

# KEY - A BRIEF INTRODUCTION TO NEW TESTAMENT GREEK

Samuel G. Green

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Present Day Primers

A BRIEF INTRODUCTION TO  
NEW TESTAMENT GREEK

BY

SAMUEL G. GREEN, B.A., D.D.

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KEY  
TO THE EXERCISES

BY

SAMUEL W. GREEN, M.A.

PROFESSOR OF NEW TESTAMENT EXEGESIS  
REGENT'S PARK COLLEGE, LONDON

THE RELIGIOUS TRACT SOCIETY

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## P R E F A C E



THIS Key has been prepared, partly for the convenience of teachers, but chiefly for the assistance of students who are obliged to work alone. The following suggestions are offered as to the manner in which it may be made most helpful.

1. Let the student use it simply to check and correct work on which all possible pains and care have first been spent.

2. Every mistake should be so well considered as to be made unlikely for the future.

3. Difference from the rendering of the Key may not always mean actual error: in some minor matters, as choice of words, order, &c., divergence is often permissible. Let the student start with the presumption that there is a reason for the particular rendering given, and a little thought will generally enable him to decide

whether his own rendering is wrong, or inferior, or equally correct.

4. The notes should be very carefully studied.

5. The references are to the Primer unless otherwise stated. The same author's *Handbook to the Grammar of the Greek Testament* should be possessed where at all possible, and the references to it carefully made and understood.

6. The Key may be used as a new set of Exercises, to which those in the Primer will serve as key. The best plan will be for the student first to correct his work, then, after an interval, retranslate his corrected exercise into its original form.

7. Too much stress cannot be laid on the necessity of thoroughness. A Primer is not wide in its range, but if it be patiently worked through, with no sparing of time or trouble to make each step sure, the student will be rewarded by finding the way fairly open to him into the fascinating region of New Testament study.

8. A list of some important errata in the Primer is added to the Key.

# KEY

## TO THE EXERCISES

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### Exercise II (p. 13).

(1) Καὶ ὅτε ἐγένετο ἡμέρα, προσεφώνησε τοὺς μαθητὰς αὐτοῦ· καὶ ἐκλεξάμενος ἀπ' αὐτῶν δώδεκα, οὓς καὶ ἀποστόλους ὠνόμασε, Σίμωνα ὃν καὶ ὠνόμασε Πέτρον καὶ Ἀνδρέαν τὸν ἀδελφὸν αὐτοῦ, Ἰάκωβον καὶ Ἰωάννην, Φίλιππον καὶ Βαρθολομαῖον, Ματθαῖον καὶ Θωμᾶν, Ἰάκωβον τὸν τοῦ Ἀλφαίου καὶ Σίμωνα τὸν καλούμενον Ζηλωτὴν, Ἰούδαν Ἰακώβου, καὶ Ἰούδαν Ἰσκαριώτην, ὃς καὶ ἐγένετο προδότης.

(2) Οὐκ ἰδοὺ πάντες οὗτοί εἰσιν οἱ λαλοῦντες Γαλιλαῖοι; καὶ πῶς ἡμεῖς ἀκούομεν ἕκαστος τῇ ἰδίᾳ διαλέκτῳ ἡμῶν ἐν ᾗ ἐγεννήθημεν, Πάρθοι καὶ Μῆδοι καὶ Ἑλαμίται, καὶ οἱ κατοικοῦντες τὴν Μεσοποταμίαν, Ἰουδαίαν τε καὶ Καππαδοκίαν,

Πόντον καὶ τὴν Ἀσίαν, Φρυγίαν τε καὶ Παμφυλίαν, Αἴγυπτον  
καὶ τὰ μέρη τῆς Λιβύης τῆς κατὰ Κυρήνην, καὶ οἱ ἐπιδημοῦντες  
Ῥωμαῖοι, Ἰουδαῖοί τε καὶ προσήλυτοι, Κρήτες καὶ Ἀραβες,  
ἀκούομεν λαλούντων αὐτῶν ταῖς ἡμετέραις γλώσσαις τὰ μεγα-  
λεία τοῦ Θεοῦ ;

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**Exercise III** (p. 19).

GREEK - ENGLISH.

1. The commandments. 2. The glory of the kingdoms. 3. The tongue of the disciple. 4. With righteousness. 5. In the days. 6. The young man was a disciple. 7. Jonah and Isaiah were prophets. 8. From the country. 9. Righteousness<sup>1</sup> is the<sup>2</sup> beginning of wisdom<sup>1</sup>.

<sup>1</sup> English idiom omits the article. In the Greek the force is: '*The* righteousness (which any man possesses) is the beginning of *the* wisdom (which he possesses)'; not righteousness, wisdom in the abstract, but in some supposed concrete instance: a man's righteousness is the beginning of his wisdom.

<sup>2</sup> The predicate (complement) of the substantive verb generally omits the article. (See next Exercise, note 1.)

## ENGLISH - GREEK.

1. μαθητῆς ἐστι. 2. μαθηταί ἐσμεν. 3. μαθηταὶ τῶν προφητῶν εἰσιν ἐν τῇ χώρᾳ. 4. αἱ ἐντολαί εἰσιν ἐν δικαιοσύνῃ. 5. ἡ βασιλεία ἔσται ἐν δόξῃ. 6. ἐν ταῖς ἡμέραις Ἑρώδου. 7. σὺν Ἑρώδῃ καὶ τοῖς κριταῖς. 8. ἔσται βασιλεία δικαιοσύνης. 9. ἀπὸ τῆς ἐντολῆς Ἰωνᾶ. 10. ἐν ταῖς γραφαῖς Ἑσαίου. 11. ἡ σοφία καὶ ἡ δικαιοσύνη εἰσὶ δόξα<sup>1</sup> μαθητῶν.

<sup>1</sup> The predicate after the verb *to be* generally omits the article: it is this (and not the order of the words) which determines which is subject and which is predicate in doubtful cases, as *θεὸς ἦν ὁ λόγος*, The Word was God. (See p. 42.)

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 Exercise IV (p. 21).

## GREEK - ENGLISH.

1. The eyes of the child. 2. He is a son of the kingdom. 3. In the way into the house. 4. The law of God<sup>1</sup>. 5. They are brothers. 6. The beam was in the eye. 7. Works of the law<sup>2</sup>. 8. Ye are



children of God<sup>1</sup>. 9. Out of heaven was the word.  
10. Righteousness is not in the law<sup>2</sup>.

<sup>1</sup> ὁ Θεός, the God of revelation, Θεός God, one who possesses the attributes of Deity. The former is the more common use. See *Handbook*, § 217.

<sup>2</sup> νόμος and ὁ νόμος may both be used of the law of Moses; the former emphasizes its character as *law*, the latter its historical embodiment in the Pentateuch; both may be expressed in English idiom by *the law*.

#### ENGLISH - GREEK.

1. τὰ δῶρα τῶν ἀδελφῶν. 2. ἀδελφός ἐστι τῷ ἀνθρώπῳ.  
3. ἔστιν<sup>1</sup> ὁδὸς εἰς οὐρανόν. 4. ἄνθρωπε, υἱὸς εἶ τοῦ νόμου.  
5. ἐν τῷ νόμῳ καὶ τοῖς προφήταις. 6. ἐν ταῖς ἐντολαῖς τοῦ νόμου.  
7. ἐκ τοῦ νόμου οὐκ ἔσται ἡ δικαιοσύνη. 8. ὁδὸς δικαιοσύνης εἰσιν ὁ λόγος καὶ ἡ ἐντολή.

<sup>1</sup> For the accent see *Handbook*, § 110 note.

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#### Exercise V (p. 25).

#### GREEK - ENGLISH.

1. A certain man<sup>1</sup> was in the city. 2. The name of the woman is Mary. 3. The heralds of the nations<sup>2</sup>. 4. The words of the man were with

grace. 5. Brethren<sup>3</sup>, I am a disciple of the Saviour. 6. There are certain shepherds in the country. 7. Unto the king of the city. 8. We are members of the body of Christ. 9. Ye shall be witnesses of the words of God. 10. From the cities into the mountains.

<sup>1</sup> Or 'a man.'

<sup>2</sup> Or 'of the Gentiles.'

<sup>3</sup> The *ἄνδρες* simply adds weight to the address, and need not be translated. See Acts vii. 2, R.V.

#### ENGLISH - GREEK.

1. ἐν τῇ νυκτί. 2. οἱ βασιλεῖς εἰσι ποιμένες τῶν ἐθνῶν. 3. ἄνδρες καὶ γυναῖκες καὶ τέκνα εἰσὶ ἐν ταῖς πόλεσι. 4. ἔσονται ἐν τοῖς ὄρεσι. 5. ἔσμεν υἱοὶ<sup>1</sup> τῆς ἡμέρας, οὐ τῆς νυκτός. 6. ῥήματα οὐκ ἔστι πράγματα. 7. σὺν τοῖς πατράσι καὶ ταῖς μητέρασι<sup>2</sup>. 8. κήρυκες καὶ μάρτυρες ἐσόμεθα τοῦ λόγου.

