

Exercise 10 — Track 1

## Third Declension

Write out the master paradigm of all case endings.

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

### Parsing

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

**Warm-up**

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

**Translation**

1. πάντες ἔρχονται (they are going) πρὸς αὐτόν.
  
2. Παῦλος καὶ Τιμόθεος δούλοι<sup>1</sup> Χριστοῦ Ἰησοῦ πᾶσιν τοῖς ἁγίοις ἐν Χριστῷ Ἰησοῦ τοῖς οὖσιν (ones who are) ἐν Φιλίπποις.
  
3. τί ἀγαθὸν<sup>2</sup> ποιήσω (I must do) ἵνα σχῶ (I might inherit) ζωὴν αἰώνιον;
  
4. καὶ ἐλάλησαν (they told) αὐτῷ τὸν λόγον τοῦ κυρίου σὺν πᾶσιν τοῖς ἐν τῇ οἰκίᾳ αὐτοῦ.

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<sup>1</sup> Hint: Remember apposition (exercise 7; sentence 10)?

<sup>2</sup> Was the rich young man asking what was required of him to be a follower of Jesus, or was he trying to earn his way into heaven? The inclusion of this word gives you a hint.

5. <sup>3</sup> καὶ ἅγιον τὸ ὄνομα αὐτοῦ.
6. ἔλεγεν (he/she/it was speaking) περὶ τοῦ ναοῦ (temple) τοῦ<sup>4</sup> σώματος αὐτοῦ.
7. οὐδεὶς ἐν πνεύματι θεοῦ λαλῶν (when he speaks) λέγει (he/she/it says)· Ἀνάθεμα<sup>5</sup> Ἰησοῦς, καὶ οὐδεὶς δύναται (he/she/it is able) εἰπεῖν (to say)· Κύριος Ἰησοῦς, εἰ μὴ ἐν πνεύματι ἀγίῳ.
8. τί με<sup>6</sup> λέγεις (you call) ἀγαθόν;<sup>7</sup> οὐδεὶς ἀγαθὸς εἰ μὴ εἷς ὁ θεός.<sup>8</sup>
9. τίνα λέγουσιν (they say) οἱ ἄνθρωποι εἶναι (to be) τὸν υἱὸν τοῦ ἀνθρώπου;
10. <sup>9</sup> τοῖς πᾶσιν γέγονα (I have become) πάντα.

<sup>3</sup> Hint: This is a complete sentence, not a phrase. You will have to supply a verb.

<sup>4</sup> Hint: What is the grammatical relationship between σώματος and ναοῦ? Cf. exercise 7, sentence 10.

<sup>5</sup> If you pronounce it, you will know what it means.

<sup>6</sup> με is the accusative singular of ἐγώ.

<sup>7</sup> Often a verb will require two direct objects. Sometimes, one object will be personal and the other impersonal (as in this example). Other times both objects are impersonal. This is called the “double accusative.”

<sup>8</sup> What is the grammatical relationship between θεός and εἷς?

<sup>9</sup> Hint: Think through the different possibilities of the gender of both adjectives.

## Additional

11. καθαρίζομαι (I am cleansed) ἀπὸ ἁμαρτίας μου ὑπὸ τῆς σαρκὸς τοῦ Ἰησοῦ.
12. τὰ γὰρ ὀνόματα τῶν ἁγίων παρὰ τῷ θεῷ ἐστὶν ἐν τοῖς αἰωνίοις οὐρανοῖς.
13. κατατριβῶσιν (they are consumed) σάρκες σώματός σου.
14. ἀσπάζομαι (I send greetings) ἐν ὀνόματι Ἰησοῦ Χριστοῦ, υἱοῦ πατρός· κατὰ σάρκα καὶ πνεῦμα ἡνωμένοις (those who are united) πάσῃ ἐντολῇ αὐτοῦ.
15. καὶ ἐκάλεσεν (he/she/it gave) Ἀδὰμ ὀνόματα πᾶσιν.
16. καὶ ἐδικαιώθη (he/she/it is vindicated) ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς.
17. Ἀγαπητοί, μὴ παντὶ πνεύματι πιστεύετε<sup>10</sup> ἀλλὰ δοκιμάζετε (test!) τὰ πνεύματα εἰ ἐκ τοῦ θεοῦ ἐστίν.<sup>11</sup>
18. πάντα ἐνώπιον αὐτοῦ εἰσίν, καὶ οὐδὲν λέληθεν (he/she/it is hidden from) τὴν βουλὴν αὐτοῦ.
19. Παῦλος ἀπόστολος Χριστοῦ Ἰησοῦ διὰ θελήματος θεοῦ καὶ Τιμόθεος ὁ ἀδελφὸς τῆ ἐκκλησία τοῦ θεοῦ τῆ οὕσῃ (one that is) ἐν Κορίνθῳ σὺν τοῖς ἁγίοις πᾶσιν τοῖς οὕσιν (ones who are) ἐν ὅλῃ τῇ Ἀχαΐᾳ.
20. ἐν ἀγάπῃ προσελάβετο (he/she/it received) ἡμᾶς (us) ὁ δεσπότης.<sup>12</sup> διὰ τὴν ἀγάπην, ἣν (which) ἔσχεν (he had) πρὸς ἡμᾶς, τὸ αἶμα αὐτοῦ ἔδωκεν (he/she/it gave) ὑπὲρ ἡμῶν Ἰησοῦς Χριστὸς ὁ κύριος ἡμῶν (our) ἐν θελήματι θεοῦ, καὶ τὴν<sup>13</sup> σάρκα ὑπὲρ τῆς σαρκὸς ἡμῶν καὶ τὴν ψυχὴν ὑπὲρ τῶν ψυχῶν ἡμῶν.

## Summary

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

## References

α. Mk 9:37; β. Eph 1:15; γ. Mt 19:5; δ. 1 Tim 5:24; ε. Col 1:22; ζ. Mt 12:48; η. Eph 2:14; θ. 1 Jn 3:26; ι. Phil 1:1; κ. Mt 19:16; λ. Ac 16:32; μ. Lk 1:49; ν. Jn 2:21; ξ. 1 Cor 12:3; ο. Mk 10:18; π. Mt 16:13; ρ. 1 Cor 9:22; σ. —; τ. —; θ. Prov 5:11; ι. IRom 1:0; κ. Gen 2:20; λ. Lk 7:35; μ. 1 Jn 4:1; ν. 1 Clem 27:6; ρ. 2 Cor 1:1; σ. 1 Clem 49:6.

<sup>10</sup> “Believe!” Takes a direct object in the dative.

<sup>11</sup> This is extremely important. *Greek often uses a singular verb when the subject is a neuter plural.* It is an indication that they are viewing the plural subject (πνεύματα) not as a collection of different things but as one group. To keep proper English you must use a plural verb.

<sup>12</sup> δεσπότης, -ου, ὁ, *master, lord.*

<sup>13</sup> Hint: Do you remember that the definite article can perform other functions as well?