

Greek Review

1. οἱ δοῦλοι εὔρον τοὺς ἱερεῖς τοὺς κλέπτοντας τὸ ἀργύριον.
 - a. The slaves found the priests who had stolen the silver.
 - b. The slaves found the priests while they (the slaves) were stealing the silver.
 - c. The slaves found the priests while they (the priests) were stealing the silver.
 - d. The slaves who were stealing the silver found the priests.
 - e. The slaves found the priests who were stealing the silver.
 - f. The slaves found the priests after they (the priests) had stolen the silver.
 - g. The slaves who had stolen the silver found the priests.
 - h. The slaves found the priests after they (the slaves) had stolen the silver.

2. οἱ δοῦλοι εὔρον τοὺς ἱερεῖς κλέπτοντας τὸ ἀργύριον.
 - a. The slaves found the priests who had stolen the silver.
 - b. The slaves found the priests while they (the slaves) were stealing the silver.
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 - d. The slaves who were stealing the silver found the priests.
 - e. The slaves found the priests who were stealing the silver.
 - f. The slaves found the priests after they (the priests) had stolen the silver.
 - g. The slaves who had stolen the silver found the priests.
 - h. The slaves found the priests after they (the slaves) had stolen the silver.

3. οἱ δοῦλοι εὔρον τοὺς ἱερεῖς τοὺς κλέπτοντες τὸ ἀργύριον.
 - a. The slaves found the priests who had stolen the silver.
 - b. The slaves found the priests while they (the slaves) were stealing the silver.
 - c. The slaves found the priests while they (the priests) were stealing the silver.
 - d. The slaves who were stealing the silver found the priests.
 - e. The slaves found the priests who were stealing the silver.
 - f. The slaves found the priests after they (the priests) had stolen the silver.
 - g. The slaves who had stolen the silver found the priests.
 - h. The slaves found the priests after they (the slaves) had stolen the silver.

4. οἱ δοῦλοι εὔρον τοὺς ἱερεῖς κλέπτοντες τὸ ἀργύριον.
 - a. The slaves found the priests who had stolen the silver.
 - b. The slaves found the priests while they (the slaves) were stealing the silver.
 - c. The slaves found the priests while they (the priests) were stealing the silver.
 - d. The slaves who were stealing the silver found the priests.
 - e. The slaves found the priests who were stealing the silver.
 - f. The slaves found the priests after they (the priests) had stolen the silver.
 - g. The slaves who had stolen the silver found the priests.
 - h. The slaves found the priests after they (the slaves) had stolen the silver.

5. οἱ δοῦλοι εὔρον τοὺς ἱερεῖς οἱ κλέπτοντες τὸ ἀργύριον.
- The slaves found the priests who had stolen the silver.
 - The slaves found the priests while they (the slaves) were stealing the silver.
 - The slaves found the priests while they (the priests) were stealing the silver.
 - The slaves who were stealing the silver found the priests.
 - The slaves found the priests who were stealing the silver.
 - The slaves found the priests after they (the priests) had stolen the silver.
 - The slaves who had stolen the silver found the priests.
 - The slaves found the priests after they (the slaves) had stolen the silver.
6. οἱ δοῦλοι εὔρον τοὺς ἱερεῖς τοὺς κλέψαντες τὸ ἀργύριον.
- The slaves found the priests who had stolen the silver.
 - The slaves found the priests while they (the slaves) were stealing the silver.
 - The slaves found the priests while they (the priests) were stealing the silver.
 - The slaves who were stealing the silver found the priests.
 - The slaves found the priests who were stealing the silver.
 - The slaves found the priests after they (the priests) had stolen the silver.
 - The slaves who had stolen the silver found the priests.
 - The slaves found the priests after they (the slaves) had stolen the silver.
7. οἱ δοῦλοι εὔρον τοὺς ἱερεῖς κλέψαντες τὸ ἀργύριον.
- The slaves found the priests who had stolen the silver.
 - The slaves found the priests while they (the slaves) were stealing the silver.
 - The slaves found the priests while they (the priests) were stealing the silver.
 - The slaves who were stealing the silver found the priests.
 - The slaves found the priests who were stealing the silver.
 - The slaves found the priests after they (the priests) had stolen the silver.
 - The slaves who had stolen the silver found the priests.
 - The slaves found the priests after they (the slaves) had stolen the silver.
8. οἱ δοῦλοι εὔρον τοὺς ἱερεῖς κλέψαντας τὸ ἀργύριον.
- The slaves found the priests who had stolen the silver.
 - The slaves found the priests while they (the slaves) were stealing the silver.
 - The slaves found the priests while they (the priests) were stealing the silver.
 - The slaves who were stealing the silver found the priests.
 - The slaves found the priests who were stealing the silver.
 - The slaves found the priests after they (the priests) had stolen the silver.
 - The slaves who had stolen the silver found the priests.
 - The slaves found the priests after they (the slaves) had stolen the silver.

9. οἱ δοῦλοι εὔρον τοὺς ἱερεῖς τοὺς κλέψαντας τὸ ἀργύριον.
- a. The slaves found the priests who had stolen the silver.
 - b. The slaves found the priests while they (the slaves) were stealing the silver.
 - c. The slaves found the priests while they (the priests) were stealing the silver.
 - d. The slaves who were stealing the silver found the priests.
 - e. The slaves found the priests who were stealing the silver.
 - f. The slaves found the priests after they (the priests) had stolen the silver.
 - g. The slaves who had stolen the silver found the priests.
 - h. The slaves found the priests after they (the slaves) had stolen the silver.

Translations and Grammatical Differences:

1. οἱ δοῦλοι εὔρον τοὺς ἱερεῖς τοὺς κλέπτοντας τὸ ἀργύριον.
"The slaves found the priests who were stealing the silver."
 - ο τοὺς κλέπτοντας (accusative present participle) modifies τοὺς ἱερεῖς, explicitly indicating that the priests **were in the act of stealing** at the time they were found.
2. οἱ δοῦλοι εὔρον τοὺς ἱερεῖς κλέπτοντας τὸ ἀργύριον.
"The slaves found the priests stealing the silver."
 - κλέπτοντας is still a present participle, but without the article τοὺς, it functions **adverbially** rather than attributively. This means that the focus is on the **action of stealing** rather than on the priests as "thieves."
3. οἱ δοῦλοι εὔρον τοὺς ἱερεῖς τοὺς κλέπτοντες τὸ ἀργύριον.
"The slaves found the priests who were stealing the silver."
 - The structure is similar to sentence #1, but τοὺς κλέπτοντες follows a different participial agreement pattern.
 - Both τοὺς κλέπτοντας and τοὺς κλέπτοντες are accusative plural masculine, but -οντες follows **thematic** declension (typically nominative in form).
4. οἱ δοῦλοι εὔρον τοὺς ἱερεῖς κλέπτοντες τὸ ἀργύριον.
"The slaves, stealing the silver, found the priests."
 - κλέπτοντες (without an article) is nominative plural, meaning it refers to the **slaves (οἱ δοῦλοι)** as the ones stealing.
 - This sentence shifts the meaning: instead of the priests being the thieves, it is the **slaves who are stealing** while they find the priests.
5. οἱ δοῦλοι εὔρον τοὺς ἱερεῖς οἱ κλέπτοντες τὸ ἀργύριον.
"The slaves found the priests, who were stealing the silver."
 - οἱ κλέπτοντες is a **nominative** participle phrase, acting as a relative clause ("who were stealing").
 - The difference from #1 and #3 is that here, the participle is not directly modifying the object but rather forming a **subordinate descriptive clause**.
6. οἱ δοῦλοι εὔρον τοὺς ἱερεῖς τοὺς κλέψαντες τὸ ἀργύριον.
"The slaves found the priests who had stolen the silver."
 - τοὺς κλέψαντες is an **accusative aorist active participle**, indicating that the **stealing was completed before the finding** (past action).
7. οἱ δοῦλοι εὔρον τοὺς ἱερεῖς κλέψαντες τὸ ἀργύριον.
"The slaves, having stolen the silver, found the priests."
 - Without the article τοὺς, κλέψαντες is nominative and refers to **the slaves** as the ones who had stolen before they found the priests.
8. οἱ δοῦλοι εὔρον τοὺς ἱερεῖς κλέψαντας τὸ ἀργύριον.
"The slaves found the priests, having stolen the silver."
 - κλέψαντας (accusative plural) matches τοὺς ἱερεῖς, meaning it describes the priests as the ones who had stolen.

- Similar in meaning to #6 but without the article **τοὺς**, making it a **more loosely connected** participle.
9. οἱ δοῦλοι εὔρον τοὺς ἱερεῖς τοὺς κλέψαντας τὸ ἀργύριον.
"The slaves found the priests who had stolen the silver."
- The article **τοὺς** with **κλέψαντας** makes it a more direct **adjectival** participle, explicitly describing the priests as "the ones who had stolen."

Key Grammatical Differences:

- **Present vs. Aorist Participles:**
 - **κλέπτοντας / κλέποντες** → **present** ("stealing," ongoing action).
 - **κλέψαντας / κλέψαντες** → **aorist** ("having stolen," completed action).
- **Attributive vs. Adverbial Participles:**
 - **τοὺς κλέπτοντας / τοὺς κλέψαντας** → **attributive** (describes the priests explicitly).
 - **κλέπτοντας / κλέψαντας (without the article)** → **adverbial** (describes the action loosely).
- **Nominative vs. Accusative Participles:**
 - **κλέποντες / κλέψαντες** (nominative) → refers to **the slaves** as the ones acting.
 - **κλέπτοντας / κλέψαντας (accusative)** → refers to **the priests**.
- **Article Placement:**
 - **οἱ κλέποντες** → a relative-like construction ("who were stealing").
 - **τοὺς κλέπτοντας** → more direct identification ("the ones stealing").

Each variation results in subtle shifts in meaning, emphasizing **who is performing the action** and **when it happened** relative to the main verb.

10. ἀγοράσωμεν ἄρτον.

- a. Let us buy bread.
- b. We shall surely buy bread.
- c. Shall we buy bread?
- d. We shall surely not buy bread.
- e. We shall buy bread.

