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; γυμνὸς εἰμι.
2. oὐκ εἰσιν οἱ ἀρχοντές σου οὐδὲ παῖδες.
3. Ποῦ ἐστιν οἶκος ἀρχοντος;
4. Σὺ μόνος εἶ ἁρχών.
5. ἀκρίτως ἀπολλυτε ἡμᾶς.
6. ἀληθῶς ἔγνωσαν οἱ ἀρχοντες ὅτι οὗτος ἐστιν ὁ Χριστός;
7. σὺ γὰρ ἁρχών ἁρχόντων [εἰ].

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 ἐβδομήκοντα, "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 εἰ;

Adam responds in part:

γυμνὸς εἰμι

   LXX Gen. 3:9

   ποῦ where? γυμνὸς (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...

οὔκ εἰσιν οἱ ἀρχοντὲς σου οὐδὲ παῖδες  
LXX 2 Kings 19:7

oude and not, nor
sou 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 ἔστιν οἶκος ἀρχοντος;  
LXX Job 21:28

oikos (nom sg) o home
pou where?

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

Σὺ μόνος εἶ ἀρχων  
LXX Is. 10:8

mono (nom sg) o only
sou (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:

ἀκρίτως ἀπόλλυτε ἡμᾶς.  
LXX 1 Maccabees 2:37

akritos illegally, unjustly
hemas (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 ἀρχοντες ὅτι οὗτός ἐστιν ὁ Χριστός;  
kata Iowannen 7:26

- 2 -
ἀληθῶς truly ὅτι that
ἔγνωσαν (3d pl) knew 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 Caeserea. As part of the process of installing Zacchaeus, Peter prays to God:

σὺ γὰρ ἄρχων ἀρχόντων [εἰ]

*Homily 3 72.3*

γὰρ because σὺ (nom sg) you