ptc. Acc. Pl. M. from ἀγαπάω meaning "loving" (Mat. 5:46)
7. προσευχόμενοι PD Ptc. Nom. Pl. M. from προσεύχομαι "praying" (Mat. 6:7)
8. άντα PA Ptc. Acc. Sg. M. from εἰμί meaning "being" (Mat. 6:30)
9. εἰσερχόμενοι PD Ptc. Nom. Pl. M. from εἰσέρχομαι "entering" (Mat. 7:13)
10. λεγομένοις PM/P Ptc. Dat. Pl. M./N. from λέγω meaning "being said/being said for themselves" (Acts 27:11)

Translations

1. τότε ἐπληρώθη τὸ ρηθὲν (what had been spoken) διὰ Ἰερεμίου τοῦ προφήτου λέγοντος (Mat. 2:17) Then was fulfilled what had been spoken through Jeremiah the prophet saying
2. καὶ εἶδεν [τὸ] πνεῦμα [τοῦ] θεοῦ καταβαίνον (descending) ὦς εἶ περιστεράν (dove) [καὶ] ἐρχόμενον ἐπ’ αὐτόν (Mat. 3:16) And he saw the Spirit of God descending as a dove and coming upon him
3. Περιπατῶν δὲ παρὰ τὴν θάλασσαν τῆς Γαλιλαίας εἶδεν δύο ἀδελφούς (Mat. 4:18) But while walking beside the sea of Galilee, he saw two brothers
4. καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τοῦτοὺς καὶ μὴ ποιῶν αὐτοὺς (Mat. 7:26) And everyone hearing these words of mine and not doing them

5. ἦν γὰρ διδάσκων αὐτοὺς ὡς ἐξουσίαν ἔχων καὶ οὐχ ὡς οἱ γραμματεῖς (scribes) αὐτῶν (Mat. 7:29) For he was teaching them as one having authority and not as their scribes

6. Ταῦτα αὐτοῦ λαλοῦντος αὐτοῖς ἰδοὺ ἄρχων (Mat. 9:18) While he was speaking these things to them, behold a ruler

7. εἰσερχόμενοι δὲ εἰς τὴν οἰκίαν (Mat. 10:12) But while entering into the house

8. Ὁ φιλῶν πατέρα ἢ μητέρα ὑπὲρ ἐμὲ οὐκ ἔστιν μου ἄξιος (Mat. 10:37) "The one loving father or mother more than me is not worthy of me"

9. ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου ἑσθίων καὶ πίνων (drinking), καὶ λέγουσιν, Ἰδοὺ ἄνθρωπος . . . (Mat. 11:19) The Son of Man came eating and drinking, and they say, "behold a man . . ."

10. Ἔτι αὐτοῦ λαλοῦντος τοῖς ὄχλοις ἰδοὺ η ἡ μήτηρ καὶ οἱ ἀδελφοὶ αὐτοῦ (Mat. 12:46) While he was still speaking to the crowds, behold, his mother and brothers

11. διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέπεστε οὐ βλέπουσιν καὶ ἀκούσετε οὐκ ἀκούσουσιν (Mat. 13:13) Because of this I spoke to them in parables, because while seeing they do not see and while hearing they do not hear

12. ἦλθεν πρὸς αὐτοὺς περιπατῶν ἐπὶ τὴν θάλασσαν (Mat. 14:25) He came to them walking upon the sea
**Chapter 19: Present Participles**

1. Parsing Party: (30)

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2. Translate the following short lines: (15)

1. ακούων αὐτοῦ (Jn. 3:29)

2. δίκαιος ὄν καὶ μὴ θέλων (Mat. 1:19)

3. καὶ ἠλθεν βλέπων (Jn. 9:7)

4. ὑπὸ κυρίου διὰ τοῦ προφήτου λέγουτος (Mat. 1:22)

5. ζητοῦντες δικαιωθῆναι (to be justified) ἐν Χριστῷ (Gal 2:17)

6. οἱ ζητοῦντες τὴν ψυχὴν τοῦ παιδίου (child) (Mat. 2:20)

7. τὰ γραφόμενα βιβλία (books) (Jn. 21:25)

8. ἀλλὰ ὁ ὀχλος οὕτος ὁ μὴ γινώσκων τῶν νόμων (Jn. 7:49)

9. ὁ τῶν λόγων μου ἀκούων (Jn. 5:24)

10. εἰς πόλιν τῆς Σαμαρείας λεγομένην Συχάρ (Sychar) (Jn. 4:5)

11. Μεσσίας ἔρχεται ὁ λεγόμενος Χριστὸς (Jn. 4:25)

12. ὁ μὴ ἀγαπῶν μένει ἐν τῷ θανάτῳ (1 Jn. 3:14)
13. καὶ ὁ πατήρ σου ὁ βλέπων (Mat. 6:4)

14. ἐκ τοῦ καλούντος ὑμᾶς (Gal 5:8)

15. ὁ ποιῶν τὸ θέλημα (will) τοῦ πατρὸς μου (Mat. 7:21)

3. Translate the following long lines: (15)

1. ὁ δὲ ἀγαπῶν με ἀγαπηθῆσεται ὑπὸ τοῦ πατρὸς μου, κἀγὼ ἀγαπήσω αὐτὸν καὶ ἐμφανίσω (I will reveal) αὐτῷ ἐμαυτόν (Jn. 14:21)

2. ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει καὶ σκάνδαλον (obstacle) ἐν αὐτῷ οὐκ ἔστιν (1 Jn. 2:10)

3. ἔρχεται Μαριὰμ ἡ Μαγδαληνὴ ἄγγελλουσα τοῖς μαθηταῖς ὧτι Ἐσώρακα τὸν κύριον, καὶ ταῦτα εἶπεν αὐτῇ (Jn. 20:18)

4. καὶ ἰδοὺ φωνῇ ἐκ τῶν οὐρανῶν λέγουσα· Οὗτός ἐστιν ὁ υἱὸς μου ὁ ἀγαπητός (beloved) (Mat. 3:17)

5. ἀπεκρίθη αὐτοῖς ὁ Ἰησοῦς· ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι πᾶς ὁ ποιῶν τὴν ἀμαρτίαν δοῦλος ἔστιν τῆς ἀμαρτίας (Jn. 8:34)
6. ἡμεῖς ἐκ τοῦ θεοῦ ἐσμεν, ὁ γινώσκων τὸν θεὸν ἀκούει ἡμῶν, δὲς οὐκ ἐστὶν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης (deception) (1 Jn. 4:6)

7. ἵνα πᾶς ὁ πιστεύων ἐν αὐτῷ ἔχῃ (he might have) ζωὴν αἰώνιον (Jn. 3:15)

8. οὐ περὶ τούτων δὲ ἐρωτῶ (I am asking) μόνον, ἀλλὰ καὶ περὶ τῶν πιστεύων διὰ τοῦ λόγου αὐτῶν εἰς ἐμέ (Jn. 17:20)

9. οὐ γὰρ ἡμεῖς ἔστε οἱ λαλοῦντες ἀλλὰ τὸ πνεῦμα τοῦ πατρὸς ἡμῶν τὸ λαλοῦν ἐν ἡμῖν (Mat. 10:20)

10. ταῦτα λελάληκα ἡμῖν παρ’ ἡμῖν μένων (Jn. 14:25)

11. ἠλθεν γὰρ Ἰωάννης μήτε ἑσθίων μήτε πίνων (drinking), καὶ λέγουσιν· Δαίμονιον (demon) ἔχει (Mat. 11:18)

12. καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα (hope) ταῦτην ἐπ’ αὐτῷ ἁγνίζει (he purifies) ἑαυτόν, καθὼς ἐκεῖνος ἁγνὸς (pure) ἐστίν (1 Jn. 3:3)

13. ὁ μὴ ὡν μετ’ ἐμοῦ κατ’ ἐμοῦ ἐστίν (Mat. 12:30)
14. ἐγὼ δὲ οὐ ζητῶ τὴν δόξαν μου. ἔστιν ὁ ζητῶν καὶ κρίνων (Jn. 8:50)

15. καὶ ὁ κόσμος παράγεται (it passes away) καὶ ἡ ἐπιθυμία (desire) αὐτοῦ, ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰώνα (1 Jn. 2:17)

4. Think Greek (10)

1. he was sitting in the sea

2. the disciples followed him

3. I am praying for you (pl.)

4. the time has come

5. you (pl.) ate his bread
5. Vocabulary Review (20)

1. ὁράω __________________________
2. παρακαλέω __________________________
3. δύναμαι __________________________
4. δίκαιος __________________________
5. διά (acc.) __________________________
6. I walk __________________________
7. I do, make __________________________
8. nation __________________________
9. I remain __________________________
10. peace __________________________
6. Current Vocabulary Matching (10)

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<thead>
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<td>1. ἀκολουθέω</td>
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<td>5. καιρός</td>
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Chapter 20: Participing the past -- Aorist Foldunders
Fold under the right side of the sheet

Parsing Paradise

1. ἐγερθεὶς AP Ptc. Nom. Sg. M. from ἐγείρω meaning "after being raised" (Mat. 1:24)
2. καλέσας AA Ptc. Nom. Sg. M. from καλέω meaning "after calling" (Mat. 2:7)
3. ἐλθὼν AA Ptc. Nom. Sg. M. from ἔρχομαι meaning "after coming" (Mat. 2:8)
4. Ἰδόντες AA Ptc. Nom. Pl. M. from ὅρω meaning "after seeing" (Mat. 2:10)
5. ἀποστείλας AA Ptc. Nom. Sg. M. from ἀποστέλλω meaning "after sending" (Mat. 2:16)
6. βαπτισθεὶς AP Ptc. Nom. Sg. M. from βαπτίζω meaning "after being baptized" (Mat. 3:16)
7. βληθέν AP Ptc. Nom. Sg. N. from βάλλω meaning "after being cast" (Mat. 5:13)
8. εἰσελθόντος AD Ptc. Gen. M./N. from εἰσέρχομαι meaning "after entering" (Mat. 8:5)
9. γενομένης AD Ptc. Gen. Sg. F. from γίνομαι meaning "after being" (Mat. 8:16)
10. ἔλθοντι AD Ptc. Dat. Sg. M./N. from ἔρχομαι meaning "after going" (Mat. 9:28)

Translations

1. τὸ γὰρ ἐν αὐτῇ γεννηθέν ἐκ πνεύματός ἐστιν ἀγίου For that which is conceived by her is of the Holy Spirit (Mat. 1:20)

2. καὶ ἐλθόντες εἰς τὴν οἰκίαν εἶδον τὸ παιδίον (child) μετὰ Μαρίας τῆς μητρὸς αὐτοῦ And after coming into the house, they saw the child with Mary his mother (Mat. 2:11)

3. Τότε Ἡρώδης ἰδὼν ὅτι Then Herod, after seeing that (Mat. 2:16)
4. ἀκούσας δὲ ὁτι 'Ἀρχέλαος βασιλεύει τῆς Ἰουδαίας ἀντὶ (instead of) τοῦ πατρὸς αὐτοῦ Ἡρώδου ἐφοβήθη (Mat. 2:22)

But after hearing that Archelaus was ruling Judea instead of his father Herod, he was afraid.

5. ἤδη δὲ πολλοὺς τῶν Φαρισαίων καὶ Σαδδουκαίων ἐρχομένους ἐπὶ τὸ βάπτισμα αὐτοῦ εἶπεν αὐτοῖς (Mat. 3:7)

But after seeing many of the Pharisees and Sadducees coming for his baptism, he said to them.

6. ἤδη δὲ τοὺς ὄχλους ἀνέβη εἰς τὸ ὄρος (mountain) (Mat. 5:1)

But after seeing the crowds, he went up on the mountain.

7. Εἰσελθόντος δὲ αὐτοῦ εἰς Καφαρναοῦμ (Mat. 8:5)

But after his entering into Capernaum.

8. Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἶδεν (Mat. 8:14)

And Jesus, after coming into Peter's house, saw.

9. καὶ ἤδη ὁ Ἰησοῦς τὴν πίστιν αὐτῶν εἶπεν τῷ παραλυτικῷ (Mat. 9:2)

And Jesus, after seeing their faith, said to the paralytic.

10. ἴδοντες δὲ οἱ ὄχλοι ἐφοβήθησαν καὶ ἐδόξασαν τὸν θεόν (Mat. 9:8)

But after seeing, the crowds were afraid and they glorified God.

11. Καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν τοῦ ἄρχοντος καὶ ἤδην (Mat. 9:23)

And Jesus, after coming into the house of the ruler, and after seeing.

12. οἱ δὲ Φαρισαῖοι ἴδοντες εἶπαν αὐτῷ, Ἰδοὺ οἱ μαθηταὶ σου ποιοῦσιν ὁ οὐκ ἔξεστιν ποιεῖν (to do) ἐν σαββάτῳ (Mat. 12:2)

But the Pharisees, after seeing, said to him, "Behold your disciples do that which is not lawful to do on the Sabbath"
Chapter 20: Aorist Participles

Participling the Past (Aorists)

1. Parsing Party: (30) Indicate the second aorists (e.g. 2 AA Ptc)

<table>
<thead>
<tr>
<th>λύσαντος</th>
<th>AA Ptc.</th>
<th>Gen. Sg.</th>
<th>M/N</th>
<th>from λύω</th>
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<td>15. ἀκουσάμενον</td>
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2. Translate the following short lines: (15)

1. ἀγαπήσας τοὺς ἰδίους (Jn. 13:1)

2. καὶ πας ὁ ἀγαπῶν τὸν γεννήσαντα (1 Jn. 5:1)

3. καὶ γνοὺς (Jn. 5:6)

4. καὶ ὁ γράψας ταῦτα (Jn. 21:24)

5. ἐπὶ δὲ τὸν Ἰησοῦν ἐλθόντες (Jn. 19:33)

6. οἱ ἀκούσαντες ζησοῦσιν (Jn. 5:25)

7. καὶ εὑρόντες αὐτὸν (Jn. 6:25)

8. οἱ δὲ ἀκούσαντες ἐξῆρχοντο (Jn. 8:9)

9. ἔγερθεὶς δὲ ὁ Ἰωσήφ (Mat. 1:24)

10. ταῦτα δὲ εἶπὼν αὐτὸς ἔμεινεν (Jn. 7:9)
11. οἱ οὖν ἄνθρωποι ἰδόντες (Jn. 6:14)

12. ἑλθόντες πρὸς τὴν Μαριάμ (Jn. 11:45)

13. ταῦτα δὲ αὐτοῦ ἐπόντος (Jn. 18:22)

14. πιστεύσαντες εἰς αὐτόν (Jn. 7:39)

15. μακάριοι (blessed) οἱ μὴ ἰδόντες καὶ πιστεύσαντες (Jn. 20:29)

3. Translate the following long lines: (15)

1. πολλοὶ οὖν ἀκούσαντες ἐκ τῶν μαθητῶν αὐτοῦ ἐίπαν·
   Σκληρός (difficult) ἔστιν ὁ λόγος οὗτος· τίς δύναται αὐτοῦ ἀκούειν (to hear); (Jn. 6:60)

2. τοῦτο ἦδη (now) τρίτου (third time) ἐφανερώθη (was revealed)
   Ἰησοῦς τοῖς μαθηταῖς ἐγερθεὶς ἐκ νεκρῶν (Jn. 21:14)

3. τοῦτο [δὲ] πάλιν δεύτερον (second) σημείον (sign) ἔποιήσεν ὁ Ἰησοῦς ἐλθὼν ἐκ τῆς Ἰουδαίας εἰς τὴν Γαλιλαίαν (Jn. 4:54)
4. ἐλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας (four) ἤδη (already) ἡμέρας ἔχοντα ἐν τῷ μνημείῳ (tomb) (Jn. 11:17)

5. εὗρων δὲ ὁ Ἰησοῦς οὐνάριον (young donkey) ἐκάθισεν (he sat) ἐπ' αὐτὸ (Jn. 12:14)

6. ἐκ τοῦ ὄχλου οὖν ἀκούσαντες τῶν λόγων τούτων ἔλεγον· Ὁ ὁτὸς ἐστίν ἀληθῶς (truly) ὁ προφήτης (Jn. 7:40)

7. καταβάντος δὲ αὐτοῦ ἀπὸ τοῦ ὄρους (mountain) ἠκολούθησαν αὐτῷ ὄχλοι πολλοί (Mat. 8:1)

8. καὶ τοῦτο εἶπὼν ἔδειξεν (he showed) τὰς χεῖρας καὶ τὴν πλευρὰν (side) αὐτοῖς. ἔχαρισαν (they were glad) οὖν οἱ μαθηταὶ ἰδόντες τὸν κύριον (Jn. 20:20)

9. καὶ ἐλθὼν ὁ Ἰησοῦς εἰς τὴν οἰκίαν Πέτρου εἴδεν (Mat. 8:14)

10. ὁ δὲ ἀπεκρίθη αὐτοῖς, Ὁ ποιήσας με ύγιῆ (well) ἐκείνος μοι εἶπεν· ὁ Ἀρων (pick up) τὸν κράβαττόν (mat) σου καὶ περιπάτει (Jn. 5:11)

12. καὶ προσελθὼν ἕν (one) γραμματεὺς (scribe) εἶπεν αὐτῷ: Διδάσκαλε, ἀκολουθήσω σοι (Mat. 8:19)

13. οὗ δὲ ἐγέρθης παρέλαβεν τὸ παιδίον (child) καὶ τὴν μητέρα αὐτοῦ καὶ εἰσῆλθεν εἰς γῆν Ἰσραήλ (Mat. 2:21)

14. οὗ εὑρὼν τὴν ψυχὴν αὐτοῦ ἀπολέσει (he will lose) αὐτήν, καὶ οὗ ἀπολέσας τὴν ψυχὴν αὐτοῦ ἔνεκεν (for the sake of) ἐμοῦ εὐρήσει αὐτήν (Mat. 10:39)

15. καὶ ἵδοντες οἱ Φαρισαῖοι έλεγον τοῖς μαθηταῖς αὐτοῦ· Διὰ τί (why) μετὰ τῶν τελωνῶν (tax collectors) καὶ ἀμαρτωλῶν ἐσθίει ὁ διδάσκαλος ὑμῶν; (Mat. 9:11)
4. Think Greek (10)
   1. you (pl.) went down into the sea

   2. we will rule the world

   3. his mother and father came to him

   4. the time has come

   5. you (sg.) will walk in the light

5. Vocabulary Review (20)

   1. πίπτω

   2. πῶς

   3. ζάω

   4. έτερος

   5. μέλλω

   6. I fear

   7. I follow

   8. flesh

   9. faith

   10. righteousness
6. Current Vocabulary (10)  

<table>
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<tr>
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<td>1. I go up</td>
<td>2. I go down</td>
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<td>3. and I</td>
<td>6. I rule, (middle) begin</td>
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<td>4. every</td>
<td>9. where, since</td>
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<td>5. therefore, so</td>
<td>10. I drive out</td>
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<td>7. more, rather</td>
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<td>8. mother</td>
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Chapter 21: Perfect Participles
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Parsing Paradise

1. βεβλημένην  RM/P Ptc. Acc. Sg. F. from βάλλω "having been put/having put for herself" (Mat. 8:14)

2. λελυμένα  RM/P Ptc. Nom./Acc. Pl. N. from λύω "having been loosed/having loosed for themselves" (Mat. 18:18)

3. κεκλημένους  RM/P Ptc. Acc. Pl. M. from καλέω "having been called/having called for themselves" (Mat. 22:3)

4. εἰδότες  RA Ptc. Nom. Pl. M. from οἶδα "knowing" (Mat. 22:29)

5. ἀπεσταλμένους  RM/P Ptc. Acc. Pl. M. ἀποστέλλω "having been sent/having sent for themselves" (Mat. 23:37)

6. εἰληφώς  RA Ptc. Nom. Sg. M. λαμβάνω "having received" (Mat. 25:24)

7. γεγραμμένην  RM/P Ptc. Acc. Sg. F. γράφω "having been written/having written for herself" (Mat. 27:37)

8. ἐσχήκοτα  RA Ptc. Nom. Sg. M./ Nom./Acc. Pl. N. from ἔχω "having had" (Mk. 5:15)

9. ἐληλυθώναν  RP Ptc. Acc. Sg. F. from ἔρχομαι "having come" (Mk. 9:1)

10. ἐγηγερμένον  RM/P Ptc. Acc. Sg. M. ἐγείρω "having been raised/having raised for himself" (Mk. 16:14)

Translations

1. προσελθών δὲ καὶ ὁ τὸ ἐν (one) τάλαντον εἰληφώς εἶπεν, Κύριε (Mat. 25:24)  But after coming, the one who had received the one talent said, "Lord"

2. Ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῷ Ἰωάννης (Jn. 1:6)  There was a man, who had been sent from God, his name [was] John
3. Καὶ ἀπεσταλμένοι ἦσαν ἐκ τῶν φαρισαίων (Jn. 1:24)  And they had been sent from the Pharisees

4. τὸ γεγεννημένον ἐκ τῆς σαρκὸς σάρξ ἐστιν, καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμα ἐστιν (Jn. 3:6)  That which has been born of the flesh is flesh, and that which has been born of the Spirit is spirit.

5. Ἐλεγον οὖν οἱ Ἰουδαίοι τῷ τεθεραπευμένῳ, Σάββατον ἐστιν (Jn. 5:10)  Then the Jews were saying to the one who had been cured, "It is the Sabbath"

6. ἐστιν γεγραμμένον ἐν τοῖς προφήταις (Jn. 6:45)  It has been written in the prophets

7. Ἔλεγεν οὖν ὁ Ἰησοῦς πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαίους (Jn. 8:31)  Then Jesus was saying to the Jews who had believed him

8. λέγει αὐτῷ ὁ Ἰησοῦς, ...ὁ ἐσωρακώς ἐμὲ ἐώρακεν τὸν πατέρα· πῶς σὺ λέγεις ...; (Jn. 14:9)  Jesus said to him, "... the one who has seen me has seen the father, how can you say ...?"

9. πάλιν ἀπέστειλεν ἄλλους δούλους λέγων· Ἐἴπατε τοῖς κεκλημένοις (Mat. 22:4)  Again he sent other servants saying: “Tell the ones who have been called”
Chapter 21: Perfect Participles

Perfecting Participles

1. Parsing Party: (30) (R = Perfect)

λελυκώς  Nom. Sg. M  RA Ptc. from λύω having loosed

1. πεπιστευκότος

2. ἡγαπηκιάν

3. πεπιστευκότων

4. ἡγαπηκίας

5. πεπιστευμένως

6. πεπιστευκήια

7. ἡγαπημένης

8. πεπιστευμένοις

9. ἡγαπηκός

10. ἡγαπημένου
11. πεπιστευκός

12. ἡγαπημένους

13. πεπιστευκόςαι

14. ἡγαπημένα

15. πεπιστευμέναις

2. Translate the following short lines: (15)

1. ἄκηκοότας τί ἐλάλησα αὐτοῖς (Jn. 18:21)

2. ἄλλα καὶ πάντες ἐγνωκότες τὴν ἀλήθειαν (2 Jn. 1:1)

3. βεβλημένος εἰς τὴν φυλακὴν (prison) (Jn. 3:24)

4. τυφλοῦ (blind) γεγενημένου (Jn. 9:32)

5. ἔληλυθοτα ἐκ τοῦ θεοῦ (1 Jn. 4:2)

6. καὶ τὴν πάλιν τὴν ἡγαπημένην (Rev. 20:9)

7. ἔσται λελυμένα ἐν οὐρανῷ (Mat. 18:18)
8. οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι (worthy) (Mat. 22:8)

9. τὰς γεγραμμένας ἐν τῷ βιβλίῳ τούτῳ (Rev. 22:18)

10. σημεία (signs) πεποιηκότος ἐμπροσθεν (before) αὐτῶν (Jn. 12:37)

11. μὴ εἰδότες τὰς γραφὰς (Mat. 22:29)

12. γεγενημένος ἐκ τοῦ πνεύματος (Jn. 3:8)

13. γεγραμμένον ἐπὶ τῶν μετώπων (foreheads) αὐτῶν (Rev. 14:1)

14. τὸ ὕδωρ ὦν (wine) γεγενημένον (Jn. 2:9)

15. ὁ ἐωρακὼς ἐμὲ ἐώρακεν τὸν πατέρα (Jn. 14:9)

3. Translate the following longer lines: (15)

1. ἐγένετο ἄνθρωπος, ἀπεσταλμένος παρὰ θεοῦ, ὄνομα αὐτῶ Ἰωάννης (Jn. 1:6)

2. πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστίν ὁ Χριστὸς, ἐκ τοῦ θεοῦ γεγέννηται, καὶ πᾶς ὁ ἁγιασθεὶς τὸν γεννήσαντα ἁγαπᾷ [καὶ] τὸν γεγενημένον ἐξ αὐτοῦ (1 Jn. 5:1)
3. ἔλεγεν οὖν ὁ Ἰσραήλ πρὸς τοὺς πεπιστευκότας αὐτῷ Ἰουδαῖοι: Ἔαν ὑμεῖς μείνητε (you should remain) ἐν τῷ λόγῳ τῷ ἐμῷ, ἀληθῶς (truly) μαθηταί μοῦ ἔστε (Jn. 8:31)

4. εἰς ἐπαίνον (praise) δόξης τῆς χάριτος αὐτοῦ ἡ ἐχαρίτωσεν (he has freely given) ἡμᾶς ἐν τῷ ἡγαπημένῳ (Eph. 1:6)

5. ἀπελθόντες δὲ οἱ ἀπεσταλμένοι εὗρον καθὼς εἶπεν αὐτῶις (Lk. 19:32)

6. καὶ ἀπεσταλμένοι ἠσαν ἐκ τῶν Φαρίσαίων (Jn. 1:24)

7. εἰδότες, ἀδελφοί ἡγαπημένοι ὑπὸ [τοῦ] θεοῦ, τὴν ἐκλογὴν (choosing) ὑμῶν (1 Thess. 1:4)

8. ἐν (by) αὐτῇ εὐλογοῦμεν (we praise) τὸν κύριον καὶ πατέρα καὶ ἐν αὐτῇ καταρώμεθα (we curse) τοὺς ἀνθρώπους τοὺς καθ’ ὀμοίωσιν (likeness) θεοῦ γεγονότας (James 3:9)

9. καὶ ἔχει ἐπὶ τὸ ἴματιον (garment) καὶ ἐπὶ τὸν μηρὸν (thigh) αὐτοῦ ὄνομα γεγραμμένον: Βασιλεὺς βασιλέως καὶ κύριος κυρίων (Rev. 19:16)
10. ἔλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολὴν (Lk. 14:7)

11. πᾶς ὁ γεγενημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα (seed) αὐτοῦ ἐν αὐτῷ μένει, καὶ οὐ δύναται ἁμαρτάνειν (to sin), ὅτι ἐκ τοῦ θεοῦ γεγένηται (1 Jn. 3:9)

12. λέγω γὰρ ὑμῖν ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκεῖνων τῶν κεκλημένων γεύσεται (will taste) (Lk. 14:24)

13. ἄλλα τοῦτό ἐστιν τὸ εἰρημένον διὰ τοῦ προφήτου Ἰωήλ (Acts 2:16)

14. πάντα τὰ γεγραμμένα ἐν τῷ νόμῳ Μωϋσέως καὶ τοῖς προφήταις καὶ ψαλμοῖς περὶ ἐμοῦ (Lk. 24:44)

15. καὶ λέγει αὐτῷ Ἄμην ἀμὴν λέγω ὑμῖν, ὃψεσθε τὸν οὐρανὸν ἀνεψυχότα καὶ τοὺς ἁγγέλους τοῦ θεοῦ ἀναβαίνοντας καὶ καταβαίνοντας ἐπὶ τὸν υἱὸν τοῦ ἀνθρώπου (Jn. 1:51)
4. Think Greek
   1. you (pl) will be baptized from evil.