<sup>1</sup> Better than *τέκνα* in this metaphorical sense.

<sup>2</sup> Mother, *μήτηρ*, is declined like *πατήρ*.

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#### Exercise VI (p. 32).

#### GREEK - ENGLISH.

1. Unto all the saints. 2. In an honest<sup>1</sup> and good heart. 3. The will of God is good and perfect.

4. The judges were just. 5. Faithful is the word, and worthy of all acceptance. 6. He that is faithful in a-thing-which-is-least is faithful also in a-thing-which-is-much. 7. A slave is not greater than his master. 8. There is a natural body and there is a spiritual body. 9. He is worse than an unbeliever. 10. It is less than all the seeds. 11. The very great<sup>2</sup> and precious promises. 12. The life is something more than food. 13. The disciples of Jesus were more than those of John.

<sup>1</sup> See *Handbook*, New Test. Synonyms, § 21 (p. 377).

<sup>2</sup> The superlative may express a high degree of the quality, without explicit comparison. See *Handbook*, § 324.

#### ENGLISH - GREEK.

1. ἦν πλήρης πίστεως καὶ Πνεύματος<sup>1</sup> Ἁγίου. 2. ἀληθεῖς αἱ ἅγαι γραφαὶ καὶ ἀγναί. 3. πολλοὶ προφηῆται καὶ ἄνδρες δίκαιοι ἦσαν ἐν ταῖς ἡμέραις τῆς βασιλείας τοῦ Ἰσραήλ. 4. ὁ πλήρης πάσης ἀδικίας καὶ ἀπάτης. 5. ἔστε<sup>2</sup> νήπιοι τῇ κακίᾳ καὶ τέλειοι τῇ σοφίᾳ. 6. ἅγια ἦν<sup>3</sup> τὰ ῥήματα καὶ τὰ πράγματα τῶν μαθητῶν. 7. ὁ ἐλάχιστος ἐν τῇ βασιλείᾳ τῶν οὐρανῶν ἦν μείζων τοῦ Ἰωάννου. 8. εὐγενέστεροι ἦσαν τῶν ἐν Θεσσαλονίκῃ. 9. κάλλιστός ἐστι τῶν υἱῶν τῶν ἀνθρώπων.

10. ἡ σκοτία ἦν ἐπὶ πᾶσαν τὴν γῆν. 11. ὁ Σολομὼν ἦν σοφώ-  
τερος καὶ μείζων πάντων τῶν βασιλείων.

<sup>1</sup> For omission of the article see *Handbook*, § 217 f.

<sup>2</sup> See p. 87.

<sup>3</sup> For singular see p. 42.

### Exercise VII (p. 35).

#### GREEK - ENGLISH.

1. There is need of one thing. 2. Judas, one of the twelve. 3. In one of the synagogues. 4. There is a lad here. 5. Two shall be in the field. 6. Three against two and two against three. 7. Three years and six months. 8. There are no more than five loaves and two fishes. 9. The twelve were with Jesus. 10. The number of names was about a hundred and twenty. 11. In the second or in the third watch of the night. 12. The net was full of great fishes, a hundred and fifty and three. 13. One day is with the Lord<sup>1</sup> as a thousand years, and a thousand years as one day. 14. And it was about the sixth hour. 15. She was a widow of about eighty-four years<sup>2</sup>. 16. Eighteen years.

<sup>1</sup> For omission of article see *Handbook*, § 217 b.

<sup>2</sup> i. e. 84 years old.

## ENGLISH - GREEK.

1. ἀνὴρ ἦν ἐτῶν πεντήκοντα τριῶν. 2. οἱ ἕνδεκα ἦσαν ἐν τῇ Γαλιλαίᾳ. 3. οὐ<sup>1</sup> δώδεκά εἰσιν ὥραι τῆς ἡμέρας<sup>2</sup>; 4. ἦν ὥσει ὥρα ἕκτη. 5. ἔσονται γυναῖκες πέντε ἐν μιᾷ οἰκίᾳ. 6. τῷ ἐβδόμῳ μηνί<sup>3</sup>, τῇ δωδεκάτῃ τοῦ μηνός. 7. ἡ ἡμέρα ἡ ἐβδόμη σάββατα<sup>4</sup> Κυρίου<sup>5</sup>. 8. τῇ μιᾷ (οἱ τῇ πρώτῃ) τῶν σαββάτων (οἱ τοῦ σαββάτου)<sup>6</sup>. 9. πέντε ἐκ τῶν δέκα παρθένων ἦσαν φρόνιμοι<sup>7</sup> καὶ πέντε (ἦσαν) μωραί.

<sup>1</sup> Or οὐχί, a form of the negative often used in questions.

<sup>2</sup> Lit. 'of the day,' 'belonging to the day.'

<sup>3</sup> Or τῷ μηνὶ τῷ ἐβδόμῳ.

<sup>4</sup> Or σάββατον.

<sup>5</sup> Or Κυρίῳ, 'a sabbath to the Lord,' as Exod. xx. 10.

<sup>6</sup> The articles may be omitted.

<sup>7</sup> An 'adjective of two terminations'; see p. 27.

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 Exercise VII (p. 42).

## GREEK - ENGLISH.

1. Thou shalt have joy and exultation. 2. His name is John. 3. There was no place for them in the inn. 4. There was a man in Jerusalem, whose

name was Symeon, and this man was just and devout. 5. Thou art the Christ the son of God. 6. Thou art the king of the Jews. 7. What is thy name? 8. He who is not<sup>1</sup> with me is against me. 9. All things are ready. 10. Child, thou art always with me, and all that is mine is thine<sup>2</sup>. 11. In those days John was in the wilderness of Judaea. 12. They are children<sup>3</sup> of God, since they are<sup>4</sup> children<sup>3</sup> of the resurrection. 13. And there was a man there, and his right hand was withered. 14. Of his kingdom there shall be no end. 15. And they were both just before God. 16. There were many widows in the days of Elias in Israel. 17. His word was with authority. 18. A certain creditor had two debtors. 19. We are in a desert place. 20. Ye are witnesses of these things. 21. But your time is always ready.

<sup>1</sup> Lit. 'the one not being': for ὢν see p. 87.

<sup>2</sup> Lit. 'all my things are thy things.'

<sup>3</sup> Lit. 'sons': see note to Exercise V.

<sup>4</sup> Lit. 'being.'

#### ENGLISH - GREEK.

1. τὰ τέκνα μου πάντοτε μετ' ἐμοῦ. 2. τὰ ἐμὰ σὰ ἐστίν, καὶ τὰ σὰ ἐμά. 3. ἐκεῖνος ὁ ἄνθρωπος δικαιότερος ἦν τῶν ἀδελφῶν. 4. τίς εἶ; 5. οἱ ὄντες μεθ' ἡμῶν πλείους<sup>1</sup> εἰσιν

ἢ οἱ ὄντες καθ' ἡμῶν. 6. ἐν ἐξουσίᾳ ὁ λόγος σου. 7. ὁ καιρὸς αὐτῶν οὐκ ἔτοιμος. 8. εἰσὶν ἡμῖν πολλοὶ χρεωφειλέται. 9. ἕτερον εὐαγγέλιον ὃ οὐκ ἔστιν ἄλλο. 10. ὁ λόγος ὁ σὸς ἀλήθεια ἐστὶ. 11. οὗτος μὲν<sup>2</sup> πένης, ἐκεῖνος δὲ<sup>2</sup> πλούσιος. 12. ἐκεῖνοι οὐκ ἦσαν ὑπήκοοι τῇ ἀληθείᾳ. 13. ἦσαν ἀμφότεροι φρόνιμοι καὶ πραεῖς. 14. ἡ χώρα ἐν ἣ ἦσαν ἔρημος ἐστὶ. 15. ἐν μιᾷ τῶν ἡμερῶν ἐκείνων αὐτὸς<sup>3</sup> ἦν ἐν τῷ ἱερῷ.

<sup>1</sup> See p. 31.

<sup>2</sup> See § 73. 4.

<sup>3</sup> See *Handbook*, § 169.

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### Exercise VIII (p. 57).