11. μένουσιν ἐκεῖ ἵνα δέξωνται τὸ ἀργύριον.

- a. They are remaining there in order to receive the money.
- b. They will remain there with the result that they will receive the money.
- c. Let us remain there and receive the money.
- d. They remained there and received the money.
- e. They are remaining there and receiving the money.

12. αἰτήσω ἵνα δέξωμαι τὸ ἀργύριον.

- a. I will ask, with the result that I will receive the money.
- b. I will ask and I will receive the money.
- c. I will ask, lest I receive the money.
- d. I will ask because I will receive the money.
- e. I will ask to receive the money.

13. οὐ μὴ ἀγοράσωμεν ἄρτον.

- a. Let us not buy bread.
- b. Let us buy bread.
- c. We shall surely not buy bread!
- d. We shall surely buy bread.
- e. Shall we buy bread?

Translations and Key Grammatical Differences

10. ἀγοράσωμεν ἄρτον.

"Let us buy bread."

- ἀγοράσωμεν → **First-person plural aorist subjunctive** of ἀγοράζω ("to buy").
 - This is a **hortatory subjunctive**, often used for **exhortations** or **suggestions** (like "let us...").
 - The **aorist** aspect indicates a **single, complete action** rather than an ongoing one.
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11. μένουσιν ἐκεῖ ἵνα δέξωνται τὸ ἀργύριον.

"They remain there in order that they may receive the money."

- μένουσιν → **Third-person plural present indicative** of μένω ("they remain").
 - ἵνα δέξωνται → **Aorist subjunctive** of δέχομαι ("to receive").
 - ἵνα introduces a **purpose clause** ("in order that"), which requires the **subjunctive** mood.
 - δέξωνται is aorist, indicating a **specific point of reception rather than an ongoing process**.
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12. αἰτήσω ἵνα δέξωμαι τὸ ἀργύριον.

"I will ask in order that I may receive the money."

- αἰτήσω → **First-person singular future indicative** of αἰτέω ("to ask").
 - ἵνα δέξωμαι → **First-person singular aorist subjunctive** of δέχομαι ("to receive").
 - Again, ἵνα introduces a **purpose clause** requiring the subjunctive.
 - **Future indicative** in the main clause signals an **expected future action**, while **aorist subjunctive** in the purpose clause suggests the reception will be a **single, completed event**.
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13. οὐ μὴ ἀγοράσωμεν ἄρτον.

"We will by no means buy bread."

- οὐ μὴ → A **strong emphatic negation** used with the **subjunctive**.
- ἀγοράσωμεν → **First-person plural aorist subjunctive** of ἀγοράζω ("to buy").

- **οὐ μὴ + aorist subjunctive** expresses a **very strong future denial**, meaning "it is absolutely certain that we will not buy bread."
 - This construction is much stronger than a simple **οὐ** or **μὴ** negation.
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Key Grammatical Differences:

1. Hortatory Subjunctive vs. Strong Negation:

- **ἀγοράσωμεν ἄρτον** (hortatory) → Encourages action ("let us buy").
- **οὐ μὴ ἀγοράσωμεν ἄρτον** (emphatic negation) → **Completely denies** the possibility of the action ("we will absolutely not buy").

2. Indicative vs. Subjunctive in Purpose Clauses:

- **μένουσιν... ἵνα δέξωνται** and **αἰτήσω ἵνα δέξωμαι** both use **ἵνα + subjunctive** to express **purpose**, but the main verbs differ:
 - **μένουσιν** (present indicative) → Current, ongoing action ("they remain").
 - **αἰτήσω** (future indicative) → Future action ("I will ask").

3. Present vs. Aorist Subjunctive in Purpose Clauses:

- **δέξωνται** and **δέξωμαι** (aorist subjunctive) focus on a **single, complete act of receiving** rather than an ongoing process.

Each sentence highlights different nuances of **subjunctive usage**, **negation**, and **verb aspect** in Koine Greek.

14. μή ποιήσητε πονηρά.

- a. You are not doing evil things.
- b. You did not do evil things.
- c. Do not do evil things.
- d. You shall surely not do evil things.
- e. Let him not do evil things.

15. ὅς ἂν ἀγαπᾷ τὸν υἱὸν ἀγαπᾷ καὶ τὸν πατέρα.

- a. Let him love the son and love the father.
- b. The son loves him who loves the father.
- c. Whoever loves the son loves also the father.
- d. Let him not love the son and (not love) the father.
- e. Who loves the son and (who loves) the father?

16. εἶπεν ὅτι ὁ βασιλεύς ἔρχεται εἰς τὴν πόλιν.

- a. He says that the king came into the city.
- b. He said that the king had come into the city.
- c. He said that the king is coming into the city.
- d. He said that the king was coming into the city.
- e. He says that the king is coming into the city.

17. εἰ ἀπῆλθον, εἶδον ἂν τὸν βασιλέα.

- a. If they were departing, they would be seeing the king.
- b. If they had departed, they would have seen the king.
- c. If they departed, they saw the king.
- d. If they depart, they will see the king.

18. ἐὰν ἀπέλθωσιν, ὄψονται τὸν βασιλέα.

- a. If they departed, they would have seen the king.
- b. If they depart, they will see the king.
- c. If they departed, they saw the king.
- d. If they were departing, they would be seeing the king.

19. εἰ ἀπῆλθον, εἶδω τὸν βασιλέα.

- a. If they were departing, they would be seeing the king.
- b. If they depart, they see the king.
- c. If they had departed, they would have seen the king.
- d. If they depart, they will see the king.

20. εἶπεν ὅτι ὁ βασιλεύς ἦλθεν εἰς τὴν πόλιν.

- a. He said that the king had come into the city.
- b. He says that the king came into the city.

- c. He said that the king is coming into the city.
- d. He says that the king is coming into the city.
- e. He said that the king was coming into the city.

21. He might come today. (And not, "May he come today!")

- a. σήμεραν ἔλθη.
- b. σήμεραν ἔλθοι.
- c. σήμεραν ἄν ἔλθη
- d. σήμεραν ἄν ἔλθοι.

22. May he come today! (And not, "He might come today.")

- a. σήμεραν ἔλθη.
- b. σήμεραν ἔλθοι.
- c. σήμεραν ἄν ἔλθη
- d. σήμεραν ἄν ἔλθοι.

¹⁵Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἔάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ· ¹⁶ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς ἀλλ' ἐκ τοῦ κόσμου ἐστίν. ¹⁷καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ, ὃ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.

In verse 15, the author says:

- a. The world and the things in it do not love the man who loves God, because the father's love is in him.
- b. We should not love the world of the things in it, unless the father's love is the one who does.
- c. Do not love the world or the things in it. If someone does so, the father's love is not in him.
- d. We do not love the world or the things in it, because if someone does, the father's love is not in him.

¹⁸Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς τοῖς ἀδελφοῖς ἀποταξάμενος ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος ἐν Κεγχρεαῖς τὴν κεφαλὴν, εἶχεν γὰρ εὐχήν. ¹⁹κατήντησαν δὲ εἰς Ἔφεσον κάκεινους κατέλιπεν αὐτοῦ, αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν διελέξατο τοῖς Ἰουδαίοις. ²⁰ἐρωτῶντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μεῖναι οὐκ ἐπένευσεν, ²¹ἀλλ' ἀποταξάμενος καὶ εἰπὼν· πάλιν ἀνακάμψω πρὸς ὑμᾶς τοῦ θεοῦ θέλοντος, ἀνήχθη ἀπὸ τῆς Ἐφέσου, ²²καὶ κατελθὼν εἰς Καισάρειαν, ἀναβάς καὶ ἀσπασάμενος τὴν ἐκκλησίαν κατέβη εἰς Ἀντιόχειαν.

1. What happened at Cenchreae (v. 18) after Paul, with Priscilla and Aquila, set off for Syria?
 - a. Paul got his head shaved.
 - b. Paul, Priscilla, and Aquila all got their heads shaved.
 - c. Paul had the head of Priscilla and Aquila shaved.
 - d. Priscilla and Aquila shaved Paul's head.

2. What happened at Ephesus (v. 19)?
 - a. Paul left Priscilla and Aquila there, and they entered the synagogue and began to dialogue/argue with the Jews.
 - b. Paul left Priscilla and Aquila there, and he entered the synagogue and began to dialogue/argue with the Jews.
 - c. Priscilla and Aquila left Paul there, and they entered the synagogue and began to dialogue/argue with the Jews.
 - d. Paul, Priscilla, and Aquila left (the ship) there. And they entered the synagogue and began to dialogue/argue with the Jews.

3. How does the story end (vs. 21-22)?
 - a. Paul says that he will return to Ephesus, if God wills it, then leaves Ephesus, goes to Caesarea, goes up to the church (at Jerusalem) and finally to Antioch.
 - b. Paul says that he will return to Ephesus if God wills, then goes to Antioch, bypassing Caesarea, after meeting and greeting members of the church there.
 - c. Paul says that he will return after he goes to Caesarea, if God wills. Then he goes up to the church (at Jerusalem) and finally to Antioch.
 - d. Paul returns to Ephesus if God wills, later goes to Caesarea, greets the church there, and then travels to Antioch.

COMPARE #1 and #2

Translations and Explanations

1. οἱ δοῦλοι εὔρον τοὺς ἱερεῖς τοὺς κλέπτοντας τὸ ἀργύριον.

"The slaves found the priests who were stealing the money."

- οἱ δοῦλοι → "The slaves" (nominative plural, subject).
- εὔρον → "Found" (third-person plural aorist indicative of εὕρισκω, completed past action).
- τοὺς ἱερεῖς → "The priests" (accusative plural, direct object of "found").
- τοὺς κλέπτοντας → "Who were stealing" (accusative plural present participle of κλέπτω, modifying "the priests").
- τὸ ἀργύριον → "The money" (accusative singular, direct object of "stealing").

Key Point: The **article** (τοὺς) before κλέπτοντας makes this a **restrictive attributive participle**: it describes **which priests** were found (those actively stealing).

2. οἱ δοῦλοι εὔρον τοὺς ἱερεῖς κλέπτοντας τὸ ἀργύριον.

