

VOL 1

KEEP UP YOUR

# Biblical Greek

IN TWO MINUTES A DAY

365 SELECTIONS FOR EASY REVIEW

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IN TWO MINUTES A DAY

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# Biblical Greek

IN TWO MINUTES A DAY

365 SELECTIONS FOR EASY REVIEW

*Compiled and edited by  
Jonathan G. Kline*

 HENDRICKSON  
PUBLISHERS

## **Keep Up Your Biblical Greek in Two Minutes a Day, Volume 1**

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## PREFACE

*Keep Up Your Biblical Greek in Two Minutes a Day* has been specially designed to help you build on your previous study of Greek by reading a small amount of the New Testament in its original language every day in an easy, manageable, and spiritually enriching way. This book does not do away with the need to consult traditional textbooks and to review paradigms and the fundamentals of Greek grammar, which are essential tasks for developing an enduring ability to read and understand Greek well. Rather, this book complements such grammatical study by enabling you to build a robust vocabulary base and by encouraging you to work with the biblical text and review morphology and syntax in a largely inductive manner.

In order to help you reconnect with Greek in a direct and efficient way, this book contains no grammatical jargon or extraneous material—only verses from the New Testament, in Greek and English, carefully selected and presented (along with brief vocabulary entries) in a manner intended to facilitate rapid and enjoyable learning. The book is designed to be used on a daily basis (ideally), or in any case with some measure of consistency. The page for each day includes the following:

- one new vocabulary word, with transliteration and meanings, and two review words from earlier in the book
- the English text of a New Testament verse, with these three Greek words embedded in it, as they appear in the verse
- the Greek text of the verse, in full and then divided into phrases or clauses, with the corresponding English phrases or clauses next to them

To encourage you to spend a little time with Greek on a regular basis, each page is labeled with a day number (from 1 to 365), a date (from January 1 to December 31), and a week number (from Week 1 to Week 52). The book is thus designed so that you can work through it in a calendar year (whether starting on January 1 or any other date), though of course you need not use it according to this scheme. What is important, in any event, is not perfection or following a rigid schedule, but regular practice. There is no reason to feel bad if you miss a day or two, for example; the next time you have a chance to use the book, you can simply pick up where you left off, or skip to the page for the current date.

As the title *Keep Up Your Biblical Greek in Two Minutes a Day* indicates, spending at least two minutes with each day's page is recommended. Yet glancing at the page for a given day for even ten or fifteen seconds can still

provide real benefits; and in any case this is better than not opening the book at all. Here are some suggestions for different ways you might wish to use this book, depending on how much time you have on a particular day:

**10 seconds to 1 minute.** *Activity:* Read the daily Bible verse in English, noticing the Greek words in parentheses. *Benefit:* You have read a Bible verse in English and have been quickly reminded of what a few Greek words mean and perhaps of an aspect or two of Greek grammar. *Alternate activity:* Look at the Greek word for the day and read its definitions. *Benefit:* You have been reminded of the basic range of meaning of a Greek word that occurs with a relatively high frequency in the New Testament.

**2 to 5 minutes.** *Activity:* Read the daily Bible verse in English, noticing the Greek words in parentheses. Next, look at the Greek word for the day and its meanings. Finally, read the Greek text as best you can, perhaps only in the phrase/clause section on the lower half of the page, simply ignoring what you don't understand (even if this is all or most of the words). *Benefit:* You have read a Bible verse in English and (as much as you are able) in Greek. You have been reminded of what at least a few, and perhaps many, Greek words mean, and perhaps also of certain principles of Greek morphology and syntax.

**10 to 20 minutes.** *Activity:* Every day of a given week, look at all seven pages for the present week, spending whatever amount of time you desire on each page (perhaps skimming some pages and spending more time on others). *Benefit:* After the week is over, you will likely have developed a deep familiarity with the week's biblical texts and a lasting knowledge of the week's vocabulary words. You will also have deepened your familiarity with various principles of Greek morphology and syntax.

As these suggestions indicate, although this book has been designed to provide substantial benefits if you use it for only two minutes a day, mulling over (and, as need be, puzzling through) its contents for longer periods of time can help you even further along the journey toward achieving a lasting mastery of Greek.