#### GREEK — ENGLISH.

1. Who is this, about whom I hear such things?  
 2. He who hears you hears me. 3. He heard music and dancing<sup>1</sup>. 4. Release, and ye shall be released<sup>2</sup>.  
 5. Now thou dost release thy servant, master, according to thy word, in peace. 6. And he shall reign over the house of Jacob for ever, and of his kingdom there shall not be an end. 7. As child (serves) father he served with me in-furtherance-of<sup>3</sup> the gospel.  
 8. Daughters of Jerusalem, weep not for<sup>4</sup> me, but

weep for<sup>4</sup> yourselves and for<sup>4</sup> your children. 9. I am not fit to loose the thong of his sandals. 10. Remember Lot's wife. 11. Blessed is she who believed. 12. Wherefore did ye not believe him? 13. Only, order your life in-a-manner-worthy-of the gospel of Christ. 14. She journeyed into the hill country with haste. 15. They were both of them just before God, walking in all the commandments and ordinances of the Lord blameless. 16. His face was as though he were going to Jerusalem. 17. Deliver us from evil<sup>5</sup>. 18. The powers of the heavens shall be shaken. 19. The door is shut. 20. We ourselves have heard.

<sup>1</sup> Lit. 'dances.'

<sup>2</sup> For ἀπολύσεσθε read ἀπολυθήσεσθε.

<sup>3</sup> Lit. 'unto the gospel,' i. e. the gospel is the aim or goal of the service.

<sup>4</sup> Lit. 'over.'

<sup>5</sup> Or 'from the evil one.'

#### ENGLISH - GREEK.

1. μακάριοι οἱ πιστεύοντες. 2. μετὰ μεγάλης χαρᾶς ἤκουσαν<sup>1</sup> τὸ εὐαγγέλιον<sup>2</sup>. 3. σαλευθήσονται ἡ γῆ καὶ οἱ οὐρανοί. 4. ἐπορεύοντο εἰς Ἱερουσαλήμ. 5. δουλεύετε<sup>3</sup> τῷ Κυρίῳ ἐν εἰρήνῃ. 6. οὐκ ἐπίστευσας τοῖς λόγοις μου. 7. ὁ λόγος τοῦ εὐαγγελίου ἐπιστεύθη ἐν ἐκείνῃ τῇ ἡμέρᾳ. 8. εἰσὶν



ἐξ ὑμῶν τινὲς οἱ οὐ πιστεύουσι. 9. πεπίστευκα ὅτι σὺ εἶ ὁ Χριστός. 10. σοὶ, δέσποτα, δουλεύσομεν.

<sup>1</sup> Better than the perf. : see § 77. 2.

<sup>2</sup> Or τοῦ εὐαγγελίου.

<sup>3</sup> Or δουλεύσατε : see § 77. 5. The student will note the ambiguity of δουλεύετε : it may be indic. 'ye serve,' or imperat. 'serve ye.' Compare the well-known instance (John v. 39), 'Ye search the Scriptures,' or 'Search the Scriptures.'

### Parsing of Verbal Forms (p. 58).

The student should carefully note the following points:—

(1) A verbal form is sometimes ambiguous : the context must decide between possible meanings.

(2) The meanings given are sometimes approximate only : e. g. a subjunctive cannot be translated with precision apart from its context : a perf. ptc. pass. is generally better rendered by the simple participle *loosed* than by the cumbrous *having been loosed* : a pres. inf. and an aor. inf. may be alike rendered *to loose*, and a pres. imperat. and an aor. imperat. *loose* ; but though the different force of the two tenses may escape English idiom, the difference should always be carefully observed. See § 77.

(3) In the parsing of Deponent verbs the *form* may be characterized as middle, or passive ; but it must be remembered that the *meaning* is active. Note especially that some de-

ponents have an *aorist* of middle form, others of passive form, in each case with active meaning: they are distinguished accordingly as *middle deponents* and *passive deponents*, e. g. ἐπορεύθη, aor. of πορεύομαι, a passive deponent, *he went*.

ἤκουσαν—ἀκούω, act. 1 aor. indic. 3 pl. *they heard*.

ἀκούσαι—ἀκούω, act. 1 aor. infin. *to hear*.

ἀκουσάτωσαν—ἀκούω, act. 1 aor. imperat. 3 pl. *let them hear*.

ἀκουσθήσεται—ἀκούω, pass. fut. indic. 3 s. *he (she, it) will be heard*<sup>1</sup>.

ἀπολελυμένην—ἀπολύω, pass. pf. ptc. acc. s. fem. *having been released or released*.

ἀπολύσω—ἀπολύω, act. fut. indic. 1 s. *I will release*.

βασιλεύσαι—βασιλεύω, act. 1 aor. inf. *to reign*.

ἐκλαιον—κλαίω, act. impf. indic. 1 s. { *I was* } *weeping*<sup>1</sup>.  
3 pl. { *they were* }

ἐκλείσθη—κλείω, pass. 1 aor. indic. 3 s. *it was shut*.

πιστεύσαντες—πιστεύω, act. 1 aor. ptc. nom. pl. masc. *having believed*.

ἐπορεύθη—πορεύομαι, 1 aor. indic. 3 s. (*he, she*) *went*<sup>1</sup>.

πορεύσομαι—πορεύομαι, fut. indic. 1 s. *I will go*.

ῥυσθέντας—ῥύομαι, pass. 1 aor. ptc. acc. pl. masc. *having been delivered or delivered*.

σεσαλευμένον—σαλεύω, pass. pf. ptc. mon. s. neut. } *having*  
acc. s. masc. } *been*  
acc. s. neut. } *shaken or*  
                  } *shaken*<sup>1</sup>.

<sup>1</sup> The context will, of course, decide between the possible meanings.

### Parsing of Verbal Forms (p. 62).

βλέποντες—βλέπω, act. pres. ptc. nom. pl. m. *seeing*.

βλέπωσιν—βλέπω, act. pres. subj. 3 pl. *they may see*.

τὰ βλεπόμενα—βλέπω, pass. pres. ptc. nom. or acc. pl. neut. *the things which are seen*<sup>1</sup>.

κεκαλυμμένον—καλύπτω, pass. pf. ptc. *having been covered or covered*.

καλύψατε—καλύπτω, act. 1 aor. imperat. 2 pl. *cover ye*.

ἔκρυψα—κρύπτω, act. 1 aor. indic. 1 s. *I hid*<sup>2</sup>.

ἐκρύβη—κρύπτω, pass. 2 aor. indic. 3 s. *he (she, it) was hidden*<sup>2</sup>.

κέκρυπται—κρύπτω, pass. pf. indic. 3 s. *he (she, it) is hidden*.

ἔπεμψε—πέμπω, act. 1 aor. indic. 3 s. *he sent*.

πέμψαι—πέμπω, act. 1 aor. inf. *to send*.

ἐπέμφθη—πέμπω, pass. 1 aor. indic. 3 s. *he was sent*.

ἐλάβομεν—λαμβάνω, act. 2 aor. indic. 1 pl. *we took*.

λαβών—λαμβάνω, act. 2 aor. ptc. nom. s. m. *having taken*<sup>3</sup>.

εἰληφώς—λαμβάνω, act. pf. ptc. nom. s. m. *having taken*<sup>3</sup>.

λήψεσθε—λαμβάνω, mid. fut. indic. 2 pl. *ye will take*.

λάβη—λαμβάνω, act. 2 aor. subj. 3 s. *he may take*.

λαμβάνετε—λαμβάνω, act. pres. indic. or imperat. 2 pl. *ye take or take ye*.

ἄπτου—ἄπτομαι, mid. pres. imperat. 2 s. *touch thou*.

ἄπτηται—ἄπτομαι, mid. pres. subj. 3 s. *he may touch*.

ἄψη—ἄπτομαι, mid. 1 aor. subj. 2 s. *thou mayest touch*.

ὑποστρέψαντες—ὑποστρέφω, act. 1 aor. ptc. nom. pl. m. *having returned*.

πεμφθέντες—πέμπω, pass. 1 aor. ptc. nom. pl. m. *having been sent*.

ἀλειψαι—ἀλείφω, act. 1 aor. inf. to anoint.

ἤλειφον—ἀλείφω, act. impf. indic. 3 pl. *they were anointing.*

γέγραφα—γράφω, act. pf. indic. 1 s. *I have written.*

<sup>1</sup> See p. 57.

<sup>2</sup> Not infrequently a verb uses a 1 aor. form in the act. and a 2 aor. in the pass.

<sup>3</sup> The aor. has reference to the *act*, the perf. to the resulting *state*.

### Exercise IX (p. 64).

#### GREEK - ENGLISH.

1. They were returning beating their breasts.
2. Thou hast hidden<sup>1</sup> these (things) from wise and prudent (men), and hast revealed<sup>1</sup> them to babes.
3. With oil my head thou didst not anoint<sup>2</sup>, but this (woman) with ointment has anointed<sup>2</sup> my feet.
4. And Jesus returned in the power of the Spirit into Galilee.
5. These (men) shall receive a more abundant judgement.
6. And all were weeping and bewailing her.
7. And this word was hidden<sup>3</sup> from them.
8. In the Law what is written?
9. She touched the fringe of his garment.
10. No one having kindled a lamp covers it with a vessel.
11. I

will send my beloved son. 12. And the Lord turned and looked upon Peter.