"The slaves found the priests stealing the money."

- Everything is the same **except** that κλέπτοντας is now an **anarthrous** (article-less) participle.

Key Difference:

- κλέπτοντας (without an article) is a **circumstantial participle** rather than an attributive one.
 - This means it describes an **action occurring at the same time as the main verb** ("found"), rather than an inherent characteristic of the priests.
 - The sentence now **emphasizes the act of stealing as happening while they were found**, rather than specifying which priests were found.
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Summary of Differences:

Sentence	Meaning	Role of κλέπτοντας
οἱ δοῦλοι εὔρον τοὺς ἱερεῖς τοὺς κλέπτοντας τὸ ἀργύριον.	"The slaves found the priests who were stealing the money."	Attributive participle (restrictive—identifies "which priests")
οἱ δοῦλοι εὔρον τοὺς ἱερεῖς κλέπτοντας τὸ ἀργύριον.	"The slaves found the priests stealing the money."	Circumstantial participle (describes what was happening at the time of finding)

Practical Effect:

- The first sentence suggests that **only those priests who were stealing were found**.
- The second suggests that **the priests were found in the act of stealing, but doesn't imply that this was their defining characteristic**.

#1

Translate this Koine Greek into English, and explain the translation:

οἱ δοῦλοι εὔρον τοὺς ἱερεῖς τοὺς κλέπτοντας τὸ ἀργύριον.

Translation:

"The slaves found the priests stealing the silver."

Explanation:

- οἱ δοῦλοι (hoi douloi) – "The slaves"
 - οἱ is the definite article ("the"), nominative plural masculine.
 - δοῦλοι is the nominative plural of δοῦλος ("slave" or "servant"), meaning "slaves" (subject of the sentence).
 - εὔρον (heurōn) – "found"
 - This is the aorist active indicative 3rd person plural of εὕρισκω ("I find").
 - Since it's aorist, it describes a simple past action: "they found."
 - τοὺς ἱερεῖς (tous hierēis) – "the priests"
 - τοὺς is the definite article ("the"), accusative plural masculine.
 - ἱερεῖς is the accusative plural of ἱερεὺς ("priest"), meaning "priests" (direct object of "found").
 - τοὺς κλέπτοντας (tous kleptontas) – "stealing"
 - τοὺς is another definite article, accusative plural masculine, modifying κλέπτοντας.
 - κλέπτοντας is the accusative plural masculine participle of κλέπτω ("I steal"), meaning "stealing."
 - Since it is accusative, it describes **the priests** as performing the action of stealing.
 - τὸ ἀργύριον (to argyriōn) – "the silver"
 - τὸ is the definite article ("the"), accusative singular neuter.
 - ἀργύριον means "silver" or "money" and is in the accusative singular as the object of "stealing."
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Grammar Notes:

1. The participle κλέπτοντας functions as an **object complement** (accusative participle construction). It describes what the priests were doing when the slaves found them.
 2. This structure is common in Greek to express "**finding someone doing something.**"
 3. The meaning is **continuous** in aspect (present participle), implying that the priests were in the middle of stealing when they were found.
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Alternative Translation:

"The slaves found the priests while they were stealing the silver."

(This translation emphasizes the ongoing nature of the action.)

#2

Translate this Koine Greek into English, and explain the translation:

οἱ δοῦλοι εὔρον τοὺς ἱερεῖς τοὺς κλέπτοντες τὸ ἀργύριον.

Translation:

"The slaves found the priests who were stealing the silver."

Explanation:

This sentence is almost identical to your previous example, except for **τοὺς κλέπτοντας** (accusative) vs. **τοὺς κλέπτοντες** (nominative). This small change affects how the participle functions in the sentence.

- **οἱ δοῦλοι (hoi douloi)** – "The slaves"
 - **οἱ** is the definite article ("the"), nominative plural masculine.
 - **δοῦλοι** is the nominative plural of **δοῦλος** ("slave" or "servant"), meaning "slaves" (subject of the verb).
 - **εὔρον (heurōn)** – "found"
 - This is the aorist active indicative 3rd person plural of **εὕρισκω** ("I find").
 - Since it's aorist, it describes a simple past action: "they found."
 - **τοὺς ἱερεῖς (tous hierēis)** – "the priests"
 - **τοὺς** is the definite article ("the"), accusative plural masculine.
 - **ἱερεῖς** is the accusative plural of **ἱερεὺς** ("priest"), meaning "priests" (direct object of "found").
 - **τοὺς κλέπτοντες (tous kleptontes)** – "who were stealing"
 - **τοὺς** is another definite article, accusative plural masculine, modifying **κλέπτοντες**.
 - **κλέπτοντες** is the **nominative plural masculine** present participle of **κλέπτω** ("I steal").
 - Normally, a participle in the nominative case would function as the subject, but here it is accusative due to agreement with **τοὺς ἱερεῖς**.
 - This participle functions **attributively**, meaning it describes "**the priests**" as "**the ones who were stealing**."
 - **τὸ ἀργύριον (to argyrion)** – "the silver"
 - **τὸ** is the definite article ("the"), accusative singular neuter.
 - **ἀργύριον** means "silver" or "money" and is in the accusative singular as the object of "stealing."
-

Key Difference from the Previous Sentence:

- In your earlier sentence, **τοὺς κλέπτοντας** was an **accusative participle**, making it a **complementary participle**, meaning "The slaves found the priests stealing the silver" (they caught them in the act).
 - Here, **τοὺς κλέπτοντες** is an **attributive participle**, meaning "The slaves found the priests who were stealing the silver" (emphasizing their identity rather than the moment of discovery).
-

Alternative Translation:

"The slaves found the priests as they were stealing the silver."

(This keeps the meaning close but keeps the focus on the priests' action.)

#3

Translate this Koine Greek into English, and explain the translation:

οἱ δοῦλοι εὔρον τοὺς ἱερεῖς τοὺς κλέπτοντες τὸ ἀργύριον.

Translation:

"The slaves found the priests who were stealing the silver."

Explanation:

1. **οἱ δοῦλοι (hoi douloi)** – "The slaves"
 - **οἱ** is the definite article ("the"), nominative plural masculine.
 - **δοῦλοι** is the nominative plural of **δοῦλος** ("slave" or "servant"), meaning "slaves" (the subject of the verb).
 2. **εὔρον (heuron)** – "found"
 - This is the **aorist active indicative 3rd person plural** of **εὕρισκω** ("I find").
 - Since it is in the aorist tense, it describes a **completed past action**: "they found."
 3. **τοὺς ἱερεῖς (tous hierais)** – "the priests"
 - **τοὺς** is the definite article ("the"), **accusative plural masculine**.
 - **ἱερεῖς** is the **accusative plural** of **ἱερεὺς** ("priest"), meaning "priests" (direct object of "found").
 4. **τοὺς κλέπτοντες (tous kleptontes)** – "who were stealing"
 - **τοὺς** is another definite article, **accusative plural masculine**, modifying **κλέπτοντες**.
 - **κλέπτοντες** is the **nominative plural masculine** present participle of **κλέπτω** ("I steal").
 - Although it is nominative in form, it functions **attributively** with the accusative **τοὺς ἱερεῖς**, meaning **"the priests who were stealing."**
 - Since the participle is in the **present tense**, it expresses an **ongoing action at the time of the main verb**—that is, the priests were in the act of stealing when they were found.
 5. **τὸ ἀργύριον (to argyrion)** – "the silver"
 - **τὸ** is the definite article ("the"), **accusative singular neuter**.
 - **ἀργύριον** means "silver" or "money" and serves as the **object of "stealing."**
-

Key Grammatical Insight:

- The **attributive participle** (**τοὺς κλέπτοντες**) functions like an adjective that describes **"the priests."**
 - This is different from a **supplementary or circumstantial participle**, which would indicate what someone was doing when they were found (e.g., if the participle were in the **accusative case**, such as **τοὺς κλέπτοντας**).
 - Here, the emphasis is on **who the priests were** (i.e., "the priests who were stealing"), rather than the exact action they were caught doing.
-

Alternative Translations:

- **"The slaves found the priests as they were stealing the silver."**
- **"The slaves found the priests who were in the process of stealing the silver."**

The participle **κλέπτοντες** conveys an ongoing action at the moment of discovery, emphasizing that the priests were **actively engaged** in stealing when they were found.

#4

Translate this Koine Greek into English, and explain the translation:

οἱ δοῦλοι εὔρον τοὺς ἱερεῖς κλέπτοντες τὸ ἀργύριον.

Translation:

"The slaves found the priests stealing the silver."

Explanation:

1. **οἱ δοῦλοι (hoi douloi)** – "The slaves"
 - οἱ is the **definite article** ("the"), **nominative plural masculine**.
 - δοῦλοι is the **nominative plural** of δοῦλος ("slave" or "servant"), meaning "slaves" (the subject of the verb).
 2. **εὔρον (heuron)** – "found"
 - This is the **aorist active indicative 3rd person plural** of εὕρισκω ("I find").
 - Since it is in the **aorist tense**, it describes a **completed past action**: "they found."
 3. **τοὺς ἱερεῖς (tous hierais)** – "the priests"
 - τοὺς is the **definite article** ("the"), **accusative plural masculine**.
 - ἱερεῖς is the **accusative plural** of ἱερεὺς ("priest"), meaning "priests" (direct object of "found").
 4. **κλέπτοντες (kleptontes)** – "stealing"
 - κλέπτοντες is the **nominative plural masculine present participle** of κλέπτω ("I steal").
 - Since κλέπτοντες is nominative, it does not directly modify the accusative **τοὺς ἱερεῖς**.
 - Instead, it acts as a **circumstantial participle**, meaning that it describes the **manner or circumstances** in which the action of the main verb ("found") happened.
 - The participle refers to **the subject** (the slaves), but contextually, it is best understood as referring to **the priests**, since they are the ones performing the action of stealing.
 5. **τὸ ἀργύριον (to argyrion)** – "the silver"
 - τὸ is the **definite article** ("the"), **accusative singular neuter**.
 - ἀργύριον means "silver" or "money" and serves as the **object of "stealing."**
-

Key Grammatical Insight:

- The lack of an article before κλέπτοντες suggests that it functions as a **circumstantial (adverbial) participle**, rather than an attributive participle that describes "the priests" directly.
 - Even though the participle κλέπτοντες is nominative, the sentence should still be understood as meaning that **the priests** were the ones stealing, since that makes the most logical sense.
 - This construction is common in Greek, where a nominative participle sometimes takes on an accusative meaning when it logically applies to the object of the verb.
-

Alternative Translations:

- "The slaves found that the priests were stealing the silver."
- "The slaves found the priests while they were stealing the silver."