   2. you (pl) witnessed the lights beside the sea

   3. they speak his gospel

   4. I am going away but I will come to you (pl)

   5. she went down into the house

5. Vocabulary Review: Translate the following (20)

1. ἁρχέω

2. προσέρχομαι

3. πληρώω

4. γυνή

5. ὑπέρ (acc.)

6. I speak

7. I beget

8. I seek

9. time

10. I go down
6. Current Vocabulary Word Search (10)

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Vocab words: find and circle in the puzzle

I open evil, bad
I baptize face
gospel sign, miracle
I witness mouth
I send I go away
Ch. 22: Investigating the Infinitives Foldunders
Fold under the right side of the sheet

Parsing Paradise:

1. \( \text{βαπτίσθηναι} \) Aor. Pas. Inf. from \( \text{βαπτίζω} \) "to be baptized" (Mat. 3:13)
2. \( \text{διδάσκειν} \) Pres. Act. Inf. from \( \text{διδάσκω} \) "to teach" (Mat. 11:1)
3. \( \text{ἐχειν} \) Pres. Act. Inf. from \( \text{ἐχω} \) "to have" (Mat. 13:5)
4. \( \text{φαγείν} \) Aor. Act. Inf. from \( \text{ἐσθίω} \) "to eat" (Mat. 15:20)
5. \( \text{πιστεύσαι} \) Aor. Act. Inf. from \( \text{πιστεύω} \) "to believe" (Mat. 21:32)
6. \( \text{ἐγερθήναι} \) Aor. Pas. Inf. from \( \text{ἐγείρω} \) "to be raised" (Mat. 26:32)
7. \( \text{εῖναι} \) Pres. Act. Inf. from \( \text{εἰμί} \) "to be" (Lk. 2:6)
8. \( \text{λαλῆσαι} \) Aor. Act. Inf. from \( \text{λαλέω} \) "to speak" (Mk. 16:19)
9. \( \text{ποιῆσαι} \) Aor. Act. Inf. from \( \text{ποιέω} \) "to do" (Lk. 2:27)
10. \( \text{πορεύεσθαι} \) Pres. Dep. Inf. from \( \text{πορεύομαι} \) "to go" (Lk. 4:42)

Translations:

1. \( \text{εἶδομεν γὰρ αὐτοῦ τὸν ἄστερα (star) ἐν τῇ ἀνατολῇ (east) καὶ ἦλθομεν προσκυνήσαι αὐτῷ} \) (Mat. 2:2) For we saw his star in the east and we came to worship him

2. \( \text{λέγω γὰρ ὡμίου ὅτι δύναται ὁ θεὸς ἐκ τῶν λίθων (stones) τούτων ἐγείραι τέκνα τῷ Ἄβραάμ} \) (Mat. 3:9) For I tell you that God is able from these stones to raise up children to Abraham
3. οἶδεν γὰρ ὁ πατήρ ὑμῶν ὡς χρείαν (need) ἔχετε πρὸ τοῦ ὑμᾶς αἰτῆσαι αὐτόν (Mat. 6:8)

For your father knows what you need before you ask him

4. οὗ δύναται δένδρον (tree) ἀγαθὸν καρποὺς (fruit) ποιεῖν οὔδὲ δένδρον σαπρὸν (rotten) καρποὺς καλοὺς ποιεῖν (Mat. 7:18)

A good tree is not able to produce bad fruit nor a rotten tree [is not able] to produce good fruit

5. οὗ γὰρ ἥλθον καλέσαι δικαίους ἄλλα ἀμαρτωλοὺς (Mat. 9:13)

For I did not come to call the righteous but sinners

6. καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τὸν τοιὴσαι; λέγουσιν αὐτῷ· Ναι (yes) κύριε (Mat. 9:28)

And Jesus said to them, "Do you believe that I am able to do this?" They said to him, "Yes, Lord"

7. οἵ δὲ φαρισαῖοι ἴδοντες εἶπαν αὐτῷ, Ἰδοὺ οἱ μαθηταί σου ποιοῦσιν ὁ οὐκ ἔξεστιν ποιεῖν ἐν σαββάτῳ (Mat. 12:2)

But when the Pharisees saw they said to him, "Behold your disciples are doing that which is not lawful to do on the Sabbath"

8. Διδάσκαλε, θέλομεν ἀπὸ σοῦ σημεῖον (sign) ἰδεῖν (Mat. 12:38)

"Teacher, we wish to see a sign from you"
Name __________________________________________

Chapter 22: Infinitives

**Intricate Infinitives**

1. Parsing Party: (30) Indicate the second aorists (e.g. 2 A A Inf)
   λύεσθαι  PM/P Inf. from λύω to continue to loose for oneself (M)
   to continue to be loosed (P)

1. ἀκούεσθαι
2. βαλεῖν
3. ἀκουσθαι
4. ἀκούειν
5. βάλλεσθαι
6. ἀκούσασθαι
7. βαλέσθαι
8. γράφειν
9. βάλλειν
10. γράφεσθαι
11. ἀκουσθῆναι
12. πεποιηκέναι
13. γραψῆναι
14. ἀγαπάν
15. πεποιήσθαι
2. Translate the following short lines: (15)

1. ἡμεῖς ὀφείλομεν (we ought) ἀλλήλους ἀγαπᾶν (1 Jn. 4:11)

2. τίς (who) δύναται αὐτοῦ ἀκούειν; (Jn. 6:60)

3. ὁ πέμψας με βαπτίζειν ἐν ὕδατι (water) (Jn. 1:33)

4. δύνανται οὔτε ἀκούειν οὔτε περιπατεῖν (Rev. 9:20)

5. ὑμῖν γράφειν (2 Jn. 1:12)

6. οὐ δύναται ἀγαπᾶν (1 Jn. 4:20)

7. ζωὴν ἔχειν ἐν ἑαυτῷ (Jn. 5:26)

8. οὐ δύναται ὁ νόος ποιεῖν ἀφ' ἑαυτοῦ (Jn. 5:19)

9. μέλλει βάλλειν (Rev. 2:10)

10. ἐὰν αὐτὸν θέλω μένειν (Jn. 21:22)

11. μὴ καὶ ἡμεῖς θέλετε αὐτοῦ μαθήται γενέσθαι; (Jn. 9:27)

12. οὐ δύνασθε ἀκούειν τὸν λόγον τὸν ἐμόν (Jn. 8:43)
13. οὐδεὶς δύναται ἐλθεῖν πρὸς με (Jn. 6:44)

14. πολλά ἔχω ὑμῖν λέγειν (Jn. 16:12)

15. πρὶν (before) Ἀβραὰμ γενέσθαι ἐγὼ εἰμί (Jn. 8:58)

3. Translate the following longer lines: (15)

1. πολλά ἔχω περὶ ὑμῶν λαλεῖν καὶ κρίνειν, ἀλλ’ ὁ πέμψας (sending) με ἀληθῆς (true) ἔστιν, καὶ γὼ ὁ Ἱκουσα παρ’ αὐτοῦ ταῦτα λαλῶ εἰς τὸν κόσμον (Jn. 8:26)

2. ἀπεκριθή Ἰωάννης καὶ ἐπετεύχθη οὐ δύναται ἄνθρωπος λαμβάνειν οὐδὲ ἐν (one) ἐὰν μὴ (except) ἢ (it may be) δεδομένου (it has been given) αὖτω ἐκ τοῦ οὐρανοῦ (Jn. 3:27)

3. ὁ λέγων ἐν αὐτῷ μένειν ὁφείλει (he ought) καθὼς ἔκεινος περιπατήσειν καὶ αὐτὸς [αὖτως] περιπατεῖν (1 Jn. 2:6)

4. οὗτος ἤλθεν πρὸς αὐτὸν νυκτὸς καὶ ἐπεν αὐτῷ· Ῥαββί, οἴδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἀ σὺ ποιεῖς, ἐὰν μὴ (unless) ἢ (he may be) ὁ θεὸς μετ’ αὐτοῦ (Jn. 3:2)
5. ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ· Πῶς δύναται ταῦτα γενέσθαι; (Jn. 3:9)

6. αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν αὐτὸν αὐτοῖς διὰ τὸ αὐτὸν γινώσκειν πάντας (Jn. 2:24)

7. εἰ ἔκείνους εἶπεν θεοὺς πρὸς οὗς ὁ λόγος τοῦ θεοῦ ἐγένετο, καὶ οὗ δύναται λυθῆναι ἡ γραφή (Jn. 10:35)

8. διὰ τοῦτο οὐκ ἠδύναντο πιστεύειν, ὡτι πάλιν εἶπεν Ἡσαΐας (Jn. 12:39)

9. ὡς οὖν ἠλθοὺς πρὸς αὐτὸν ὁ Σαμαριταί, ἡρωτών (they were asking) αὐτὸν μεῖναι παρ' αὐτοῖς· καὶ ἔμεινεν ἐκεῖ δύο (two) ἡμέρας (Jn. 4:40)

10. καὶ έδοξόν ἄγγελον ἰσχυρόν (mighty) κηρύσσοντα (proclaiming) ἐν φωνῇ μεγάλῃ· Τίς (who) ἄξιος (worthy) ἀνοίξαι (to open) τὸ βιβλίον καὶ λύσαι τὰς σφραγίδας (seals) αὐτοῦ; (Rev. 5:2)

11. καὶ ἐξουσίαν ἔδωκεν (he has given) αὐτῷ κρίσιν (judgment) θεία, ὡτι οὐδὲς ἀνθρώπου ἐστίν (Jn. 5:27)
12. καὶ οὐ θέλετε ἐλθεῖν πρὸς με ἵνα ζωὴν ἔχετε (you may have) (Jn. 5:40)

13. λέγει πρὸς αὐτὸν ὁ Νικόδημος. Πώς δύναται ἄνθρωπος γεννηθῆναι γέρων (old) ὄν; μὴ δύναται εἰς τὴν κοιλίαν (womb) τῆς μητρὸς αὐτοῦ δεύτερον (second time) εἰσελθεῖν καὶ γεννηθῆναι; (Jn. 3:4)

14. εἰ μὴ ἦν οὗτος παρὰ θεοῦ, οὐκ ἡδύνατο ποιεῖν οὐδέν (anything, not one thing) (Jn. 9:33)

15. ὁσοὶ δὲ ἔλαβον αὐτὸν, ἔδωκεν (he gave) αὐτοῖς ἐξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ (Jn. 1:12)

4. Think Greek (10)

1. she was baptized in water

2. they killed the Lord of glory

3. their heads are open

4. you (pl) pray that I will come

5. but love is eternal
5. Vocabulary Review (20)

1. ἀνοίγω
2. ὅπου
3. ἐνώπιον
4. ζητέω
5. πολύς
6. way
7. all, every
8. death
9. holy
10. mouth

6. Current Vocabulary Story (10)

Once upon a time there was a child who loved to ________ questions. It seemed to this child that it would take an ________ amount of time until she grew up. Her mother had been ________ by a drunken stagecoach driver, with an injury to the ________. The Native Americans had warned her about ________ ________, and after her mother’s death, she could no longer ________ it. She learned to canoe and ride a ________ on the Parker River and to ________ the food so the wolves didn’t get into it. She was happy, and even though not all her questions were answered, she still ________ just to be able to breathe.
Ch. 23: Subjecting the Subjunctives Foldunders
Fold under the right side of the sheet

Parsing Paradise

1. γένηται
   ADS 3 Sg. from γίνομαι meaning "he/she/it may be" (Mat. 5:18)
2. ποιήσῃ
   AAS 3 Sg. from ποιέω meaning "he/she/it may do" (Mat. 5:19)
3. ἐσθίωσιν
   PAS 3 Pl. from ἐσθίω meaning "they may eat" (Mat. 15:2)
4. εἰσέλθητε
   ADS 2 Pl. from εἰσέρχομαι meaning "you may enter" (Mat. 5:20)
5. εἴπῃ
   AAS 3 Sg. from λέγω meaning "he/she/it may say" (Mat. 5:22)
6. ἔχητε
   PAS 2 Pl. from ἔχω meaning "you may have" (Mat. 17:20)
7. γένησθε
   ADS 2 Pl. from γίνομαι meaning "you may be" (Mat. 5:45)
8. ἀγαπήσητε
   AAS 2 Pl. from ἀγαπάω meaning "you may love" (Mat. 5:46)
9. ἂν
   PAS 3 Sg. from εἰμί meaning "he/she/it may be" (Mat. 6:4)
10. ποιῶσιν
    PAS 3 Pl. from ποιέω meaning "they may do" (Mat. 7:12)

Translations

1. καὶ ἦν ἐκεῖ ἐώς τῆς τελευτῆς (death) Ἡρῴδου ἵνα πληρωθῇ τὸ ρήθεν (had been spoken) ὑπὸ κυρίου διὰ τοῦ προφήτου λέγοντος, Ἐξ Ἀιγύπτου ἐκάλεσα τὸν υἱόν μου (Mat. 2:15)
   And he was there until the death of Herod, in order that it might be fulfilled that which had been spoken by the Lord through the prophet saying, "Out of Egypt I called my son"
2. οὕτως λαμψάτω (let shine) τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὑπὸ (that) ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς (Mat. 5:16)

So let your light shine before men, so that they may see your good works and glorify your Father, the one in heaven

3. ὑπὸ (so that) γένησθε γόνιμοι τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ὅτι τὸν ἥλιον (sun) αὐτοῦ ἀνατέλλει (he causes to rise) ἐπὶ πονηροὺς καὶ ἀγαθούς (Mat. 5:16)

So that you may be sons of your Father the one in heaven, because he causes his sun to rise on the evil and the good

4. Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ως οἱ ὑποκρίται, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς (Mat. 6:5)

And whenever you pray, do not be as the hypocrites, because they love in the synagogues

5. Πάντα οὖν ὅσα ἔαν θέλητε ἦμα ποιῶσιν ὑμῖν οἱ ἀνθρώποι, οὕτως καὶ ὑμεῖς ποιεῖτε αὐτοῖς· οὕτος γὰρ ἐστιν ὁ νόμος καὶ οἱ προφῆται (Mat. 7:12)

Therefore all things whatever you wish that men might do to you, so also you do to them; for this is the law and the prophets

6. καὶ ὃς ἔαν ἐίπη λόγον κατὰ τοῦ γόνιου τοῦ ἀνθρώπου (Mat. 12:32)

And whoever speaks a word against the Son of Man

7. ὡστὶς γὰρ ἄν ποιήσῃ τὸ θέλημα τοῦ πατρὸς μου τοῦ ἐν οὐρανοῖς αὐτός μου ἀδελφός καὶ ἀδελφή καὶ μήτηρ ἐστίν (Mat. 12:50)

For whoever does the will of my father in heaven he [is] my brother and sister and mother
8. διὸ γὰρ ἐὰν θέλῃ τὴν ψυχήν αὐτοῦ σώσαι ἀπολέσει (will loose) αὐτήν: διὸ δὲ ἂν ἀπολέσῃ τὴν ψυχήν αὐτοῦ ἐνεκεν (because of) ἐμοῦ εὑρήσει αὐτήν
(Mat. 16:25)

For whoever wishes to save his life will loose it, but whoever may loose his life because of me will find it
Chapter 23: Subjunctive Verbs

Subjuncting the Subjunctives

1. Parsing Party: (30) Indicate the second aorists (e.g. 2 AA Subj.)

λυθῶ 1 Sg. AP Subj. from λύω I might be loosed

1. ἀγάπης
2. βάλω
3. γένωνται
4. εὑρητε
5. εἰπωσιν
6. βάλῃ
7. εἰσέλθητε
8. ποιήσ
9. προσεύχῃσθε
10. ἴδωσιν
11. βάλωσιν
12. ἔγείρηται
13. βάλῃς
14. θέλῃ
15. πληρωθῇ
2. Translate the following short lines: (15)

1. ἀγαπῶμεν ἀλλήλους (1 Jn. 3:23)

2. ἀλλὰ ἀγωμεν πρὸς αὐτόν (Jn. 11:15)

3. ἤνα βλέπῃς (Rev. 3:18)

4. ἤνα γινώσκωμεν τὸν ἀληθινὸν (1 Jn. 5:20)

5. ἤνα καὶ ὑμεῖς κοινωνίαν (fellowship) ἔχητε μεθ' ἡμῶν (1 Jn. 1:3)

6. ἤνα τυφλὸς (blind) γεννηθῇ (Jn. 9:2)

7. ἐὰν ἐλθῶ (3 Jn. 1:10)

8. ὅταν ἐλθῇ ὁ παράκλητος (helper) (Jn. 15:26)

9. ἤνα παρρησίαν (confidence) ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως (judgment) (1 Jn. 4:17)

10. ἐὰν μὴ τις γεννηθῇ ἄνωθεν (from above) (Jn. 3:3)

11. ἤνα γεύσωμεν δι' αὐτοῦ (1 Jn. 4:9)

12. δὲ ἐὰν οὖν λύση μίαν (one) τῶν ἐντολῶν τούτων (Mat. 5:19)
13. ἵνα τέκνα θεοῦ κληθῶμεν (1 Jn. 3:1)

14. καὶ ἐὰν κρίνω δὲ ἔγω (Jn. 8:16)

15. καὶ τὸν ἐρχόμενον πρὸς ἐμὲ οὐ μὴ ἐκβάλω ἐξω (Jn. 6:37)

3. Translate the following longer lines: (15)

1. ὅτι αὐτὴ ἐστὶν ἡ ἀγγελία (message) ἢ ἴκονοματε ἀπ' ἀρχῆς, ἵνα ἀγαπῶμεν ἀλλήλους (1 Jn. 3:11)

2. αὐτῇ δὲ ἐστὶν ἡ αἰώνιοι ζωῆ ἰνα γινώσκωσιν σὲ τὸν μόνον ἀληθινὸν θεὸν καὶ ὅν ἀπέστειλας Ἰησοῦν Χριστὸν (Jn. 17:3)

3. ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου (Jn. 9:5)

4. ἐὰν ἀγαπᾶτε με, τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε (Jn. 14:15)

5. καὶ ὑπὲρ αὐτῶν ἔγω ἁγιάζω (I purify) ἐμαυτόν, ἵνα ὅσιν καὶ αὐτοῖ ήγιασμένοι (having been made pure) ἐν ἀληθείᾳ (Jn. 17:19)
6. ἔπειτα (then) μετὰ τοῦτο λέγει τοῖς μαθηταῖς. Ὅψωμεν εἰς τὴν Ἰουδαίαν πάλιν (Jn. 11:7)

7. ἀλλὰ τούτου οἴδαμεν πόθεν ἐστίν· ὁ δὲ χριστὸς ὅταν ἔρχηται οὐδεὶς γινώσκει πόθεν ἐστίν (Jn. 7:27)

8. καὶ οὐ θέλετε ἐλθεῖν πρὸς με ἵνα ζωῆν ἔχητε (Jn. 5:40)

9. καὶ εἶπεν ὁ Ἰησοῦς· Εἰς κρίμα (judgment) ἔγω εἰς τὸν κόσμον τούτον ἥλθον, ἵνα οἱ μὴ βλέπουσις βλέπωσιν καὶ οἱ βλέπουσις τυφλοὶ (blind) γένωνται (Jn. 9:39)

10. τεκνία, μὴ ἁγαπῶμεν λόγω μηδὲ τῇ γλῶσσῃ (speech) ἀλλὰ ἐν ἔργῳ καὶ ἀληθείᾳ (1 Jn. 3:18)

11. ὁ δὲ Ἰησοῦς ἀποκρίνεται αὐτοῖς λέγων· Ἐλήλυθεν ἡ ὥρα ἵνα δοξασθῇ (verb of δόξα) ὁ υἱὸς τοῦ ἀνθρώπου (Jn. 12:23)

12. καὶ ἐάν τίς (anyone) μου ἀκούσῃ τῶν ῥημάτων καὶ μὴ φυλάξῃ (keep), ἐγὼ οὐ κρίνω αὐτόν· οὐ γὰρ ἥλθον ἵνα κρίνω τὸν κόσμον, ἀλλ' ἵνα σώσω τὸν κόσμον (Jn. 12:47)
13. μὴ ὁ νῦμος ἡμῶν κρίνει τὸν ἀνθρώπον ἡδὲ μὴ ἀκούσῃ πρῶτον παρ’ αὐτοῦ καὶ γυνῇ τί ποιεῖ; (Jn. 7:51)

14. ἐν τούτῳ γνώσονται πάντες ὅτι ἡμοὶ μαθηταί ἐστε, ἡδὲ ἀγάπην ἔχετε ἐν ἀλλήλοις (Jn. 13:35)

15. οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ τὸν κόσμον, ἀλλ’ ἵνα σωθῇ ὁ κόσμος δι’ αὐτοῦ (Jn. 3:17)

4. Think Greek (10)

1. that they might drink the water

2. that you (sg) might be set free from the commandments of the law

3. the words of the mouth make peace

4. let us rejoice in God

5. she prayed by the lake
5. Vocabulary Review (20)

1. τηρέω  ______________________
2. ἀποκτείνω  ______________________
3. ὑπάγω  ______________________
4. πέμπω  ______________________
5. ἐάν  ______________________

6. I witness  ______________________
7. I rejoice  ______________________
8. therefore, so  ______________________
9. I pray  ______________________
10. authority  ______________________
### Across
1. elder  
2. faithful  
3. if, whether  
4. Sabbath  
5. I set free
6. word  
8. commandment  
10. I lead, bring

### Down
7. fruit  
9. I bear, carry
Ch. 24: Imperishable Imperatives Foldunders
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Parsing Paradise:  \text{PAM = Present Active Imperative}

1. \text{ποιεῖτε} \text{ PAM 2 Pl. from ποιέω meaning "(you) make" (Mat. 3:3)}
2. \text{ὑπαγε} \text{ PAM 2 Sg. from ὑπάγω meaning "(you) go" (Mat. 4:10)}
3. \text{γνώτω} \text{ AAM 3 Sg. from γνωσκω meaning "let it know" (Mat. 6:3)}
4. \text{ἐίσελθε} \text{ AAM 2 Sg. from εἰσέρχομαι meaning "(you) enter" (Mat. 6:6)}
5. \text{γενηθήτω} \text{ ADM 3 Sg. from γίνομαι meaning "let it be" (Mat. 6:10)}
6. \text{ζητείτε} \text{ PAM 2 Pl. from ζητέω meaning "(you) seek" (Mat. 6:33)}
7. \text{κρίνετε} \text{ PAM 2 Pl. from κρίνω meaning "(you) judge" (Mat. 7:1)}
8. \text{ἐιπέ} \text{ AAM 2 Sg. from λέγω meaning "(you) speak" (Mat. 8:8)}
9. \text{ἀκολουθεῖ} \text{ PAM 2 Sg. ἀκολουθέω meaning "(you) follow" (Mat. 8:22)}
10. \text{σώσου} \text{ AAM 2 Sg. from σώζω meaning "(you) save" (Mat. 8:25)}

Translation

1. \text{Ἐγερθεὶς παράλαβε τὸ παιδίον καὶ τὴν μητέρα αὐτοῦ καὶ φεῦγε (flee) εἰς Αἴγυπτον (Egypt) (Mat. 2:13)} After arising take the child and his mother and flee into Egypt

2. \text{ὁ πειράζων (tempting) εἶπεν αὐτῷ: \text{Εἴ τί δὲς εἰ τοῦ θεοῦ, εἰπὲ \text{ἳνα οἱ λίθοι (stones) σοῦ τοι ἱματιᾶ ἀρτοῖ γένωνται (Mat. 4:3)}} The one tempting said to him, "If you are the son of God, speak that these stone may become bread"
3. τότε λέγει αὐτῷ ὁ Ἰησοῦς, ὡς ὁ ὑπαγόν, ὁ ὑπαγόν, Σατανᾶς, γέγραφται γάρ, Κύριον τὸν θεὸν σου προσκυνήσεις (worship) (Mat. 4:10) Then Jesus said to him, "Leave, Satan! for it has been written, 'The Lord your God you shall worship"

4. ἔστω δὲ ὁ λόγος ύμων ναὶ ναὶ, οὐδὲ ὡς ὁ ὑπαγόν γεγραπται (more than) τούτων ἐκ τοῦ πονηροῦ ἐστίν (Mat. 5:37) But let your word be "yes, yes, no, no" what is more than these is from evil one

5. Καὶ ὅταν προσεύχησθε, οὐκ ἔσεσθε ως οἱ ὑποκριταί, ὅτι φιλοῦσιν ἐν ταῖς συναγωγαῖς (Mat. 6:5) And whenever you pray, do not be as the hypocrites, because they love in the synagogues

6. ἐλθέτω ἡ βασιλεία σου· γεννηθήτω τὸ θέλημα σου (Mat. 6:10) Your kingdom come; your will be done

7. ζητείτε δὲ πρῶτον τὴν βασιλείαν [τοῦ θεοῦ] καὶ τὴν δικαιοσύνην αὐτοῦ (Mat. 6:33) But seek first the kingdom of God and his righteousness

8. Μὴ κρίνετε, ἵνα μὴ κρίθητε (Mat. 7:1) Do not judge, in order that you may not be judged

9. Ἔρχον, καὶ ἔρχεται, καὶ τῷ δουλῷ μου, Ποίησον τοῦτο, καὶ ποιεῖ (Mat. 8:9) "Come" and he comes, and to my servant, "Do this," and he does (it)

10. ἢ εἰπεῖν ὡς ἔγειρε καὶ περιπάτει; (Mat. 9:5) Or to say, "Rise and walk"?