<sup>1</sup> For this rendering of the aorist see § 77. 2.

<sup>2</sup> Note the flexibility of the aorist tense : this double rendering here probably best catches its precise force.

<sup>3</sup> Note the precise force of the tense : it was a-thing-that-had-been-hidden : the *aorist* passive would mean it was hidden, referring rather to the act of hiding than to the consequent result.

### ENGLISH — GREEK.

1. ὁ πατήρ ἔπεμψε τὸν υἱὸν αὐτοῦ τὸν ἀγαπητόν. 2. ταῦτα πάντα γέγραφα ὑμῖν. 3. τὸ κεκαλυμμένον ἀπὸ τῶν αἰῶνων τοῦτο<sup>1</sup> ἀποκεκάλυπται<sup>2</sup> τοῖς μαθηταῖς Ἰησοῦ. 4. πολλαὶ ἐντολαὶ γεγραμμέναι εἰσὶ<sup>3</sup> ἐν τῷ νόμῳ Μωσέως. 5. γέγραπται ὅτι<sup>4</sup> πέμψω αὐτοῖς προφήτας καὶ διδασκάλους. 6. οἱ πεμφθέντες ὑπέστρεψαν εἰς τὸν οἶκον. 7. ἄλλος δοῦλος ἐπέμφθη πρὸς αὐτούς. 8. πέμψον Λάζαρον. 9. μακάριοι οἱ ὀφθαλμοὶ οἱ βλέποντες ἃ βλέπετε. 10. βλέπετε ὑμεῖς ἑαυτούς<sup>5</sup>. 11. ἵνα βλέποντες μὴ βλέπωσιν.

<sup>1</sup> Repeats subject for emphasis and clearness ‘*this* has been revealed.’

<sup>2</sup> Or ἀπεκαλύφθη : see § 77. 2.

<sup>3</sup> Perfect, ‘stand written’ : see § 77. 7.

<sup>4</sup> For this ὅτι introducing quoted words, see *Handbook*, § 382.

<sup>5</sup> See *Handbook*, § 335 (1) b.

## Parsing of Verbal Forms (p. 65).

ἦγετο—ἄγω, pass. impf. indic. 3 s. *he was being led.*

ἀχθήσεσθε—ἄγω, pass. fut. indic. 2 pl. *ye shall be led.*

ἀγάγετε—ἄγω, act. 2 aor.<sup>1</sup> imperat. 2 pl. *lead ye.*

ἦχθη—ἄγω, pass. 1 aor. indic. 3 s. *he was led.*

ἄξων—ἄγω, act. fut. ptc. nom. s. m. *about to lead.*

ἄγωμεν—ἄγω, act. pres. subj. 1 pl. *we may lead or let us lead.*

διώξουσι—διώκω, act. fut. indic. 3 pl. *they will follow.*

διωκόμενοι—διώκω, pass. pres. ptc. nom. pl. m. *being followed.*

δεδιωγμένοι—διώκω, pass. pf. ptc. nom. pl. m. *having been followed.*

διωχθήσονται—διώκω, pass. fut. indic. 3 pl. *they will be followed.*

εἶχε—ἔχω, act. impf.<sup>2</sup> indic. 3 s. *he had.*

ἔξει—ἔχω, act. fut.<sup>2</sup> indic. 3 s. *he will have.*

ἔσχε—ἔχω, act. 2 aor.<sup>2</sup> indic. 3 s. *he had.*

εἶχομεν—ἔχω, act. impf. indic. 1 pl. *we had.*

ἔλεγε—λέγω, act. impf. indic. 3 s. *he was saying.*

λεγόμενα—λέγω, pass. pres. ptc. nom. or acc. pl. neut. *being said.*

λεχθέντα—λέγω, pass. 1 aor. ptc. acc. s. masc. or nom. or acc. pl. neut. *having been said.*

τεταγμένοι—τάσσω, pass. pf. ptc. nom. pl. m. *having been arranged.*

τέτακται—τάσσω, pass. pf. indic. 3 s. *it has been arranged.*

ἔταξαν—τάσσω, act. 1 aor. indic. 3 pl. *they arranged.*

φεύξεται—φεύγω, mid.<sup>3</sup> fut. indic. 3 s. *he will flee.*

ἔφυγον—φεύγω, act. 2 aor.<sup>4</sup> indic. 3 pl. *they fled.*

φυγεῖν—φεύγω, act. 2 aor.<sup>4</sup> infin. *to flee.*

<sup>1</sup> See § 50 (g).

<sup>2</sup> These forms of ἔχω seem to be due to an original root σέχ: thus fut. σεξω becomes ἔξω, the aspirate replacing the sibilant (cf. ἕξ=six, Lat. sex; ἕπτα=seven, Lat. septem; ἵστημι=σίστημι, p. 88); the impf. ἐσεχον loses the σ and εε contracts into ει, the 2 aor. ἐσεχον by syncopation becomes ἔσχον.

<sup>3</sup> Middle in form only: see note, p. 63.

<sup>4</sup> Root φυγ, strengthened in pres. into φευγ: see § 46 (a) and (c).

### Exercise X (p. 67).

#### GREEK - ENGLISH.

1. And he brought him into Jerusalem. 2. Jesus commanded him to be brought to him. 3. He that hath ears to hear, let him hear. 4. I have not where I may store<sup>1</sup> my fruits. 5. That which concerns me<sup>2</sup> has an end. 6. They have Moses and the prophets; let them hear them. 7. He was speaking a parable to them. 8. Lord, teach us to pray. 9. Why are ye troubled<sup>3</sup>? 10. And when he was now not a great way off from the house the centurion sent friends to him. 11. Whosoever receives<sup>4</sup> this little child in<sup>5</sup> my

name receives me. 12. I press on towards<sup>6</sup> the mark unto the prize of the heavenly calling in Christ Jesus. 13. Thy brother is come, and thy father has slain<sup>7</sup> the fatted calf. 14. For I am a man set under authority, having soldiers under me<sup>8</sup>; and I say to this one, Go, and he goes. 15. For the one that is least among you all, he is great. 16. Then let them who are in Judaea flee into the mountains. 17. To him that knocketh it shall be opened. 18. Lord, open to us. 19. And his mouth was opened. 20. We receive the due reward of our deeds<sup>9</sup>, but this man has done nothing amiss.

<sup>1</sup> Probably *συνάξω* is 1 aor. subj., 'deliberative': see *Handbook*, § 376: the idiom extends to indirect questions as well as direct.

<sup>2</sup> Lit. 'the (thing) concerning me.'

<sup>3</sup> Note precise force of the tense: why are ye men-who-have-been-troubled, men-in-a-state-of-trouble. What would the pres. indic. mean? (Why are ye being troubled?)

<sup>4</sup> The subj. is due to the indefiniteness. *Handbook*, § 380.

<sup>5</sup> Lit. 'upon,' i. e. on the ground of my name.

<sup>6</sup> A rare use of *κατά*, but probably the true meaning here, though the idea of 'according to,' the goal regulating the running, may not be absent.

<sup>7</sup> See § 77. 2.

<sup>8</sup> Lit. 'under myself.'

<sup>9</sup> The *ἔν* is an instance of 'attraction of the relative,' and stands for *τούτων ἄ*: see *Handbook*, § 346 b.



## ENGLISH - GREEK.

1. ἦν διδάσκων<sup>1</sup> ἐν ταῖς συναγωγαῖς αὐτῶν. 2. οἱ ἀπόστολοι ἐδίδασκον ἐν τῷ ἱερῷ. 3. κρούετε καὶ ἀνοιγήσεται ὑμῖν. 4. κύριε ἀνοιξον ἡμῖν. 5. ὁ δεχόμενος<sup>2</sup> ὑμᾶς ἐμὲ δέχεται. 6. ἀνθρωπὸς τις εἶχε δύο υἱούς. 7. οἱ ἑπτὰ ἔσχον αὐτὴν γυναῖκα<sup>3</sup>. 8. οὐδὲν ἄξιον θανάτου ἐπράχθη<sup>4</sup>. 9. ὁ Ἰησοῦς ἔλεγε παραβολὰς τῷ ὄχλῳ. 10. ἐταράχθησαν καὶ ἔφυγον<sup>5</sup>. 11. ἡ πόλις συνηγμένη ἦν ἀκούειν τὸν λόγον θεοῦ. 12. ὅταν προσεύχησθε, λέγετε Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς.

<sup>1</sup> A resolved imperfect, frequent in N. T.; see *Handbook*, § 362 f; or ἐδίδασκε.

<sup>2</sup> Possibly δεξιόμενος, but not so good: the English is hardly future, but means 'a receiver of you is a receiver of me.'

<sup>3</sup> Express the 'to wife' by the noun in apposition, 'had her (as) wife.'