In all cases, the meaning remains that **the priests were engaged in stealing when the slaves discovered them**.

#5

Translate this Koine Greek into English, and explain the translation:

οἱ δοῦλοι εὔρον τοὺς ἱερεῖς οἱ κλέπτοντες τὸ ἀργύριον.

Translation:

"The slaves found the priests, the ones who were stealing the silver."

Explanation:

1. **οἱ δοῦλοι (hoi douloi)** – "The slaves"
 - οἱ is the **definite article** ("the"), **nominative plural masculine**.
 - δοῦλοι is the **nominative plural** of δοῦλος ("slave" or "servant"), meaning "slaves" (subject of the verb).
 2. **εὔρον (heuron)** – "found"
 - This is the **aorist active indicative 3rd person plural** of εὕρισκω ("I find").
 - Since it is in the **aorist tense**, it describes a **completed past action**: "they found."
 3. **τοὺς ἱερεῖς (tous hierais)** – "the priests"
 - τοὺς is the **definite article** ("the"), **accusative plural masculine**.
 - ἱερεῖς is the **accusative plural** of ἱερεύς ("priest"), meaning "priests" (direct object of "found").
 4. **οἱ κλέπτοντες (hoi kleptontes)** – "the ones who were stealing"
 - οἱ is the **definite article** ("the"), **nominative plural masculine**.
 - κλέπτοντες is the **nominative plural masculine present participle** of κλέπτω ("I steal").
 - Since **οἱ κλέπτοντες** is **nominative**, it does **not** directly modify **τοὺς ἱερεῖς**, which is accusative.
 - Instead, **οἱ κλέπτοντες** functions as an **appositive phrase**, meaning it **renames or further identifies** "the priests."
 5. **τὸ ἀργύριον (to argyrion)** – "the silver"
 - τὸ is the **definite article** ("the"), **accusative singular neuter**.
 - ἀργύριον means "silver" or "money" and serves as the **object of "stealing."**
-

Key Grammatical Insight:

- The presence of the **nominative article οἱ** before **κλέπτοντες** makes this an **appositive phrase**, meaning that it further **describes "the priests."**
 - This is different from **τοὺς κλέπτοντας** (accusative participle), which would describe what the priests were doing at the moment of discovery.
 - Instead, this construction emphasizes **who the priests were**—"the ones who were stealing the silver."
-

Alternative Translations:

- "The slaves found the priests, who were the ones stealing the silver."
- "The slaves found the priests—the ones stealing the silver."

This translation maintains the **appositional** nature of **οἱ κλέπτοντες**, clarifying that **the priests were identified as the ones who were stealing**.

#6

Translate this Koine Greek into English, and explain the translation:

οἱ δοῦλοι εὗρον τοὺς ἱερεῖς τοὺς κλέψαντες τὸ ἀργύριον.

Translation:

"The slaves found the priests who had stolen the silver."

Explanation:

1. **οἱ δοῦλοι (hoi douloi)** – "The slaves"
 - **οἱ** is the **definite article** ("the"), **nominative plural masculine**.
 - **δοῦλοι** is the **nominative plural** of **δοῦλος** ("slave" or "servant"), meaning "slaves" (subject of the verb).
 2. **εὗρον (heuron)** – "found"
 - This is the **aorist active indicative 3rd person plural** of **εὕρισκω** ("I find").
 - Since it is in the **aorist tense**, it describes a **completed past action**: "they found."
 3. **τοὺς ἱερεῖς (tous hierois)** – "the priests"
 - **τοὺς** is the **definite article** ("the"), **accusative plural masculine**.
 - **ἱερεῖς** is the **accusative plural** of **ἱερεὺς** ("priest"), meaning "priests" (direct object of "found").
 4. **τοὺς κλέψαντες (tous klepsantes)** – "who had stolen"
 - **τοὺς** is the **definite article** ("the"), **accusative plural masculine**, modifying **κλέψαντες**.
 - **κλέψαντες** is the **aorist active participle** of **κλέπτω** ("I steal"), in **accusative plural masculine** to match **τοὺς ἱερεῖς**.
 - Unlike the **present participle (κλέπτοντες)**, which would mean "stealing" (an ongoing action), the **aorist participle (κλέψαντες)** indicates a **completed action**—"having stolen" or "who had stolen."
 - This suggests that **the priests had already stolen the silver before the slaves found them**.
 5. **τὸ ἀργύριον (to argyrion)** – "the silver"
 - **τὸ** is the **definite article** ("the"), **accusative singular neuter**.
 - **ἀργύριον** means "silver" or "money" and serves as the **object of "stolen."**
-

Key Grammatical Insight:

- The **aorist participle κλέψαντες** shows that the action of **stealing the silver** was **completed before** the action of the main verb ("found") took place.
 - This construction emphasizes that **the priests were already guilty of theft before they were discovered by the slaves**.
-

Alternative Translations:

- **"The slaves found the priests after they had stolen the silver."**
- **"The slaves found the priests, the ones who had stolen the silver."**

This highlights the **completed aspect** of the theft at the moment of discovery.

#7

Translate this Koine Greek into English, and explain the translation:

οἱ δοῦλοι εὔρον τοὺς ἱερεῖς κλέψαντες τὸ ἀργύριον.

Translation:

"The slaves, having stolen the silver, found the priests."

Explanation:

1. οἱ δοῦλοι (hoi douloi) – "The slaves"
 - οἱ is the **definite article** ("the"), **nominative plural masculine**.
 - δοῦλοι is the **nominative plural** of δοῦλος ("slave" or "servant"), meaning "slaves" (subject of the verb).
 2. εὔρον (heuron) – "found"
 - This is the **orist active indicative 3rd person plural** of εὕρισκω ("I find").
 - Since it is in the **orist tense**, it describes a **completed past action**: "they found."
 3. τοὺς ἱερεῖς (tous hierois) – "the priests"
 - τοὺς is the **definite article** ("the"), **accusative plural masculine**.
 - ἱερεῖς is the **accusative plural** of ἱερεύς ("priest"), meaning "priests" (direct object of "found").
 4. κλέψαντες (klepsantes) – "having stolen"
 - κλέψαντες is the **orist active participle** of κλέπτω ("I steal"), in **nominative plural masculine**, agreeing with οἱ δοῦλοι (the slaves).
 - The **orist participle** indicates an action **completed before** the action of the main verb ("found").
 - Since κλέψαντες is nominative and does not match the accusative τοὺς ἱερεῖς, it describes **the subject** of the main verb, not the object.
 - This means **"the slaves"** were the ones who had stolen the silver, not the priests.
 5. τὸ ἀργύριον (to argyrion) – "the silver"
 - τὸ is the **definite article** ("the"), **accusative singular neuter**.
 - ἀργύριον means "silver" or "money" and serves as the **object of "stolen."**
-

Key Grammatical Insight:

- The **orist participle κλέψαντες** is **nominative** and thus refers to **the subject** of the sentence, οἱ δοῦλοι (the slaves).
 - This means that **the slaves, after having stolen the silver, then found the priests**.
 - If the sentence had been τοὺς κλέψαντες instead of just κλέψαντες, then it would refer to **"the priests who had stolen the silver."**
 - The word order and participle case make it clear that **the slaves were the thieves, not the priests**.
-

Alternative Translations:

- "Having stolen the silver, the slaves found the priests."
- "The slaves found the priests after stealing the silver."

This correctly captures the **sequence of actions**—first, the slaves stole the silver, and then they found the priests.

#8

Translate this Koine Greek into English, and explain the translation:

οἱ δοῦλοι εὔρον τοὺς ἱερεῖς κλέψαντας τὸ ἀργύριον.

Translation:

"The slaves found the priests who had stolen the silver."

Explanation:

1. οἱ δοῦλοι (hoi douloi) – "The slaves"
 - οἱ is the **definite article** ("the"), **nominative plural masculine**.
 - δοῦλοι is the **nominative plural** of δοῦλος ("slave" or "servant"), meaning "slaves" (subject of the verb).
 2. εὔρον (heurōn) – "found"
 - This is the **orist active indicative 3rd person plural** of εὕρισκω ("I find").
 - Since it is in the **orist tense**, it describes a **completed past action**: "they found."
 3. τοὺς ἱερεῖς (tous hierēis) – "the priests"
 - τοὺς is the **definite article** ("the"), **accusative plural masculine**.
 - ἱερεῖς is the **accusative plural** of ἱερεύς ("priest"), meaning "priests" (direct object of "found").
 4. κλέψαντας (klepsantas) – "who had stolen"
 - κλέψαντας is the **orist active participle** of κλέπτω ("I steal"), in **accusative plural masculine**.
 - Because κλέψαντας is accusative, it modifies τοὺς ἱερεῖς, meaning it describes **the priests**.
 - The **orist participle** indicates that the action of stealing was **completed before** the action of the main verb ("found").
 - This means the priests had already stolen the silver by the time they were found by the slaves.
 5. τὸ ἀργύριον (to argyrion) – "the silver"
 - τὸ is the **definite article** ("the"), **accusative singular neuter**.
 - ἀργύριον means "silver" or "money" and serves as the **object of "stolen."**
-

Key Grammatical Insight:

- The **orist participle κλέψαντας** is **accusative**, meaning it refers to the **priests (τοὺς ἱερεῖς)** as the ones who had stolen the silver.
 - Since the orist participle describes a **completed action**, it indicates that **the priests had already stolen the silver before the slaves found them**.
-

Alternative Translations:

- "The slaves found the priests after they had stolen the silver."
- "The slaves found the priests, who had stolen the silver."