11. καὶ ἠνεῴχθησαν αὐτῶν οἱ ὁφθαλμοὶ... Ὁρᾶτε μηδείς γινωσκέτω (Mat. 9:30) And their eyes were opened... "See [that] no one knows"

12. ὁ ἔχων ὡτα ἀκουέτω (Mat. 11:15) The one having ears let him hear
Chapter 24: Imperative Verbs

Impetuous Imperatives

1. Parsing Party: (30) Indicate the second aorists (e.g. 2 AA Imp)

λυσάτω 3 Sg AA Imp from λύω let him/her/it loose

1. ἀκούε

2. βάλε

3. ἀκουέτε

4. λαλείτε

5. βαλείτε

6. λυθήτωσαν

7. ἀκουέτω

8. λάλει

9. βαλέτωσαν

10. λύσον

11. λύσασθε

12. βαλέτω

13. λαλείτωσαν

14. λύθητι

15. ἀκουέτωσαν
2. Translate the following short lines: (15)

1. βλέπετε ἑαυτούς (2 Jn. 1:8)

2. μὴ γράφει 'Ο βασιλεὺς τῶν Ἰουδαίων (Jn. 19:21)

3. ἔγειρε ἄρων τῶν κράβαττών (cot) σου (Jn. 5:8)

4. λέγει αὐτοῖς· ἔρχεσθε (Jn. 1:39)

5. μὴ κρίνετε (Jn. 7:24)

6. ἔρχεσθω πρὸς με καὶ πινέτω (Jn. 7:37)

7. τοῖς ἔργοις πιστεύετε (Jn. 10:38)

8. καὶ πορεύου εἰς γῆν Ἰσραήλ (Mat. 2:20)

9. ὑπάγε εἰς τὴν Ἰουδαίαν (Jn. 7:3)

10. ἀγαπάτε τοὺς ἐχθροὺς (enemies) ὑμῶν (Mat. 5:44)

11. ἔρχου καὶ ἴδε (Jn. 1:46)

12. μένετε ἐν αὐτῷ (1 Jn. 2:27)
13. βάλε ἀπὸ σοῦ (Mat. 5:30)

14. πιστεύετε εἰς τὸν θεόν καὶ εἰς ἐμὲ πιστεύετε (Jn. 14:1)

15. ἀμήν, ἔρχου κύριε Ἰησοῦ (Rev. 22:20)

3. Translate the following longer lines: (15)

1. μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ (1 Jn. 2:15)

2. εἰ ὁ κόσμος ὑμᾶς μισεῖ (it hates), γινώσκετε ὅτι ἐμὲ πρῶτον ὑμῶν μεμίσθηκεν (it has hated) (Jn. 15:18)

3. ἐὰν εἰδῆτε ὅτι δίκαιος ἔστιν, γινώσκετε ὅτι καὶ πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ γεγέννηται (1 Jn. 2:29)

4. εἰ τις ἔρχεται πρὸς ὑμᾶς καὶ ταύτην τῇ διδαχῇ (teaching) οὐ φέρει, μὴ λαμβάνετε αὐτὸν εἰς οἰκίαν καὶ χαίρετε (greeting) αὐτῷ μὴ λέγετε (2 Jn. 1:10)

5. καὶ ὑμεῖς δὲ μαρτυρεῖτε, ὅτι ἀπ’ ἀρχῆς μετ’ ἐμοῦ ἐστε (Jn. 15:27)
6. εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἐτι μικρὸν χρόνου (time) τὸ φῶς ἐν ὑμῖν ἔστιν. περιπατεῖτε ως τὸ φῶς ἔχετε, ἵνα μὴ σκοτία (darkness) ὑμᾶς καταλάβῃ (overtake), καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ ὀίδεν ποῦ ὑπάγει (Jn. 12:35)

7. εἰ οὖ ποιῶ τὰ ἔργα τοῦ πατρὸς μου, μὴ πιστεύετέ μοι (Jn. 10:37)

8. Ὅς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα νῦι φωτὸς γένησθε. ταῦτα ἐλάλησεν Ἰησοῦς, καὶ ἀπελθὼν ἐκρύβη (he hid himself) ἀπ’ αὐτῶν (Jn. 12:36)

9. καὶ ἤκουσα μεγάλης φωνῆς ἐκ τοῦ ναοῦ λεγοῦσης τοῖς ἑπτὰ (seven) ἀγγέλοις· Ὑπάγετε καὶ ἐκχέετε (pour out) τὰς ἑπτὰ φιάλας (bowls) τοῦ θυμοῦ (wrath) τοῦ θεοῦ εἰς τὴν γῆν (Rev. 16:1)

10. λέγει αὐτῷ· Ὑπαγε φῶνησον (call) τὸν ἄνδρα σου καὶ ἐλθὲ ἐνθάδε (here) (Jn. 4:16)

11. πιστεύετε μοι ὅτι ἔγω ἐν τῷ πατρὶ καὶ ὁ πατὴρ ἐν ἐμοί· εἰ δὲ μή, διὰ τὰ ἔργα αὐτὰ πιστεύετε (Jn. 14:11)
12. ὁ ἐχόων οὖς (ear) ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις (Rev. 2:29)

13. γράψουν οὖν ἃ εἴδες καὶ ἃ εἰσίν καὶ ἃ μέλλει γενέσθαι μετὰ ταύτα (Rev. 1:19)

14. λέγει ἡ μήτηρ αὐτοῦ τοῖς διακόνοις· Ὅ τι ἀν λέγη ὑμῖν ποιήσατε (Jn. 2:5)

15. χαίρετε ἐν κυρίῳ πάντοτε· πάλιν ἔρω, χαίρετε (Phil 4:4)

4. Think Greek (10)

1. let him glorify God

2. (you sg) come (aorist) to me

3. I will keep your law

4. you (sg) will witness for us

5. they asked for a sign
5. Vocabulary Review: Translate the following (20)

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6. Current Vocabulary Word Search (10)

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**Vocab words: find and circle in the puzzle**

1. beloved  
2. scribe  
3. demon  
4. I think  
5. I praise, glorify  
6. outside  
7. I ask  
8. will  
9. throne  
10. mountain
Chapter 25: Self-Centered Mi Verb Foldunders
Fold under the right side of the sheet

Parsing Paradise

1. ἔστησαν  3 Pl. AAI from ἔστημι meaning "they stood" (Lk. 7:14)
2. ἀφήκατε  2 Pl. AAI from ἀφήμι meaning "you dismissed" (Mat. 23:23)
3. παρέδωκα  1 Sg. AAI from παραδίδωμι meaning "I delivered up" (1 Cor. 11:2)
4. ἀφίενται  3 Pl. PPI from ἀφήμι meaning "they are forgiven" (Mat. 9:2)
5. σταθήσεσθε  2 Pl. FPI from ἔστημι meaning "you will stand" (Mk. 13:9)
6. παρέδωκας  2 Sg. AAI from παραδίδωμι meaning "you delivered up" (Mat. 25:20)
7. ἀνέστη  3 Sg. AAI from ἀνίστημι meaning "he/she/it raised" (Mk. 3:26)
8. ἀφήσει  3 Sg. FAI from ἀφήμι meaning "he/she/it will forgive" (Mat. 6:14)
9. ἀναστήσει  3 Sg. FAI from ἀνίστημι meaning "he/she/it will raise" (Mat. 22:24)
10. ἔσταθησαν  3 Pl. API from ἔστημι meaning "they stood" (Lk. 24:17)

Translations

1. καὶ εἶπεν αὐτῷ: Ταῦτα σοι πάντα δώσω, ἐὰν πεσὼν προσκυνήσῃς μοί (Mat. 4:9) And he said to him, "All these things I will give you, if after falling down you will worship me"
2. τῷ αἰτοῦντι σε δός (Mat. 5:42) To the one asking you, give
3. τῶν ἁρτον ἡμῶν τῶν ἐπιούσιον (daily) δός ἡμῖν σήμερον (Mat. 6:11) Our daily bread give us today
4. Αίτετε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ εὑρήσετε (Mat. 7:7) Ask and it will be given to you, seek and you will find
5. ίδόντες δὲ οἱ ἄγχοι ἐφοβήθησαν καὶ ἔδόξασαν τὸν Θεὸν τὸν δόντα ἐξουσίαν τοιαύτην (such) τοῖς ἀνθρώποις (Mat. 9:8)

But after seeing, the crowd was awed and glorified God, the one giving such authority to men

6. Καὶ προσκαλεσάμενος τοὺς δώδεκα μαθητάς αὐτοῦ ἔδωκεν αὐτοῖς ἐξουσίαν (Mat. 10:1)

And after calling his twelve disciples, he gave them authority

7. ἔδωκεν τοῖς μαθηταῖς τοὺς ἀρτοὺς, οἱ δὲ μαθηταὶ τοῖς ἄγχοις (Mat. 14:19)

He gave the bread to the disciples, and the disciples to the crowds

8. δώσω σοι τὰς κλειδὰς (keys) τῆς βασιλείας τῶν οὐρανῶν (Mat. 16:19)

I will give you the keys of the kingdom of heaven

9. θῆσω τὸ πνεῦμά μου ἐπ’ αὐτόν (Mat. 12:18)

I will put my spirit upon him

10. ἴδε ὁ τόπος ὧπου ἔθηκαν αὐτόν (Mk. 16:6)

Behold the place where they put him

11. εἶπεν δὲ τις αὐτῶ, Ἰδοὺ ἡ μήτηρ σου καὶ οἱ ἀδελφοὶ σου ἔξω ἐστήκασιν ζητοῦντες σοι λαλῆσαι (Mat. 12:47)

But someone said to him, "Behold your mother and brothers have stood outside seeking to speak to you"

12. καὶ στὰς ὁ Ἰησοῦς ἐφώνησεν αὐτοὺς καὶ εἶπεν (Mat. 20:32)

And after standing, Jesus called them and said
Chapter 25: The -μι Verbs

**Self-centered -μι Verbs**

1. Parsing (watch for different moods): (30)
   
   δῶτε 2 Pl. AA Subj. δίδωμι you may give

   1. δίδωσι(ν)
   2. τίθετε
   3. διδόναι
   4. θῆσω
   5. τιθέτω
   6. διδώμεν
   7. τέθεικα
   8. ἐδίδοτε
   9. δῶτω
   10. ἔθηκα
   11. θεῖναι
   12. ἐδώκαμεν
   13. θῶ
   14. δέδωκα
   15. ἐτίθεσαν
2. Translate the following short lines: (15)

1. καγὼ δίδωμι αὐτοῖς ζωῆν αἰώνιον (Jn. 10:28)

2. καὶ πάντα δείκνυσιν αὐτῷ ἄ αὐτός ποιεῖ (Jn. 5:20)

3. εἶπέ μοι ποῦ ἔθηκας αὐτόν (Jn. 20:15)

4. ἔστησαν ἐπὶ τοὺς πόδας αὐτῶν (Rev. 11:11)

5. δείξω σοι (Rev. 17:1)

6. δίδοτε, καὶ δοθήσεται ὑμῖν (Lk. 6:38)

7. καὶ ἐτίθουν παρὰ τοὺς πόδας τῶν ἀποστόλων (Acts 4:35)

8. ὅτι τὰ ρήματα ἄ ἐδωκάς μοι δέδωκα αὐτοῖς (Jn. 17:8)

9. διδόναι τοῖς τέκνοις ὑμῶν (Lk. 11:13)

10. δίδου ἡμῖν τὸ καθ’ ἡμέραν (Lk. 11:3)

11. μακαρίων (blessed, happy) ἔστιν μᾶλλον διδόναι ἤ λαμβάνειν (Acts 20:35)

12. ἴδου ἔστηκα ἐπὶ τὴν θύραν (door) (Rev. 3:20)
13. καὶ δώσωμεν (Subj) τὴν δόξαν αὐτῷ (Rev. 19:7)

14. ἀπὸ τότε ήρξατο ὁ Ἰησοῦς δεικνύειν τοῖς μαθηταῖς αὐτοῦ (Mat. 16:21)

15. διὰ τοῦ πνεύματος δίδοται λόγος σοφίας (1 Cor. 12:8)

3. Translate the following longer lines: (15)

1. ἐντολὴν καὶ νὴν (new) δίδωμι ὑμῖν, ἵνα ἀγαπᾶτε ἀλλήλους, καθὼς ἡγάπησα ὑμᾶς ἤνα καὶ ὑμεῖς ἀγαπᾶτε ἀλλήλους (Jn. 13:34)

2. ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ εἶπαν αὐτῷ· Τί σημεῖον δεικνύεις ἦμιν ὅτι ταύτα ποιεῖς; (Jn. 2:18)

3. καὶ λέγουσιν αὐτῇ ἐκείνοι· Γύναι, τί κλαίεις (you are crying); λέγει αὐτοῖς ὅτι ἤραν τὸν κύριόν μου, καὶ οὐκ οἶδα ποῦ ἔθηκαν αὐτὸν (Jn. 20:13)
4. **ὁ ἔχων οὖς** (ear) ἀκουσάτω τί τὸ πνεῦμα λέγει ταῖς ἐκκλησίαις. τῷ νικῶντι (conquering) δύσων αὐτῷ φαγεῖν ἐκ τοῦ ξύλου (tree) τῆς ζωῆς, ὁ ἔστιν ἐν τῷ παραδείσῳ (paradise) τοῦ θεοῦ (Rev. 2:7)

5. ὑπόδειγμα (example) γὰρ ἔδωκα ὑμῖν ἵνα καθὼς ἐγὼ ἐποίησα ὑμῖν καὶ ὑμεῖς ποιήτε (Jn. 13:15)

6. καὶ ἠρχοντο πρὸς αὐτὸν καὶ ἐλεγοῦν· Χαίρε (hail) ὁ βασιλεὺς τῶν Ἰουδαίων· καὶ ἐδίδοσαν αὐτῷ ῥατίσματα (blows) (Jn. 19:3)

7. καὶ ἐξελθόντες οἱ φαρισαῖοι εὐθὺς μετὰ τῶν Ἡρωδιανῶν συμβουλίων (a plan) ἐδίδουν κατ’ αὐτοῦ ὁπως αὐτὸν ἀπολέσωσιν (Mk. 3:6)

8. [Ἔλλα] καὶ νῦν οἶδα ὅτι ὁσα ἀν αἰτήσῃ τὸν θεοῦ δώσει σοι ὁ θεὸς (Jn. 11:22)

9. ἐγὼ δέδωκα αὐτοῖς τὸν λόγον σου καὶ ὁ κόσμος ἐμίσησεν (it hated) αὐτοὺς, ὅτι οὐκ εἰσίν ἐκ τοῦ κόσμου καθὼς ἐγὼ οὐκ εἰμι ἐκ τοῦ κόσμου. (Jn. 17:14)
10. ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων· Ἕγγας βαπτίζω ἐν ὑδατί· μέσος (among) ὑμῶν ἐστηκεν ὃν ὑμεῖς οὐκ οἴδατε (Jn. 1:26)

11. μηδὲ δίδοτε τόπον τῷ διαβάλω (Eph. 4:27)

12. παυτὶ αἰτοῦντι σὲ δίδου, καὶ ἀπὸ τοῦ αἴροντος τὰ σα (yours) μὴ ἀπαίτει (demand in return) (Lk. 6:30)

13. καὶ εἶπεν πρὸς αὐτοῦ· Ἕξελθε ἐκ τῆς γῆς σου καὶ [ἐκ] τῆς συγγενείας (kindred) σου, καὶ δεῦρο (come here) εἰς τὴν γῆν ἡν ἀν σοι δείξω (Acts 7:3)

14. ὁ γὰρ ἄρτος τοῦ θεοῦ ἐστιν ὁ καταβαίνων ἐκ τοῦ οὐρανοῦ καὶ ζωὴν δίδοὺς τῷ κόσμῳ (Jn. 6:33)

15. ὥσπερ (just as) ὁ υἱὸς τοῦ ἀνθρώπου οὐκ ἠλθεν διακονηθήναι (to be served) ἄλλα διακονῆσαι καὶ δοῦναι τὴν ψυχήν αὐτοῦ λύτρου (ransom) ἀντὶ (in behalf of, for) πολλῶν (Mat. 20:28)
4. Think Greek (10)
1. you (sg) gave me the mountain

2. Jesus proclaimed the gospel

3. they asked Jesus about the law

4. we give the boat to you (pl)

5. the truth will set you (sg) free

5. Vocabulary Review (20)
1. γραμματεύς

2. ἐντολή

3. ὑδωρ

4. καταβαίνω

5. κάθημαι

6. I ask (not αἰτέω)

7. I bear

8. gospel

9. and I

10. I glorify
6. Current Vocabulary (10)

Across
1. I entrust
7. I let, go
8. now, already
9. I set, stand

Down
2. I destroy
3. I raise, erect
4. I give, put
5. I put, place
6. I say
10. I proclaim
Counting and Questioning: Identify also the ordinal and cardinal numbers

1. τισίν  
   Dat. Pl. M./F./N. from τις/τι meaning "to something" (Heb. 10:25)

2. ἕνα  
   Acc. Sg. M. from ἕις meaning "one" cardinal (Mat. 6:24)

3. τρισίν  
   Dat. Pl. F. from τρεῖς meaning "to three" cardinal (Mat. 27:40)

4. τίνος  
   Gen. Sg. M./F./N. from τις/τι meaning "of whom? of which? of what?" (Mat. 22:20)

5. τίνι  
   Dat. Sg. M./F./N. from τις/τι meaning "to whom? to which? to what?" (Mat. 5:13)

6. τρίτης  
   Gen. Sg. F. from τρίτος meaning "of third" ordinal (Mat. 27:64)

7. δυσίν  
   Dat. Pl. M./F./N. from δύο meaning "to two" cardinal (Mat. 22:40)

8. τρίτου  
   Gen. Sg. M./N. from τρίτος meaning "of third" ordinal (Mat. 26:44)

9. μίαν  
   Acc. Sg. F. from ἕις/μία meaning "one" cardinal (Mat. 5:19)

10. πρώτους  
    Acc. Pl. M. from πρῶτος meaning "first" ordinal (Acts 13:50)

Translations

1. ὅτι ο ἀδελφός σου ἔχει τι κατὰ σοῦ (Mat. 5:23)  
   That your brother has something against you

2. μὴ οὖν μεριμνήσητε (worry) λέγοντες: Τί φάγωμεν; ἢ· Τί, πίωμεν; ἢ· Τί περιβαλώμεθα (wear); (Mat. 6:31)  
   Therefore do not worry saying, "What shall we eat?" or, "What shall we drink?" or, "What shall we wear?"
3. ἢ τίς ἔστιν ἐξ ὑμῶν ἄνθρωπος, ὅν αἰτήσει ὁ υἱὸς αὐτοῦ ἀρτον, μὴ λίθου (stone) ἐπιδώσει αὐτῷ; (Mat. 7:9) Or which person of you, who if his son will ask for bread, surely he will not give him a stone, will he?

4. καὶ ἵδοὺ τινες τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς. Οὗτος βλασφημεῖ (Mat. 9:3) And look some of the scribes said among themselves, "This one is blaspheming"

5. Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες. Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύουμεν (fast) [πολλά] οἱ δὲ μαθηταὶ σου οὐ νηστεύουσιν; (Mat. 9:14) Then the disciples of John came to him saying, "Why do we and the Pharisees fast much but your disciples do not fast?"

6. ἀλλὰ τί ἔξηλθατε ἰδεῖν; (Mat. 11:8) But what did you go out to see?

7. καὶ ἔσχονται οἱ δύο εἰς σάρκα μίαν· ὡστε οὐκέτι εἰσίν δύο ἀλλὰ μία σάρξ (Mk. 10:8) And the two shall be one flesh; so then they are no longer two but one flesh

8. οὗ (where) γὰρ εἰσίν δύο ἡ τρεῖς συνημμένοι (gathering) εἰς τὸ ἐμὸν ὄνομα, ἐκεῖ εἰμὶ ἐν μέσῳ αὐτῶν (Mat. 18:20) For where two or three are gathered in my name, there am I among them

9. καὶ ἐγένετο μετὰ ἡμέρας τρεῖς εὑρον αὐτόν ἐν τῷ ἱερῷ (Lk. 2:46) And it happened after three days they found him in the temple

10. Ἑλθὼν οὖν ὁ Ἰησοῦς εὗρεν αὐτὸν τέσσαρας ἡμέρας ἐχομα ἐν τῷ μνημείῳ (tomb) (Jn. 11:17) Therefore, after coming, Jesus found him already having been in the tomb four days
11. Μετὰ τοῦτο εἶδον τέσσαρας ἀγγέλους ἐστώτας ἐπὶ τὰς τέσσαρας γωνίας (corners) τῆς γῆς (Rev. 7:1)

After this, I saw four angels standing upon the four corners of the earth

12. καὶ λαβὼν τοὺς πέντε ἄρτους καὶ τοὺς δύο ἱχθύας (fish) ἀναβλέψας εἰς τὸν οὐρανὸν (Mk. 6:41)

And after taking the five loaves and two fish, looking up into heaven

13. Τῶν δὲ δώδεκα ἀποστόλων τὰ ὄνοματα ἐστὶν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος καὶ Ἄνδρέας ὁ ἀδελφὸς αὐτοῦ (Mat. 10:2)

The 12 apostles names are these; first Simon, the one being called Peter, and Andrew his brother
Chapter 26: Numbers and Interrogatives

Counting and Questioning

1. Declining: (30)

τίς Nom. Sg. M/F τίς, τί who? which?

1. ἐνός
2. μιᾶ
3. ἦν
4. τίνα
5. τίσιν
6. τι
7. τινᾶ
8. μιᾶς
9. τίνων
10. τινᾶς

2. Translate the following short lines: (15)

1. ἐὰν μὴ τις γεννηθῇ ἔξ ὕδατος (Jn. 3:5)

2. ἦσαν δὲ τινὲς τῶν γραμματέων ἐκεῖ καθήμενοι (Mk. 2:6)
3. καὶ τινὲς τῶν γραμματέων ἐλθόντες ἀπὸ Ἰεροσολύμων
(Mk. 7:1)

4. μετὰ δὲ τινὰς ἡμέρας εἶπεν πρὸς Βαρναβᾶν Παῦλος
(Acts 15:36)

5. διὰ τὸ λέγεσθαι ὑπὸ τινῶν ὅτι Ἰωάννης ἡγέρθη ἐκ νεκρῶν
(Lk. 9:7)

6. εἰς ἐστὶν ὁ ἁγαθός (Mat. 19:17)

7. εἰς ἐκ τῶν δύο τῶν ἀκουσάντων παρὰ Ἰωάννου (Jn. 1:40)

8. δι’ ἐνὸς ἀνθρώπου ἡ ἀμαρτία εἰς τὸν κόσμον εἰσῆλθεν
(Rom. 5:12)

9. καὶ εἶδον ἕνα ἄγγελον (Rev. 19:17)

10. καὶ ἂφ’ ἐνὸς ἐγεννήθησαν (Heb. 11:12)

11. ὁσοὺν οὐκ ἐποίησατε ἐνὶ τούτων (Mat. 25:45)

12. ἐν οἴδα ὅτι τυφλὸς ὃν ἀρτι βλέπω (Jn. 9:25)

13. ἵνα ὡσιν ἐν καθὼς ἡμεῖς (Jn. 17:11)

14. ἐτεροὶ δὲ Ἰερεμίαν ἦ ἑνα τῶν προφητῶν (Mat. 16:14)
15. ἕνα πατέρα ἔχομεν τοῦ θεόν (Jn. 8:41)

3. Translate the following longer lines: (15)

1. ἐν τῇ ἀναστάσει (resurrection) οὐν τίνος τῶν ἐπτὰ ἔσται γυνή; πάντες γὰρ ἔσχον αὐτήν (Mat. 22:28)

2. λέγων· Τί ύμιν δοκεῖ περὶ τοῦ Χριστοῦ; τίνος ύιός ἔστιν; λέγουσιν αὐτῷ· Τοῦ Δαυίδ (Mat. 22:42)

3. ἀποκριθεὶς δὲ ὁ εὐνοῦχος (eunuch) τῷ Φιλίππῳ εἶπεν· Δέωμαι (I ask) σου, περὶ τίνος ὁ προφήτης λέγει τούτο; περὶ έαυτοῦ ἢ περὶ ἔτέρου τινὸς; (Acts 8:34)

4. καὶ ἴδοὺ τινὲς τῶν γραμματέων εἶπαν ἐν ἑαυτοῖς· Οὗτος βλασφημεῖ (Mat. 9:3)

5. οὐτώς οὐκ ἔστιν θέλημα ἐμπροσθεν τοῦ πατρὸς ύμῶν τοῦ ἐν οὐρανοῖς ἵνα ἀπολήται ἐν τῶν μικρῶν τούτων (Mat. 18:14)
6. ἀποκριθεὶς δὲ ὁ Ἰσσοῦς ἔπεν αὐτοῖς· Ἐρωτήσω ὑμᾶς κἂν λόγον ἐνα, διν ἐὰν ἐπιτε μοι κἂν ὑμῖν ἔρω ἐν ποίᾳ (what, what kind of) έξουσία ταύτα ποιῶ (Mat. 21:24)

7. ἣνα τοὺς δύο κτίση (he might make/create) ἐν αὐτῷ εἰς ἐνα καινὸν ἄνθρωπον ποιῶν εἰρήνην (Eph 2:15)

8. τῇ ἐπαύριου (next day) πάλιν εἰστήκει (pluperfect) ὁ Ἰωάννης καὶ ἐκ τῶν μαθητῶν αὐτοῦ δύο (Jn. 1:35)

9. καὶ ἦκουσαν οἱ δύο μαθηταὶ αὐτοῦ λαλοῦντος καὶ ἠκολούθησαν τῷ Ἰσσοῦ (Jn. 1:37)

10. καὶ ὃ μὲν ἔδωκεν πέντε τάλαντα, ὃ δὲ δύο, ὃ δὲ ἐν, ἐκάστῳ κατὰ τὴν ἰδίαν δύναμιν (Mat. 25:15)

11. πέντε γὰρ ἄνδρας ἔσχες καὶ νῦν ὃν ἕχεις οὐκ ἔστιν σου ἀνὴρ· τοῦτο ἀληθὲς εἴρηκας (Jn. 4:18)

12. ὃδε ὁ νοῦς (mind) ὁ ἐχὼν σοφίαν. αἱ ἐπτὰ κεφαλαί ἐπτὰ θη έσιν, ὅπου ἡ γνών κάθηται ἐπ' αὐτῶν καὶ βασιλείας ἐπτα έσιν (Rev. 17:9)
13. καὶ εἶδον τοὺς ἐπτὰ ἀγγέλους οἱ ἐνώπιον τοῦ θεοῦ ἐστήκασιν, καὶ ἐδόθησαν αὐτοῖς ἐπτὰ σάλπιγγες (trumpets) (Rev. 8:2)

14. τῶν δὲ δώδεκα ἀποστόλων τὰ ὄνοματα ἐστὶν ταῦτα· πρῶτος Σίμων ὁ λεγόμενος Πέτρος (Mat. 10:2)

15. εἶπεν οὖν ὁ Ἰησοῦς τοῖς δώδεκα· Μὴ καὶ ὑμεῖς θέλετε ὑπάγειν; (Jn. 6:67)

4. Think Greek (10)

1. where do you (pl) worship?