<sup>4</sup> See § 77. 2; or πέπρακται, or πεπραγμένον ἔστι.

<sup>5</sup> Οἱ ταραχθέντες ἔφυγον: see § 79. 3.

## Exercise XI (p. 70).

## GREEK - ENGLISH.

1. He is persuaded that John is a prophet. 2. He shall be filled with the Holy Spirit. 3. They filled both the boats, so that they were sinking<sup>1</sup>. 4. The

son of man goeth according to that which hath been determined. 5. And amazement seized all, and they were glorifying God. 6. And greet no one<sup>2</sup> along the road. 7. Thy faith hath saved thee. 8. Only believe, and thou shalt be saved<sup>3</sup>. 9. Lord, are those who are saved few? 10. He saved others, let him save himself. 11. He will baptize you in the Holy Spirit and fire. 12. He wondered that he did not first bathe<sup>4</sup> before breakfast. 13. And they were wondering at<sup>5</sup> the words of grace that were proceeding from his mouth. 14. Were not the ten cleansed? But the nine, where (are they)? 15. Blessed is he whosoever shall not be offended<sup>6</sup> in me. 16. On many blind he freely bestowed sight. 17. To you it has been freely given on behalf of Christ not only to believe on him but also to suffer on his behalf<sup>7</sup>. 18. He learnt obedience from the things which<sup>8</sup> he suffered.

<sup>1</sup> Or 'were beginning to sink': *Handbook*, § 362 d.

<sup>2</sup> ἀσπάζεσθε is 1 aor. subj. in imperative sense: see § 77. 6, and *Handbook*, § 375.

<sup>3</sup> σωθήσῃ is fut. pass. 2 s.

<sup>4</sup> Or 'wash.'

<sup>5</sup> Lit. 'upon,' i. e. on the ground of, the basis of, their wonder.

<sup>6</sup> Equivalent to a fut. perf. 'who shall not have been offended': cf. *Handbook*, § 383 β.

<sup>7</sup> The first τό needs to be completed in thought by πάσχειν

which is thrust out for the moment by the intervening thought  
οὐ μόνον . . . ἀλλὰ καί.

<sup>8</sup> Attraction of the relative as Exercise X. 20; stands for  
ἀπὸ τούτων ἅ.

### ENGLISH - GREEK.

1. Πάτερ, δόξασόν σου τὸ ὄνομα. 2. ἐδόξασαν<sup>1</sup> τὸν θεὸν  
'Ισραήλ. 3. δοξασθήσομαι. 4. ἔπεισαν<sup>2</sup> τοὺς ὄχλους. 5. οὐ  
πεισθήσονται. 6. τινες ἐξ αὐτῶν ἐπίσθησαν. 7. οὐ πεί-  
θονται<sup>3</sup> τῇ ἀληθείᾳ. 8. ἐπειοίθει<sup>4</sup> ἐπὶ τῷ θεῷ<sup>5</sup>. 9. πεποιθὼς  
τῇ ὑπακοῇ σου ἔγραψά σοι. 10. ἐπλήσθησαν πάντες θυμοῦ.  
11. σκανδαλισθήσονται πολλοί. 12. ὑμῖν ἐχαρίσθη τὸ<sup>6</sup> ὑπὲρ  
Χριστοῦ πάσχειν.

<sup>1</sup> Or ἐδόξαζον.

<sup>2</sup> The difference between aorist and impf. is well marked in  
this verb: ἔπειθον would mean 'they were trying to persuade,'  
possibly without success; ἔπεισαν means 'they succeeded in  
persuading.'

<sup>3</sup> Instead of οὐ πείθονται we might have ἀπειθοῦσι, from the  
verb ἀπειθέω, to refuse to believe.

<sup>4</sup> πέποιθεν (Mt. xxvii. 43) means 'he trusteth,' as R. V.

<sup>5</sup> The accusative could also stand, ἐπὶ τὸν θεόν.

<sup>6</sup> See Rule 5, p. 70.

**Exercise XII** (p. 74).

## GREEK - ENGLISH.

## PART I.

1. And suddenly there was with the angel a multitude of the<sup>1</sup> heavenly host. 2. And astonishment came upon all. 3. And it came to pass on one of the days that he was teaching. 4. Show yourselves<sup>2</sup> merciful. 5. There is not a hidden thing which shall not become manifest. 6. Now<sup>3</sup> Herod the tetrarch heard all that was happening. 7. This<sup>4</sup> became the head of the<sup>1</sup> corner. 8. What (is) the sign when these things are about to come to pass? 9. Let thy will be done. 10. And he sent them forth to proclaim the kingdom of God. 11. It is like<sup>4</sup> a mustard seed, which a man took and cast<sup>5</sup> into his garden. 12. To his angels he will give charge concerning thee. 13. We will not that this man should reign<sup>6</sup> over us. 14. The one owed five hundred pence, and the other fifty. 15. How much owest thou thy lord? 16. Judge not, and ye shall not be judged. 17. Out of thy

mouth I will judge thee. 18. And these words appeared<sup>7</sup> in their sight as idle talk.

<sup>1</sup> Or 'a': see *Handbook*, § 208.

<sup>2</sup> Perhaps the best rendering of the idiomatic force of this pres. imperat.: lit. 'become ye,' in your habitual action and in others' appreciation, i.e. 'prove yourselves.'

<sup>3</sup> Often a good rendering of δέ transitional: see *Handbook*, § 404. ii.

<sup>4</sup> The gender is due to the context: the reference is to λίθος, stone, and βασιλεία, kingdom, respectively.

<sup>5</sup> See § 79. 3.

<sup>6</sup> See § 51, Rule 1.

<sup>7</sup> φαίνομαι is a Passive Deponent: see note 3, p. 16 (Key).

## PART II.

1. Ye appear as lights in the world<sup>1</sup>. 2. He did not abide in a house, but in the tombs. 3. And Mary abode with her about three months. 4. Abide with us, because it is towards evening, and the day is now far spent<sup>2</sup>. 5. And they cast him out of the vineyard and slew him<sup>3</sup>. 6. He welcomed him gladly<sup>4</sup>. 7. In this I rejoice, yea, and<sup>5</sup> I will rejoice. 8. But I rejoiced<sup>6</sup> in the Lord greatly. 9. From him that taketh thy cloak withhold not<sup>7</sup> thy tunic also. 10. And there was taken up that which remained to them, twelve baskets of fragments. 11. Thou

reapest that which thou didst not sow. 12. And he hath raised up<sup>8</sup> a horn of salvation for us. 13. A great prophet hath been raised up amongst us. 14. The queen of the south shall be raised up in the judgement with the men of this generation and shall condemn them. 15. The kingdom of God is come<sup>9</sup> upon us. 16. But if even the salt should have become tasteless, with what<sup>10</sup> shall it be seasoned?

<sup>1</sup> For absence of article see *Handbook*, § 218.

<sup>2</sup> Lit. 'has declined.' <sup>3</sup> See § 79. 3.

<sup>4</sup> Lit. 'rejoicing': nom. in agreement with subject of verb.

<sup>5</sup> See *Handbook*, § 404 c.

<sup>6</sup> Note that the fut. and 2 aor. of this verb are of pass. form with act. meaning.

<sup>7</sup> See § 77. 6.

<sup>8</sup> See § 77. 2.

<sup>9</sup> Almost, 'is come suddenly, unexpectedly.'

<sup>10</sup> Or as in note.

### ENGLISH - GREEK.

1. ὁ ἐὰν σπείρῃ ἄνθρωπος τοῦτο καὶ θερίσει. 2. ὁ σπείρων καὶ ὁ θερίζων χαρήσονται. 3. Ἡρώδης θέλει σε ἀποκτείνει. 4. γενηθήτω σοι ὡς θέλεις. 5. γένοιτό<sup>1</sup> μοι κατὰ τὸ ῥῆμά σου. 6. ὁ μικρότερος<sup>2</sup> γενήσεται μέγας. 7. μὴ κρίνετε, καὶ οὐ μὴ κριθῆτε. 8. ἐκ τοῦ στόματός σου κρινῶ σε. 9. ἐν ᾧ κρίνεις τὸν ἕτερον σεαυτὸν κέκρικας<sup>3</sup>. 10. τί τὸ σημεῖον ὅταν μέλλῃ ταῦτα γίνεσθαι<sup>4</sup>; 11. ἀπὸ τοῦ μὴ<sup>5</sup> ἔχον-

τος καὶ ὃ ἔχει ἀρθήσεται. 12. ἄρατε τὸν ζυγὸν μου ἐφ' ὑμᾶς  
καὶ μάθετε ἀπ' ἐμοῦ.

<sup>1</sup> For the use of the optative to express a *wish*, see *Handbook*, § 378 a.

<sup>2</sup> Or ἐλάχιστος : ὁ μικρότερος is literally 'he that is less': see *Handbook*, § 323 c.