This translation captures the **sequence of events**—the priests stole the silver first, and then the slaves found them.

#9

Translate this Koine Greek into English, and explain the translation:

οἱ δοῦλοι εὔρον τοὺς ἱερεῖς τοὺς κλέψαντας τὸ ἀργύριον.

Translation:

"The slaves found the priests who had stolen the silver."

Explanation:

1. οἱ δοῦλοι (hoi douloi) – "The slaves"
 - οἱ is the **definite article** ("the"), **nominative plural masculine**.
 - δοῦλοι is the **nominative plural** of δοῦλος ("slave" or "servant"), meaning "slaves" (subject of the verb).
 2. εὔρον (heurōn) – "found"
 - This is the **aorist active indicative 3rd person plural** of εὕρισκω ("I find").
 - Since it is in the **aorist tense**, it describes a **completed past action**: "they found."
 3. τοὺς ἱερεῖς (tous hierēis) – "the priests"
 - τοὺς is the **definite article** ("the"), **accusative plural masculine**.
 - ἱερεῖς is the **accusative plural** of ἱερεύς ("priest"), meaning "priests" (direct object of "found").
 4. τοὺς κλέψαντας (tous klepsantas) – "who had stolen"
 - τοὺς is the **definite article** ("the"), **accusative plural masculine**, modifying κλέψαντας.
 - κλέψαντας is the **aorist active participle** of κλέπτω ("I steal"), in **accusative plural masculine**, agreeing with τοὺς ἱερεῖς.
 - Because it is an **aorist participle**, it indicates that the action of **stealing** was **completed before** the action of the main verb ("found").
 - This means the **priests had already stolen the silver before the slaves found them**.
 5. τὸ ἀργύριον (to argyrion) – "the silver"
 - τὸ is the **definite article** ("the"), **accusative singular neuter**.
 - ἀργύριον means "silver" or "money" and serves as the **object of "stolen."**
-

Key Grammatical Insight:

- The phrase **τοὺς κλέψαντας** functions as an **attributive participle phrase**, meaning it describes **the priests** as "the ones who had stolen the silver."
 - The **aorist participle** shows that the stealing happened **before** the main action ("found").
 - The use of **the article (τοὺς κλέψαντας)** makes it clear that this **specifies which priests** the slaves found—the ones who had stolen.
-

Alternative Translations:

- "The slaves found the priests who had stolen the silver."
- "The slaves found the priests, the ones who had stolen the silver."

This captures the **sequence of events**—the priests stole the silver first, and then the slaves found them.

#10

Translate this Koine Greek into English, and explain the translation:

ἀγοράσωμεν ἄρτον.

Translation:

"Let us buy bread."

Explanation:

1. ἀγοράσωμεν (agorasōmen) – "Let us buy"
 - This is the **first-person plural aorist subjunctive active** of ἀγοράζω ("I buy" or "I purchase").
 - The **subjunctive mood** in this case expresses an **exhortation or suggestion**, often translated as "Let us..." in English.
 - The **aorist tense** indicates a **simple or complete action** rather than an ongoing one, meaning the focus is on the action of buying rather than a continuous process.
 2. ἄρτον (arton) – "bread"
 - ἄρτον is the **accusative singular masculine** form of ἄρτος, which means "bread" or "a loaf of bread."
 - Since it is in the **accusative case**, it functions as the **direct object** of the verb "buy."
-

Key Grammatical Insight:

- The use of ἀγοράσωμεν in the **subjunctive mood** (without a conjunction like ἵνα) suggests a **hortatory subjunctive**, which is used to encourage or suggest an action.
 - The phrase is a straightforward **suggestion or proposal**, meaning "Let us buy bread."
-

Alternative Translations:

- "Let's buy bread." (More informal)
- "We should buy bread." (Slightly interpretive, but conveys the idea)

This phrase is a simple, direct exhortation to purchase bread.

#11

Translate this Koine Greek into English, and explain the translation:

μένουσιν ἐκεῖ ἵνα δέξωνται τὸ ἀργύριον.

Translation:

"They remain there so that they may receive the silver."

Explanation:

1. **μένουσιν (menousin)** – "They remain"
 - This is the **third-person plural present active indicative** of **μένω** ("I remain," "I stay," or "I abide").
 - The **present tense** indicates **continuous or ongoing action**—they are currently remaining.
 2. **ἐκεῖ (ekei)** – "there"
 - This is an **adverb of place**, meaning "there" or "in that place."
 3. **ἵνα (hina)** – "so that"
 - **ἵνα** is a **subordinating conjunction** that introduces a **purpose clause**.
 - It is typically followed by a **verb in the subjunctive mood**, which expresses **purpose or intent** ("in order that," "so that").
 4. **δέξωνται (dexōntai)** – "they may receive"
 - This is the **third-person plural aorist middle subjunctive** of **δέχομαι** ("I receive" or "I accept").
 - Because it is in the **subjunctive mood**, it expresses an action that is potential or intended.
 - The **aorist tense** suggests that the action of receiving is a **one-time, complete event** rather than an ongoing process.
 5. **τὸ ἀργύριον (to argyrion)** – "the silver"
 - **τὸ** is the **definite article** ("the"), **accusative singular neuter**.
 - **ἀργύριον** means "silver" or "money" and functions as the **direct object** of "receive."
-

Key Grammatical Insight:

- **ἵνα + subjunctive** forms a **purpose clause**, meaning the reason **why** they remain there is **to receive the silver**.
 - The **aorist subjunctive δέξωνται** emphasizes a **specific, completed action** rather than an ongoing reception.
 - The sentence conveys a **continuous action** ("they remain") with a **future purpose** ("so that they may receive").
-

Alternative Translations:

- "They are staying there in order to receive the silver."
- "They remain there so that they can receive the money."
- "They stay there to receive the silver." (More natural English phrasing)

This translation captures both the **ongoing nature of their remaining** and the **purposeful intent of receiving the silver**.

#12

Translate this Koine Greek into English, and explain the translation:

αἰτήσω ἵνα δέξωμαι τὸ ἀργύριον.

Translation:

"I will ask so that I may receive the silver."

Explanation:

1. **αἰτήσω (aitēsō)** – "I will ask"
 - This is the **first-person singular future active indicative** of αἰτέω ("I ask," "I request").
 - The **future tense** indicates a **future action**, meaning "I will ask" or "I will request."
 2. **ἵνα (hina)** – "so that"
 - **ἵνα** is a **subordinating conjunction** that introduces a **purpose clause**.
 - It is commonly followed by a **verb in the subjunctive mood**, which expresses **purpose or intended outcome**.
 3. **δέξωμαι (dexōmai)** – "I may receive"
 - This is the **first-person singular aorist middle subjunctive** of δέχομαι ("I receive" or "I accept").
 - The **aorist subjunctive** suggests a **single, completed action** rather than an ongoing process.
 - The **subjunctive mood** (used after ἵνα) indicates a **desired or intended result**.
 4. **τὸ ἀργύριον (to argyrion)** – "the silver"
 - **τὸ** is the **definite article** ("the"), **accusative singular neuter**.
 - **ἀργύριον** means "silver" or "money" and serves as the **direct object** of "receive."
-

Key Grammatical Insight:

- The **ἵνα + subjunctive** construction forms a **purpose clause**, explaining the **reason** for the action of asking.
 - The **aorist subjunctive δέξωμαι** implies that receiving the silver is a **one-time completed event** rather than an ongoing process.
 - The sentence conveys a **future action** ("I will ask") with a **purpose** ("so that I may receive").
-

Alternative Translations:

- "I will request in order to receive the silver."
- "I will ask so that I can get the money."
- "I will ask to receive the silver." (More natural phrasing)

This translation reflects both the **future action of asking** and the **intended purpose of receiving the silver**.

#13

Translate this Koine Greek into English, and explain the translation:

οὐ μὴ ἀγοράσωμεν ἄρτον.

Translation:

"We will certainly not buy bread."

Explanation:

1. **οὐ μὴ (ou mē) – "Certainly not" / "By no means"**
 - This is a **strong emphatic negation** in Koine Greek.
 - **οὐ** is the standard negation for **indicative verbs** (factual statements).
 - **μὴ** is the standard negation for **subjunctive and imperative verbs** (commands, prohibitions, or hypothetical situations).
 - When **οὐ** and **μὴ** appear together (especially with a subjunctive verb), they form an **intensified negation**, meaning **"certainly not," "by no means," or "never."**
 - This construction is often used to **deny the possibility** of something happening.
 2. **ἀγοράσωμεν (agorasōmen) – "we should buy" / "we will buy"**
 - This is the **first-person plural aorist subjunctive active** of ἀγοράζω ("I buy" or "I purchase").
 - The **subjunctive mood** is expected after **οὐ μὴ**, reinforcing the **emphatic negation** of a potential or future action.
 - The **aorist tense** indicates a **simple or complete action**, meaning "buy" as a whole action rather than a continuous process.
 3. **ἄρτον (arton) – "bread"**
 - **ἄρτον** is the **accusative singular masculine** form of ἄρτος, meaning "bread" or "a loaf of bread."
 - Since it is in the **accusative case**, it functions as the **direct object** of the verb "buy."
-

Key Grammatical Insight:

- The **οὐ μὴ + subjunctive** construction is a **very strong way of saying "this will absolutely not happen."**
 - Unlike a simple **οὐ** with a future indicative (which just states a fact), **οὐ μὴ** strongly denies even the possibility of the action.
 - The sentence means that the **idea of buying bread is completely ruled out.**
-

Alternative Translations:

- "We will never buy bread."
- "We will by no means buy bread."
- "There is no way we will buy bread." (More natural in English)

This sentence is a **firm, decisive rejection** of the idea of buying bread.

#14

Translate this Koine Greek into English, and explain the translation:

μή ποιήσητε πονηρά.

Translation:

"Do not do evil."

Explanation:

1. **μή (mē) – "Do not"**

- **μή** is the standard **negative particle** used with **imperatives and subjunctives**, often expressing **commands, prohibitions, or warnings**.
- Here, it negates the **imperative verb** ποιήσητε.