2. they took his garment

3. the night will come when

4. I gave you (pl) this mountain

5. do you (sg) think that I am not able?
5. Vocabulary Review (20)

1. ἀφίημι

2. παραδίδωμι

3. θέλημα

4. δοξάζω

5. ἀπολύω

6. boat

7. I think

8. I proclaim

9. mountain

10. faithful
6. Current Vocabulary Word Search (10)

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**Vocab words:** find and circle in the puzzle

- of himself/herself/itself where?
- my, mine I worship
- garment someone, something
- night who? which?
- whoever here, hither
Ch. 27: The Best Comparatives and Clauses foldunders
Fold under the right side of the sheet

Working with Adjectives/Comparatives/Superlatives

1. μικρά  
   Adj. Nom. Sg. Fem. from μικρός meaning "little" (1 Cor. 5:6)

2. μεγάλους  
   Adj. Acc. Pl. Masc. from μέγας meaning "great" (Mk. 4:32)

3. ἐλαχίστων  
   Sup. Adj. Gen. Pl. M./F./N. from ἐλαχίστος meaning "least" (Mat. 5:19)

4. μείζονα  
   Comp. Adj. Acc. Sg. Masc. from μέγας meaning "greater" (Heb. 11:26)

5. μικράν  
   Adj. Acc. Sg. Fem. from μικρός meaning "little" (Rev. 3:8)

6. ἐλαχίστῳ  
   Sup. Adj. Dat. Sg. Neut. from ἐλαχίστος meaning "least" (Lk. 16:10)

7. μείζων  
   Adj. Nom. Sg. Masc. from μέγας meaning "greater" (Mat. 11:11)

8. μικρότερος  
   Comp. Adj. Nom. Sg. Masc. from μικρός meaning "smaller" (Mat. 11:11)

9. μείζωνος  
   Comp. Adj. Gen. Sg. Masc./Neut. from μέγας meaning "greater" (Heb. 6:13)

10. μεγάλης  
    Adj. Gen. Sg. Fem. from μέγας meaning "great" (Mat. 24:31)

For the comparatives and superlatives often one has to know the context which will determine whether the word is translated as a comparative or superlative. If two items are involved than it is a comparative; if more, then it is a superlative (vid. e.g. 2 and 5 below).
Translations

1. 'Αμήν λέγω ὑμῖν· οὐκ ἐγήγερται ἐν γεννητοῖς γυναικῶν μείζων Ἰωάννου τοῦ βαπτιστοῦ· ὁ δὲ μικρότερος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν μείζων αὐτοῦ ἐστιν (Mat. 11:11)

Truly I say to you, there has not risen among the ones born of women one greater than John the Baptist, yet the least in the kingdom of heaven is greater than he

2. οὗτος ἐστιν ὁ μείζων ἐν τῇ βασιλείᾳ τῶν οὐρανῶν (Mat. 18:4)

This one is the greatest in the kingdom of heaven

3. ὁ δὲ μείζων ὑμῶν ἐσται ὑμῶν διάκονος. (Mat. 23:11)

But the greatest of you will be your servant

4. Ἐγένετο δὲ καὶ φιλονεικία (argument) ἐν αὐτοῖς, τὸ τίς αὐτῶν δοκεῖ ἐναι μείζων (Lk. 22:24)

But also there was an argument among them, which of them was thought to be the greatest

5. μῆ σὺ μείζων ἐν τοῦ πατρός ἡμῶν Ἰακώβ; (Jn. 4:12)

You are not greater than our father Jacob, are you?

6. ἀμήν ἀμήν λέγω ὑμῖν, οὐκ ἐστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν (Jn. 13:16)

Truly, truly, I say to you, a servant is not greater than his master, nor a messenger greater than the one who sent him
7. ὁ γὰρ μικρότερος ἐν πᾶσιν ὑμῖν ὑπάρχων (=εἰμί) οὗτός ἐστιν μέγας (Lk. 9:48)

For the one being least among all of you, this one is great

8. δέ ἐὰν οὖν λύσῃ μίαν τῶν ἐντολῶν τούτων ἑλαχίστων καὶ διδάξῃ οὕτως τοὺς ἀνθρώπους, ἑλάχιστος κληθήσεται ἐν τῇ βασιλείᾳ τῶν οὐρανῶν (Mat. 5:19)

Therefore whoever will break one of the least of these commandments and teach men so, he will be called least in the kingdom of heaven

9. μειζονέραν τούτων οὐκ ἔχω χαράν, ἵνα ακούσω τὰ ἐμὰ τέκνα ἐν τῇ ἀληθείᾳ περιπατοῦντα (3 Jn. 1:4)

I have no greater joy, in order that I hear that my children are walking in the truth

10. ὥστε τὸν ὄχλον θαυμάσαι βλέποντας κωφοὺς (mute) λαλοῦντας (Mat. 15:31)

So that the crowd marveled seeing the mute speaking

11. ὥστε οὐκέτι εἰσὶν δύο ἀλλὰ σάρξ μία (Mat. 19:6)

So that they are no longer two but one flesh
Chapter 27: Comparatives, Conjunctions, and Clause Types

1. Identify which structural markers are: Temporal, Causal, Purpose, Continuative, and/or Adversative: (30)

καί  Continuative/adversative  “and”

1. ἀχρό
2. ὅτι
3. ἀλλά
4. ἵνα
5. οὖν
6. ἐπεί
7. ὅς
8. ὁπως
9. πρὶν
10. δέ
11. μέντοι
12. γάρ
13. τέ
14. ἐπείδη
15. διότι
2. Translate the following short lines: (15)

1. ὅτι Ἔγω οὐκ εἰμί ὁ Χριστός (Jn. 1:20)
2. οὐ γὰρ ἀπέστειλεν ὁ θεὸς τὸν υἱόν (Jn. 3:17)
3. ὅτε οὖν ἡγέρθη ἐκ νεκρῶν (Jn. 2:22)
4. ὅτε οὖν εἶδεν ὁ ὄχλος ὅτι Ἰησοῦς οὐκ ἔστιν ἐκεῖ (Jn. 6:24)
5. ὥρα ἢν ως δεκάτη (Jn. 1:39)
6. ως δὲ ἢν ἐν τοῖς Ἱεροσολύμοις (Jn. 2:23)
7. ἀρχὶ γὰρ νόμου ἀμαρτία ἢν ἐν κόσμῳ (Rom. 5:13)
8. εἶπαν οὖν αὐτῷ. Τίς εἶ; (Jn. 1:22)
9. ἠλθαν οὖν καὶ εἶδαν ποῦ μένει (Jn. 1:39)
10. ἔλεγον οὖν οἱ μαθηταὶ πρὸς ἀλλήλους (Jn. 4:33)
11. ἵνα κρίνῃ τὸν κόσμον, ἀλλ’ ἵνα σωθῇ ὁ κόσμος (Jn. 3:17)
12. ἵνα ποιήσω τὸ θέλημα τοῦ πέμψαντός με (Jn. 4:34)
13. οἱ δὲ ἀκούσαντες ἐξηρχοῦντο (Jn. 8:9)

14. νῦν δὲ ζητεῖτε με ἀποκτείναι (Jn. 8:40)

15. ἐὰν αὐτὸν θέλω μένειν ἕως ἔρχομαι (Jn. 21:22)

3. Translate the following longer lines: (15)

1. ὅτι οὐκ ὁμοιὸς διὰ Ἑσοῦ Χριστοῦ ἐγένετο, ἡ χάρις καὶ ἡ ἁλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο (Jn. 1:17)

2. καὶ γὰρ ἐώρακα καὶ μεμαρτύρηκα ὅτι οὕτως ἐστιν ὁ υἱὸς τοῦ θεοῦ (Jn. 1:34)

3. καὶ ὅτι οὐ χρείαν (need) εἶχεν ήνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ (Jn. 2:25)

4. οὕτως ἠλθεν πρὸς αὐτὸν νυκτὸς καὶ εἶπεν αὐτῷ· Ῥαββί, οἶδας ὅτι ἀπὸ τοῦ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ δύναται ταῦτα τὰ σημεῖα ποιεῖν ἃ σὺ ποιεῖς, ἐὰν μὴ ἢ ὁ θεὸς μετ' αὐτοῦ (Jn. 3:2)
5. οὖτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὡστε τὸν υἱὸν τὸν μονογενῆ (unique) ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ’ ἔχῃ ζωὴν αἰώνιον (Jn. 3:16)

6. λέγει αὐτῇ ὁ Ἰησοῦς. Πίστευε μοι, γύναι, ὅτι ἔρχεται ὄρα ὅτε οὐτε ἐν τῷ ὅρει τούτῳ οὐτε ἐν Ἰεροσόλυμοις προσκυνήσετε τῷ πατρί (Jn. 4:21)

7. ἀμὴν ἀμὴν λέγω ὑμῖν ὅτι ἔρχεται ὄρα καὶ νῦν ἔστιν ὅτε οἱ νεκροὶ ἀκούσουσιν τῆς φωνῆς τοῦ υἱοῦ τοῦ θεοῦ καὶ οἱ ἀκούσαντες ζήσουσιν (Jn. 5:25)

8. ως οὖν ἔγνω ὁ Ἰησοῦς ὅτι ἤκουσαν οἱ Φαρισαῖοι ὅτι Ἰησοῦς πλείονας (more) μαθητὰς ποιεῖ καὶ βαπτίζει ἡ Ἰωάννης (Jn. 4:1)

9. καὶ τὸ μνῆμα (grave) αὐτοῦ ἔστιν ἐν ἡμῖν ἄχρι τῆς ἡμέρας ταύτης (Acts 2:29)

10. δεῦτε αὐτὸν βασιλεύειν ἄχρι οὗ θῇ πάντας τοὺς ἐχθροὺς ὑπὸ τοὺς πόδας αὐτοῦ (1 Cor. 15:25)
11. καὶ ἡρῴτησαν αὐτὸν καὶ ἔπαυν αὐτῷ· Τί οὖν βαπτίζεις εἰς σὺ οὐκ εἶ ὁ Χριστὸς οὐδὲ Ἡλίας οὐδὲ ὁ προφήτης; (Jn. 1:25)

12. ἀπεκρίθησαν οὖν οἱ Ἰουδαῖοι καὶ ἔπαυν αὐτῷ· Τί σημεῖον δεικνύεις ἡμῖν ὅτι ταύτα ποιεῖς; (Jn. 2:18)

13. ἐγὼ δὲ ὦ παρὰ ἀνθρώπου τὴν μαρτυρίαν λαμβάνω, ἀλλὰ ταύτα λέγω ἵνα ὑμεῖς σωθῆτε (Jn. 5:34)

14. ἀπεκρίθη ὦ Ἰησοῦς καὶ ἔπειν αὐτοῖς· Τοῦτο ἐστίν τὸ έργον τοῦ θεοῦ, ἵνα πιστεύῃτε εἰς ὅν ἀπέστειλεν ἐκεῖνος (Jn. 6:29)

15. ὁ δὲ δοῦλος οὐ μένει ἐν τῇ οἰκίᾳ εἰς τὸν αἰῶνα, ὁ υἱὸς μένει εἰς τὸν αἰῶνα (Jn. 8:35)
4. Think Greek (10)

1. for the night is coming after three days

2. we have come to worship in this place

3. already his twelve disciples were seeking him

4. that you (pl) might believe and have eternal life

5. why do you (pl) think in your hearts?

5. Vocabulary Review (20)

1. ἐαυτῷ

2. ἀπόλλυμι

3. ἀγαπητός

4. ῥῆμα

5. πῦρ

6. I keep, guard

7. each

8. I worship

9. I say (-μι verb)

10. throne
6. Current Vocabulary (10)

10


8

9 __ __ __ __

3

2

1 __ __ __ __ __

4 __ __ __ __ __

6 7

5 __ __ __ __

Across
1. no, no one
4. one hundred
5. seven
9. two

Down
2. twelve
3. one
6. five
7. three
8. no, no one
10. one thousand
Chapter 28: Gyrating with the Genitives
Fold under the right side of the sheet

Identify the part of speech and parse/decline each of the following:

λέγει (verb 3 sg. PAI) from λέγω meaning "he/she/it said"
αὐτῷ (pronoun 3 dat. sg. masc.) from αὐτός meaning "to him"
ό (def. art. nom. sg. masc.) from ὁ meaning "the"
Ἰησοῦς (noun, proper nom. sg. masc.) from Ἰησοῦς "Jesus"
Ἐγώ (pron 1 nom. sg.) from ἐγώ meaning "I"
eἰμί (verb 1 sg. PAI) from εἰμί meaning "I am"
ἡ (def. art. nom. sg. fem.) from ἡ meaning "the"
ὁδὸς (noun nom. sg. fem.) from ὁδὸς meaning "way"
καὶ (conj. meaning "and"
ἡ (def. art. nom. sg. fem.) from ἡ meaning "the"
ἀλήθεια (noun nom. sg. fem.) from ἀλήθεια meaning "truth"
καὶ (conj. meaning "and"
ἡ (def. art. nom. sg. fem.) from ἡ meaning "the"
ζωή (noun nom. sg. fem.) from ζωή meaning "life"
ουδεὶς (pron. nom. sg. masc.) from οὐδεὶς meaning "no one"
ἐρχεται (verb 3 sg. PDI) from ἐρχομαι meaning "he/she comes"
πρὸς (prep. + acc. from πρὸς meaning "to"
tὸν (def. art. acc. sg. masc.) from τὸ meaning "the"
πατέρα (noun acc. sg. masc.) from πατήρ meaning "father"
eἰ (conditional meaning "if"
μὴ (particle negative meaning "not" (ἐἰ μὴ = "except")
δι' (prep. + gen. δία meaning "through" or "by"
ἐμοῦ (pron. 1 sg. gen. from ἐγώ meaning "me"

(John 14:6)
Translations

1. ἐν αὐτῷ Ἰωάννης, καὶ ἦν τὸ φῶς τῶν ἀνθρώπων (Jn. 1:4) In him was life, and the life was the light of men
Gen. Poss: of men

2. καὶ τοῖς τὰς περιστερὰς (doves) πωλοῦσιν (selling) εἶπεν Ἄρατε ταῦτα ἐντεύθεν (from here), μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου οἶκον ἐμπορίου (Jn. 2:16) And to the ones selling doves he said "Take these from here, do not make the house of my father a house of a marketplace"
Gen. Poss: my father's house, Gen. Description: Activity done there

3. λέγει αὐτοῖς ὁ Ἰησοῦς, Γεμίσατε (fill) τὰς ὕδριας (water pots) ὕδατος (Jn. 2:7) Jesus said to them, “Fill the water pots with water”
Gen. of Content: with water

4. ὁσοὶ δὲ ἠλαβοῦν αὐτὸν ἐδωκεν αὐτοῖς ἔξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ἄνομα αὐτοῦ (Jn. 1:12) But whoever receives him, he gave to them authority to become the children of God, to the ones believing in his name
Gen. Relational: children of God
Gen. Possessive: his name

5. οἱ οὐκ ἐξ αἷματων οὐδὲ ἐκ θελήματος σαρκός οὐδὲ ἐκ θελήματος ἀνδρὸς ἀλλ’ ἐκ θεοῦ ἐγεννήθησαν (Jn. 1:13) Who were not born of blood nor from the will of the flesh nor of the will of man but of God.
Gen. Subjective: flesh's will, man's will, ἐκ: God's will (source)

6. Καὶ αὕτη ἐστὶν ἡ μαρτυρία τοῦ Ἰωάννου (Jn. 1:19) And this is the witness of John.
Gen. Subjective: John’s witness (Gen. source)

7. Τῇ ἐπαύριον (next day) βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέγει, Ἴδε ὁ ἀμνὸς τοῦ θεοῦ ὁ αἱρὼν τὴν ἁμαρτίαν τοῦ κόσμου. (Jn. 1:29) The next day he saw Jesus coming to him and he said "Behold the lamb of God the one taking away the sin of the world."
Gen. Poss: Lamb of God;
Gen. Poss.: World's sin
8. Ἄντωνι ὁ ἀδελφὸς 
Σίμωνος Πέτρου (Jn. 1:40)

Andrew was the brother of Simon Peter;
Gen. Relation: Simon's brother

9. Καὶ τῇ ἡμέρᾳ τῇ τρίτῃ 
γάμος (wedding) ἐγένετο ἐν 
Κανᾶ τῆς Γαλιλαίας (Jn. 2:1)

And it was the third day of the 
wedding in Kana of Galilee.
Gen. Description: Kana, the one in 
Galilee

10. Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν 
αὐτῷ, Σὺ εἶ ὁ διδάσκαλος τοῦ 
Ἰσραήλ...; (Jn. 3:10)

Jesus answered and said to him, 
"You are the teacher of Israel?"
Gen. Descriptive: Teacher of Israel
Chapter 28: Case Revisited

*Datives and Genitives—Next level*

1. For the following sentence, identify the part of speech and parse/decline each word.

\[
\text{Tаўтην ἐποίησεν ἄρχην τῶν σημείων ὁ Ἰησοῦς ἐν Κανά τῆς Γαλιλαίας καὶ ἐφανέρωσεν τὴν δόξαν αὐτοῦ, καὶ ἐπίστευσαν εἰς αὐτὸν ὁι μαθηταί αὐτοῦ. (Jn. 2:11)}
\]

<table>
<thead>
<tr>
<th>Word</th>
<th>Part of Speech</th>
<th>Case</th>
<th>Gender</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>Ταύτην</td>
<td>Pron.</td>
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δόξαν
αὐτοῦ
καὶ
ἐπίστευσαν
εἰς
αὐτόν
οἱ
μαθηταῖς
αὐτοῦ

2. Translate the following short lines: Indicate what type of genitive or
dative the underlined word (s) represents (15).

1. οihat . . . οὐδὲ ἐκ θελήματος σαρκὸς οὐδὲ ἐκ θελήματος ἀνδρὸς . . .  ἐγεννηθησαν (Jn. 1:13)

2. εὐθύνατε (make straight) τὴν ὀδὸν κυρίου (Jn. 1:23)

3. Ἄνδρεάς ὁ ἀδελφὸς Σίμωνος Πέτρου (Jn. 1:40)
4. ἐκ τῆς πόλεως Ἀνδρέου (Jn. 1:44)

5. ταύτην ἐποίησεν ἀρχήν τῶν σημείων ὁ Ἰησοῦς (Jn. 2:11)

6. μὴ ποιεῖτε τὸν οἶκον τοῦ πατρὸς μου (Jn. 2:16)

7. οὗτος ἠλθεν πρὸς αὐτὸν νυκτὸς (Jn. 3:2)

8. οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ (Jn. 3:3)

9. ἀλλ᾽ ἡ ὄργη τοῦ θεοῦ μένει ἐπ᾽ αὐτὸν (Jn. 3:36)

10. καὶ τῇ ἡμέρᾳ τῇ τρίτῃ γάμος (wedding) ἐγένετο (Jn. 2:1)

11. ἀπεκρίθη αὐτοῖς ὁ Ἰωάννης λέγων: Ἔγω βαπτίζω ἐν ὑδατί (Jn. 1:26)

12. κἀγὼ οὐκ ἤδειν (Plupf 1 Sg) αὐτόν, ἀλλ᾽ ἤνα φανερωθῇ (he might be revealed) τῷ Ἰσραήλ (Jn. 1:31)

13. ὁ ἐδωκεν ᾿Ιακὼβ [τῷ] ῾Ιωσήφ τῷ νῦν αὐτοῦ (Jn. 4:5)

14. οἱ πατέρες ἤμων ἐν τῷ ὀρεί τούτῳ προσεκύνησαν (Jn. 4:20)

15. προσκυνήσετε τῷ πατρί (Jn. 4:21)
3. Translate the following longer lines. Indicate what type of genitive or dative the underlined word(s) represents (15).

1. ὅσοι δὲ ἔλαβον αὐτὸν, ἐδωκεν αὐτῶις εξουσίαν τέκνα θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ (Jn. 1:12)

2. τῇ ἐπαύριον (next day) βλέπει τὸν Ἰησοῦν ἐρχόμενον πρὸς αὐτὸν καὶ λέει: Ἕδε ὁ ἀμνὸς (lamb) τοῦ θεοῦ ὁ ἀἱρὼν τὴν ἀμαρτίαν τοῦ κόσμου (Jn. 1:29)

3. καγὼ ἐώρακα καὶ μεμαρτύρηκα ὅτι οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ (Jn. 1:34)

4. ἐκεῖνος δὲ ἔλεγεν περὶ τοῦ ναοῦ (temple) τοῦ σώματος αὐτοῦ (Jn. 2:21)

5. ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ· Σὺ εἶ διδάσκαλος τοῦ Ἰσραήλ καὶ ταῦτα οὐ γινώσκεις; (Jn. 3:10)

6. ἔκ δὲ τῆς πόλεως ἐκεῖνης πολλοὶ ἐπίστευσαν εἰς αὐτὸν τῶν Σαμαριτῶν διά τὸν λόγον τῆς γυναικὸς μαρτυροῦσας ὅτι Εἶπέν μοι πάντα ὅ ἐποίησα (Jn. 4:39)
7. ἀλλὰ ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς (Jn. 5:42)

8. ἔγω ἐλήλυθα ἐν τῷ ὄνοματι τοῦ πατρὸς μου, καὶ οὗ λαμβάνετέ με· εάν ἄλλος ἔλθῃ ἐν τῷ ὄνοματι τῷ ἰδίῳ, ἐκείνον λήμψεσθε (Jn. 5:43)

9. Ἡ τε θάλασσα ἀνέμου (wind) μεγάλου πνεοντος (blowing) διεγείρετο (arouse) (Jn. 6:18)

10. τίς ἡμᾶς χωρίσει (separate) ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ; (Rom. 8:35)

11. καὶ ἔξεβαλεν τὰ πνεύματα λόγω καὶ πάντας τοὺς κακῶς (ill, evil) ἔχοντας ἐθεράπευσεν (Matt. 8:16)

12. ἀλλὰ ἔρχεται ὁρὰ καὶ νῦν ἑστιν, ὢτε οἱ ἀληθινοὶ προσκυνήσουσι τῷ πατρὶ ἐν πνεύματι καὶ ἀληθείᾳ (Jn. 4:23)
13. ἀφῆκεν οὖν τὴν ὕδριαν (water pot) αὐτῆς ἡ γυνὴ καὶ ἀπῆλθεν εἰς τὴν πόλιν καὶ λέγει τοῖς ἀνθρώποις (Jn. 4:28)

14. τῇ γὰρ χάριτι ἐστε σεσωσμένοι διὰ πίστεως καὶ τούτῳ οὐκ ἔστε σεσώμενοι διὰ πίστεως καὶ τούτῳ οὖκ ἔστε σεσώμενοι, θεοῦ τὸ δώρον (Eph. 2:8)

15. ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν ὡς αὐτός ἐστιν ἐν τῷ φωτί, κοινωνίαν (fellowship) ἐχομεν μετ' ἀλλήλων καὶ τὸ ἄμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει (it cleanses) ἡμᾶς ἀπὸ πάσης ἀμαρτίας (1 Jn. 1:7)

4. Think Greek (10)

1. give (pl) your teacher joy

2. where did you (pl) see the two Pharisees?