<sup>3</sup> Or aorist ἔκρινας.

<sup>4</sup> Or εἶναι, or ἔσσεσθαι : see *Handbook*, § 363 f.

<sup>5</sup> The negative with participles is commonly μή : the phrase indicates an indefinite class, 'from any one who has not': see *Handbook*, § 393.

### Exercise XIII (p. 80).

#### GREEK - ENGLISH.

1. Honour thy father and thy mother. 2. Blessed are ye who hunger now, because ye shall be satisfied. Blessed are ye who weep now, because ye shall laugh.
3. He hath filled hungry ones with good things.
4. But Jesus rebuked the unclean spirit, and healed the boy. 5. Let down your nets for a draught.
6. Woe unto you, ye who are filled, because ye shall hunger. 7. Not on bread alone shall man live. 8. But he is not God<sup>1</sup> of dead men, but of living men; for

all live to Him. 9. And they no longer dared to ask him anything<sup>2</sup>. 10. He asked him to put out a little from the land. 11. A voice of one crying in the wilderness, Prepare ye the way of the Lord. 12. In your endurance ye shall win your souls. 13. She was about to die. 14. A great multitude met him. 15. And they remembered his words. 16. Take heed lest ye be led astray. 17. For we are the circumcision who serve God in spirit<sup>3</sup> and glory in Christ Jesus, and trust not in flesh.

<sup>1</sup> Taking *θεός* as predicate: perhaps, however, it is subject; 'But God is not of dead men, &c.'

<sup>2</sup> For the double negative see *Handbook*, § 401.

<sup>3</sup> For the two datives see § 76. iii. 1, 3.

### ENGLISH - GREEK.

1. ὁ μὴ<sup>1</sup> τιμῶν τὸν υἱόν, οὐ τιμᾷ τὸν πατέρα. 2. πάντας τιμήσατε. 3. τὸν βασιλέα τιμᾶτε. 4. διδάσκαλε, ἐπιτίμησον τοῖς μαθηταῖς σου. 5. ὅτι ἐγὼ ζῶ καὶ ὑμεῖς ζήσετε<sup>2</sup>. 6. ὁ ἀγαπῶν με ἀγαπηθήσεται ὑπὸ τοῦ πατρὸς μου. 7. Σίμων Ἰωνᾶ, ἀγαπᾶς<sup>3</sup> με; 8. εἰ ἀγαπᾶτε τοὺς ἀγαπῶντας ὑμᾶς ποία ὑμῖν χάρις ἐστί; 9. ἀγαπήσεις Κύριον τὸν Θεόν σου. 10. ὁ Ἰησοῦς ἐμβλέψας τῷ νεανίσκῳ<sup>4</sup> ἠγάπησεν αὐτόν. 11. ἀνὴρ



ἀπὸ τοῦ ὄχλου ἐβόησεν λέγων Διδάσκαλε ἐπιβλέψον ἐπὶ τὸν  
 υἱόν μου. 12. ὁ καυχώμενος, ἐν Κυρίῳ καυχάσθω.

<sup>1</sup> See *Handbook*, § 393.

<sup>2</sup> Ὁρ ζήσεσθε.

<sup>3</sup> Ὁρ φιλεῖς : see John xxi. 16, 17.

<sup>4</sup> Ὁρ ἐπιβλέψας ἐπὶ τὸν νεανίσκον.

### Exercise XIV (p. 83).

#### GREEK - ENGLISH.

#### PART I.

1. He<sup>1</sup> shall be great, and shall be called the son  
 of the Most High. 2. They would have called<sup>2</sup>  
 him<sup>3</sup> after<sup>4</sup> the name of his father. 3. Who minis-  
 tered to them of their substance<sup>5</sup>. 4. And he took  
 bread and gave thanks and brake it. 5. Do this in  
 remembrance of me<sup>6</sup>. 6. And why call ye me Lord,  
 Lord, and do not the things which I say? 7. Good  
 teacher, what shall I do to inherit eternal life?<sup>7</sup>  
 8. Are not five sparrows sold for two farthings?  
 9. Jesus, master, have compassion on us. 10. And  
 they feared (with) a great fear<sup>8</sup>. 11. Fear not, only

believe<sup>9</sup>. 12. And they worshipped him, and returned to Jerusalem. 13. And alarmed and terrified, they thought they beheld a spirit. 14. That which is written must be accomplished in me. 15. To-day I must abide in thy house. 16. It was needful to be glad and rejoice.

<sup>1</sup> Lit. 'this one,' an emphatic 'he.'

<sup>2</sup> Lit. 'they were calling': for this force of the impf. see *Handbook*, § 362 d.

<sup>3</sup> Lit. 'it,' referring to τὸ παιδίον 'the child.'

<sup>4</sup> Lit. 'upon,' expresses the *ground* of the naming.

<sup>5</sup> Lit. 'out of the things which were to them.'

<sup>6</sup> Lit. 'with a view to my remembrance': for this use of the possessive pronoun (= objective genitive) see *Handbook*, § 333.

<sup>7</sup> Lit. 'having done what, shall I inherit?'

<sup>8</sup> For this important idiom of the 'cognate accusative' see further *Handbook*, §§ 282, 284.

<sup>9</sup> Note the different tense and force of the two imperatives; see § 77. 5.

## PART II.

1. Beware of the scribes, who desire to walk in long-robcs and love greetings in the market-places. 2. Do violence<sup>1</sup> to no man, neither accuse any man falsely<sup>2</sup>, and be content with your wages<sup>3</sup>. 3. The master praised the unjust steward because he did

prudently. 4. But I have a baptism to be baptized with, and how I am straitened until it be accomplished<sup>4</sup>! 5. But he took her hand and called to her saying, Maiden<sup>5</sup>, arise. 6. It seemed good to me also<sup>6</sup>, having followed closely all things<sup>7</sup> accurately from the first<sup>8</sup>, to write in order unto thee. 7. And he spake<sup>9</sup> blessing God. 8. And all who heard wondered concerning the things that were spoken by the shepherds. 9. This man began to build, and was not able to finish. 10. There is joy in the presence of the angels of God over one sinner repenting. 11. Bless those that curse you. 12. It is adorned<sup>10</sup> with beautiful stones and offerings. 13. I beseech Euodia and I beseech Syntyche to be of the same mind<sup>11</sup> in the Lord. 14. Ye have revived your thought<sup>12</sup> for me<sup>13</sup>; in which matter<sup>14</sup> ye did even take thought, but ye lacked opportunity<sup>15</sup>. 15. It was he built the synagogue for us.

<sup>1</sup> See § 77. 6.

<sup>2</sup> For *συκοφαντήσετε* read *συκοφαντήσητε*, 1 aor. subj.: the word may also mean 'exact wrongfully,' see Lk. iii. 14, R.V.

<sup>3</sup> Lit. 'rations': then, since soldiers were paid partly in kind, more generally 'wages,' e.g. 'the wages (*ὀψώνια*) of sin,' Rom. vi. 23.

<sup>4</sup> The subj. is due to the indefiniteness; 'until what time it shall have been accomplished': *ὅτου* is gen. s. of *ὅστις*; see § 37 b.

<sup>5</sup> For Παῖς read Ἡ παῖς.

<sup>6</sup> *καῖμοί = καὶ ἐμοί.*

<sup>7</sup> The verb 'to follow' takes the dative.

<sup>8</sup> Lit. 'from above,' the metaphor is perhaps suggested by the tracking of a stream from its upper source to its mouth.

<sup>9</sup> Or 'was speaking' or 'began to speak.'

<sup>10</sup> Note force of perfect, § 77. 7.

<sup>11</sup> Lit. 'to think the same thing.'

<sup>12</sup> Taking ἀναβάλλω as transitive: if it is intransitive (as in the vocabulary), the meaning is, 'ye have revived so as to take thought for me,' the inf. expressing consequence.

<sup>13</sup> Read φρονεῖν (semicolon).

<sup>14</sup> Probably, with some looseness of connexion, 'in which matter (of my interests)': possibly, however, 'seeing that,' as R.V. margin, Phil. iv. 10.

<sup>15</sup> Read ἡκαιρεῖσθε.