2. **ποιήσητε (poiēsēte) – "you do" (in the sense of "perform" or "commit")**

- This is the **second-person plural aorist active subjunctive** of ποιέω ("I do," "I make").
- When used with **μή**, it functions as a **prohibition** in the **aorist subjunctive**, which is a common way to give **general negative commands** in Koine Greek.
- The **aorist tense** suggests a **specific, complete action**, meaning **"Do not commit (even once)."**

3. **πονηρά (ponēra) – "evil" or "wicked things"**

- **πονηρά** is the **accusative plural neuter** form of **πονηρός** ("evil," "wicked," "bad").
 - Since **ποιήσητε** is a **transitive verb** (taking a direct object), **πονηρά** serves as its **direct object**.
 - The plural form implies **evil deeds or wicked actions in general**.
-

Key Grammatical Insight:

- **μή + aorist subjunctive** (μή ποιήσητε) is a **standard way of giving prohibitions** in Greek, meaning **"Do not do [something] at all."**
 - The **aorist tense** conveys a **general prohibition** rather than an ongoing process, meaning **"Do not commit any evil actions."**
-

Alternative Translations:

- **"Do not commit evil deeds."**
- **"Do not do wicked things."**
- **"Do not act wickedly."**

This is a **general moral command** against doing anything evil.

#15

Translate this Koine Greek into English, and explain the translation:

ὅς ἄν ἀγαπᾷ τὸν υἱὸν ἀγαπᾷ καὶ τὸν πατέρα.

Translation:

"Whoever loves the son also loves the father."

Explanation:

- ὅς ἄν (hos an) – "Whoever" / "Anyone who"
 - ὅς is a **relative pronoun** ("who" or "whoever") in the **nominative singular masculine**.
 - ἄν is a **particle** that, when combined with a **subjunctive verb**, adds an element of **indefiniteness** or generality (common in conditional and indefinite relative clauses).
 - Together, ὅς ἄν means "**whoever**" or "**anyone who.**"
 - ἀγαπᾷ (agapai) – "loves"
 - This is the **third-person singular present active subjunctive** of ἀγαπάω ("I love").
 - The **subjunctive mood** (triggered by ἄν) is used because the clause expresses a **general condition** rather than a specific statement.
 - The **present tense** suggests an ongoing or habitual action: "**whoever continuously loves...**"
 - τὸν υἱὸν (ton huion) – "the son"
 - τὸν is the **definite article** ("the"), **accusative singular masculine**.
 - υἱὸν is the **accusative singular** form of υἱός ("son"), serving as the **direct object** of "loves."
 - ἀγαπᾷ (agapai) [again] – "also loves"
 - The verb is repeated, emphasizing the parallel between loving the son and loving the father.
 - The **conjunction καί** ("also" or "and") connects the two objects.
 - τὸν πατέρα (ton patera) – "the father"
 - τὸν is the **definite article** ("the"), **accusative singular masculine**.
 - πατέρα is the **accusative singular** form of πατήρ ("father"), serving as the **direct object** of the second "loves."
-

Key Grammatical Insight:

- The phrase ὅς ἄν + **subjunctive** forms a **general relative clause**, which expresses something universally true or indefinite.
 - The **present subjunctive ἀγαπᾷ** suggests a **continuous or repeated action**, meaning this applies **whenever someone loves the son**.
 - The repetition of ἀγαπᾷ emphasizes the **connection between loving the son and loving the father**.
-

Alternative Translations:

- "Whoever loves the son, loves the father also."
- "Anyone who loves the son also loves the father."
- "Whoever truly loves the son also loves the father." (Adding nuance to the ongoing action)

This sentence expresses a **universal truth about love and relationship**, particularly in a theological or philosophical context.

#16

Translate this Koine Greek into English, and explain the translation:

εἶπεν ὅτι ὁ βασιλεύς ἔρχεται εἰς τὴν πόλιν.

Translation:

"He said that the king is coming into the city."

Explanation:

1. εἶπεν (eipen) – "He/she/it said"
 - This is the **third-person singular aorist active indicative** of λέγω ("I say" or "I speak").
 - The **aorist tense** indicates a **completed action**, meaning "he/she/it said" rather than "is saying."
 2. ὅτι (hoti) – "that"
 - This is a **conjunction** introducing **indirect speech** (a reported statement).
 - It functions like English "that" in sentences such as "He said that..."
 3. ὁ βασιλεύς (ho basileus) – "the king"
 - ὁ is the **definite article** ("the"), **nominative singular masculine**.
 - βασιλεύς means "king", and it is in the **nominative case** because it is the subject of the verb ἔρχεται ("is coming").
 4. ἔρχεται (erchetai) – "is coming"
 - This is the **third-person singular present middle/passive indicative** of ἔρχομαι ("I come," "I go").
 - The **present tense** suggests a **current or imminent action**, meaning "is coming" or "is on his way."
 5. εἰς τὴν πόλιν (eis tēn polin) – "into the city"
 - εἰς is a **preposition** meaning "into" (indicating motion toward a place).
 - τὴν is the **definite article** ("the"), **accusative singular feminine**.
 - πόλιν is the **accusative singular** form of πόλις ("city"), serving as the **object of the preposition**.
-

Key Grammatical Insights:

- ὅτι + **indicative** introduces **indirect discourse**, reporting what was said.
 - **Present indicative ἔρχεται** (rather than an aorist) suggests an **action happening at the time of speaking or about to happen soon**.
 - εἰς + **accusative** expresses **motion toward a destination**, meaning "into the city" rather than just "in the city."
-

Alternative Translations:

- "He said that the king is coming to the city."
- "He said, 'The king is coming into the city.'" (More direct rendering of the reported speech)
- "He said that the king is on his way to the city." (Natural phrasing in English)

This sentence represents a **statement in indirect speech** about the **king's imminent arrival**.

#17

Translate this Koine Greek into English, and explain the translation:

εἰ ἀπῆλθον, εἶδον ἄν τὸν βασιλέα.

Translation:

"If I had gone, I would have seen the king."

Explanation:

1. εἰ (ei) – "If"
 - This is a **conditional particle**, introducing a **hypothetical or contrary-to-fact condition**.
 - The **tense and mood** of the following verb determine the type of conditional statement.
 2. ἀπῆλθον (apēlthon) – "I had gone" / "I went"
 - This is the **first-person singular aorist active indicative** of ἀπέρχομαι ("I go away," "I depart").
 - In **conditional sentences**, an aorist indicative in the if-clause (**protasis**) often signals a **past counterfactual** (meaning something that did not actually happen).
 - Here, it suggests "If I had gone" (but I did not).
 3. εἶδον (eidon) – "I would have seen"
 - This is the **first-person singular aorist active indicative** of ὁράω ("I see").
 - Since it appears in the **then-clause (apodosis)** after a past contrary-to-fact "if" clause, it takes on the meaning of an **unrealized consequence** (what would have happened but didn't).
 - In **Classical Greek**, one would expect ἄν + an aorist indicative in such a construction, as seen here.
 4. ἄν (an) – (Indicates a hypothetical result)
 - ἄν is a **particle used to indicate potentiality or contingency**.
 - In **past counterfactual conditionals**, ἄν with an indicative verb marks the **hypothetical result** (which did not actually happen).
 - The presence of ἄν reinforces that this is a **contrary-to-fact statement**.
 5. τὸν βασιλέα (ton basilea) – "the king"
 - τὸν is the **definite article** ("the"), **accusative singular masculine**.
 - βασιλέα is the **accusative singular** form of βασιλεύς ("king"), serving as the **direct object** of "would have seen."
-

Key Grammatical Insight:

- This sentence follows a **past contrary-to-fact conditional** structure:
 - **"If" clause (protasis)**: εἰ + aorist indicative (ἀπῆλθον) → expresses a condition that did not happen.
 - **"Then" clause (apodosis)**: aorist indicative + ἄν (εἶδον ἄν) → expresses the hypothetical consequence that would have happened.
 - The meaning is: "If I had gone (which I didn't), I would have seen the king (but I didn't see him)."
-

Alternative Translations:

- "If I had departed, I would have seen the king."

- "Had I gone, I would have seen the king."
- "If I had left, I would have seen the king."

This sentence expresses a **hypothetical past event** that did not actually happen.

#18

Translate this Koine Greek into English, and explain the translation:

ἐὰν ἀπέλθωσιν, ὄψονται τῷ βασιλέα.

Translation:

"If they go away, they will see the king."

Explanation:

1. **ἐὰν (ean) – "If"**

- This is a **conditional particle** used in **future more vivid** conditional statements.
- Unlike **εἰ**, which introduces simple conditions, **ἐὰν** is typically used with the **subjunctive mood**, indicating a condition that is more probable or expected to happen.

2. **ἀπέλθωσιν (apelthōsin) – "they go away" / "they depart"**

- This is the **third-person plural aorist active subjunctive** of ἀπέρχομαι ("I go away," "I depart").
- The **aorist subjunctive** expresses a **single, completed action in the future**.
- The use of **ἐὰν + aorist subjunctive** forms a **future more vivid condition**, meaning "If they go away (at some point in the future)..."

3. **ὄψονται (opsontai) – "they will see"**

- This is the **third-person plural future middle indicative** of ὁράω ("I see").
- The **future tense** indicates a **definite action that will happen in the future** if the condition in the first clause is fulfilled.

4. **τὸν βασιλέα (ton basilea) – "the king"**

- **τὸν** is the **definite article** ("the"), **accusative singular masculine**.
 - **βασιλέα** is the **accusative singular** form of βασιλεύς ("king"), serving as the **direct object** of "will see."
-

Key Grammatical Insight:

- This is a **future more vivid conditional sentence**, which follows the pattern:
 - **ἐὰν + subjunctive** in the **if-clause (protasis)**
 - **future indicative** in the **then-clause (apodosis)**
 - This structure conveys a **probable or expected outcome** in the future: **"If they go away (at some point), they will see the king."**
-

Alternative Translations:

- **"If they leave, they will see the king."**
- **"If they depart, they will see the king."**
- **"Should they go away, they will see the king."** (More formal rendering)

This sentence expresses a **conditional future event**, meaning that **if they take action (leave), they will experience the result (seeing the king)**.