Another interesting and helpful way to use this book—one that is especially suited for more advanced users—is to review vocabulary by means of a “chain” method. For example, pick a day in the book, perhaps at random and preferably toward the end (say, Day 354), and read the page. Then, pick one of the two review words for the day (e.g., διώκω), go to the page on which that word is the new word for the day (Day 333), and read that page. Next, pick one of the review words on this new page (e.g., μάλλον), go to the page on which it is the new word for the day (Day 211), and read that page. You can

repeat this process as many times as you want, until you reach (or get as close as possible to) the beginning of the book.

If the verse for a particular day is one that you would like to internalize or try to memorize in Greek, feel free to temporarily suspend your regular reading of a new page each day and instead spend several days, or perhaps even a week, reading the same page every day. By doing so, you may notice new things about the grammar or syntax of the verse, and at least some, if not all, of the verse will likely remain in your mind and heart for a long time to come. If you take the time to meditate on a verse in this way, you may also wish to look up the verse in a technical commentary or two to see what scholars have said about it; or you may choose to look up the verse in the index of an intermediate or advanced Greek grammar in order to learn about the morphology of the words the verse contains or about its syntax. Meditating on or memorizing even two or three Greek verses in this way over the course of a year can go a long way toward helping you internalize and become proficient in the language.

As the foregoing discussion indicates, the benefits you derive from using this book will obviously depend on how much time you spend with it and how often, the specific ways you choose to use it, your current level of Greek proficiency, and your ability to learn inductively. Nevertheless, I have done my best to design the book so that it can help you make substantial and enduring gains in learning even if you are able to use it for only short periods of time at most sittings and even if your Greek is at a rudimentary level when you begin.

## The Vocabulary

*Keep Up Your Biblical Greek in Two Minutes a Day* presents, one day at a time and in order of descending frequency, the 365 most frequently occurring words in the New Testament—that is, all the words that occur 42 times or more, plus about half of those that occur 41 times. This amounts to about 20 percent more vocabulary than one typically learns in a first-year Greek class. If you master these 365 words, you will know the lexical form lying behind most of the Greek words that *The Greek New Testament: A Reader's Edition* assumes knowledge of (i.e., the words that that volume does not gloss in its apparatus). Another encouraging—and somewhat startling—fact is that although the 365 lexemes (dictionary forms) presented in this book account for only 2 percent of the total number of unique lexemes that occur in the New Testament, *more than 80 percent of the actual words found in the New Testament* are forms of the 365 words found in this book. Learning the details of morphology is essential, of course, for identifying which words in the biblical text are forms of which lexical forms presented in this book; but mastering the core vocabulary found

in this book is an important first step for gaining proficiency in reading the New Testament in Greek.

I created the initial list of 365 core review words for this book by comparing the main frequency list of vocabulary found in Warren C. Trenchard's *Complete Vocabulary Guide to the Greek New Testament* (Zondervan) and a similar list generated using the computer program BibleWorks. I checked the frequency data from these sources against those found in an unpublished database created by Mark House and Maurice Robinson for Hendrickson Publishers and then made my own decisions regarding which words should be included in this book's list and their frequencies. In general, though not invariably, the frequency I provide for each day's vocabulary word (found to the right of the gray box containing the word's gloss(es) and followed by an "x") is based on the number of times the word occurs in the Westcott-Hort edition of the Greek New Testament (on which see further below).

For readers who are in the beginning stages of their knowledge of Greek grammar and who are accustomed to using Strong's concordance in their study of the vocabulary of the New Testament, I have also included the Strong's number for each daily vocabulary word. These numbers are prefixed with an "S" and are found below the frequency numbers.

In order to facilitate rapid review—and as a reflection of the fact that *Keep Up Your Biblical Greek in Two Minutes a Day* is intended primarily as a resource for review and skill building, not as a tool for scientific research—I have almost invariably presented lexical forms in as pared down a form as possible. For example, I have generally not provided the genitive forms of nouns or the feminine or neuter forms of adjectives. On occasion, however, I have made an exception to such rules and have included more than one lexical form—for example, for lexemes that do not have straightforward inflections (such as the pronoun ἐγώ, "I," for which I have included the plural form ἡμεῖς; and the number εἷς, "one," for which I have included its feminine and neuter forms, μία and ἓν, which cannot be intuited easily through a knowledge of the normal rules that govern noun inflection).