### ENGLISH - GREEK.

1. διδάσκαλε, τί ποιήσομεν<sup>1</sup>; 2. καθὼς θέλετε ἵνα ποιῶ-  
σιν ὑμῖν οἱ ἄνθρωποι καὶ ὑμεῖς ποιεῖτε αὐτοῖς. 3. πορεύου,  
καὶ σὺ ποιεῖ ὁμοίως. 4. λέγω τῷ δούλῳ μου, Ποίησον τοῦτο,  
καὶ ποιεῖ. 5. Σίμων Ἰωνᾶ, φιλεῖς με; 6. αὐτὸς ὁ πατὴρ  
φιλεῖ ὑμᾶς ὅτι ὑμεῖς ἐμὲ πεφιλήκατε. 7. ὁ φιλῶν πατέρα ἢ  
μητέρα ὑπὲρ ἐμὲ οὐκ ἔστι μου ἄξιος. 8. εὐλογῶν εὐλογήσω  
σε. 9. τελεσθήσεται πάντα τὰ γεγραμμένα διὰ<sup>2</sup> τῶν προφητῶν.  
10. δεῖ τὸ γεγραμμένον τελεσθῆναι ἐν ἐμοί. 11. τετέλεσται.  
12. ταῦτα<sup>3</sup> ἐλάλησεν ὁ Ἰησοῦς. 13. οὕτω γέγραπται καὶ

οὕτως ἔδει παθεῖν τὸν Χριστόν. 14. τί με δεῖ ποιεῖν ἵνα σωθῶ; 15. μετανοήσατε καὶ ἐπιστρέψατε.

<sup>1</sup> Or ποιήσωμεν, 1 aor. subj. (deliberative), 'what are we to do?': *Handbook*, § 376.

<sup>2</sup> Lit. 'through.'

<sup>3</sup> Simpler and more usual than τοὺς λόγους τούτους or τὰ ῥήματα ταῦτα.

### EXERCISE XV (p. 85).

#### GREEK - ENGLISH.

1. There they crucified him. 2. And the child grew and became strong in spirit<sup>1</sup>, being filled with wisdom<sup>2</sup>. 3. Every one who exalts himself shall be humbled, but he who humbles himself shall be exalted. 4. Wisdom is justified of<sup>3</sup> all her children. 5. To what shall I liken the kingdom of God? 6. To-day is this scripture fulfilled in your ears. 7. Jerusalem shall be trodden down by the nations<sup>4</sup> until the times of the nations<sup>4</sup> be fulfilled. 8. Ye are those who justify themselves before men.

<sup>1</sup> Dative of 'sphere': see *Handbook*, § 280 f.

<sup>2</sup> Dative of 'instrument,' § 76, iii. 3: cf. p. 69, Rule 1.

<sup>3</sup> Lit. 'from,' expresses the *source* of the justification.

<sup>4</sup> Or 'Gentiles.'

## ENGLISH - GREEK.

1. ἔκραξαν<sup>1</sup>, σταύρωσον, σταύρωσον αὐτόν. 2. ἡμεῖς<sup>2</sup> κηρύσσομεν Χριστὸν ἐσταυρωμένον. 3. οὐ δικαιοθήσεται ἄνθρωπος ἐξ ἔργων νόμου. 4. οὓς ἐκάλεσε τούτους καὶ ἐδικαίωσεν, καὶ οὓς ἐδικαίωσε τούτους καὶ ἐδόξασεν. 5. ἐπληρώθη ἡ γραφή. 6. ἔδει πληρωθῆναι τὴν γραφήν. 7. ἐγένετο ταῦτα ἵνα πληρωθεῖ<sup>3</sup> ὁ λόγος τῶν προφητῶν. 8. ἐπληροῦντο χαρᾶς καὶ πνεύματος ἁγίου.

<sup>1</sup> 1 aor. of κράζω; or ἐκραύγασαν 1 aor. of κραυγάζω.

<sup>2</sup> The *we* is emphatic, and is hence to be expressed.

<sup>3</sup> The subj. πληρωθῆ is more usual in N. T. Greek.

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**Exercise XVI** (p. 86).

## GREEK - ENGLISH.

1. For Christ also pleased not<sup>1</sup> himself. 2. They did not understand what was said<sup>2</sup>. 3. We know that thou art the Christ. 4. There is nothing hidden

which shall not be known. 5. Let your forbearance<sup>3</sup> be known unto all men. 6. And they remembered his words<sup>4</sup>. 7. What is man that thou rememberest him? 8. He has sold all that<sup>5</sup> he had.

<sup>1</sup> For οὐχ see § 72. 8.

<sup>2</sup> Note the descriptive imperfects, 'they were not understanding what was being said': see *Handbook*, § 362 c.

<sup>3</sup> Neut. of ἐπιεικής, *seemly, fair, gentle*: see Phil. iv. 5, R. V. The article with a neut. adj. is often equivalent to an abstract noun; *Handbook*, § 199.

<sup>4</sup> For genitive see p. 80, Rule 1.

<sup>5</sup> Lit. 'as-many-things-as,' § 37 d.

### ENGLISH - GREEK.

1. ἔγνωκα ὑμᾶς ὅτι τὴν ἀγάπην τοῦ Θεοῦ οὐκ ἔχετε ἐν ἑαυτοῖς<sup>1</sup>. 2. γνώσεσθε τὴν ἀλήθειαν. 3. ζητεῖτε καὶ εὐρήσατε. 4. εὐρέθη ὁ Ἰησοῦς μόνος<sup>2</sup>. 5. εὗρε χάριν παρὰ τῷ Θεῷ. 6. εὐρήκαμεν τὸν Χριστόν. 7. ἐμνήσθη ὁ Πέτρος τοῦ ῥήματος τοῦ Ἰησοῦ. 8. μνήσητί μου, Κύριε<sup>3</sup>. 9. ἰλάσθητί μοι, Κύριε<sup>3</sup>.

<sup>1</sup> See § 34: ὑμῖν might stand.

<sup>2</sup> For case see *First Concord*, § 74.

<sup>3</sup> Or Κύριε may stand first in the sentence.

## EXERCISE XVII (p. 93).

## GREEK - ENGLISH.

*Note.*—Throughout the following exercises the student will find it helpful to consult the fuller paradigms in *Handbook*, §§ 107, 112.

1. The Lord God shall give him the throne of David his father. 2. To every one that asketh thee, give<sup>1</sup>. 3. I am not able to rise and give to thee. 4. Who is it who gave thee this authority? 5. He took hold of a child and placed it beside him. 6. And he was standing beside the lake of Gennesaret. 7. Arise<sup>2</sup>, and stand in the midst<sup>3</sup>. 8. And all his acquaintances stood afar off seeing these things. 9. How shall his kingdom stand? 10. And Jesus stood-still<sup>4</sup> and commanded that he should be brought. 11. And standing over<sup>5</sup> her he rebuked the fever, and it left<sup>6</sup> her. 12. They left<sup>7</sup> all and followed him. 13. Thy sins are forgiven. 14. And all who heard laid them up in their heart. 15. He laid a foundation upon the rock. 16. They beheld the tomb and how his body was placed. 17. The axe is laid<sup>8</sup> at the root of the trees. 18. Lord, if



thou wilt<sup>9</sup> thou art able to make me clean. 19. Stand fast in the Lord, beloved.

<sup>1</sup> For tense see § 77. 5.

<sup>2</sup> 1 aor. imperat. mid.

<sup>3</sup> Lit. 'into the midst.'

<sup>4</sup> Lit. 'having stood,' i. e. 'halted.'

<sup>5</sup> Read ἐπιστάς<sup>1</sup>.

<sup>6</sup> Note this 1 aorist in -κα, p. 91 (a).

<sup>7</sup> ἀφέντες is nom. pl. m. of ἀφείς the 2 aor. ptc. of ἀφήμι. This verb (like τίθημι and δίδωμι) has an aorist of mixed form: see *Handbook*, § 108. 1, and the full paradigm in § 112.

<sup>8</sup> κείμαι serves often as a passive to τίθημι.

<sup>9</sup> Note exact force of ἴάν with subj.; § 77. 8 (3).

### ENGLISH - GREEK.

1. αἰτέετε<sup>1</sup> καὶ δοθήσεται ὑμῖν. 2. ἔδωκεν αὐτοῖς δύναμιν καὶ ἐξουσίαν ἐπὶ πάντα τὰ δαιμόνια. 3. οὐδεὶς δυνήσεται δυσὶ κυρίοις δουλεύειν. 4. ὑμῖν δέδοται γινῶναι τὸ μυστήριον τῆς βασιλείας τοῦ Θεοῦ. 5. αἶρεις ὁ οὐκ ἔθηκας. 6. ἄγγελος Κυρίου<sup>2</sup> ἐπέστη αὐτοῖς. 7. τίς δύναται ἀφιέναι ἁμαρτίας εἰ μὴ ὁ μόνος ὁ Θεός; 8. οὐκ ἤφιε λαλεῖν τὰ δαιμόνια. 9. ἀνάστηθι ἐπὶ τοὺς πόδας σου. 10. πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; 11. οὐ στήκει ἐν τῇ ἀληθείᾳ. 12. ἔστησεν αὐτὸ εἰς τὸ μέσον.

<sup>1</sup> Lit. 'be asking,' continually, habitually.

<sup>2</sup> *Handbook*, § 217 b.