3. the throne was made of stone

4. this is the day that the Lord made

5. good night, the end
5. Vocabulary Review (20)

1. ἐκατόν
2. ὅδε
3. ἀνίστημι
4. ἔξω
5. μᾶλλον
6. I worship
7. where?
8. five
9. I give
10. I bear, carry
6. Current Vocabulary Word Search (10)

<table>
<thead>
<tr>
<th>δ</th>
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Vocab words: find and circle in the puzzle

I greet, stone
I take, receive I gather
teacher such
I ask I am, exist
I look at joy
1:1. Ὁ ἦν ἀν’ ἂρχῆς, ὁ ἀκτικόμεν, ὁ ἐωράκαμεν τοῖς ὀφθαλμοῖς ἡμῶν, ὁ ἑθεασάμεθα καὶ αἱ χεῖρες ἡμῶν ἐψηλαφήσαν περὶ τοῦ λόγου τῆς ζωῆς

**Hard words**

<table>
<thead>
<tr>
<th>Word</th>
<th>Translation</th>
<th>Greek Words</th>
</tr>
</thead>
<tbody>
<tr>
<td>θεάσομαι</td>
<td>I see (v)</td>
<td>(1:1)</td>
</tr>
<tr>
<td>χείρ</td>
<td>hand (n)</td>
<td>(1:1)</td>
</tr>
<tr>
<td>ψηλαφάω</td>
<td>I touch, feel (v)</td>
<td>(1:1)</td>
</tr>
</tbody>
</table>

**Parsing**

<table>
<thead>
<tr>
<th>Word</th>
<th>Parsing</th>
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<tbody>
<tr>
<td>ἀκτικόμεν</td>
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<td>ἐψηλαφήσαν</td>
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**Translation**


1. What beginning is being referenced here creation, incarnation or the beginning of Jesus’ ministry? How does that compare with John 1:1?

2. What role does the 1st person plural function in this introduction? Is the “we” exclusive or inclusive?

3. What type of dative is τοῖς ὀφθαλμοῖς (indirect object, instrumental)?

4. ὀφθαλμοῖς ἡμῶν: What type of genitive is ἡμῶν possessive or descriptive?

5. How is αἱ χεῖρες ἡμῶν a synecdoche (what is a synecdoche?)?

6. What four connections are seen between 1 Jn. 1:1 and John 1:1-2, 14?

7. What type of genitive is τῆς ζωῆς in περὶ τοῦ λόγου τῆς ζωῆς (possessive or descriptive)? How would this second genitive be taken if it were appositional? How would that change the meaning?

8. What does “touching” add to the seeing?
1:2. καὶ ἡ ζωὴ ἐφανερώθη, καὶ ἐωράκαμεν καὶ μαρτυροῦμεν καὶ ἀπαγγέλλομεν ὑμῖν τὴν ζωὴν τὴν αἰώνιον ἓτις ἢν πρὸς τὸν πατέρα καὶ ἐφανερώθη ἡμῖν

**Parsing**

| ἐφανερώθη | ____________________________ |
| ἐωράκαμεν | ____________________________ |
| μαρτυροῦμεν | ____________________________ |
| ἀπαγγέλλομεν | ____________________________ |
| ἡμῖν | ____________________________ |

**Translation**

**Questions/Observations**

1. Is ἡ ζωὴ to be understood literally or figuratively (synecdoche or personification)?

2. How does John use repetition in 1:2 (cf. 1:1 also)?

3. What type of dative is ὑμῖν (indirect object, agency, instrument)?

4. How do the two ἐφανερώθη’ s connect the beginning and end (inclusio)?

5. What is the difference between μαρτυροῦμεν and ἀπαγγέλλομεν?

6. What is the relationship of 1:2 to 1:1 and 1:3 (resumptive, parenthetical, causal)?
1:3. ὁ ἐωράκαμεν καὶ ἀκηκόαμεν, ἀπαγγέλλομεν καὶ ὑμῖν, 
 ἵνα καὶ ὑμεῖς κοινωνίαν ἐχητε μεθ' ὑμῶν. 
 καὶ ἡ κοινωνία δὲ ἡ ἡμετέρα μετὰ τοῦ πατρὸς 
 καὶ μετὰ τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ

**Hard words**

κοινωνία fellowship (n) (1:3)

ἡμέτερος our (adj) (1:3)

**Parsing**

ἐωράκαμεν

ἀκηκόαμεν

ἀπαγγέλλομεν

ἐχητε

**Translation**

**Questions/Observations**

1. How is the opening of 1:3a resumptive in nature?

2. What is the relationship between the perfect verbs and the present tense verbs (past/present or perfect basis of present declaration)?

3. How do these perfect verbs tie in to what precedes and what follows?

4. What type of clause does the ἵνα introduce (purpose or result)?

5. What role does καὶ ὑμεῖς play as it is redundant subject because the verb already indicates 2 pl. subject (clarification or emphasis)? What does its position in the sentence also indicate (normal sentence order is VSO)?

6. What is κοινωνία? [Key term for a word study.] Why is that word important in this epistle?

7. What is the role of the doubled “conjunctions” δέ and καὶ (continuative or adversative)?
8. Culy says the μετά is one of association, is that the best way to specify its function in this verse? How do the various μετά function here?

9. αὐτοῦ is what type of genitive (possessive, subjective, relationship)?

10. What is the relationship of the two genitives υἱοῦ and Ἰησοῦ Χριστοῦ (possession, subjective, apposition)?
1:4. Καὶ ταῦτα γράφομεν ἡμεῖς, ἵνα ἡ χαρά ἡμῶν ἢ πεπληρωμένη.

Parsing

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<tbody>
<tr>
<td>ἢ</td>
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<tr>
<td>πεπληρωμένη</td>
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</table>

Translation

Questions/Observations
1. Sentence initial καὶ plays what role (adverbial: “indeed”; or thematic continuity: “and”)?

2. To what does the ταῦτα refer, anaphoric (to what preceded), or to the whole letter?

3. Why is γράφομεν present tense? How have we seen the present tense to function in the epistolary flow (designating present tense or moving discussion along)?

4. Culy says ἡμεῖς here is probably stylistic, while earlier in 1:3 he said ἡμεῖς was emphatic, was the difference (note position of each)?

5. Why was the γράφομεν ἡμεῖς reading accepted rather than the γράφομεν ὑμῖν? Which reading is supported by the textual evidence? Which reading is more difficult? Why is the more difficult reading preferred?

6. How is ἢ πεπληρωμένη to be understood? Do you remember what a periphrastic is? How would that impact how this text is to be understood?

7. Why is ἵνα ἡ χαρά ἡμῶν ἢ πεπληρωμένη so important? Does John usually give the purpose of why he is writing at the beginning or end of his writing (cf. Jn 20:31; cf. 1 John 5:13)? How does that statement in John impact the textual variant between ὑμῖν and ἡμῖν here?
1:5. Καὶ ἐστὶν αὐτή ἡ ἀγγελία ἢν ἀκηκόαμεν ἀπ' αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστὶν καὶ σκοτία ἐν αὐτῷ οὐκ ἐστὶν οὐδεμία.

Hard words
ἀγγελία message, news (n) (1:5)

Parsing
ἐστὶν
ἀκηκόαμεν
ἀναγγέλλομεν

Translation

Questions/Observations
1. The αὐτή is called cataphoric (pointing down (κατά) into the text) as opposed to anaphoric (pointing up (ἀνά) into the text). What does it point to?

2. καὶ ἐστὶν αὐτή is used repeatedly in 1 John (2:25; 3:23; 5:4, 11, 14). What important role does it play (emphasis, contrast, aside)?

3. Which one is the subject of the “is” copula verb, αὐτή or ἡ ἀγγελία?

4. When does the accent on ἐστὶν move forward rather than the usual ἐστίν (cf. 1:5c; 8, 10—when it follows what two words)?

5. Where is the structural break 1:1-4 with verse 4 bringing closure or 1:1-5 A B A’ B’ pattern?

6. Is ἀπ' αὐτοῦ source (from), separation (away from), cause (because of), or agency (by)? What difference would each of these make?

7. ὅτι is said to play an epexegetical as opposed to causal role with αὐτή. What does that mean?

8. ὁ θεὸς φῶς ἐστὶν which noun is the subject and why?

9. What is point of the imagery of φῶς (purity, mystery, glory, etc.)? Why?
10. If the normal sentence order in Greek is VSO (verb, subject, object) how does that effect how one interprets the role of σκοτία in the sentence (emphasis, normal or de-emphasis)?

11. Should ἐν αὐτῷ be understood as: sphere (in), temporal (when/while), cause (because of), manner (with), instrumental (by), association (with) or locative?

12. Double negative...how do you handle that in Greek (οὐκ ... οὐδεμία).
1:6. Ἐὰν εἴπωμεν ὃτι κοινωνίαν ἔχουμεν μετ' αὐτοῦ καὶ ἐν τῷ σκότει περιπατώμεν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν

**Hard words**

σκότος darkness (n) (1:6)

ψευδομαι I lie (v) (1:6)

**Parsing**

εἴπωμεν

ἐχομεν

περιπατώμεν

ψευδόμεθα

ποιοῦμεν

**Translation**

**Questions/Observations**

1. It is said 1:6-10 is set off by an inclusio (beginning and end match). Can you find the inclusio in verse 6 and 10?

2. What type of statement does the Ἐὰν εἴπωμεν formula introduce in 1 Jn. 1:6-10?

3. What class condition is Ἐὰν εἴπωμεν formula (1st, 2nd, 3rd)? What is the significance of that class condition?

4. Culy calls the Ἐὰν εἴπωμεν formula a mitigated exhortation. What does that mean and how is it seen in the English “If you would get the door...”? Would it be better to call this a mitigated prohibition than a mitigated exhortation? What’s the difference?

5. Why the switch from the aorist in verbs of saying and present tense with verbs of doing (focus or discourse movement)?

6. How does the ὅτι clause function (causal or epexegetical)? What is fronted and what is the significance of that?

7. μετ’ αὐτοῦ Culy calls “association” is there a better way to designate its role here?

8. Harris takes the conjunction καί here as adversative? Is a better way of looking at the adversative turn here as part of the condition or derived from the καί?
9. How do you translate ἐν τῷ σκότει περιπατῶμεν? By giving the meaning of the metaphor rather than the metaphor itself what is lost/gained (as in a dynamic equivalent translation)? What does the darkness represent?

10. What is the significance of the present tense of περιπατῶμεν (verb of doing or moving the discourse on)?

11. How is οὐ ποιοῦμεν τὴν ἀλήθειαν a litotes? What is a litotes and how is it seen in the English of “he is not a bad swimmer”? What does that statement really mean in English?

12. Why is there a little clash between the verb οὐ ποιοῦμεν and the noun ἀλήθειαν? Does one do or say the truth?
1:7. ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν ὡς αὐτὸς ἐστιν ἐν τῷ φωτὶ,
κοινωνίαν ἔχομεν μετ’ ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ
καθαρίζει ημᾶς ἀπὸ πάσης ἁμαρτίας.

**Hard words**

αἷμα  blood (n) (1:7)
καθαρίζω  I cleanse, purify (v) (1:7)

**Parsing**

| peripatômen  | ____________________________________ |
| ἐστιν  | ____________________________________ |
| ἔχομεν  | ____________________________________ |
| καθαρίζει  | ____________________________________ |

**Questions/Observations**

1. What is a third class condition and what does it mean? How is this conditional a mitigated exhortation/prohibition? Turn it around and make a plain statement (exhortation) out of it by removing the conditional element.

2. How does the δὲ function (contrast, continuity)? As a structural marker what does it do?

3. What metaphor of ἐν τῷ φωτὶ περιπατῶμεν really saying?

4. Is ἐν τῷ φωτὶ temporal (when, while); association (with), manner (with), instrumental (by), causal (because of), sphere (in); locational (in)?

5. What role does the clause αὐτὸς ἐστιν ἐν τῷ φωτὶ parallel in 1:5? What two things are being subtly linked?

6. How does the 1st plural of ἔχομεν (1:7) differ from the 1st plural of 1:1 (exclusive “we” or inclusive “we”)?

7. What type of μετά is used in 1:7 (Gen. association (in company with), spatial (among), manner (with); Acc. temporal (after), spatial (behind))? Does association really capture the thought of μετά here? What might be a better designation?
8. \( \tau \circ \alpha \mu \alpha '\emptyset \sigma\theta\) is a metonymy that stands in for what concept?

9. What is the relationship between '\( \emptyset \sigma\theta\) and \( \tau \circ \theta \upsilon\circ\theta\) (comparison, apposition)?

10. What type of genitive is \( \alpha \upsilon\circ\theta\)?

11. Does the present tense mean continual process or statement of fact in \( \kappa \alpha \theta \alpha \rho \iota \zeta \epsilon \iota \)?
   What difference does that make theologically?

12. How is \( \o\pi \circ \pi \circ \sigma \eta \zeta \circ \mu \alpha \rho \tau \iota \alpha \zeta \) to be understood (separation (from), source (out of), cause (because of), agency (by) or partitive (of))? Is the \( \pi \circ \sigma \eta \zeta \) to be understood as a hyperbole here?
1:8. ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανώμεν καὶ ἡ ἁλθεία οὐκ ἔστιν ἐν ἡμῖν.

**Hard words**

πλανάω  
I deceive, mislead (v) (1:8)

**Parsing**

εἴπωμεν

έχομεν

πλανώμεν

ἔστιν

**Translation**

Questions/Observations

1. How does the ὅτι function (causal, epexegetical, introducing indirect speech)?

2. While ἔχομεν seems to bind the verses together how is its use here a little different than in the preceding verse (1:7) yet similar to 1:6?

3. πλανώμεν is present tense, what present tense verb does it match in 1:7? How is the reflexive idea here communicated without the use of the middle? How much of a possibility is self-deception?

4. How does the clause ἡ ἁλθεία οὐκ ἔστιν ἐν ἡμῖν bond 1:8 with 1:10? How is this a litotes? Why does the accent move forward on ἔστιν?

5. How are the two clauses ἑαυτοὺς πλανώμεν and καὶ ἡ ἁλθεία οὐκ ἔστιν ἐν ἡμῖν related? Is this characteristic of John’s literary style?
1:9. ἐὰν ὀμολογῶμεν τὰς ἀμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος ἵνα ἀφῇ ἡμῖν τὰς ἀμαρτίας καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἁδικίας.

**Hard words**

- ὀμολογέω (v) I confess (1:9)
- πιστός (adj) faithful (1:9)
- ἁδικία (n) unrighteousness (1:9)

**Parsing**

- ὀμολογῶμεν
- ἐστιν
- ἀφῇ
- καθαρίσῃ

**Translation**

**Questions/Observations**

1. Is it a mitigated exhortation of mitigated prohibition? What is the condition saying if the conditional is taken out?

2. Is ὀμολογῶμεν private or public in its usage in John? What would that look like today?

3. ἡμῶν is what type of genitive (subjective or possessive)?

4. How does the location of πιστός effect how you understand it (normal sentence order is VSO)?

5. What type of clause does the ἵνα introduce: casual/purpose, result, or temporal?

6. What kind of dative is ἡμῖν (interest/advantage, time, indirect obj., instrument, sphere)?

7. What is noted in the shift from the dative ἡμῖν to the accusative ἡμᾶς?

8. ἀπὸ πάσης ἁδικίας is what type of prepositional phrase is this (source, cause, separation, partitive)?
1:10. ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

**Hard words**

ψεύστης  liar (n) (1:10)

**Parsing**

εἴπωμεν __________________________________________

ἡμαρτήκαμεν ______________________________________

ποιοῦμεν _________________________________________

ἔστιν ____________________________________________

**Translation**

**Questions/Observations**

1. How are 1:6 and 1:10 an inclusio (similar beginning and ending)?

2. Is 1:10 a mitigated exhortation or prohibition? What is its message stated flat out?

3. What syntactical structures have been repeated in 1:6-1:10? How would you portray the inter-verse relationships 1:6-1:10?

4. What does ὅτι indicate (causal, epexegetical, indirect speech)?

5. What shift takes place in the way “sin” is verbalized here in contrast to the other verses? Is that just stylistic or is it significant of a semantic shift?

6. What does the position of ψεύστην and also the relationship to the other accusative mean? Why was ψεύστην fronted? What is a double accusative?

7. How is λόγος to be understood (contrast Jn. 1:1)?

8. What kind of genitive is αὐτοῦ subjective, possessive or source?

9. Why is accent pulled forward on ἔστιν (because it is following what word)?
2:1 Τεκνία μου, ταύτα γράφω ύμιν
    ἵνα μὴ ἀμάρτητε. καὶ ἕαν τις ἀμάρτη,
    παράκλητον ἐχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον.

Hard words
παράκλητος  helper, intercessor, advocate (n)

Parsing
γράφω
ἀμάρτητε
ἀμάρτη
ἐχομεν

Translation

Questions/Observations
1. What is a diminutive form (τέκνον – τεκνία) and what function does it play here?

2. What change in person do you notice here and what does that mark? How does 2:1-2 provide a hinge binding the first chapter to the second?

3. What kind of genitive is μου (possessive, objective, relational)?

4. Is ταυτα anaphoric or kataphoric of whole letter?

5. What is the function of the present tense of γράφω (continuous, historical, advances the discourse)? What changes are seen from the reference to the same verb in 1:4?

6. What kind of dative is ύμιν (instrumental, locative, indirect object)?

7. What kind of clause does ἵνα introduce (purpose/result)? How does Longacre see this as a mitigated exhortation/prohibition? How does that change the way this clause is understood?
8. What does the person shift in the “sin” verbs indicate?

9. Why would one translate the καί as “but”/”yet”? Is it an adversative?

10. Who is referenced by the term παράκλητον? Why is that a little different than its usage in John? Should the term be taken as a legal term (advocate/attorney) or as a more general sponsor/supporter? What is the role of such a person?

11. How does the heaping up of accusatives function as an appositive? Why is Jesus’ righteousness pointed to here?
2:2. καὶ αὐτός ἱλασμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν,
oy περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

**Hard words**

- ἱλασμός: atoning sacrifice by which sins are forgiven (n)
- ἡμετέρων: our (pron)
- ὅλος: whole (adj)

**Parsing**

- ἐστιν

**Translation**

**Questions/Observations**

1. How does a sentence-initial καὶ function (coordination, thematic continuity)?

2. Which one is the subject of the verb ἐστιν, αὐτός or ἱλασμός?

3. How is ἱλασμός to be understood: propitiation or expiation? Why? What difference does it make (cf. Ex. 32:30)? How does it relate to παράκλητον?

4. In περὶ τῶν ἁμαρτιῶν ἡμῶν what type of genitive is ἡμῶν (possessive, subjective, relational)?

5. How does the ἀλλὰ function?

6. In what sense did Jesus take care of the sins of the whole world? Does this fit with a limited atonement view which has Christ dying only for the chosen?

7. How is the “whole world” a metonymy? Is he really talking about the physical “world” itself?
2:3. Καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

Parsing

γινώσκομεν  __________________________________________________
ἐγνώκαμεν  __________________________________________________
τηρῶμεν  __________________________________________________

Translation

Questions/Observations

1. How does the sentence initial καὶ function? Is it better to break things at 2:1 or 2:3? What difference does it make? Could 2:1-2 be a literary hinge?

2. How would you summarize the flow of the argument from 1:6ff in terms of opponents claims and John’s counter-claims?

3. How does 2:3 resume the theme of 1:5?

4. What kind of dative is ἐν τούτῳ (direct object, instrumental, locative)? Is it cataphoric (down into text) or anaphoric (up into text)? To what does it point?

5. How do γινώσκομεν and ὅτι work together? Does ὅτι introduce a cause or is it a clausal complement?

6. What significance is there in the word order of ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν?

7. What type of genitive is αὐτοῦ (subjective, objective, or possessive)? Who is the “his”?
2:4. ὁ λέγων ὅτι Ἕγνωκα αὐτόν καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν, ψεύστης ἐστίν καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν.

**Hard words**
ψεύστης [liar (n)]

**Parsing**
λέγων
"Ἕγνωκα
τηρῶν
ἐστίν

**Translation**

**Questions/Observations**
1. What is the extended subject of the ἐστίν verb?

2. What is actually being said here? This is a mitigated __________. Is this a more or less direct than the 3rd class conditions in 1:6?

3. How do you take the participle ὁ λέγων (adjective, adverbial or substantive)?

4. What kind of genitive is αὐτοῦ (τὰς ἐντολὰς αὐτοῦ) [objective, subjective]?

5. To what antecedent does ἐν τούτῳ point (anaphoric/kataphoric)?

6. What is the relationship of the first clause and the second? Does this fit John’s style of saying something positively and then negatively?
2:5. ὃς δὲ ἤμεν τηρή αὐτοῦ τοῦ λόγου, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται, ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμέν.

**Hard words**
- ἀληθῶς: truly (adv)
- τελειώω: I make perfect (v)

**Parsing**
- τηρή
- τετελείωται
- γινώσκομεν
- ἐσμέν

**Translation**

**Questions/Observations**
1. ὃς ... ἤμεν taken together is similar to what other type of pronoun (personal, indefinite, demonstrative)?

2. What role does δὲ play (continuative, contrastive)?

3. To whom does ἐν τούτῳ refer and how does it differ from the second ἐν τούτῳ?

4. How does taking the genitive of ἡ ἀγάπη τοῦ θεοῦ as an objective genitive change the meaning from taking it as a subjective genitive?

5. What noun is τελειώω related to? Is this literal or hyperbolic? Why is the perfect tense used (continuative or stative aspect)?

6. What kind of dative is the second ἐν τούτῳ? Is it cataphoric or anaphoric? What is the difference?

7. What does the indwelling language ἐν αὐτῷ mean?
2:6. ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει καθὼς ἐκείνος περιεπάτησεν καὶ αὐτὸς (οὗτως) περιπατεῖν.

**Hard words**

| ὀφείλω | I ought, must, owe (v) |

**Parsing**

| λέγων | ——— |
| μένειν | ——— |
| ὀφείλει | ——— |
| περιεπάτησεν | ——— |
| περιπατεῖν | ——— |

**Translation**

**Questions/Observations**

1. What is the subject of ὀφείλει?

2. What does μένειν or “abiding” mean in these contexts?

3. What type of infinitive use is going on with μένειν (purpose or indirect discourse)?

4. Who is the referent of ἐκείνος and is it different from the ἐν αὐτῷ preceding it?

5. Infinitive doesn’t take a subject so how does one construct a subject using the infinitive (cf. 2:6b)?

6. What is a complementary infinitive and how does it work with ὀφείλει?
2:7. Ἄγαπητοί, οὐκ ἐντολὴν καὶνὴν γράφω ὑμῖν ἀλλ’ ἐντολὴν παλαιὰν ἢ εἴχετε ἀπ’ ἀρχῆς· ἢ ἐντολὴ ἢ παλαιὰ ἐστὶν ὁ λόγος ἤν τῆκουσατε.

Hard words
καινός       new (adj)
παλαιός       old (adj)

Parsing
γράφω
εἴχετε
ἐστιν
ἡκουσατε

Translation

Questions/Observations
1. What does the vocative Ἄγαπητοί mark structurally?

2. Westcott has suggested the use of Ἄγαπητοί seven times in 2:7-4:11 is because the topic is about love, in contrast to τεκνία. Does this distinction work (cf. 2:1, 12, 28, 3:2, 7, 18, 21; 4:1, 4; 5:21)?

3. What are the ἐντολὴν καὶνὴν and ἐντολὴν παλαιὰν?

4. What mode of communication is emphasized here and throughout the letter so far (oral or written)? Study verbs of “saying” versus verbs of “writing” in I John.

5. To what “beginning” does ἀπ’ ἀρχῆς refer (creation, Christ’s ministry, Christian experience)?
6. How had they received the old commandment or λόγος? What means of communication are being contrasted to John’s present mode?

7. How does the tense of εἶχετε play into the discussion?
2:8. πάλιν ἐντολὴν καὶνήν γράφω ὑμῖν, ὦ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν, ὅτι ἡ σκοτία παράγεται καὶ τὸ φῶς τὸ ἀληθινὸν ἥδη φαίνει.

**Hard words**
- ἀληθῆς: true (adj)
- παράγω: I pass on, pass away (v)
- ἀληθινὸς: true (adj)
- φαίνω: I shine (v)

**Parsing**
- γράφω
- ἐστιν
- παράγεται
- φαίνει

**Translation**

**Questions/Observations**
1. What does the πάλιν indicate?

2. Culy says the present tense of γράφω “carries along the main line of the argument” but isn’t this a repetition? Does the present tense only have a singular discourse level function?

3. What kind of dative is ὑμῖν (instrumental, locative, indirect object)?

4. What is the neuter antecedent of the ὦ in ὦ ἐστιν ἀληθὲς ἐν αὐτῷ καὶ ἐν ὑμῖν? Can’t be ἐντολὴν καὶνήν because it is feminine.
2:9. ὁ λέγων ἐν τῷ φωτὶ εἶναι καὶ τὸν ἄδελφον αὐτοῦ μισῶν ἐν τῇ σκοτίᾳ ἔστιν ἕως ἄρτι.

**Hard words**

μισέω I hate (misogamist=hates ...) (v)

ἄρτι now (adv)

**Parsing**

λέγων

εἶναι

μισών ἐστίν

**Translation**

Questions/Observations

1. What is the subject of ἔστιν?

2. What role does the infinitive εἶναι play (complementary or indirect discourse)?

3. Is the καὶ used in a contrastive sense here?

4. How is μισέω to be understood here (syntactically and semantically)?

5. Associating μισέω with the “darkness” adds proof to our __________ (purity,
2:10. ὁ ἀγαπῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῷ φωτὶ μένει καὶ σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν.

**Hard words**

σκάνδαλον: an offense, obstacle, cause of ruin (n)

**Parsing**

ἀγαπῶν

μένει

ἐστιν

**Translation**

**Questions/Observations**

1. What is the subject of μένει?

2. What kind of genitive is αὐτοῦ (possessive, subjective, relationship)

3. Culy/Harris say using μένω rather than ἔσται as in 2:9 allows for the possibility that one may desert the light. What do you think?

4. How should σκάνδαλον ἐν αὐτῷ οὐκ ἔστιν be translated, is the one stumbling himself or someone else?
2:11. ὁ δὲ μισῶν τὸν ἀδελφὸν αὐτοῦ ἐν τῇ σκοτίᾳ ἐστὶν καὶ ἐν τῇ σκοτίᾳ περιπατεῖ καὶ οὐκ οἶδεν ποῦ ὑπάγει, ὅτι η σκοτία ἐτύφλωσεν τοὺς ὀφθαλμοὺς αὐτοῦ.