## The Glosses

I generated the initial list of glosses for each day's vocabulary word by abridging the entries in Hendrickson's *Compact Greek-English Lexicon of the New Testament*, a 2008 revision by Mark House of an earlier pocket dictionary created by Alexander Souter. In a good number of cases I further modified an entry after consulting a standard modern lexicon of the Greek New Testament or, occasionally, by looking in detail at the contexts in which a word occurs.

As with the lexical forms, I have intentionally kept the glosses basic and brief so that you can quickly grasp a word's essential or most common meaning(s). The glosses are not exhaustive. For more comprehensive and nuanced glosses or definitions, please consult a standard Greek lexicon or vocabulary guide.

Likewise, and again to facilitate rapid and easy review, I have kept grammatical information in the glosses to an absolute minimum. For example, I have not indicated which meanings of a preposition accompany which noun cases, and I have almost never indicated which of a verb's meanings are attested in which voice (the active, middle, or passive). The only exception I made to this latter rule is in the case of the verb ἄρχω (Day 201), whose meanings in the middle ("to begin") and active ("to rule") are so distinct that I thought noting the voices would be helpful.

Finally, and contrary to standard practice, I have glossed all verbs as infinitives rather than as first-person singulars (even though, of course, the lexical form presented is the first-person singular present form). My hope is that this will allow you to quickly focus on the verb's meanings.

## **The Verses**

In this book I have attempted to present an interesting and inspiring variety of verses from the New Testament, in terms of both content and grammar. The process by which I chose the verses was an organic and creative one that was guided by grammatical, theological, aesthetic, and—above all—pedagogical concerns. I have included verses from every book of the New Testament and of varying lengths and difficulties. The verses contain content that is inspiring, comforting, challenging, and thought provoking. This allows you, if you wish, to use the book as a kind of daily devotional. Whether you think of the book in this way or not, my goal in creating it has been not only to help you improve your knowledge of Greek for its own sake, but also—and more importantly—to help you engage closely with, meditate on, wrestle with, be challenged by, and find solace and hope in the words of the New Testament writers.

## **The Phrases and Clauses**

In breaking up each day's verse into phrases and/or clauses, I have done my best to help you see the correspondence between brief elements in the day's Greek text and English translation. Naturally, however, a one-to-one correspondence does not always exist (and in a technical sense never completely exists) between a Greek word, phrase, or clause and its English translation. For this reason, you may occasionally find the way that I have matched up parts of the Greek and English verses to be slightly forced. It

goes without saying that the correspondences shown are not meant to be completely scientific or precise in every case; rather, they are a pedagogical tool intended to help you work through each day's verse little by little and in a short amount of time, in order to arrive at a basic understanding of the grammar and syntax of the Greek.

Correlatively, in an attempt to be sensitive to the unique content of each day's verse and to help you understand it as well as possible, I have sometimes divided syntactically or grammatically identical structures found in different verses in different ways. Such inconsistencies are intentional and, again, are always the result of my trying to present the parts of a given day's verse in the way that I thought would be most helpful, as well as in a way that makes the most sense in light of the specific English translation used for the day in question. By breaking up the verses in different ways, in fact, I hope to have made the point that there is no rigid or single system that one ought to use for analyzing a Greek sentence's grammar in order to achieve understanding.