## EXERCISE XVIII (p. 95).

## GREEK - ENGLISH.

1. And he will show you a large upper room furnished<sup>1</sup>. 2. The new wine will burst the wine-skins. 3. Master, master, we are perishing! 4. I have found<sup>2</sup> my sheep which was lost<sup>2</sup>. 5. And a hair from your head shall by no means perish<sup>3</sup>. 6. Let your loins be<sup>4</sup> girt. 7. Who hath warned you to flee from the coming wrath<sup>5</sup>?

<sup>1</sup> i.e. prepared for the supper; lit. 'strewn,' referring to coverings on couches, &c.

<sup>2</sup> Note tenses: § 77. 2, 7.

<sup>3</sup> For οὐ μή see p. 73.

<sup>4</sup> For ἔστωσαν see p. 87.

<sup>5</sup> Lit. 'the wrath about to be.'

## ENGLISH - GREEK.

1. ὃς ἂν θελη<sup>1</sup> σῶσαι τὴν ψυχὴν αὐτοῦ ἀπολέσει αὐτήν.  
2. ἐζήτουν αὐτὸν ἀπολέσαι. 3. οὓς δέδωκάς μοι οὐκ ἀπόλεσα  
ἐξ αὐτῶν οὐδένα. 4. ἔδειξεν αὐτῷ πάσας τὰς βασιλείας τοῦ  
κόσμου<sup>2</sup>. 5. ἔδειξεν αὐτοῖς τὰς χεῖρας καὶ τοὺς πόδας<sup>3</sup>.

6. δείξον σεαυτὸν τῷ ἱερεῖ. 7. ἔρρωσθε. 8. ῥήγνυνται οἱ ἄσκοί<sup>4</sup>.

<sup>1</sup> Or ὁ θέλων.

<sup>2</sup> Or τῆς οἰκουμένης, lit. 'the inhabited earth.'

<sup>3</sup> The 'his' is sufficiently expressed by the article : αὐτοῦ is not needed.

<sup>4</sup> ἄσκός is masc., not neut. as given by error in vocab.

### Exercise XIX (p. 97).

#### GREEK - ENGLISH.

#### I.

1. There is coming he that is stronger than I.  
 2. I am not come to call righteous men but sinners to repentance. 3. And his disciples were plucking the ears of corn and were eating. 4. And they all ate and were satisfied. 5. Let us see this word<sup>1</sup> which is come to pass. 6. Another shall gird thee, and shall bear thee whither thou willest not. 7. Has any one brought him (anything) to eat? 8. And the two were running together, and the other disciple ran on more quickly than Peter, and came first to the tomb. 9. Another saw him and said, Thou also art of them. 10. Ye shall earnestly desire<sup>2</sup> to see one of the days of the Son of man, and shall not see (it).

<sup>1</sup> Or 'thing.'

<sup>2</sup> Read ἐπιθυμήσετε.

## II.

1. Art thou the Coming One, or do we look for another? 2. Let thy kingdom come. 3. Come, because all things are now ready. 4. Blessed (is he) whosoever shall eat bread in the kingdom of God. 5. And they answered that they did not know. 6. Knew ye not that I must be in my Father's house? 7. They came to the tomb bearing<sup>1</sup> spices which they had prepared. 8. And he saith to them, Draw out now and bear to the ruler of the feast: and they<sup>2</sup> bare (it). 9. Jesus said to him, It is said<sup>3</sup>, Thou shalt not tempt the Lord thy God. 10. They departed, and found as he had said to them.

<sup>1</sup> Fem. ptc. referring to the women.

<sup>2</sup> *οἱ* is here not the article but a demons. pronoun: *Handbook*, § 195.

<sup>3</sup> For the perf. see § 77. 7.

## ENGLISH - GREEK.

1. ἐλεύσεται καὶ ἀπολέσει τοὺς πονηροὺς τούτους, καὶ δώσει τὸν ἀμπελῶνα ἄλλοις. 2. μνήσθητί μου, Κύριε, ὅταν ἔλθῃς ἐν τῇ βασιλείᾳ σου. 3. ἐγὼ<sup>1</sup> ἐλήλυθα ἐν τῷ ὀνόματι τοῦ πατρὸς μου, καὶ οὐ λαμβάνετε με· εἰς ἄλλος ἔλθῃ ἐν τῷ ὀνόματι τῷ ἰδίῳ, ἐκεῖνον λήψεσθε. 4. ταύτην τὴν φωνὴν ἡμεῖς<sup>1</sup> ἠκούσαμεν ἐξ οὐρανοῦ ἐνεχθείσαν. 5. ἅγιοι Θεοῦ ἄνθρωποι ἠνέχθησαν

ὑπὸ Πνεύματος Ἁγίου<sup>2</sup>. 6. τί ἐξήλθετε ἰδεῖν; 7. ὁ οὐρανὸς καὶ ἡ γῆ παρελεύσονται, οἱ δὲ λόγοι μου οὐ μὴ παρέλθωσι. 8. οἶδά σε τίς<sup>3</sup> εἶ, ὁ ἅγιος τοῦ Θεοῦ. 9. ᾗδισαν αὐτὸν τὸν Χριστὸν εἶναι. 10. σὺ δὲ μένε ἐν οἷς ἔμαθες, εἰδὼς παρὰ τίνος<sup>3</sup> ἔμαθες. 11. ἐὰν εἴπωμεν, Ἐξ οὐρανοῦ, ἐρεῖ, Διατί οὖν οὐκ ἐπιστεύσατε αὐτῷ; 12. Πάτερ, ἄφες αὐτοῖς· οὐ γὰρ οἶδασι τί<sup>3</sup> ποιῶσι.

<sup>1</sup> Emphatic from the context : hence expressed.

<sup>2</sup> No article : see *Handbook*, § 217 f.

<sup>3</sup> Interrogative, not relative.

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### Exercise XX (p. 101).

#### GREEK - ENGLISH.

##### I.

1. Beware lest any render to any evil in return for evil. 2. Wherefore whatsoever<sup>1</sup> ye have said in the darkness shall be heard in the light; and what<sup>1</sup> ye have spoken to the ear in the inner chambers shall be proclaimed upon the housetops. 3. There is no disciple above his master. 4. This cup (is) the new covenant in my blood which is being shed for you. 5. Pray ye<sup>2</sup> for me to the Lord. 6. To you it hath been freely given on behalf of Christ, not only to

believe on him but also to suffer on his behalf. 7. Out of His fulness have all we received, and grace for grace. 8. And those<sup>3</sup> upon the rock (are) they who, when they hear, with joy receive the word. 9. Christ suffered once for all for sins, a righteous one for unrighteous. 10. He came to the sea of Galilee, in the midst of the borders of Decapolis. 11. In order that that which was spoken by the Lord through the prophet might be fulfilled. 12. And ye shall be hated by all for my name's sake. 13. All things have been created through him and unto him. 14. And about the fourth watch of the night he comes to them walking upon the sea. 15. But he<sup>4</sup> was speaking about the temple of his body.

<sup>1</sup> Note the difference between these two relatives: 'as many things as' (indefinite); 'that which' (definite).

<sup>2</sup> Aor. imperat. of *δέομαι* *pray*, a passive deponent.

<sup>3</sup> of as demons. pronoun: *Handbook*, § 195.

<sup>4</sup> Emphatic, contrasted with hearers.

## II.

1. Therefore being justified by faith, we have (or let us have) peace with God through our Lord Jesus Christ. 2. I will be to him as a father, and he shall be to me as a son. 3. The sabbath was made<sup>1</sup>

for man's sake, and not man for the sake of the sabbath. 4. The sons of this world<sup>2</sup> are more prudent than the sons of the light in regard to the own generation. 5. Learn from me. 6. And do not glorify me, Father, with thyself with the glory which I had with thee before the world was<sup>3</sup>. 7. And he is before all things, and all things in him consist<sup>4</sup>. 8. Judge nothing before the time. 9. Some were with the Jews and others with the apostles. 10. And this voice we heard borne from heaven, being with him on the holy mount. 11. I came forth from the Father. 12. And he was standing by the lake of Gennesaret, and he saw two boats standing by the lake, but the fishermen had gone out of them and were washing their nets. 13. Is there unrighteousness with God? God forbid. 14. I thank<sup>4</sup> my God upon all my remembrance of you, always in every supplication of mine on behalf of you all, making my supplication with joy, for your fellowship in furtherance of<sup>5</sup> the gospel.

<sup>1</sup> Lit. 'became,' 'came into being.'

<sup>2</sup> Or 'age.'

<sup>3</sup> Note the construction: τοῦ εἶναι is the gen. governed by πρό, and τὸν κόσμον is the accus. subject to the infinitive, § 78, 1, 3.

<sup>4</sup> Lit. 'stand together' (Lat. *consistere*), i.e. are a system, a cosmos, not a chaos.

<sup>5</sup> See note 3, p. 15 (Key).