**Hard Words**

υπάγω I go, depart (v)

**Parsing**

μισῶν ____________________________

ἐστὶν ____________________________

περιπατεῖ ____________________________

οἶδεν ____________________________

ὑπάγει ____________________________

ἐτύφλωσεν ____________________________

**Translation**

**Questions/Observations**

1. What is the subject of ἐστὶν?

2. How does 2:10 and 11 tie back to chapter 1 (cf. 1:5)? Does that fit with viewing John’s opponents here as a form of incipient Gnosticism?

3. Should περιπατεῖ be translated literally (walk) or more as a dynamic equivalent translating it without the metaphor as “live”?

4. How is the metaphor of τυφλόω played with here in reference to light/darkness i.e. what blinds him?

5. What type of genitive is αὐτοῦ (possessive, subjective, relational)?
1:12. Γράφω ὑμῖν, τεκνία, ὅτι ἀφέωνται ὑμῖν ἁμαρτίαι διὰ τὸ ὄνομα αὐτοῦ.

**Hard Words**

αφίημι  
I forgive (v)

**Parsing**

Γράφω  
____________________________________________

ἀφέωνται  
____________________________________________

**Translation**

**Questions/Observations**

1. What is the distinction between τεκνία/πατέρες, νεανίσκοι and παιδία?  
   Three groups or two? or is this a rhetorical device?

2. διὰ τὸ ὄνομα is what type of prepositional use (by [agency] or because of [causal])?

3. To what does τὸ ὄνομα αὐτοῦ, a metonymy, refer? (one name for another)
2:13. γράφω ὑμῖν, πατέρες, ὅτι ἔγνωκατε τὸν ἀπ’ ἀρχῆς. γράφω ὑμῖν, νεανίσκοι, ὅτι νεικήκατε τὸν πονηρόν.

**Hard Words**
- νεανίσκος: young man (n)
- νικάω: I conquer (v)

**Parsing**
- γράφω
- ἔγνωκατε
- νεικήκατε

**Translation**

**Questions/Observations**
1. What is the relationship of the πατέρες to the author? What case is it?

2. How is τὸν ἀπʼ ἀρχῆς to be understood (esp. the Def.Art.)?

3. Where else does this word occur in the New Testament?

4. Why is the masculine of τὸν πονηρόν used? To whom does it refer?
2:14. ἔγραψα ὑμῖν, παιδία, ὅτι ἐγνώκατε τὸν πατέρα.
    ἔγραψα ὑμῖν, πατέρες, ὅτι ἐγνώκατε τὸν ἀπ’ ἀρχῆς.
    ἔγραψα ὑμῖν, νεανίσκοι, ὅτι ἵσχυροί ἐστε καὶ ὁ λόγος τοῦ θεοῦ
    ἐν ὑμῖν μένει καὶ νεικήκατε τὸν πονηρόν.

Hard Words

ίσχυρός            strong (adj)

Parsing

έγραψα

ἐγνώκατε

ἐστε

μένει

Translation

Questions/Observations

1. What is new with the verb ἔγραψα (cf. 1:4; 2:1, 7, 8, 12f)? How should one weigh this shift? Porter says the aorist downgrades prominence. How does that fit here?

2. How is the term πατήρ played on?

3. ὅτι is what kind of structural marker (causal or clause complement)?

4. In what does one μένω (2:6; 2:10, 2:14)?

5. What kind of genitive is λόγος τοῦ θεοῦ (subjective, source, possessive)?
2:15. Μὴ ἀγαπάτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ.
   ἐὰν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ.

Parsing

| ἀγαπάτε | ___________________________________________ |
| ἀγαπά | ___________________________________________ |
| ἔστιν | ___________________________________________ |

Translation

Questions/Observations
1. What do you make of the present tense imperative of ἀγαπάτε? Are they already loving and need to stop (imperfective continuous aspect)?

2. How does the article function in τὰ ἐν τῷ κόσμῳ?

3. ἐὰν + conditional (subj) is what type of condition (1st, 2nd, 3rd)? This introduces a mitigated __________

4. ἡ ἀγάπη τοῦ πατρὸς is what type of genitive (objective or subjective)?

5. ἐν αὐτῷ is what type of dative (indirect objective, instrument, locative)?
2:16. ὃτι πάν τὸ ἐν τῷ κόσμῳ ἡ ἐπιθυμία τῆς σαρκὸς
καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου,
οὐκ ἔστιν ἐκ τοῦ πατρὸς ἄλλα ἐκ τοῦ κόσμου ἔστιν.

**Hard Words**

- ἐπιθυμία: desire, longing (n)
- ἀλαζονεία: pride, arrogance (n)
- βίος: life, possessions (n)

**Parsing**

- ἔστιν

**Translation**

**Questions/Observations**

1. The ὃτι is what type of structural marker (causal, clause complement, epexegetical)?

2. How does the def. article τὸ ἐν τῷ κόσμῳ function?

3. What type of genitive is ἡ ἐπιθυμία τῆς σαρκὸς (objective or subjective)?
   What difference does it make?

4. What type of genitive is ἡ ἐπιθυμία τῶν ὀφθαλμῶν (producer, separation or subjective)?

5. What does ἡ ἀλαζονεία τοῦ βίου mean? What type of genitive (objective or subjective)?

6. What type of phrase is ἐκ τοῦ πατρὸς and ἐκ τοῦ κόσμου (source, cause, separation)?
2:17. καὶ ὁ κόσμος παράγεται καὶ ἠἐπιθυμία αὐτοῦ,
 ό δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.

**Hard Words**

*παράγω* I pass away (v)

**Parsing**

*παράγεται* ____________________________

*ποιῶν* ____________________________

*μένει* ____________________________

**Translation**

**Questions/Observations**

1. What tense is *παράγεται* and how is it to be understood (historical, present, future, destined)?

2. What role/case does *ὁ ...ποιῶν τὸ θέλημα τοῦ θεοῦ* play in the sentence?

3. What type of genitive is *τὸ θέλημα τοῦ θεοῦ* (objective or subjective)?

4. What does *τὸ θέλημα* modify?

5. What does *εἰς τὸν αἰῶνα* mean? Good to do a word study on this
2:18. Παιδία, ἐσχάτη ώρα ἔστιν, καὶ καθὼς ήκούσατε ὅτι ἀντίχριστος ἔρχεται, καὶ νῦν ἁπάντων πολλοὶ γενόνασιν ὃθεν γινώσκομεν ὅτι ἐσχάτη ώρα ἔστιν.

Questions/Observations

1. How is the vocative Παιδία used in the context of this discourse?

2. To what does ἐσχάτη ώρα refer? How does this relate to the concept of eschatological imminence? What does imminence promote in believers?

3. What does καθὼς introduce? What is being compared?

4. Is the ὅτι introducing a cause, a clausal complement or indirect discourse?

5. How should one understand ἀντίχριστος in this context? How is the concept of the antichrist here differ from the one portrayed in Revelation?

6. Why does ἀντίχριστος not have the article here (2:18 anarthrous) but in 2:22 and 4:3 isarthrous (has the Def. Art.)?

7. How does the middle/deponency function here with ἔρχεται?

8. How does ὅθεν (thence; from which) function as an inferential adverb?

9. How and where do these “antichrists” appear in postmodern dress?
2:19. ἐξ ἡμῶν ἐξῆλθαν ἄλλοι οὐκ ἦσαν ἐξ ἡμῶν ἦσαν, μεμεντήκεισαν δὲν μεθ᾽ ἡμῶν ἄλλῳ ἢνα φανερωθῶσιν ὅτι οὐκ εἰσὶν πάντες ἐξ ἡμῶν.

Parsing

ἐξῆλθαν

ἡσαν

μεμεντήκεισαν

φανερωθῶσιν

eἰσίν

Translation

Questions/Observations

1. How do the different prepositional phrases ἐξ ἡμῶν function (source or separation)?

2. What is the role of ἄλλῳ (expectation or counter-expectation)?

3. What kind of conditional is εἰ + ἦσαν (possibility [3rd] or contrary to fact [2nd])?

4. What role does the particle γάρ play here (causal or explanatory)?

5. ἢνα introduces what type of clause (causal or result)?

6. How would you parse φανερωθῶσιν and why is that deceptive? How is a passive translation different than an active which is required here?

7. ὅτι is said to introduce a cause, clause complement or epexegetical clause? What does that mean and how does it impact the way one translates this?
2:20. καὶ ὑμεῖς ἄνθρωπος ἐχετε ἀπὸ τοῦ ἁγίου, καὶ οἴδατε πάντες.

**Hard Words**

χρίσμα anointing (n)

Parsing

ἐχετε

οιδατε

Translation

**Questions/Observations**

1. καὶ here is translated “but” by some. How do you understand that?

2. What does the fronting of the pronoun ὑμεῖς do here?

3. Does the χρίσμα refer to the word of God (i.e. the gospel) or to the Holy Spirit? Do a comparison between 1 Jn 2:27 and John 14:17, 26.

4. How does the ἀπὸ τοῦ ἁγίου function here, as source or separation?

5. How does the variant reading πάντα rather than πάντες effect the reading here?
2:21 οὐκ ἔγραψα ὑμῖν ὅτι οὐκ οἶδατε τὴν ἀλήθειαν, ἀλλ’ ὅτι οἶδατε αὐτὴν καὶ ὅτι πᾶν ψεύδος ἐκ τῆς ἀληθείας οὐκ ἔστιν.

Hard Words
ψεύδος lie, untruth (n) (2:21)

Parsing
ἔγραψα
οἶδατε
ἔστιν

Translation

Questions/Observations
1. ἔγραψα aorist in chapter two contrasts with what in chapter 1?

2. How do the three ὅτι’s function in 2:21? (all three causal, all three introducing clausal compliments, first two causal last one clause compliment). How would they be translated differently (causal =because; compliment=that)?
2:22. Τίς ἐστιν ὁ ψεύστης εἰ μὴ ὁ ἀρνούμενος
       ὅτι Ἰησοῦς οὐκ ἐστιν ὁ Χριστός;
       οὐτὸς ἐστιν ὁ ἀντίχριστος,
       ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱὸν.

Hard Words
ψεύστης      liar (n)
ἀρνέομαι     I deny (v)

Parsing
ἐστιν
ἀρνούμενος

Translation

Questions/Observations
1. What is the function of the rhetorical question introduced by τίς (rebuke, focus)?

2. What role does εἰ μὴ play?

3. What participial function does ὁ ἀρνούμενος play (attributive, adverbial, or substantival)?

4. What type of ὅτι is used here in 2:22 (cause, clausal complement, epexegetical)?
   What is this ὅτι clause supplying to or specify in the sentence?

5. How is the ὁ ἀρνούμενος τὸν πατέρα καὶ τὸν υἱὸν to be understood in relation to the rest of the sentence and what is the difference?
2:23. πᾶς ὁ ἀρνοῦμενος τὸν υἱὸν οὐδὲ τὸν πατέρα ἔχει· ὁ ὀμολογῶν τὸν υἱὸν καὶ τὸν πατέρα ἔχει.

Hard Words
ὀμολογέω I confess (v)

Parsing
ἀρνοῦμενος
ἔχει
ὀμολογῶν

Translation

Questions/Observations
1. What is the subject of the verb ἔχει?

2. What is the relationship between πᾶς and ὁ ἀρνοῦμενος? What are the options: substantival or attributive (what’s the difference?)

3. What does “having the father” mean? another way of designating those who are in the community

4. What contrast is being drawn here? How are those inside/outside the community designated?
2:24. ὑμεῖς ὅ ἴκούσατε ἀπ’ ἀρχῆς ἐν ὑμῖν μενέτων·
ἐὰν ἐν ὑμῖν μείνῃ ὁ ἀπ’ ἀρχῆς ἴκούσατε
καὶ ὑμεῖς ἐν τῷ ὕπῳ καὶ ἐν τῷ πατρὶ μενεῖτε.

Parsing

 italiane
muence
tηκούσατε
μενέτω
μείνη
μενείτε

Translation

Questions/Observations
1. How is ὑμεῖς a fronted hanging nominative (as for you)?

2. What does ὅ ἴκούσατε ἀπ’ ἀρχῆς remind you of?

3. What is the protasis (if) and apodosis (then) here in this third class conditional sentence?

4. What is the subject of the verb μείνη?

5. The writer is connecting what two things and contrasting what two groups?
2:25. καὶ αὕτη ἐστίν ἡ ἐπαγγελία ἢν αὐτὸς ἐπηγγείλατο ἡμῖν, τὴν ζωὴν τὴν αἰώνιον.

Hard Words
ἐπαγγέλλω I promise (v)

Parsing
ἐστίν
ἐπηγγείλατο

Translation

Questions/Observations
1. What does the sentence initial καὶ link?

2. Is the αὕτη anaphoric or cataphoric (pointing up or down/forward in the text)?
   To what is it pointing?

3. Who is the referent of the αὐτός making the promise?

4. Why would the middle voice be used in the verb ἐπηγγείλατο (reflexive or reciprocity)?
2:26. Ταῦτα ἔγραψα ὑμῖν περὶ τῶν πλανώντων ὑμᾶς.

Hard Words
πλανάω I wander, mislead (v)

Parsing
ἔγραψα
πλανώντων

Translation

Questions/Observations
1. To what does the ταῦτα refer (anaphoric/cataphoric)?

2. How is the participle πλανώντων to be understood (attributive, adverbial or substantive)? What is a conative (Wallace, NTS, 228)? present (even though it is probably not here)?
2:27. καὶ ὑμεῖς τὸ χρίσμα δὲ ἐλάβετε ἀπ’ αὐτοῦ μένει ἐν ὑμῖν καὶ οὐ χρείαν ἔχετε ἕνα τις διδάσκην ὑμᾶς· ἀλλ’ ὦς τὸ αὐτοῦ χρίσμα διδάσκει ὑμᾶς περὶ πάντων, καὶ ἀληθές ἔστιν καὶ οὐκ ἔστιν ψεύδος, καὶ καθὼς ἐδίδαξεν ὑμᾶς, μένετε ἐν αὐτῷ.

**Hard Words**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>χρεία</td>
<td>need (n)</td>
</tr>
<tr>
<td>χρίσμα</td>
<td>anointing (n)</td>
</tr>
</tbody>
</table>

**Parsing**

<table>
<thead>
<tr>
<th>Verb</th>
<th>Tense</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐλάβετε</td>
<td></td>
</tr>
<tr>
<td>μένει</td>
<td></td>
</tr>
<tr>
<td>ἔχετε</td>
<td></td>
</tr>
<tr>
<td>διδάσκῃ</td>
<td></td>
</tr>
<tr>
<td>διδάσκει</td>
<td></td>
</tr>
<tr>
<td>ἔστιν</td>
<td></td>
</tr>
<tr>
<td>ἐδίδαξεν</td>
<td></td>
</tr>
<tr>
<td>μένετε</td>
<td></td>
</tr>
</tbody>
</table>

**Translation**

**Questions/Observations**

1. Where have we seen this “hanging” nominative before? What is its function?

2. With what is the χρίσμα contrasted in the preceding verse?

3. What is the sense of the ἀπ’ αὐτοῦ (source or separation) and who is the referent of αὐτοῦ?

4. Is the ἕνα to be understood as a purpose clause or epexegetical? What is the difference?

5. What type of genitive is αὐτοῦ in τὸ αὐτοῦ χρίσμα?

6. Interesting to think of what the περὶ πάντων refers to? Is it hyperbolic?

7. How does the καὶ καθὼς function?

8. Is μένετε indicative or imperative? Why?
1 John Worksheets       - 301

2:28. Kai νῦν, τεκνία, μένετε ἐν αὐτῷ,
       ἵνα ἕαν φανερώθη σχῶμεν παρρησίαν
       καὶ μὴ αἰσχυνθῶμεν ἀπ’ αὐτοῦ ἐν τῇ παρουσίᾳ αὐτοῦ.

Hard Words

παρρησία  openness, boldness (n)
αἰσχύνω  I am ashamed (v)
παρουσία  arrival (n)

Parsing

μένετε

φανερώθη

σχῶμεν

αἰσχυνθῶμεν

Translation

Questions/Observations

1. Kai νῦν τεκνία frequently begins a new section but how does it function here?
   Where have we seen something similar?

2. Should ἕαν be understood here as a conditional or as more of a conjunction
   similar to ὀταν (when)?

3. Should φανερώθη be translated as a passive or middle even though it has the
   passive marker θ?

4. With σχῶμεν, how is the writer arguing here on the basis of community?

5. In what sense is the word παρρησίαν used here? Does boldness get it all?

6. While Culy takes αἰσχυνθῶμεν as aor. middle from αἰσχύνω how could this
   be read as a true passive?

7. Culy takes ἀπ’ αὐτοῦ as separation could it be source? What is the difference?

8. What kind of prepositional phrase is ἐν τῇ παρουσίᾳ temporal, spatial, agency etc.?

9. What type of genitive is αὐτοῦ in ἐν τῇ παρουσίᾳ αὐτοῦ?
2:29. ἐὰν εἶδήτε ὅτι δίκαιος ἐστιν,
       γινώσκετε ὅτι καὶ πᾶς ὁ ποιῶν τὴν δικαιοσύνην ἐξ αὐτοῦ
       γεγένηται.

Parsing

εἶδήτε  ____________________________________________
ἐστιν  ____________________________________________
γινώσκετε  _________________________________________
ποιῶν  _____________________________________________
γεγένηται  _________________________________________

Translation

Questions/Observations
1. How does the ὅτι function here (causal or clausal compliment)?

2. What is the mitigated exhortation which is being made here using the third class
   condition?

3. What is the subject of γεγένηται?

4. What is the idea of “being born of him” really saying?

5. Where have we seen πᾶς + Ptc before?

6. Where does the expression ἐξ αὐτοῦ γεγένηται occur? Does this link back to the
   book of John at all? (Jn 3:8; cf. 1 John 5:18)
3:1 ἰδετε ποταπὴν ἀγάπην δέδωκεν ἡμῖν ὁ πατὴρ ἧνα τέκνα θεοῦ κληθῶμεν· καὶ ἐσμέν.
διὰ τοῦτο οὐ κόσμος οὐ δινώσκει ἡμᾶς ὅτι οὐκ ἔγνω αὐτόν.

**Hard Words**

ποταπός  what sort of, what kind of

**Parsing**

ἰδετε

dέδωκεν

κληθῶμεν

ἐσμέν

γινώσκει

ἐγνω

**Translation**

**Questions**

1. How does this new paragraph start in contrast to past paragraph markers? Why doesn’t he start with the τεκνία vocative?

2. Culy says the perfect marks prominence but is that all that can be deduced from the use of the perfect tense in δέδωκεν?

3. What is the function of ἡμῖν (indirect object, instrumental)?

4. ἧνα introduces an epexegetical remark. What is that?

5. θεοῦ is what type of genitive?

6. What role does καὶ ἐσμέν play in the sentence?
7. In διὰ τὸῦτο is the τὸῦτο anaphoric or cataphoric? In each case what does it point to?

8. Culy says οὐκόσμος is a metonymy? What does that mean?

9. How does this verse link to the Gospel of John in terms of “children of God” and the world not knowing the father?
3:2 Ἀγαπητοί, νῦν τέκνα θεοῦ ἔσμεν, καὶ οὐπώ ἐφανερώθη τί ἐσόμεθα. οἶδαμεν ὅτι ἔδων φανερωθῇ ὁμοίοι αὐτῷ ἐσόμεθα, ὅτι ὑψόμεθα αὐτὸν καθὼς ἐστίν.

Hard Words
ἀγαπητός beloved
ὁμοίος like, same

Parsing
ἔσμεν
ἐφανερώθη
οἶδαμεν
φανερωθῇ
ἐσόμεθα
ὁψόμεθα

Translation

Questions
1. What does the νῦν contrast with?

2. How would you translate καὶ here?

3. What type of ὅτι is the first ὅτι, causal or complementary?

4. ἔδων introduces what type of conditional? (1st, 2nd or 3rd class condition)

5. How is translating φανερωθῇ as a middle different from taking it as a passive?

6. What type of ὅτι is the second ὅτι, causal or complementary?

7. Who is the referent of the ὑψόμεθα—αὐτὸν?
3:3 καὶ πᾶς ὁ ἔχων τὴν ἐλπίδα ταύτην ἐπ’ αὐτῷ ἁγνίζει ἑαυτὸν καθὼς ἑκείνος ἁγνὸς ἐστιν.

**Hard Words**
- ἁγνίζω: I purify
- ἁγνός: pure, holy, innocent

**Parsing**
- ἔχων
- ἁγνίζει
- ἐστιν

**Translation**

**Questions**
1. What is the subject of the verb ἁγνίζει?

2. How is 3:3a this a mitigated exhortation?

3. What verb is a synonym to ἁγνίζει meaning “to purify” (cf. 1 Jn 1:9)?

4. What is the function of καθὼς comparative (just as), causal (since), or to the degree that?

5. Who is the referent of ἑκείνος?
3:4 Πάς οἱ ποιῶν τὴν ἁμαρτίαν καὶ τὴν ἁνομίαν ποιεῖ, καὶ ἡ ἁμαρτία ἐστὶν ἡ ἁνομία.

**Hard Words**

ἀνομία — lawlessness, wickedness

**Parsing**

ποιῶν ___________________________

ἐστὶν ___________________________

**Translation**

**Questions**

1. What kind of καὶ is used here (continuative, adversative, emphatic (indeed); adjunctive (also) or ascensive (even))?  

2. How is ἁνομία different from ἁμαρτία?  

3. What is an equative construction and how is it formed here?
3:5 καὶ οἴδατε ὅτι ἐκεῖνος ἐφανερώθη ἵνα τὰς ἀμαρτίας ἁρὰ, καὶ ἀμαρτία ἐν αὐτῷ οὐκ ἔστιν.

**Parsing**

---

**Translation**

**Questions**

1. What role does the καὶ play in sentence initial positions (coordination or thematic continuity)?

2. What kind of ὅτι is seen here (causal/complementary/epexegetical)?

3. Who is the referent of ἐκεῖνος?

4. What is the function of the ἵνα (purpose or result)?

5. What passage in John does καὶ ἀμαρτία ἐν αὐτῷ οὐκ ἔστιν parallel?
3:6 πᾶς ὁ ἐν αὐτῷ μένων οὐχ ἀμαρτάνει,
πᾶς ὁ ἀμαρτάνων οὐχ ἐώρακεν αὐτὸν οὐδὲ ἔγνωκεν αὐτὸν.

Parsing

μένων

ἀμαρτάνων

ἐώρακεν

ἔγνωκεν

______________________________________________

Translation

Questions

1. What is the subject of the verb ἀμαρτάνει?

2. How are we to understand this verse? Does the continuity of the present tense solve the problem (habitual/repeated/process/continuity)? How does 1 John 1 help us understand this verse?
3:7 Τεκνία, μηδεὶς πλανάτω ύμᾶς:
ο ποιών τὴν δικαιοσύνην δίκαιος ἐστιν,
καθὼς ἐκείνος δίκαιος ἐστιν:

Hard Words
πλανάω I wander, deceive

Parsing
πλανάτω
ποιών

Translation

Questions
1. What marks this as a new paragraph?
2. What role does καθὼς play in connecting the parts of the sentence?
3. Who is the referent of ἐκείνος?
4. What is John describing about the relationship between us and Jesus?
3:8 ὁ ποιῶν τὴν ἁμαρτίαν ἐκ τοῦ διαβόλου ἔστιν, ὃτι ἀπ’ ἀρχῆς ὁ διάβολος ἁμαρτάνει. εἰς τοῦτο ἐφανερώθη ὁ υἱὸς τοῦ θεοῦ, ἵνα λύσῃ τὰ ἔργα τοῦ διαβόλου.

**Parsing**

- ἔστιν
- ἁμαρτάνει
- λύσῃ

**Translation**

**Questions**

1. Why do you think he said ὁ ποιῶν ἁμαρτίαν rather than just more simply ὁ ἁμαρτάνων?

2. ἐκ τοῦ διαβόλου is what type of prepositional use (separation or source)?

3. What does διαβόλου have as its root idea?

4. What type of ὃτι is seen here (causal or complementary)?

5. Why type of prepositional phrase is εἰς τοῦτο location or purpose?

6. What does it mean to say ἵνα is an epexegetical usage here?
3:9 Πᾶς ὁ γεγεννημένος ἐκ τοῦ θεοῦ ἁμαρτίαν οὐ ποιεῖ, ὅτι σπέρμα αὐτοῦ ἐν αὐτῷ μένει καὶ οὐ δύναται ἁμαρτάνειν, ὅτι ἐκ τοῦ θεοῦ γεγέννηται.

**Hard Words**

σπέρμα  seed

**Parsing**

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>Part of Speech</th>
</tr>
</thead>
<tbody>
<tr>
<td>γεγεννημένος</td>
<td>past participle</td>
</tr>
<tr>
<td>ποιεῖ</td>
<td>verb</td>
</tr>
<tr>
<td>δύναται</td>
<td>verb</td>
</tr>
<tr>
<td>ἁμαρτάνειν</td>
<td>verb</td>
</tr>
<tr>
<td>γεγένηται</td>
<td>verb</td>
</tr>
</tbody>
</table>

**Translation**

**Questions**

1. What type of ὅτι is seen here (causal, complementary or epexegetical)?

2. ἐκ τοῦ θεοῦ is what type of prepositional use (separation or source)?

3. To what does the σπέρμα refer (Word of God, Holy Spirit, spiritual character traits—metaphorical)?
3:10 ἐν τούτῳ φανερά ἐστιν τὰ τέκνα τοῦ θεοῦ καὶ τὰ τέκνα τοῦ διαβόλου. πᾶς ὁ μὴ ποιῶν δικαιοσύνην οὐκ ἐστιν ἐκ τοῦ θεοῦ, καὶ ὁ μὴ ἀγαπῶν τὸν ἀδελφόν αὐτοῦ.

Hard Words
φανερός known, plain, visible

Parsing
eστιν
ποιῶν
ἀγαπῶν

Translation

Questions
1. ἐκ τούτῳ should be understood as instrumental (by) or purpose (for)? Is the τούτῳ anaphoric or cataphoric? To what does it point?