#19

Translate this Koine Greek into English, and explain the translation:

εἰ ἀπῆλθον, εἶδον τὸν βασιλέα.

Translation:

"If they went away, they saw the king."

Explanation:

1. **εἰ (ei) – "If"**
 - This is a **conditional particle** that introduces a conditional clause.
 - Since it is followed by the **indicative mood**, it suggests a **simple past condition** (a factual statement rather than a hypothetical one).
 2. **ἀπῆλθον (apēlthon) – "they went away" / "they departed"**
 - This is the **third-person plural aorist active indicative** of ἀπέρχομαι ("I go away," "I depart").
 - The **aorist indicative** indicates a **completed past action**.
 - Since this verb is in the **indicative mood**, the clause is **not contrary to fact**, but rather a straightforward statement about a past event.
 3. **εἶδον (eidon) – "they saw"**
 - This is the **third-person plural aorist active indicative** of ὁράω ("I see").
 - The **aorist indicative** again indicates a **completed past action**.
 4. **τὸν βασιλέα (ton basilea) – "the king"**
 - **τὸν** is the **definite article** ("the"), **accusative singular masculine**.
 - **βασιλέα** is the **accusative singular** form of βασιλεύς ("king"), serving as the **direct object** of "saw."
-

Key Grammatical Insight:

- This sentence follows a **first-class condition** (also called a **simple past conditional**), which follows the pattern:
 - **εἰ + aorist indicative** in the **if-clause (protasis)**
 - **aorist indicative** in the **then-clause (apodosis)**
 - This structure indicates a **real condition in the past**—a factual statement.
 - The meaning is **"If they went away (and they did), then they saw the king (and they did)."**
-

Alternative Translations:

- **"If they left, they saw the king."**
- **"If they departed, they saw the king."**
- **"If they had gone away, they saw the king."** (This rendering may sound like a past contrary-to-fact statement in English, but in Greek, it is a simple past condition.)

Unlike a **contrary-to-fact** conditional (which would require ἄν in the second clause), this sentence expresses a **straightforward past event**:

If the departure happened, then the seeing of the king also happened.

#20

Translate this Koine Greek into English, and explain the translation:

εἰ ἀπῆλθον, εἶδον τὸν βασιλέα.

It looks like there may be a typo in εἶδω—it should likely be εἶδον instead, as εἶδω is not a standard Koine Greek form. I'll assume the intended phrase is εἰ ἀπῆλθον, εἶδον τὸν βασιλέα and provide the translation and explanation based on that.

Translation:

"If they went away, they saw the king."

Explanation:

1. εἰ (ei) – "If"
 - A **conditional particle** introducing a **past condition**.
 - Since it is followed by the **indicative mood**, it suggests a **real or neutral past condition**, meaning the action is treated as factual.
2. ἀπῆλθον (apēlthon) – "they went away" / "they departed"
 - This is the **third-person plural aorist active indicative** of ἀπέρχομαι ("I go away," "I depart").
 - The **aorist tense** expresses a **completed action in the past**.
3. εἶδον (eidon) – "they saw"
 - This is the **third-person plural aorist active indicative** of ὁράω ("I see").
 - The **aorist tense** again indicates a **completed past action**.
4. τὸν βασιλέα (ton basilea) – "the king"
 - τὸν is the **definite article** ("the"), **accusative singular masculine**.
 - βασιλέα is the **accusative singular** form of βασιλεύς ("king"), functioning as the **direct object** of "saw."

Key Grammatical Insight:

- This is a **first-class condition** (or **simple past condition**) with the pattern:
 - εἰ + **aorist indicative** in the **if-clause** (protasis)
 - **aorist indicative** in the **then-clause** (apodosis)
- This structure presents a **factual condition in the past**:
 - "If they went away (and they did), then they saw the king (and they did)."
 - The **absence of ἄν** in the second clause means this is **not** contrary to fact—it's just a straightforward past event.

Alternative Translations:

- "If they left, they saw the king."
- "If they departed, they saw the king."
- "If they had gone away, they saw the king." (Though in English, this might sound contrary to fact, in Greek it is a neutral past condition.)

Since the sentence follows the **past factual condition** structure, it describes a **real past event** rather than a hypothetical or counterfactual one.

#21

Translate this English sentence into Koine Greek, and explain the translation:

He might come today. (And not, "May he come today!")

Translation into Koine Greek:

Ἴσως ἔλθῃ σήμερον.

Explanation:

1. Ἴσως (Isōs) – "Perhaps / He might"

- Ἴσως is an adverb meaning "perhaps" or "possibly."
- In Koine Greek, probability or possibility is often expressed using Ἴσως + **subjunctive** (similar to how English uses "might" or "may").

2. ἔλθῃ (elthē) – "He might come"

- This is the **third-person singular aorist active subjunctive** of ἔρχομαι ("I come" or "I go").
- The **subjunctive mood** is commonly used after words that indicate uncertainty, such as Ἴσως (perhaps).
- The **aorist tense** focuses on the **action happening in the future as a single event**, rather than an ongoing process.

3. σήμερον (sēmeron) – "today"

- This is an adverb meaning "today."
 - Adverbs in Koine Greek usually appear **after the verb** but can sometimes be flexible in placement.
-

Alternative Translations:

- Ἴσως ἔξει σήμερον.
 - Uses ἔξει, the **future active indicative** of ἔκω ("I have come," often implying "I am coming").
 - This translation is possible, but the **future indicative** is more definitive than the **subjunctive**, making it sound more like "Perhaps he will come today" instead of "He might come today."
 - Μήπως ἔλθῃ σήμερον;
 - Μήπως can also indicate possibility or uncertainty but is more common in questions.
-

Summary:

- The best translation for "He might come today." is Ἴσως ἔλθῃ σήμερον.
- This structure effectively conveys **possibility** using Ἴσως + **subjunctive**.
- The **subjunctive mood** expresses uncertainty, which matches the English "might."

#22

Translate this English sentence into Koine Greek, and explain the translation:

May he come today! (And not, "He might come today.")

Translation into Koine Greek:

Ἐλθέτω σήμερον!

Explanation:

- **Ἐλθέτω (Elthetō) – "May he come!"**
 - This is the **third-person singular aorist active imperative** of ἔρχομαι ("I come" or "I go").
 - The **imperative mood** is used for **commands, requests, or strong wishes**.
 - The **aorist tense** indicates a **single, decisive action**—in this case, a wish for him to come **today** rather than a continuous action.
 - In English, "May he come!" expresses a **strong desire** or a **kind of indirect command**, which aligns well with the imperative in Greek.
 - **σήμερον (Sēmeron) – "Today"**
 - This is an **adverb** meaning "**today**."
 - Adverbs in Greek usually follow the verb, so **Ἐλθέτω σήμερον** is the natural word order.
-

Alternative Translations:

- **Ἐλθέτω νῦν!** – "May he come now!"
 - Uses **νῦν** ("now") instead of **σήμερον** ("today"), which could add urgency.
 - **Ἐλθέτω δὴ σήμερον!** – "Let him indeed come today!"
 - **δὴ** is an emphatic particle, adding a sense of urgency or insistence.
 - **Ἐλθέτω ἡμέρα ταύτη!** – "May he come on this day!"
 - A more formal way of saying "**today**."
-

Summary:

- The best translation of "**May he come today!**" is **Ἐλθέτω σήμερον!**
- The **third-person imperative** expresses a **wish or command**, making it the best fit for the English "**May he...**" structure.
- The **aorist tense** emphasizes a single, definite action of coming.

#23

Translate this Koine Greek into English, and explain the translation:

15 Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἔάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ· 16 ὅτι πᾶν τὸ ἐν τῷ κόσμῳ, ἡ ἐπιθυμία τῆς σαρκὸς καὶ ἡ ἐπιθυμία τῶν ὀφθαλμῶν καὶ ἡ ἀλαζονεία τοῦ βίου, οὐκ ἔστιν ἐκ τοῦ πατρὸς ἀλλ' ἐκ τοῦ κόσμου ἐστίν. 17 καὶ ὁ κόσμος παράγεται καὶ ἡ ἐπιθυμία αὐτοῦ, ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ μένει εἰς τὸν αἰῶνα.

Translation:

15 "Do not love the world nor the things in the world. If anyone loves the world, the love of the Father is not in him.

16 For everything that is in the world—the desire of the flesh, and the desire of the eyes, and the pride of life—is not from the Father, but is from the world.

17 And the world is passing away, and its desire, but the one who does the will of God remains forever."

Explanation:

Verse 15

- Μὴ ἀγαπᾶτε (Mē agapate)** – "Do not love"
 - Μὴ** is the negative particle used for **commands (imperatives)** and general prohibitions.
 - ἀγαπᾶτε** is the **present active imperative, second-person plural** of ἀγαπάω ("to love").
 - The **present imperative with μὴ** often implies a **continuous or habitual action**—meaning **"Do not keep loving" or "Do not be in the habit of loving" the world.**
- τὸν κόσμον (ton kosmon)** – "the world"
 - In this context, **κόσμος (kosmos)** refers **not to creation** itself but to the **sinful system** that opposes God.
- μηδὲ τὰ ἐν τῷ κόσμῳ (mēde ta en tōi kosmōi)** – "nor the things in the world"
 - μηδὲ** ("nor") extends the prohibition to **everything associated with the world's sinful nature.**
- ἔάν τις ἀγαπᾷ τὸν κόσμον (ean tis agapāi ton kosmon)** – "If anyone loves the world"
 - ἔάν + subjunctive (ἀγαπᾷ)** expresses a **general condition**, meaning **"whenever someone loves the world..."**
- οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς ἐν αὐτῷ (ouk estin hē agapē tou patros en autōi)** – "the love of the Father is not in him"
 - This means that **loving the world is incompatible with having God's love** within oneself.