### The Words in Bold Type

On each day's page (except on the first two days, when there are not two review words), there are three Greek words embedded in the English verse, with the English equivalents marked in bold type. In keeping with the minimalist approach I have used for the lexical forms and glosses, I have kept the number of English words in bold type to a minimum, especially for non-verbs, since this formatting is intended primarily to remind you of a word's basic meaning, not (as a rule) to convey syntactic information communicated by the word in question. Thus, for example, if a Greek noun appears in the dative (e.g., *πίστει*, "by faith," in Heb 11:29, quoted on Day 62), I have put only the word that reflects the noun's basic meaning ("faith") in bold type. Similarly, if the best way to render a participle in a certain instance is by means of a phrase beginning with an English word such as "while" or "because" (e.g., *προσευχομένου*, "while he was praying," in Luke 3:21, quoted on Day 221), I have not put such conjunctions in bold type; rather, I have placed in bold only what I judged to be the more basic information conveyed by the participle ("he was praying"). As this example indicates, for participles—and also for finite verbal forms—I have normally placed in bold the relevant English pronoun (if one is present) and any information conveying tense or aspect. When a Greek personal pronoun accompanies a finite verbal form, I have not put the English pronoun in bold type—in order to draw your attention to the presence of the Greek pronoun.

Such details as the foregoing, which may occasionally result in apparent inconsistencies in formatting, reflect the fact, again, that a one-to-one correspondence does not exist between Greek and English (or, of course, between any two languages). I have done my best to be as consistent as possible in how

I have formatted the text, and I was always guided by what I thought would be most helpful to you, the reader. As with the way I have broken up the text into phrases and clauses, the bold type is not meant to reflect a “scientific” analysis of the Greek text but simply to help you quickly understand what the words mean.

## Sources Used

The Greek text quoted in this book is taken from the edition of the New Testament prepared by B. F. Westcott and F. J. A. Hort, which is in the public domain. The differences between the Westcott-Hort edition and more modern scholarly ones such as the Nestle-Aland and UBS editions are generally of little significance for those who are not professional practitioners of textual criticism, and this is especially true of the small number of such differences found in the verses quoted in *Keep Up Your Greek in Two Minutes a Day*. Here are two illustrations, to give you a sense of their minor nature: (1) in Matt 19:29 (the verse for Day 51 of this book), Westcott-Hort contains the reading “many times as much,” whereas the Nestle-Aland editions read “a hundred times as much”; (2) in 1 Cor 1:4 (the verse for Day 30 of the successor volume to this book, *Keep Up Your Greek in Two Minutes a Day: Volume 2*), Westcott-Hort has “I thank God,” and the Nestle-Aland editions have “I thank my God.”

In their original work, Westcott and Hort marked substitutions, additions to, and omissions from their text found in New Testament manuscripts by means of various sigla. In order to help you read an unencumbered text, in this book I have retained only their siglum for omissions (i.e., square brackets). The substitutions and additions Westcott and Hort marked can be found in the apparatus of Hendrickson’s 2007 edition of their text, published under the title *The Greek New Testament*. (For the interested reader, this apparatus also notes all the differences between the Westcott-Hort text and one of the recent Nestle-Aland editions, as well as the variant readings attested in a scholarly reconstruction of the Byzantine text tradition.)

The following English translations are used in this book: NRSV, ESV, NASB, NIV, HCSB, CSB, and MLB. I chose these seven translations because most of them are widely used, and I wanted to help provide a sense of different ways in which Greek can be rendered in English. Another reason I chose these particular translations is because most of them—especially the NASB, ESV, and NRSV—tend to be rather “literal” renderings; one indication of this is that their syntax often corresponds closely to that of the Greek, making it relatively easy to show which parts of the English text parallel which parts of the Greek text (a key feature of this book). The other translations used here—the NIV, HCSB, CSB, and MLB—are often relatively literal but, in contrast to the NASB, ESV, and NRSV, they usually lie further toward the “dynamic equivalence” end of the translation spectrum. I hope that by seeing how each of these

translations deals with a sampling of verses, you will grow in your familiarity with and appreciation of the translation philosophies that underlie them.

In addition to embedding three Greek words in each day's English translation, I have made a number of minor modifications to the punctuation and formatting of the translations for the sake of clarity and consistency of presentation. The most common changes include the following: the change of a comma or semicolon at the end of a verse to a period; the insertion of an opening or closing quotation mark when a quotation is carried on from the previous verse or carries on into the next verse; and the capitalization of a lowercase letter at the beginning of a verse. When a verse constitutes a complete quotation, I have removed the quotation marks at the beginning and end of the verse. I have also removed the italics from words in the NASB that mark English words that do not explicitly correspond to a word in the Greek.