2. What type of genitive is τα τέκνα τοῦ διαβόλου (source, separation, relationship)?

3. What role is the final καὶ playing (continuative [and], epexegetical [that is] or coordinating[and])?
3:11 Ὅτι αὕτη ἐστὶν ἡ ἀγγελία ἣν ἥκοισατε ἀπ' ἀρχής, ἵνα ἀγαπώμεν αλλήλους:

**Hard Words**
- ἀγγελία: message (n)

**Parsing**
- ἐστὶν
- ἥκοισατε
- ἀγαπώμεν

**Translation**

**Questions/Observations**
1. What type of Ὅτι causal (because) or complementary (that)?

2. Brown breaks the text here at 3:11 because of the clause αὕτη ἐστὶν ἡ ἀγγελία which in 1:5 also marks a major text break. Why is that probably not correct (hint: Ὅτι)?

3. Is αὕτη anaphoric or cataphoric? What does it point to?

4. What does it mean that ἵνα is epexegetical to αὕτη?
   - it gives the content, explains, develops
3:12 οὐ καθὼς Καίν ἐκ τοῦ πονηροῦ ἦν καὶ ἐσφαξεν τὸν ἀδελφόν αὐτοῦ καὶ χάριν τίνος ἐσφαξεν αὐτόν; ὅτι τὰ ἔργα αὐτοῦ πονηρὰ ἦν, τὰ δὲ τοῦ ἀδελφοῦ αὐτοῦ δίκαια.

Hard Words
σφάξω I murder (v)
χάριν because of, “why” with τίνος? (prep); not = χάρις

Parsing
ἡν
ἐσφαξεν

Translation

Questions/Observations
1. Culy says καθὼς introduces a comparison. How so?

2. Should ἐκ be taken as separation, source, or cause?

2. To whom does the πονηροῦ refer?

3. While ἐσφαξεν is a rare word from σφάξω meaning to “slaughter, murder” what is the only other book in the NT that uses this word?

4. What type of genitive is αὐτοῦ?

5. While χάριν τίνος is unique in the NT meaning “why, what was the underlying purpose” what could it easily be confused with?
3:13 (Καὶ) μὴ θαυμάζετε, ἀδελφοί, εἰ μισεῖ ήμᾶς ὁ κόσμος.

**Hard Words**
θαυμάζω I wonder, marvel (v)

**Parsing**
θαυμάζετε ____________________________

μισεῖ ____________________________

**Translation**
Do not be surprised, brothers, if the world hates you.

**Questions/Observations**
1. Why is the καὶ in brackets?

2. Does the move from τεκνία to ἀδελφοί signal anything (vid. context)?

3. εἰ + indicative is what type of conditional sentence? What does that mean?
   Young takes the εἰ as a complementizer (cf. ὅτι) with verbs of emotion or wonder. How does that change the reading?
3:14 ἡμέις οἴδαμεν ὡτι μεταβεβήκαμεν ἐκ τοῦ θανάτου εἰς τὴν ζωήν, ὡτι ἀγαπῶμεν τοὺς ἀδελφοὺς· ὥς ἡ ἀγαπῶν μένει ἐν τῷ θανάτῳ.

**Hard Words**

μεταβαίνω I leave, cross over (v)

**Parsing**

οἴδαμεν
μεταβεβήκαμεν
ἀγαπῶμεν
ἀγαπῶν
μένει

**Translation**

**Questions/Observations**

1. Why is the ἡμέις emphatic?

2. Is the first ὡτι causal or complementary?

3. Where is the only other place in the NT where the perfect form of μεταβαίνω + ἐκ τοῦ θανάτου is found?

4. Is the second ὡτι causal or complementary?

5. Is ἐκ cause, separation or means?
3:15 πᾶς ὁ μισῶν τὸν ἀδελφὸν αὐτοῦ ἀνθρωποκτόνος ἐστίν, καὶ οἴδατε ὅτι πᾶς ἀνθρωποκτόνος οὐκ ἔχει ζωὴν αἰώνιον ἐν αὐτῷ μένουσαν.

**Hard Words**

ἀνθρωποκτόνος murderer (n)

**Parsing**

<table>
<thead>
<tr>
<th>Word</th>
<th>Parsing</th>
</tr>
</thead>
<tbody>
<tr>
<td>μισῶν</td>
<td>__________________________</td>
</tr>
<tr>
<td>ἐστίν</td>
<td>__________________________</td>
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<tr>
<td>οἴδατε</td>
<td>__________________________</td>
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<td>ἔχει</td>
<td>__________________________</td>
</tr>
<tr>
<td>μένουσαν</td>
<td>__________________________</td>
</tr>
</tbody>
</table>

**Translation**

**Questions/Observations**

1. Where have we seen this construction before πᾶς + ὁ + ptc.?

2. What two things are subtly being linked by hatred?

3. Where is the other place in the NT where ἀνθρωποκτόνος occurs?

4. Culy says the present tense of ἔχει does not have a durative force but only that it is a process. Where does he find the durative force in this part of the verse and is that a function of the tense or the semantics?
3:16 ἐν τούτῳ ἐγνώκαμεν τὴν ἀγάπην, ὅτι ἐκείνος ὑπὲρ ἡμῶν τὴν ψυχὴν αὐτοῦ ἐθήκεν· καὶ ἡμεῖς ὀφείλομεν ὑπὲρ τῶν ἀδελφῶν τὰς ψυχὰς θείναι.

**Hard Words**

ὀφείλω  
I ought, am obligated (v)

**Parsing**

ἐγνώκαμεν  
_______________________________________

ἐθήκεν  
_______________________________________

ὁφείλομεν  
_______________________________________

θείναι  
_______________________________________

**Translation**

**Questions/Observations**

1. ἐν τούτῳ is what type of dative sphere, interest or instrumental?

2. Is the τούτῳ anaphoric or cataphoric? To what does it point?

3. Is ὅτι causal or complementary here?

4. Who is the referent of ἐκείνος?

5. ὑπὲρ ἡμῶν has substitutionary atonement or benefaction as its main focus here?

6. How does Culy take clause initial καὶ (coordination or thematic continuity)?

7. What type of infinitive is θείναι complementary, indirect discourse or articular?
3:17 δὲ δὲν ἔχει τὸν βίον τοῦ κόσμου καὶ θεωρή τὸν ἀδελφὸν αὐτοῦ
χρείαν ἔχοντα καὶ κλείσῃ τὰ σπλάγχνα αὐτοῦ ἀπ’ αὐτοῦ, πώς ἡ
ἀγάπη τοῦ θεοῦ μένει ἐν αὐτῷ;

Hard Words
βίος  life, possessions (n)
χρεία  need (n)
κλείω  I shut, close, lock (v)
σπλάγχνον  inner self, feelings, entrails (n)

Parsing
ἔχει
θεωρή
ἔχοντα
κλείσῃ
μένει

Translation

Questions/Observations
1. Where have we seen this relative pronoun structure before?

2. What type of genitive is τοῦ κόσμου (subjective or descriptive)?

3. What is the function of the rhetorical question introduced by πῶς (focus or rebuke)?
   rebuke, such a person hardening his heart doesn’t have the love of

4. What type of genitive is ἡ ἀγάπη τοῦ θεοῦ (subjective or objective)?
3:18 Τεκνία, μη ἀγαπῶμεν λόγῳ μηδὲ τῇ γλώσσῃ ἀλλὰ ἐν ἔργῳ καὶ ἀληθείᾳ.

**Hard Words**

γλώσσα tongue (n)

**Parsing**

ἀγαπῶμεν ________________________________

**Translation**

**Questions/Observations**

1. While τεκνία usually begins a new section does it do that here? What is its function here?

2. What kind of subjunctive is ἀγαπῶμεν (possibility, hortatory or prohibitive)?

3. What kind of dative is λόγῳ μηδὲ τῇ γλώσσῃ (locative, indirect object, instrumental)?

4. What is a hendiadys and how does it differ from a doublet (signs and wonders)?
3:19 (Καὶ) ἐν τούτῳ γνωσόμεθα ὅτι ἐκ τῆς ἀληθείας ἐσμέν, καὶ ἐμπροσθεν αὐτοῦ πείσομεν τὴν καρδίαν ἡμῶν.

**Hard Words**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>πείθω</td>
<td>I persuade, convince (v)</td>
</tr>
</tbody>
</table>

**Parsing**

<table>
<thead>
<tr>
<th>Word</th>
<th>Part of Speech</th>
<th>Parsing Information</th>
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<tbody>
<tr>
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<td>9pl. ind. prf.</td>
<td>9pl. ind. prf.</td>
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<tr>
<td>ἐσμέν</td>
<td>1pl. ind. prf.</td>
<td>1pl. ind. prf.</td>
</tr>
<tr>
<td>πείσομεν</td>
<td>2pl. ind. prf.</td>
<td>2pl. ind. prf.</td>
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</tbody>
</table>

**Translation**

**Questions/Observations**

1. What type of dative is ἐν τούτῳ dative of sphere, interest or instrumental?

2. Is τούτῳ here anaphoric or cataphoric?

3. What type of ὅτι is it complementary or causal?

4. What brings the believer assurance?
3:20 ὅτι ἐὰν καταγινώσκῃ ἡμῶν ἡ καρδία, ὅτι μείζων ἐστὶν ὁ θεὸς τῆς καρδίας ἡμῶν καὶ γινώσκει πάντα.

**Hard Words**

| καταγινώσκω | I condemn (v) |
| meίζων μέγας | greater (comparative adj) |

**Parsing**

| καταγινώσκη | ____________________________ |
| ἐστὶν | ____________________________ |
| γινώσκει | ____________________________ |

**Translation**

**Questions/Observations**

1. How should the initial ὅτι be read (causal or complement)? How should the second ὅτι be understood?

2. “God knows all things” is this a statement that can be used to disprove those who place limitations in God’s knowing of the future?
3:21 Ἄγαπητοι, ἐὰν ἡ καρδία (ἡμῶν) μὴ καταγινώσκῃ, παρρησίαν ἔχομεν πρὸς τὸν θεὸν

**Hard Words**

παρρησία  
boldness, confidence (n)

**Parsing**

καταγινώσκῃ  
__________________________

ἔχομεν  
__________________________

**Translation**

**Questions/Observations**

1. Is the boldness before God eschatological or in reference to prayer (see next verse)?

2. What is the function of the third class conditional here?
3:22 καὶ ὁ ἐὰν αἰτῶμεν λαμβάνομεν ἀπ’ αὐτοῦ, ὅτι τὰς ἐντολὰς αὐτοῦ τηροῦμεν καὶ τὰ ἀρεστὰ ἐνώπιον αὐτοῦ ποιοῦμεν.

**Hard Words**

- αἰτέω: I ask (v)
- ἀρεστός: pleasing (adj)
- ἐνώπιον: before, in the presence of (prep)

**Parsing**

<table>
<thead>
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<tbody>
<tr>
<td>λαμβάνομεν</td>
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<tr>
<td>τηροῦμεν</td>
<td></td>
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<tr>
<td>ποιοῦμεν</td>
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**Translation**

**Questions/Observations**

1. What other verse in the NT does 1 Jn 3:22 sound like (cf. Jn 16:24)?

2. How should ἀπ’ αὐτοῦ be understood source, agency or separation?

3. Is αὕτη anaphoric or cataphoric? What does it point to?

4. What are the implications of this verse for our prayers?
3:23 καὶ αὕτη ἐστὶν ἡ ἐντολὴ αὐτοῦ, ἵνα πιστεύσωμεν τῷ ὄνοματι τοῦ υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ ἀγαπῶμεν ἀλλήλους, καθὼς ἔδωκεν ἐντολὴν ἡμῖν.

Parsing

πιστεύσωμεν

αγαπῶμεν

έδωκεν

Translation

Questions/Observations

1. What does the aorist tense of πιστεύσωμεν signify?

2. What is the significance of “believing in the name” or what is the connection between the name and the person in that time?

3. What role does Ἰησοῦ Χριστοῦ play in relation to υἱοῦ αὐτοῦ (source, apposition)?

4. What type of dative is ἡμῖν (instrument, indirect object)?

5. Sentence-initial καὶ acts to coordinate or to continue thematic flow the of the discourse?

6. The ἵνα introduces a purpose or result? This clause is a mitigated exhortation or prohibition?

7. The second καὶ acts to coordinate or to continue thematic flow the of the discourse?
3:24 καὶ ὁ τηρῶν τὰς ἐντολὰς αὐτοῦ ἐν αὐτῷ μένει καὶ αὐτὸς ἐν αὐτῷ· καὶ ἐν τούτῳ γινώσκομεν ὅτι μένει ἐν ἡμῖν, ἐκ τοῦ πνεύματος οὗ ἡμῖν ἐδωκεν.

Parsing

| ἡμῖν       | ____________________________ |
| μένει       | ____________________________ |
| γινώσκομεν  | ____________________________ |
| ἐδωκεν     | ____________________________ |

Translation

Questions/Observations

1. What does the sentence initial καὶ signify (coordination or thematic continuity)?

2. What is the subject of μένει?

3. What is missing from the words καὶ αὐτὸς ἐν αὐτῷ? Is it okay to add things in? What is an ellipsis?

4. How do you understand ἐν τούτῳ location or agency?

5. What type of ὅτι follows γινώσκομεν (cause clausal complement or epexegetical)?

6. ἐκ τοῦ πνεύματος should be understood as source, separation or means?

7. Why is the οὗ in the genitive not in the accusative?
4:1 Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε ἀλλὰ δοκιμάζετε τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστιν, ὅτι πολλοὶ ψευδοπροφῆται ἐξεληλύθασιν εἰς τὸν κόσμον.

Hard words
δοκιμάζω I test, examine (v)

Parsing
πιστεύετε
δοκιμάζετε
ἐστιν
ἐξεληλύθασιν

Translation

Questions
1. What does a vocative + imperative indicate structurally?
2. What type of dative is πνεύματι instrumental, locative or verbal complement?
3. What is the number of the verb ἐστιν and why is its subject plural?
4. What type of phrase is ἐκ τοῦ θεοῦ separation, source, or cause?
5. What type of ὅτι is in verse one (causal, complement or epexegetical)?
6. What type of phrase is εἰς τὸν κόσμον purpose (for), spatial (in/into) or temporal (throughout)?
4:2 ἐν τούτῳ γινώσκετε τὸ πνεῦμα τοῦ θεοῦ.
πᾶν πνεῦμα ὁ όμολογεῖ Ἰησοῦν Χριστὸν ἐν σαρκὶ ἐληλυθότα ἐκ τοῦ θεοῦ ἐστὶν.

**Hard words**

| όμολογέω | I confess (v) |

**Parsing**

| γινώσκετε | ____________________________ |
| όμολογεῖ | ____________________________ |
| ἐληλυθότα | ____________________________ |
| ἐστίν | ____________________________ |

**Translation**

**Questions**

1. What type of phrase is ἐν τούτῳ locative, caustive (because) or instrumental (by)?

2. What type of genitive is τοῦ θεοῦ separation, source, or cause?

3. What type of dative is ἐν σαρκὶ manner, caustive (because) or instrumental?

4. What type of phrase is ἐκ τοῦ θεοῦ separation, source, or cause?
4:3 καὶ πᾶν πνεῦμα ὁ μὴ ὁμολογεῖ τὸν Ἰησοῦν ἐκ τοῦ θεοῦ οὐκ ἐστίν·
καὶ τοῦτο ἐστίν τὸ τοῦ ἀντιχρίστου, ὁ ἀκηκόατε ὅτι ἔρχεται,
καὶ νῦν ἐν τῷ κόσμῳ ἐστίν ἡ ἡμ. 

Parsing
 WHETHER
 ὁμολογεῖ ____________________________
 ἐστίν ____________________________
 ἀκηκόατε ____________________________
 ἔρχεται ____________________________

Translation

Questions
1. What does a clause initial καὶ indicate (coordination or theme continuity)?

2. Why is μὴ used with the indicative ὁμολογεῖ?

3. What is implied [ellipsis] that should naturally follow τὸν Ἰησοῦν?

4. What type of phrase is ἐκ τοῦ θεοῦ separation, source, or cause?

5. What type of genitive is τοῦ ἀντιχρίστου separation, possession or source?

6. What type of ὅτι is it causal or complementary?

7. What type of phrase is ἐν τῷ κόσμῳ temporal, instrumental, or spatial?
4:4 ὑμεῖς ἐκ τοῦ θεοῦ ἔστε, τεκνία, καὶ νεικήκατε αὐτούς, ὅτι μείζων ἔστιν ὁ ἐν ὑμῖν ἢ ὁ ἐν τῷ κόσμῳ.

Hard words

νικάω I conquer, overcome

Parsing

ἐστε

νεικήκατε

ἔστιν

Translation

Questions

1. To whom does the αὐτούς refer?

2. To what does the νεικήκατε refer?

3. What are three types of ὅτι’s we have seen in 1 John and how are each of them used? Which type is used here?

4. Is μείζων a comparative or a superlative?

5. How does the ὁ definite article function both on ὁ ἐν ὑμῖν and ὁ ἐν τῷ κόσμῳ? What is a nominalizer?
4:5 οὐτοὶ ἐκ τοῦ κόσμου εἰσίν, διὰ τοῦτο ἐκ τοῦ κόσμου λαλοῦσιν καὶ ὁ κόσμος αὐτῶν ἀκούει.

Parsing

εἰσίν

λαλοῦσιν

ἀκούει

Translation

Questions

1. With what does ἐκ τοῦ κόσμου contrast? What is the general sense of the ἐκ separation or source?

2. How should διὰ τοῦτο be understood as agency (by), temporal (during) or causal (because of)?

3. Is the τοῦτο cataphoric or anaphoric and to what does it refer?

4. What kind of role does the καὶ play (coordinative [and], adjunctive [also, or ascensive [even])?

5. How does the genitive αὐτῶν relate to the verb ἀκούει?
4:6 ἡμεῖς ἐκ τοῦ θεοῦ ἐσμέν, ὁ γινώσκων τὸν θεοῦ ἀκούει ἡμῶν, οὐκ ἔστιν ἐκ τοῦ θεοῦ οὐκ ἀκούει ἡμῶν. ἐκ τούτου γινώσκομεν τὸ πνεῦμα τῆς ἀληθείας καὶ τὸ πνεῦμα τῆς πλάνης.

Hard words
πλάνη deceit, error (n)

Parsing
ἐσμέν

γινώσκων

ἀκούει

ἔστιν

γινώσκομεν

Translation

Questions
1. What role does the ἡμεῖς play linking 4:5 and 4:6 continuative or contrastive? What does its position in the sentence indicate?

2. ὁ γινώσκων is what type of participle (attributive, adverbial (while), or substantive)?

3. What is the relationship of the genitive ἡμῶν to the verb ἀκούει?

4. What does the οὐκ ἔστιν... clause add and is it characteristic of John’s writing style?

5. How do you take ἐκ τούτου (source, separation, means, from [on the basis of])? Is the τούτου anaphoric or cataphoric and to what does it refer?

6. How does this verse suggest we distinguish between the spirit of error and the spirit of truth? What is the spirit of truth, is it the Holy Spirit or an attitude?
4:7 Ἀγάπητοι, ἀγαπώμεν ἀλλήλους, ὅτι ἡ ἀγάπη ἐκ τοῦ θεοῦ ἐστίν, καὶ πᾶς ὁ ἀγάπων ἐκ τοῦ θεοῦ γεγένηται καὶ γινώσκει τὸν θεὸν.

Parsing
ἀγαπώμεν
ἐστίν
ἀγαπών
γεγένηται
γινώσκει

Translation

Questions
1. What role does the subjunctive ἀγαπώμεν play (probability, possibility, cohortative)? How should it be translated?

2. What are three types of ὅτι’s we have seen in 1 John and how are each of them used (causal, complementary, expository)? Which type is used here?

3. The prepositional phrase ἐκ τοῦ θεοῦ is separation or source?

4. What is John’s style like? πᾶς + ὁ + ________
   Where is another example of this type of construction in 1 John?

5. What role does the passive of γεγένηται play?
4:8 ὁ μὴ ἀγαπῶν οὐκ ἐγνω τὸν θεόν, ὅτι ὁ θεὸς ἀγάπη ἐστίν.

**Parsing**
- ἀγαπῶν
- ἐγνω
- ἐστίν

**Translation**

**Questions**
1. Is the participle ἀγαπῶν an attributive, predicate or substantival use of the participle?
2. Is ὅτι causal, clause complement or epexegetical?
3. Why is God the subject of ὁ θεὸς ἀγάπη ἐστίν when ἀγάπη is also nom.?
4:9 ἐν τούτῳ ἐφανερώθη ἡ ἀγάπη τοῦ θεοῦ ἐν ἡμῖν, ὅτι τὸν υἱὸν αὐτοῦ τὸν μονογενῆ ἀπέσταλκεν ὁ θεὸς εἰς τὸν κόσμον ἵνα ζήσωμεν δι' αὐτοῦ.

**Hard words**

φανερῶ I reveal, make known (v)

**Parsing**

ἐφανερώθη

ἀπέσταλκεν

ζήσωμεν

**Translation**

**Questions**

1. ἐν τούτῳ is temporal (when/while), cause (because of) or instrumental (by)? Is the τούτῳ anaphoric or cataphoric? To what does it refer?

2. Culy correctly takes ἐφανερώθη as having a middle force. What does that change?

3. What is the difference between taking ἐν ἡμῖν as “in us” or “among us”?

4. How is this ὅτι an epexegetical usage?

5. In the ὅτι clause what is being emphasized and how? Give 3 ways?

6. What type of usage is found in εἰς τὸν κόσμον (purpose [for, in order to]; result [so that, with the result that] or spatial (in/into)?

7. What type of clause does the ἵνα introduce (purpose [in order that], result [with the result that; so that]; epexegetical [that])?

8. What type of subjunctive is ζήσωμεν (cohortative, possibility, result, or purpose)?
4:10 ἐν τούτῳ ἦστιν ἡ ἀγάπη, οὕτως ὅτι ἡμεῖς ἠγαπήκαμεν τὸν θεόν ἀλλ’ ὅτι αὐτὸς ἠγάπησεν ἡμᾶς καὶ ἀπέστειλεν τὸν υἱὸν αὐτοῦ ἱλασμὸν περὶ τῶν ἁμαρτιῶν ἡμῶν.

**Hard words**

ἐστίν  
 פוספיה

ἡγαπήκαμεν  

ἡγάπησεν  

ἀπέστειλεν  

**Parsing**

**Translation**

**Questions**

1. ἐν τούτῳ is temporal (when/while), cause (because of) or instrumental (by) or reference (in or untranslated)? Is the τούτῳ anaphoric or cataphoric?

2. How are the two ὅτι clauses another example of John’s style?

3. What type of ὅτι’s here (causal, complementary or epexegetical)? Why? How does that change the meaning?

4. What role does the ἀλλ’ play (purpose, contrastive, coordinating)?

5. Why are there two accusatives following ἀπέστειλεν (son and atoning sacrifice)?

6. In what way is περὶ τῶν ἁμαρτιῶν use (representation: on behalf of; or reference: concerning)?

7. Where have we seen ἱλασμὸς before and what does it mean (propitiation or expiation) (cf. 2:2)?
4:11 Ἀγαπητοί, εἰς οὕτως ὁ θεὸς ἠγάπησεν ἡμᾶς, καὶ ἡμεῖς ὀφείλομεν ἀλλήλους ἀγαπᾶν.

**Hard words**
- ὀφείλω (I ought (v))

**Parsing**
- ἠγάπησεν
- ὀφείλομεν
- ἀγαπᾶν

**Translation**
Beloved friends, if God so loved us, we ought also to love one another.

**Questions**
1. What type of conditional does the εἰ introduce (1st, 2nd, 3rd, class) and what is its significance?
2. What kind of infinitive is ἀγαπᾶν (articular, complementary, or for indirect discourse)?
3. What is the appropriate response of being loved by God?
4:12 θεόν οὐδεὶς πώποτε τεθέαται. ἐὰν ἀγαπῶμεν ἀλλήλους, ὁ θεὸς ἐν ἡμῖν μένει καὶ ἡ ἀγάπη αὐτοῦ ἐν ἡμῖν τετελειωμένη ἐστίν.

**Hard words**

<table>
<thead>
<tr>
<th>word</th>
<th>translation</th>
</tr>
</thead>
<tbody>
<tr>
<td>πώποτε</td>
<td>ever (adv)</td>
</tr>
<tr>
<td>θεάομαι</td>
<td>I see (v)</td>
</tr>
<tr>
<td>ὀφείλω</td>
<td>I ought, must (v)</td>
</tr>
<tr>
<td>τελείω</td>
<td>I make perfect/complete (v)</td>
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**Parsing**

<table>
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<tr>
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<td>ἀγαπῶμεν</td>
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</tr>
<tr>
<td>ἐστίν</td>
<td></td>
</tr>
</tbody>
</table>

**Translation**

No one has ever seen God; if we love one another, God remains in us, and His love has been perfected in us.

**Questions**

1. In what way is θεόν emphasized?

2. How is the middle to be understood in τεθέαται (reflexive or subject emphasis)?

3. What type of subjunctive is ἀγαπῶμεν (cohortative, conditional possibility, deliberative)?

4. What type of genitive (objective, subjective) is ἡ ἀγάπη αὐτοῦ and how does each change the meaning?

5. What is grammatical type is τετελειωμένη ἐστίν and how is this construction translated?
4:13 Ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ μένομεν καὶ αὐτὸς ἐν ἡμῖν,
ὅτι ἐκ τοῦ πνεύματος αὐτοῦ δέδωκεν ἡμῖν.

Parsing
γινώσκομεν
μένομεν
δέδωκεν

Translation

Questions
1. How should ἐν τούτῳ be understood as causal (because of); instrumental (by) or temporal (when)?

2. Is τούτῳ anaphoric or cataphoric and to what does it point/refer?
   cataphoric pointing to the second ὅτι epexegetical clause

3. Is the first ὅτι in this context causal (because), complementary (that) or exegetical (explanatory “that”)?

4. What kind of role does the καὶ play (coordinative [and], adjunctive [also], or ascensive [even])?

5. Is the second ὅτι in this context causal (because), complementary (that) or epexegetical (explanatory “that”)?

6. Where have we seen ἐκ τοῦ πνεύματος before (ch. 3)?

5. Is the ἐκ τοῦ πνεύματος source (from) or partitive (of—a portion of)?
   What is the difference?

8. What type of dative is the final ἡμῖν instrumental (by), indirect object (to) or sphere (in)?
4:14 καὶ ἡμεῖς τεθεάμεθα καὶ μαρτυροῦμεν

ότι ὁ πατήρ ἀπέσταλκεν τὸν υἱὸν σωτῆρα τοῦ κόσμου.