Verse 16

- ὅτι (hoti)** – "For / because"
 - Introduces the explanation for why loving the world is wrong.
- πᾶν τὸ ἐν τῷ κόσμῳ (pan to en tōi kosmōi)** – "Everything that is in the world"
 - This refers to all **worldly desires and sinful tendencies.**
- ἡ ἐπιθυμία τῆς σαρκὸς (hē epithymia tēs sarkos)** – "the desire of the flesh"
 - ἐπιθυμία (epithymia)** means "desire" or "lust."
 - τῆς σαρκὸς (tēs sarkos)** refers to the **flesh**, meaning sinful or self-indulgent cravings.
- ἡ ἐπιθυμία τῶν ὀφθαλμῶν (hē epithymia tōn ophthalmōn)** – "the desire of the eyes"
 - Refers to **coveting things that are visually attractive or desirable**—often related to greed, envy, or lust.
- ἡ ἀλαζονεία τοῦ βίου (hē alazoneia tou biou)** – "the pride of life"
 - ἀλαζονεία (alazoneia)** means **boastfulness or arrogance.**

- τοῦ βίου (του βίου) refers to "life" in the sense of **worldly success, status, or possessions**.
- This phrase describes **pride in material things, achievements, or self-sufficiency apart from God**.
- οὐκ ἔστιν ἐκ τοῦ πατρὸς ἀλλ' ἐκ τοῦ κόσμου ἐστίν (ouk estin ek tou patros all' ek tou kosmou estin) – "is not from the Father, but is from the world"
 - These sinful desires do not originate from God but from the **world's fallen system**.

Verse 17

- καὶ ὁ κόσμος παράγεται (kai ho kosmos paragetai) – "And the world is passing away"
 - παράγεται (paragetai) is the **present passive indicative** of παράγω, meaning "to pass away," "to disappear".
 - This suggests that the **world and its sinful system are temporary and fading**.
- καὶ ἡ ἐπιθυμία αὐτοῦ (kai hē epithymia autou) – "and its desire"
 - Not just the world itself, but also its **sinful cravings and desires are temporary**.
- ὁ δὲ ποιῶν τὸ θέλημα τοῦ θεοῦ (ho de poiōn to thelēma tou theou) – "but the one who does the will of God"
 - ποιῶν (poiōn) is the **present active participle** of ποιέω ("to do"), indicating **continuous action**—"the one who keeps doing God's will."
- μένει εἰς τὸν αἰῶνα (menei eis ton aiōna) – "remains forever"
 - μένει (menei) is the **present active indicative** of μένω ("to remain, abide, continue").
 - εἰς τὸν αἰῶνα means "into eternity"—contrasting the **temporary nature of the world** with the **eternal reward of those who follow God**.

Summary of the Passage:

- **Do not love the world** or its sinful desires because loving the world contradicts having the love of God.
- The **worldly system** is defined by **the lust of the flesh, the lust of the eyes, and the pride of life**—all of which do not come from God.
- The **world is temporary**, but the **one who follows God's will remains forever**.

This passage (1 John 2:15-17) emphasizes the **temporary nature of worldly desires** and encourages believers to **prioritize God's will** over materialistic or sinful pursuits.

#24

Translate this Koine Greek into English, and explain the translation:

18 Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς τοῖς ἀδελφοῖς ἀποταξάμενος ἐξέπλει εἰς τὴν Συρίαν, καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας, κειράμενος ἐν Κεγχρεαῖς τὴν κεφαλὴν, εἶχεν γὰρ εὐχὴν. 19 κατήντησαν δὲ εἰς Ἔφεσον κάκείνους κατέλιπεν αὐτοῦ, αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν διελέξατο τοῖς Ἰουδαίοις. 20 ἐρωτῶντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μείναι οὐκ ἐπένευσεν, 21 ἀλλ' ἀποταξάμενος καὶ εἰπὼν· πάλιν ἀνακάμψω πρὸς ὑμᾶς τοῦ θεοῦ θέλοντος, ἀνήχθη ἀπὸ τῆς Ἐφέσου, 22 καὶ κατελθὼν εἰς Καισάρειαν, ἀναβὰς καὶ ἀσπασάμενος τὴν ἐκκλησίαν κατέβη εἰς Ἀντιόχειαν.

Translation:

18 "Now Paul, having remained many days longer with the brothers, took leave of them and set sail for Syria, and with him were Priscilla and Aquila. He had his head shaved in Cenchreae, for he had taken a vow.

19 And they arrived at Ephesus, and he left them there, but he himself entered the synagogue and reasoned with the Jews.

20 When they asked him to stay for a longer time, he did not consent,

21 but as he was leaving, he said, 'I will return to you again, if God wills,' and he set sail from Ephesus.

22 And when he arrived at Caesarea, he went up and greeted the church, and then went down to Antioch."

Explanation:

Verse 18

- **Ὁ δὲ Παῦλος ἔτι προσμείνας ἡμέρας ἱκανὰς (Ho de Paulos eti prosmeinas hēmeras hikanas) – "Now Paul, having remained many days longer"**
 - **Ὁ δὲ Παῦλος** – "Now Paul" or "But Paul" (Δὲ often connects narrative events).
 - **προσμείνας** – Aorist active participle of **προσμένω** ("to remain, stay longer").
 - **ἡμέρας ἱκανὰς** – "many days" (**ἱκανὰς** meaning "sufficient" or "considerable").
- **τοῖς ἀδελφοῖς ἀποταξάμενος (tois adelphois apotaxamenos) – "having taken leave of the brothers"**
 - **ἀποταξάμενος** – Aorist middle participle of **ἀποτάσσω** ("to say farewell").
- **ἐξέπλει εἰς τὴν Συρίαν (exerplei eis tēn Syrian) – "he set sail for Syria"**
 - **ἐξέπλει** – Aorist active indicative of **ἐκπλέω** ("to set sail").
- **καὶ σὺν αὐτῷ Πρίσκιλλα καὶ Ἀκύλας (kai syn autōi Priskilla kai Akylas) – "and with him were Priscilla and Aquila"**
 - Priscilla and Aquila were Paul's close companions in ministry.
- **κειράμενος ἐν Κεγχρεαῖς τὴν κεφαλὴν (keiramenos en Kegchreais tēn kephalēn) – "having shaved his head in Cenchreae"**
 - **κειράμενος** – Aorist middle participle of **κείρω** ("to shear, shave").
 - **τὴν κεφαλὴν** – "his head."
 - **Κεγχρεαῖς** – Cenchreae, a port of Corinth.
- **εἶχεν γὰρ εὐχὴν (eichen gar euchēn) – "for he had taken a vow"**
 - **εὐχὴν** – "vow" (likely a **Nazirite vow**, which involved shaving the head).

Verse 19

- **κατήντησαν δὲ εἰς Ἔφεσον (katēntēsan de eis Epheson) – "And they arrived at Ephesus"**

- ο κατήντησαν – Aorist active indicative of καταντάω ("to arrive, reach").
- κάκείνους κατέλιπεν αὐτοῦ (kakeinous katelipen autou) – "and he left them there"
 - ο κατέλιπεν – Aorist active indicative of καταλείπω ("to leave behind").
- αὐτὸς δὲ εἰσελθὼν εἰς τὴν συναγωγὴν διελέξατο τοῖς Ἰουδαίοις (autos de eiselthōn eis tēn synagōgēn dielexato tois Ioudaiois) – "but he himself entered the synagogue and reasoned with the Jews"
 - ο διελέξατο – Aorist middle indicative of διαλέγομαι ("to reason, discuss").

Verse 20

- ἐρωτῶντων δὲ αὐτῶν ἐπὶ πλείονα χρόνον μείναι (erōtōntōn de autōn epi pleiona chronon meinai) – "When they asked him to stay for a longer time"
 - ο ἐρωτῶντων – Present active participle of ἐρωτάω ("to ask").
 - ο ἐπὶ πλείονα χρόνον – "for a longer time."
- οὐκ ἐπένευσεν (ouk epenewsen) – "he did not consent"
 - ο ἐπένευσεν – Aorist active indicative of ἐπινεύω ("to agree, consent").

Verse 21

- ἀλλ' ἀποταξάμενος καὶ εἰπὼν (all' apotaxamenos kai eipōn) – "but taking leave and saying"
 - ο ἀποταξάμενος – Again, "saying farewell."
- πάλιν ἀνακάμψω πρὸς ὑμᾶς τοῦ θεοῦ θέλοντος (palin anakampsō pros hymas tou theou thelontos) – "I will return to you again, if God wills"
 - ο ἀνακάμψω – Future active indicative of ἀνακάμπτω ("to return").
 - ο τοῦ θεοῦ θέλοντος – "if God wills" (a recognition of divine sovereignty).
- ἀνήχθη ἀπὸ τῆς Ἐφέσου (anēchthē apo tēs Ephesou) – "he set sail from Ephesus"
 - ο ἀνήχθη – Aorist passive indicative of ἀνάγω ("to set sail").

Verse 22

- καὶ κατελθὼν εἰς Καισάρειαν (kai katelthōn eis Kaisareian) – "And when he arrived at Caesarea"
 - ο κατελθὼν – Aorist active participle of καταβαίνω ("to go down, arrive").
- ἀναβὰς καὶ ἀσπασάμενος τὴν ἐκκλησίαν (anabas kai aspasamenos tēn ekklēsiān) – "he went up and greeted the church"
 - ο ἀναβὰς – Aorist active participle of ἀναβαίνω ("to go up," likely referring to Jerusalem).
 - ο ἀσπασάμενος – Aorist middle participle of ἀσπάζομαι ("to greet, embrace").
 - ο τὴν ἐκκλησίαν – "the church" (probably the Jerusalem church).
- κατέβη εἰς Ἀντιόχειαν (katebē eis Antiocheian) – "then he went down to Antioch"
 - ο κατέβη – Aorist active indicative of καταβαίνω ("to go down").
 - ο Ἀντιόχειαν – Antioch, a major Christian center and Paul's sending church.

Summary:

- Paul stayed in Corinth for some time before sailing for Syria with Priscilla and Aquila.
- He shaved his head in Cenchreae due to a vow (likely a Nazirite vow).
- In Ephesus, he left Priscilla and Aquila, reasoned with the Jews in the synagogue, and declined an extended stay.
- Before leaving, he promised, "I will return, if God wills."

- He then **sailed to Caesarea**, likely visited **Jerusalem** ("went up"), greeted the church, and finally traveled to **Antioch**, completing his second missionary journey.