For the most part, I have cited entire verses. Occasionally, however, in order to make all the text fit on the page for the day, it was necessary to omit material. Material omitted from the middle of a verse is always marked with ellipses, but material omitted from the beginning or end of a verse is generally not marked. Occasionally I have used ellipses at the end of a verse not to indicate omitted material but to signal that the text that has been quoted constitutes an incomplete sentence.

In a few instances, I have inserted one or more words in brackets in the English Bible translation to indicate a word (or more than one) that is present in the Greek but not reflected in the translation. On a greater number of occasions, I have inserted a more literal rendering in brackets, prefixing it with "lit."

Because both the English and Greek verses quoted in this book are presented in isolation, I encourage you, as often as you are able, to look at them in their original contexts in order to gain a better understanding of their meaning and how they function in the passages from which they have been excerpted.

\* \* \* \* \*

I offer this book with empathy and in friendship to everyone who has spent countless hours studying Greek but who has experienced difficulty, principally on account of a lack of time, in keeping up with the language. May you receive encouragement, challenge, hope, joy, and peace from the time you spend with the biblical texts on these pages.

—Jonathan G. Kline, PhD

Where is **the** (ὁ) newborn king of **the** (τῶν) Jews? For we saw His star [lit., **the** (τὸν) star of him] in **the** (τῇ) east and we have come to worship Him. (MLB)

ὁ, ἡ, τό

the

19761x

ho, hē, to

S3588

Ποῦ ἐστὶν ὁ τεχθεὶς βασιλεὺς τῶν Ἰουδαίων; εἶδομεν γὰρ αὐτοῦ τὸν ἀστέρα ἐν τῇ ἀνατολῇ καὶ ἦλθομεν προσκυνῆσαι αὐτῷ.

Where is

Ποῦ ἐστὶν

**the** newborn

ὁ τεχθεὶς

king of **the** Jews?

βασιλεὺς τῶν Ἰουδαίων;

For we saw

εἶδομεν γὰρ

His star [lit., **the** star of him]

αὐτοῦ τὸν ἀστέρα

in **the** east

ἐν τῇ ἀνατολῇ

and we have come

καὶ ἦλθομεν

to worship Him

προσκυνῆσαι αὐτῷ

But Jesus [lit., **the** (ὁ) Jesus], taking him by **the** (τῆς) hand, raised him **and** (καί) he stood up. (MLB)

**καί** and, even, also

9098x

*kai*

S2532

ὁ, ἡ, τό ► DAY 1

ὁ δὲ Ἰησοῦς κρατήσας τῆς χειρὸς αὐτοῦ ἤγειρεν αὐτόν, καὶ ἀνέστη.

But Jesus [lit., **the** Jesus]

ὁ δὲ Ἰησοῦς

taking him by **the** hand

κρατήσας τῆς χειρὸς αὐτοῦ

raised him

ἤγειρεν αὐτόν

**and** he stood up

καὶ ἀνέστη

As **the** (τοῦ) people were in suspense **and** (καί) were all wondering in their hearts [lit., in **the** (ταῖς) hearts of **them** (αὐτῶν)] about John [lit., **the** (τοῦ) John], whether **he** (αὐτός) might perhaps be **the** (ὁ) Christ, . . . (MLB)

αὐτός, αὐτή, αὐτό	he, she, it, self	5563x
<i>autos, autē, auto</i>		5846

ὁ, ἡ, τό ▶ DAY 1

καί ▶ DAY 2

Προσδοκῶντος δὲ τοῦ λαοῦ καὶ διαλογιζομένων πάντων ἐν ταῖς καρδίαις αὐτῶν περὶ τοῦ Ἰωάννου, μήποτε αὐτὸς εἶη ὁ χριστός,

As **the** people were in  
suspense

Προσδοκῶντος δὲ τοῦ λαοῦ

**and** were all wondering

**καὶ** διαλογιζομένων πάντων

in their hearts [lit., in **the**  
hearts of **them**]

ἐν ταῖς καρδίαις αὐτῶν

about John [lit., **the** John]