Hard words
θεάομαι I see (v)

Parsing
tεθεάμεθα
μαρτυροῦμεν
ἀπέσταλκεν

Translation

Questions
1. What does the sentence initial καὶ signify (coordinative [and], adjunctive ascensive [even] or thematic continuity)?

2. What is the significance of the middle in τεθεάμεθα? What verse does this remind you of?

3. Is the ὁτι in this context causal (because), clausal complementary (that) or epexegetical (explanatory “that”)?

4. What kind of accusative relationship is there between τὸν υἱὸν and σωτῆρα τοῦ κόσμου?

5. What type of genitive is τοῦ κόσμου (objective/subjective)?
4:15 ὃς ἐδυν ὁμολογήσῃ ὅτι Ἰησοῦς ἐστὶν ὁ υἱὸς τοῦ θεοῦ,
ὁ θεὸς ἐν αὐτῷ μένει καὶ αὐτὸς ἐν τῷ θεῷ.

**Hard words**

ὁμολογέω  I confess, declare (v)

Parsing

ὁμολογήσῃ

ἐστιν

μένει

Translation

**Questions**

1. Is the ὃτι in this context causal (because), clausal complementary (that) or epexegetical (explanatory “that”)?

2. The ὁ υἱὸς is nominative, why is it not the subject of the verb ἐστιν especially when it has the definite article?

3. What shift is made in this verse in the principle of abiding in him?

4. What kind of role does the καὶ play (coordinative [and], adjunctive [also, or ascensive [even])]?)
4:16 καὶ ἡμεῖς ἐγνώκαμεν καὶ πεπιστεύκαμεν τὴν ἀγάπην ἦν ἔχει ὁ θεὸς ἐν ἡμῖν.
Ο θεὸς ἀγάπη ἔστιν, καὶ ὁ μένων ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει καὶ ὁ θεὸς ἐν αὐτῷ μένει.

Parsing

ἐγνώκαμεν

πεπιστεύκαμεν

ἔχει

ἔστιν

μένων

μένει

Translation

Questions

1. What does the sentence initial καὶ signify (coordinative [and], adjunctive ascensive [even] or thematic continuity)?

2. How does the accusative τὴν ἀγάπην relate to the two verbs?

3. How is ἐν ἡμῖν to be understood here is it oddly an object or means (by) or reference/respect?

4. What does the use of the present tense indicate in the participle μένων? Is this participle attributive, adverbial or substantive?
4:17 ἐν τούτῳ τετελείωται ἡ ἀγάπη μεθ᾽ ἡμῶν,
    ἵνα παρρησίαν ἔχωμεν ἐν τῇ ἡμέρᾳ τῆς κρίσεως,
    ὅτι καθὼς ἐκεῖνός ἐστιν καὶ ἡμεῖς ἐσμεν ἐν τῷ κόσμῳ τούτῳ.

Hard words

τελειώω I make perfect, complete, finish (v)

παρρησία openness, confidence, boldness (n)

Parsing

teteleìōtai

έχωμεν

έσμεν

Translation

Questions

1. How should ἐν τούτῳ be understood as causal (because of); instrumental (by) or temporal (when)?

2. Is the τούτῳ here cataphoric or anaphoric and to what is it pointing?

3. Is the μεθ᾽ ἡμῶν (with us) spatial; (among) association or manner (with)?

4. Is the ἵνα clause purpose (in order that/because) or result (with the result that)?

5. Is ἐν τῇ ἡμέρᾳ instrumental (by), sphere (in) or temporal (in)?

6. Is the second ὅτι in this context causal (because), clausal complementary (that) or epexegetical (explanatory “that”)?

7. What does καθώς introduce (new topic, comparison, circumstances)?

8. How should ἐν τῷ κόσμῳ τούτῳ be understood (means [by]; locative [in] or temporal [when])?
4:18 φόβος οὐκ ἔστιν ἐν τῇ ἁγάπῃ
       ἀλλ’ ἡ τελεία ἡ ἁγάπη ἔξω βάλλει τὸν φόβον,
       ὅτι ὁ φόβος κόλασιν ἔχει,
       ὁ δὲ φοβοῦμενος οὐ τετελείωται ἐν τῇ ἁγάπῃ.

**Hard words**

- τέλειος: complete, perfect, whole (adj)
- κόλασις: punishment (adj)
- τελείω: I make perfect, complete (v)

**Parsing**

- ἔστιν
- βάλλει
- ἔχει
- φοβοῦμενος
- τετελείωται

**Translation**

**Questions**

1. How do you take ἐν τῇ ἁγάπῃ (instrumental (by), locative (in), reference (with respect to))?

2. Is the second ὅτι in this context causal (because), clausal complementary (that) or epexegetical (explanatory “that”)?

3. If ὁ φόβος κόλασιν ἔχει means literal “fear has punishment” what is a smoother reading which captures that meaning?

4. What does the middle φοβοῦμενος stress? Culy notes that verbs of emotion often have a middle flavor. Why?

5. How do you relate the OT wisdom saying that the “fear of God is the beginning of wisdom” and this verse? (Do use the “reverence” of God argument; fear=fear).
4:19 ἡμεῖς ἀγαπῶμεν, ὅτι αὐτὸς πρῶτος ἠγάπησεν ἡμᾶς.

**Hard words**

πρῶτος  
first (adj)

**Parsing**

ἀγαπῶμεν  

ἡγάπησεν

**Translation**

**Questions**

1. What does the fronting of ἡμεῖς do both in this sentence and also in relation to the preceding one?

2. What does having an implicit object mean in regard to the verb ἀγαπῶμεν (God, others, or both, cf. NLT=others)?

3. Is the ὅτι in this context causal (because), clausal complementary (that) or epexegetical (explanatory “that”)?
4:20 ἑάν τις εἴπῃ ὅτι Ἀγαπῶ τὸν θεὸν καὶ τὸν ἀδελφὸν αὐτοῦ μισῆ, ψεύστης ἐστίν. ὁ γὰρ μὴ ἁγαπῶν τὸν ἀδελφὸν αὐτοῦ ὃν ἐώρακεν, τὸν θεὸν ὃν οὐχ ἐώρακεν οὐ δύναται ἁγαπᾶν.

**Hard words**

ψεύστης  liar (n)

**Parsing**

εἴπῃ

Ἄγαπῶ

μισῆ

ἐστίν

ἁγαπῶν

ἐώρακεν

dύναται

ἁγαπᾶν

**Translation**

**Questions**

1. What kind of condition does ἑάν introduce (1st class, 2nd or 3rd) and what does that suggest? Does it function as a mitigated exhortation or prohibition?

2. Is the second ὅτι in this context causal (because), clausal complementary (that) or epexegetical (explanatory “that”) or introduce indirect discourse?

3. How is the καὶ to be understood (coordinative [and], adjunctive [also, or ascensive [even] or adversative [but])?

4. Should the nominative ψεύστης be read as a subject or predicate nominative?

5. How is the γὰρ to be understood (causal [because]; explanatory [for, namely] or inferential [therefore])?

6. What is the subject of δύναται?

7. What kind of infinitive is ἁγαπᾶν (articular or complementary) in relation to the verb δύναται?
4:21 καὶ ταύτην τὴν ἐντολήν ἔχομεν ἀπ’ αὐτοῦ, ἵνα ὁ ἀγαπῶν τὸν θεὸν ἀγαπᾷ καὶ τὸν ἀδελφὸν αὐτοῦ.

**Parsing**
- ἔχομεν
- ἀγαπῶν
- ἀγαπᾷ

**Translation**

**Questions**
1. What does the sentence initial καὶ signify (coordinative [and], adjunctive ascensive [even] or thematic continuity)?
2. ἀπ’ αὐτοῦ should be understood as separation or source?
3. How do you understand ἵνα (purpose [in order that]; result [with the result that]; or epexegetical [that])?
4. How is the second καὶ to be understood (coordinative [and], adjunctive [also, or ascensive [even] or adversative [but])?
5. What kind of participial usage is ἀγαπᾷ (attributive, predicate or substantival)?
5:1 Πᾶς ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ Χριστός, ἐκ τοῦ θεοῦ
gεγέννηται, καὶ πᾶς ὁ ἀγαπῶν τὸν γεννήσαντα ἀγαπᾷ (καὶ) τὸν
gεγεννημένον ἐξ αὐτοῦ.

Parsing

πιστεύων

ἐστιν

γεγέννηται

ἀγαπῶν

γεννήσαντα

ἀγαπᾷ

γεγεννημένον

Translation

Questions

1. What is the subject of the verb γεγέννηται?

2. What is the function of the ὅτι causal (because), complementary (x + that) or epexegetical (that)?

3. Is ἐκ τοῦ θεοῦ source or separation?

4. What role does the perfect tense play in the verb γεγέννηται here?

5. To whom does the γεννήσαντα refer? To whom does the γεγεννημένον refer?
   Is there any significance on the tense shift from aorist to perfect?

6. What role does the [καί] play (coordinative [and], adjunctive [also], ascensive [even] or thematic continuity)?
5:2 ἐν τούτῳ γινώσκομεν ὅτι ἀγαπῶμεν τὰ τέκνα τοῦ θεοῦ, ὅταν τὸν θεὸν ἀγαπῶμεν καὶ τὰς ἐντολὰς αὐτοῦ ποιῶμεν.

Parsing

γινώσκομεν
ἀγαπῶμεν
ἀγαπῶμεν
ποιῶμεν

Translation

Questions

1. How do you understand the ἐν τούτῳ (cause [because of]; instrumental [by] or temporal [while/during])? Is the τούτῳ anaphoric or cataphoric and to what does it point?

2. What is the function of the ὅτι causal (because), complementary (x + that) or epexegetical (that)?

3. What kind of genitive is found in τὰ τέκνα τοῦ θεοῦ (objective, subjective, descriptive or relationship)?

4. How did you know that the first ἀγαπῶμεν was indicative and the second ἀγαπῶμεν subjunctive when the forms are exactly the same?

5. When ὅταν is called epexegetical to τούτῳ what does that mean?

6. If the manuscript evidence is split between reading ποιῶμεν and θηρῶμεν why was ποιῶμεν picked?
5:3 αὐτὴ γὰρ ἐστὶν ἡ ἀγάπη τοῦ θεοῦ, ἵνα τὰς ἐντολὰς αὐτοῦ τηρῶμεν, καὶ αἱ ἐντολαὶ αὐτοῦ βαρεῖαι οὐκ εἰσίν.

**Hard Words**

βαρύς  heavy, hard, difficult (adj)

**Parsing**

ἐστίν

τηρῶμεν

εἰσίν

**Translation**

**Questions**

1. Is αὐτὴ anaphoric or cataphoric and to what does it point?

2. What type of genitive is ἡ ἀγάπη τοῦ θεοῦ (objective or subjective)?

3. ἵνα is said to be an epexegetical comment on αὐτὴ. What does that mean?

4. According to this verse how does one love God?

5. What role does the sentence initial καὶ play (coordinative [and], adjunctive [also], ascensive [even] or thematic continuity)?

6. What type of genitive is αἱ ἐντολαὶ αὐτοῦ (objective, subjective, relationship, or descriptive)?
5:4 ὅτι πᾶν τὸ γεγεννημένον ἐκ τοῦ θεοῦ νικᾷ τὸν κόσμον· καὶ αὕτη ἔστιν ἡ νίκη ἡ νικήσασα τὸν κόσμον, ἡ πίστις ἡμῶν.

**Hard Words**

<table>
<thead>
<tr>
<th>Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>νικάω</td>
<td>I conquer, overcome (v)</td>
</tr>
<tr>
<td>νίκη, ἡς, ἥ</td>
<td>victory (n)</td>
</tr>
</tbody>
</table>

**Parsing**

<table>
<thead>
<tr>
<th>Word</th>
<th>Parsing</th>
</tr>
</thead>
<tbody>
<tr>
<td>γεγεννημένον</td>
<td>________________________</td>
</tr>
<tr>
<td>νικά</td>
<td>________________________</td>
</tr>
<tr>
<td>ἔστιν</td>
<td>________________________</td>
</tr>
<tr>
<td>νικήσασα</td>
<td>________________________</td>
</tr>
</tbody>
</table>

**Translation**

**Questions**

1. What is the function of the ὅτι causal (because), complementary (x + that) or epexegetical (that)?

2. Why the switch to the neuter in πᾶν?

3. How do you translate ἡ νίκη ἡ νικήσασα?

4. Is αὕτη anaphoric or cataphoric and to what does it point?

5. What is the relationship of ἡ νίκη to ἡ νικήσασα τοῦ κόσμου (attributive or appositional)?
5:5 τίς (δὲ) ἐστιν ὁ νικῶν τῶν κόσμων εἰ μὴ ὁ πιστεύων ὅτι Ἰησοῦς ἐστιν ὁ υἱὸς τοῦ θεοῦ;

Parsing

ἐστιν

νικῶν

πιστεύων

Translation

Questions

1. What is the function of the rhetorical question here?

2. What idiomatic translation is given to εἰ μὴ?

3. What is the function of the ὅτι causal (because), complementary (x + that) or epexegetical (that)?
5:6 Οὗτος ἐστιν ὁ ἐλθὼν δι' ὕδατος καὶ αἵματος, Ἰησοῦς Χριστός· οὐκ ἐν τῷ ὕδατι μόνον ἀλλ' ἐν τῷ ὕδατι καὶ ἐν τῷ αἵματι καὶ τῷ πνεῦμα ἐστιν τῷ μαρτυροῦν, ὅτι τὸ πνεῦμα ἐστιν ἡ ἀλήθεια.

Parsing
ἐστιν
ἐλθὼν
μαρτυροῦν

Translation

Questions
1. Is the οὗτος anaphoric or cataphoric and to whom does it point?
2. How do you understand δι' ὕδατος spatial, agency (by) or means? What is the
3. What is a metonymy and what does it mean here?
4. What role do the repeated ἐν’s play in this verse (instrumental [by], cause [because of],
temporal[while])?
5. What is the function of the ὅτι causal (because), complementary (x + that) or
epexegetical (that)?
5:7 ὃτι τρεῖς εἰσιν οἱ μαρτυρούντες,

**Hard Words**

τρεῖς  three (adj)

εἰσιν  ____________________________

μαρτυρούντες  ____________________________

**Translation**

**Questions**

1. What is the function of the ὃτι causal (because), complementary (x + that) or epexegetical (that)?

2. What options are available in the text critical apparatus and how would you weigh these? This is called the Johannine Comma. What option did the KJV translators take? Why is this option which so clearly teaches the trinity rejected? What is the manuscript evidence? What support or lack of support is found in the church fathers?
5:8 τὸ πνεῦμα καὶ τὸ ύδωρ καὶ τὸ αἷμα, καὶ οἱ τρεῖς εἰς τὸ ἐν εἰσίν.

**Parsing**

εἰσίν

**Translation**

**Questions**

1. εἰς is used as a substitute for a predicate modifier of equivalence. What does that mean here? (X=Y) How would that be understood differently if taken as indicating a goal?
5:9 εἰ τὴν μαρτυρίαν τῶν ἀνθρώπων λαμβάνομεν, ἡ μαρτυρία τοῦ θεοῦ μεῖζων ἐστίν, ὅτι αὐτῇ ἐστὶν ἡ μαρτυρία τοῦ θεοῦ, ὅτι μεμαρτύρηκεν περὶ τοῦ υἱοῦ αυτοῦ.

Parsing

| λαμβάνομεν | __________________________________________________ |
| ἐστίν     | __________________________________________________ |
| μεμαρτύρηκεν| __________________________________________________ |

Translation

Questions

1. What type of genitive is τῶν ἀνθρώπων and τοῦ θεοῦ (objective or subjective)?

2. What is the function of the first ὅτι causal (because), complementary (x + that) or epexegetical (that)?

3. What is the function of the ὅτι causal (because), complementary (x + that) or epexegetical (that)?

4. Is the αὐτῇ anaphoric or kataphoric? To what does it point?
5:10 ὁ πιστεύων εἰς τὸν υἱὸν του θεοῦ ἔχει τὴν μαρτυρίαν ἐν αὐτῷ· ὁ μὴ πιστεύων τῷ θεῷ ψεύστην πεποίηκεν αὐτόν, ὅτι οὐ πεπίστευκεν εἰς τὴν μαρτυρίαν ἴνα μεμαρτύρηκεν ὁ θεὸς περὶ τοῦ υἱοῦ αὐτοῦ.

Parsing

πιστεύων
έχει
πεποίηκεν
πεπίστευκεν
μεμαρτύρηκεν

Translation

Questions

1. What phrase is used to mark the object of belief?

2. Is ὅτι causal or complementary?

3. Where have we seen before this “making God a liar”?

4. What kind of binary structure is +/- is seen here once again?
5:11 καὶ αὕτη ἐστὶν ἡ μαρτυρία, ὅτι ζωὴν αἰώνιον ἔδωκεν ἡμῖν οὗ θεός, καὶ αὕτη ἡ ζωὴ ἐν τῷ νῦν αὐτοῦ ἐστὶν.

**Parsing**

<table>
<thead>
<tr>
<th>ἐστὶν</th>
<th>ἔδωκεν</th>
</tr>
</thead>
</table>

**Translation**

**Questions**

1. Is αὕτη anaphoric or cataphoric and to what does it point?

2. How big of a concept is “life” in our culture?

3. Is ὅτι causal or clausal complement?

4. What type of dative is ἡμῖν (instrument, indirect object)?
5:12 ὁ ἔχων τὸν υἱὸν ἔχει τὴν ζωήν: ὁ μὴ ἔχων τὸν υἱὸν τοῦ θεοῦ τὴν ζωήν οὐκ ἔχει.

Parsing

Translation

Questions
1. What kind of binary structure is +/- is seen here once again?

2. In what sense do we “have” the son?

3. Is the participle ἔχων to be taken as attributive, predicate or substantive?
5:13 Ταῦτα ἔγραψα ὑμῖν ἵνα εἰδήτε ὅτι ζωὴν ἔχετε αἰωνίων,
τοῖς πιστεύοντις εἰς τὸ ὄνομα τοῦ ὑιοῦ τοῦ θεοῦ.

**Parsing**
- ἔγραψα
- εἰδήτε
- ἔχετε
- πιστεύοντις

**Translation**

**Questions**

1. How would you compare 1 Jn 5:13 and Jn 20:31?

2. How is the dative τοῖς πιστεύοντις to be understood in relationship to the ὑμῖν (appositional, complementary, or instrumental)?

3. What other purpose statements in the book reveal the author’s reason for writing?
5:14 καὶ αὐτὴ ἔστιν ἡ παρρησία ἢν ἔχομεν πρὸς αὐτόν,
                ὅτι εἰ αἰτώμεθα κατὰ τὸ θέλημα αὐτοῦ ἀκούει ἡμῶν.

Hard Words

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>Meaning</th>
</tr>
</thead>
<tbody>
<tr>
<td>παρρησία</td>
<td>confidence</td>
</tr>
<tr>
<td>αἰτέω</td>
<td>I ask</td>
</tr>
</tbody>
</table>

Parsing

<table>
<thead>
<tr>
<th>Greek Word</th>
<th>Part of Speech</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἔστιν</td>
<td>Verb</td>
</tr>
<tr>
<td>ἔχομεν</td>
<td>Verb</td>
</tr>
<tr>
<td>αἰτώμεθα</td>
<td>Verb</td>
</tr>
<tr>
<td>ἀκούει</td>
<td>Verb</td>
</tr>
</tbody>
</table>

Translation

Questions

1. Is αὐτή anaphoric or cataphoric and to what does it point?

2. How is κατὰ τὸ θέλημα to be understood (temporal (during); purpose (for the purpose of); or standard (in accordance with))?

3. Why is the middle used in αἰτώμεθα?

4. What type of role does the genitive ἡμῶν play (possessive, separation, object of verb)?
5:15 καὶ ἐὰν οἶδαμεν ὅτι ἀκούει ἡμῶν ὃ ἐὰν αἰτώμεθα, οἶδαμεν ὅτι ἔχομεν τὰ αἰτήματα ὃ ἦττάμεν ἀπ’ αὐτοῦ.

**Hard Words**

| αἰτήμα | requests |

**Parsing**

| οἶδαμεν | ____________________________ |
| ἀκούει | ____________________________ |
| αἰτώμεθα | ____________________________ |
| ἔχομεν | ____________________________ |
| ἦττάμεν | ____________________________ |

**Translation**

**Questions**

1. Why is this third class condition different than most and what is the point?

2. What type of role does the genitive ἡμῶν play (possessive, separation, object of verb)?

3. What is the role of ἀπ’ αὐτοῦ (separation, source or cause)?

4. How does the present tense αἰτώμεθα and the perfect tense ἦττάμεν work together in this sentence?
5:16 Ἐαν τις ἤδη τῶν ἀδελφῶν αὐτοῦ ἁμαρτάνοντα ἁμαρτίαν μὴ πρὸς θάνατον, αἰτήσει, καὶ δώσει αὐτῷ ζωήν, τοῖς ἁμαρτάνονσιν μὴ πρὸς θάνατον. ἔστιν ἁμαρτία πρὸς θάνατον· οὐ περὶ ἐκείνης λέγω ἵνα ἔρωτήσῃ.

Parsing

ἡν  ______________________________
ἁμαρτάνοντα  ______________________________
αἰτήσει  ______________________________
δώσει  ______________________________
ἁμαρτάνονσιν  ______________________________
ἔστιν  ______________________________
λέγω  ______________________________
ἔρωτήσῃ  ______________________________

Translation

Questions

1. What is the function of the third class condition?

2. What is a cognate accusative and what is a possible example here?

3. The preposition πρὸς focuses attention on the beginning, middle or end of an event? Does it focus on the cause or the result?

4. While αἰτήσει is a future indicative what is its sense (subjunctive or imperative)?

5. Who is the subject of δώσει?

6. What is this sin unto death?

7. Is ἐκείνης anaphoric or cataphoric? To what does it point?
5:17 πᾶσα ἁδικία ἁμαρτία ἐστίν, 
καὶ ἐστιν ἁμαρτία οὐ πρὸς θάνατον.

**Hard Words**

ἁδικία wrong, injustice

**Parsing**

ἐστίν

**Translation**

**Questions**

1. Which is the subject ἁδικία or ἁμαρτία and why?

2. What is the difference between ἁδικία and ἁμαρτία?
5:18 Oïdamev oti pas o genevneimenois ek tou theou oux amartanei, 
all' o genevtheis ek tou theou therei auton, 
ka'i o pounhros oux aptetai auton.

**Hard Words**

_/aptw_ I light, ignite Mid. touch

**Parsing**

Oïdamev ________________________________

genevneimenois ____________________________
amartanei ________________________________
genevtheis ________________________________
thelei _________________________________
aptetai _________________________________

**Translation**

**Questions**

1. Is the _o genevtheis_ referring to Jesus or the believer?

2. How is _auton_ to be understood?

3. What type of role does the genitive _hμων_ play (possessive, separation, object of verb)?

4. Is _ek_ (from) in _ek tou theou_ source or separation?
5:19 οἶδαμεν ὅτι ἐκ τοῦ θεοῦ ἐσμεν, καὶ ὁ κόσμος ὄλος ἐν τῷ πονηρῷ κεῖται.

**Hard Words**

<table>
<thead>
<tr>
<th>κεῖμαι</th>
<th>I lie, stand</th>
</tr>
</thead>
<tbody>
<tr>
<td>ὄλος</td>
<td>whole</td>
</tr>
</tbody>
</table>

**Parsing**

<table>
<thead>
<tr>
<th>οἶδαμεν</th>
<th>____________________________</th>
</tr>
</thead>
<tbody>
<tr>
<td>ἐσμεν</td>
<td>____________________________</td>
</tr>
<tr>
<td>κεῖται</td>
<td>____________________________</td>
</tr>
</tbody>
</table>

**Translation**

**Questions**

1. What is the function of the first ὅτι causal (because), complementary (x + that) or epexegetical (that)?

2. What way should ἐκ τοῦ θεοῦ be understood: source, separation, cause?

3. What is the significance of the middle κεῖται (what role does the subject play)?

4. What role does this verse play in our world view?

5. Is the ἐν in ἐν τῷ πονηρῷ temporal, instumental, or spatial?
5:20 οἴδαμεν δὲ ὅτι ὁ υἱὸς τοῦ θεοῦ ἦκει,
καὶ δέδωκεν ἡμῖν διάνοιαν ἵνα γινώσκαμεν τὸν ἀληθινὸν·
καὶ ἐσμέν ἐν τῷ ἀληθινῷ, ἐν τῷ υἱῷ αὐτοῦ Ἰησοῦ Χριστῷ.
οὗτός ἐστιν ὁ ἀληθινὸς θεὸς καὶ ζωὴ αἰώνιος.

Hard Words

-hek-hhe  I come  
dia-noia mind, understanding

Parsing

οίδαμεν

- hek- hek

dedwken

ginwskamen

Translation

Questions

1. What is the function of the first ὅτι causal (because), complementary (x + that) or epexegetical (that)?

2. Should the δὲ be taken as a coordinating conjunction (and) or a contrastive (but)?

3. Does the ἵνα introduce a purpose (for the purpose that) or result (with the result that) clause?

4. Does the ἀληθινῷ refer to Jesus or the father? What does Cully mean when he says John often uses trinitarian ambiguity?

5. Is οὗτος anaphoric or cataphoric and to what does it point?
5:21 Τεκνία, φυλάξατε ἑαυτᾶ ἀπὸ τῶν εἰδώλων.

**Hard Words**

| φυλάσσω | I guard, keep |

**Parsing**

| φυλάξατε |

**Translation**

**Questions**

1. Is ἀπὸ τῶν εἰδώλων to be understood as separation or source?

2. How do you recognize post-modern idols? How do you recognize personal idols?