

Biblical Passages
AGE Ch. 8

For each of the following Greek sentences: 1). Read it aloud; 2). Parse each verb and noun (gender, number, and case); and 3). Translate each sentence into English. Notes for each of the sentences are below.

1. ποῦ εἶ; γυμνός εἰμι.
2. οὐκ εἰσιν οἱ ἄρχοντές σου οὐδὲ παῖδες.
3. Ποῦ ἐστὶν οἶκος ἄρχοντος;
4. Σὺ μόνος εἶ ἄρχων.
5. ἀκρίτως ἀπόλλυτε ἡμᾶς.
6. ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ Χριστός;
7. σὺ γὰρ ἄρχων ἀρχόντων [εἶ].

Notes

The sentences here come from ancient Greek writings related to the Bible, Jewish history, and early Christianity. The passages are unchanged, except where “...” indicates a short omission.

Hebrew scripture was translated into *koine* Greek in the second century B.C., a collection called the Septuagint. The Septuagint derives its name from the Latin *versio septuaginta interpretum*, "translation of the seventy interpreters," (Greek: ἡ μετάφρασις τῶν ἑβδομήκοντα, "translation of the seventy." The Roman numeral LXX (seventy) is commonly used as an abbreviation.

The following readings are quoted from the Septuagint.

1. God calls out to Adam in the Garden of Eden:

ποῦ εἶ;

Adam responds in part:

γυμνός εἰμι

LXX Gen. 3:9

ποῦ where?

γυμνός (nom sg) ὁ naked

2. King David, after putting down a rebellion by his son Absalom, who died in the fighting, is in mourning. Joab, nephew to David, chastises him, saying that such grief disrespects those who serve in David's loyal army. It sends the message, Joab says, that...:

οὐκ εἰσιν οἱ ἄρχοντές σου οὐδὲ παῖδες

LXX 2 Kings 19:7

οὐδέ and not, nor

σου your

3. After suffering much at Satan's hands, Job is visited by friends who seek to reassure him of God's justice. At one point, Job throws one of his friends' own questions back at him:

Ποῦ ἐστὶν οἶκος ἄρχοντος;

LXX Job 21:28

οἶκος (nom sg) ὁ home

ποῦ where?

4. The prophet Isaiah imagines an appeal in the face of God's wrath:

Σὺ μόνος εἶ ἄρχων

LXX Is. 10:8

μόνος (nom sg) ὁ only

σύ (nom sg) you

5. In the Maccabean revolt, Jews rebelled against persecution by King Antiochus IV. At one point, royal forces attack a group of rebels and challenge them to repent and surrender. The rebels refuse, saying in part:

ἄκρίτως ἀπόλλυτε ἡμᾶς.

LXX 1 Maccabees 2:37

ἄκρίτως illegally, unjustly

ἡμᾶς (acc pl) us

6. And now a sentence from the New Testament. As Jesus teaches in Jerusalem, some wonder about his claims and how it is that he is allowed to preach openly at the temple:

ἀληθῶς ἔγνωσαν οἱ ἄρχοντες ὅτι οὗτός ἐστιν ὁ Χριστός;

κατὰ Ἰωάννην 7:26

ἀληθῶς truly
ἔγνωσαν (3d pl) knew

ὅτι that
οὗτος (nom sg) ὁ this (man)

7. In addition to scripture, a wide range of related writings were popular with early Christians and these circulated in a range of languages, especially Greek. Among these writings were romantic stories about an early Christian named Clement. While there were multiple historically important men named Clement in the early Christian church, these stories focus on a Clement who travelled with the apostle Peter. The *Clementine Homilies* is a collection of such stories.

The *Clementine Homilies* includes an extended version of the conflict between the apostle Peter and Simon Magus (cf. Acts 8:9-24). Peter wins over one of Simon's disciples, Zacchaeus, and makes him bishop of Caesarea. As part of the process of installing Zacchaeus, Peter prays to God:

σὺ γὰρ ἀρχῶν ἀρχόντων [εἶ]

Homily 3 72.3

γὰρ because

σύ (nom sg) you