περὶ τοῦ Ἰωάννου

whether . . . perhaps

μήποτε

**he** might . . . be

**αὐτὸς** εἶη

**the** Christ

**ὁ** χριστός

Now Peter was sitting outside in the courtyard. **And (καί)** a servant girl came up to **him (αὐτῷ)** and said, “**You (σύ) also (Καί)** were with Jesus the Galilean.” (ESV)

σύ, (pl) ὑμεῖς

you

2891x

su, (pl) *humeis*

S4771

καί ► DAY 2

αὐτός, αὐτή, αὐτό ► DAY 3

Ὁ δὲ Πέτρος ἐκάθητο ἔξω ἐν τῇ αὐλῇ· καὶ προσῆλθεν αὐτῷ μία παιδίσκη λέγουσα **Καὶ σύ** ἦσθα μετὰ Ἰησοῦ τοῦ Γαλιλαίου·

Now Peter	Ὁ δὲ Πέτρος
was sitting outside	ἐκάθητο ἔξω
in the courtyard	ἐν τῇ αὐλῇ
<b>And</b> a servant girl	<b>καὶ</b> . . . μία παιδίσκη
came up to <b>him</b>	προσῆλθεν αὐτῷ
and said	λέγουσα
<b>You also</b>	<b>Καὶ σύ</b>
were with	ἦσθα μετὰ
Jesus the Galilean	Ἰησοῦ τοῦ Γαλιλαίου

**He** (αὐτὸς) asked **them** (αὐτούς), “**But** (δὲ) **you** (Ἑμεῖς), who do you say I am?” Peter answered **Him** (αὐτῷ), “**You** (Σὺ) are the Christ.” (MLB)

δέ

but, and, on the other hand

2786x

de

S1161

αὐτός, αὐτή, αὐτό ▶ DAY 3

σύ, (pl) ὑμεῖς ▶ DAY 4

καὶ αὐτὸς ἐπηρώτα αὐτούς Ἑμεῖς δὲ τίνα με λέγετε εἶναι;  
ἀποκριθεὶς ὁ Πέτρος λέγει αὐτῷ Σὺ εἶ ὁ χριστός.

He asked them

καὶ αὐτὸς ἐπηρώτα αὐτούς

But you

Ἑμεῖς δὲ

who do you say I am?

τίνα με λέγετε εἶναι;

Peter answered Him

ἀποκριθεὶς ὁ Πέτρος λέγει  
αὐτῷ

You are the Christ

Σὺ εἶ ὁ χριστός

**But (δέ) you (σύ)**, be sober **in (έν)** all things, endure hardship, do the work of an evangelist, fulfill **your (σου)** ministry. (NASB)

**έν** in, into, during, at, with

2741x

*en*

S1722

**σύ, (pl) ύμεϊς** ▶ DAY 4

**δέ** ▶ DAY 5

**σύ δέ** νήφε **έν** πᾶσιν, κακοπάθησον, ἔργον ποιήσον εὐαγγελιστοῦ, τήν διακονίαν **σου** πληροφόρησον.

**But you**

**σύ δέ**

be sober **in** all things

νήφε **έν** πᾶσιν

endure hardship

κακοπάθησον

do

ποιήσον

the work of an evangelist

ἔργον . . . εὐαγγελιστοῦ

fulfill

πληροφόρησον

**your** ministry

τήν διακονίαν **σου**

**But** (δέ) if I do what I have no desire to do, then I am no longer doing it **myself** (ἐγώ), but rather sin that makes itself at home **in** (ἐν) me. (MLB)

ἐγώ, (pl) ἡμεῖς	I, me; (pl) we	2653x
egō, (pl) hēmeis		51473

δέ ► DAY 5

ἐν ► DAY 6

εἰ δὲ ὃ οὐ θέλω τοῦτο ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ ἀλλὰ ἢ οἰκοῦσα ἐν ἐμοὶ ἀμαρτία.

<b>But</b> if I do what I have no desire to do	εἰ δὲ ὃ οὐ θέλω τοῦτο ποιῶ
then I am no longer doing it <b>myself</b>	οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ
but rather sin that makes itself at home <b>in</b> me	ἀλλὰ ἢ οἰκοῦσα ἐν ἐμοὶ ἀμαρτία