

Little Chapters

For guidance on how to use these readings, [see here](#); for conventions, abbreviations and definitions, check [here](#). Answers to the Questions are at the end of these pages. The purpose of the Questions is not to test you, but to call your attention to significant features of the passage and so help you to improve your reading skills. If you can't answer some, don't worry: look at the answers and you'll learn! Boldface in the text indicates a direct quotation from the Old Testament. Proper names that you can easily guess by transliterating have not been glossed.

Romans 12.1-2

Although there is a lot of vocabulary in this passage that occurs fewer than 30 times in the GNT, most of these words are not rare and/or are important words because of their meaning. That means that either learning some of them by rote or committing this passage to memory could be a good use of your limited time. Or just enjoy the passage in Greek: that's good too!

Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί,
διὰ τῶν οἰκτιρισμῶν τοῦ Θεοῦ
παραστήσαι τὰ σώματα ὑμῶν
θυσίαν ζῶσαν ἁγίαν
τῷ Θεῷ εὐάρεστον,
τὴν λογικὴν λατρείαν ὑμῶν.

*Helps 1
οἰκτιρισμῶν: mercies; or tr. as sing.
παραστήσαι: present
*Helps 2 & 3
εὐάρεστον: pleasing
λογικὴν: reasonable, rational
λατρείαν: service, worship

καὶ μὴ συνσηματίζεσθε τῷ αἰῶνι τούτῳ,
ἀλλὰ μεταμορφοῦσθε
τῇ ἀνακαινώσει τοῦ νοός,
εἰς τὸ δοκιμάζειν ὑμᾶς
τί τὸ θέλημα τοῦ Θεοῦ,
τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

συνσηματίζεσθε: conform to
*Helps 4
ἀνακαινώσει: renewal νοός: mind
δοκιμάζειν: test, approve
τέλειον: perfect

Helps

1. ἀδελφοί: remember that grammatically masculine plurals, when denoting entities that have biological sex, can stand for either a group composed entirely of males or a mixed group of males and females. Do you think in this statement Paul was addressing only the male members of the Roman church or all its members?
2. Before θυσίαν, supply 'as'. θυσίαν: sacrifice.
3. θυσίαν ζῶσαν ἁγίαν τῷ Θεῷ εὐάρεστον: there are two nouns here, three adjectives no conjunctions and not much punctuation. Eek! Fear not: identify the nouns and the rest will fall into place
4. μεταμορφοῦσθε: you can figure this out from its English cognate. Chop off the personal ending and transliterate.

1 Thessalonians 3.12-13

ὑμᾶς δὲ ὁ Κύριος πλεονάσαι καὶ περισσεύσαι
τῇ ἀγάπῃ

*Helps 1

εἰς ἀλλήλους καὶ εἰς πάντας,	καθάπερ: just as	*Helps 2
καθάπερ καὶ ἡμεῖς εἰς ὑμᾶς,	στηρίξαι: strengthen	
εἰς τὸ στηρίξαι ὑμῶν τὰς καρδίας	ἀμέμπτους: blameless	*Helps 3
ἀμέμπτους ἐν ἀγιωσύνη		
ἔμπροσθεν τοῦ Θεοῦ καὶ πατρὸς ἡμῶν	παρουσία: coming, presence	
ἐν τῇ παρουσίᾳ τοῦ Κυρίου ἡμῶν Ἰησοῦ		
μετὰ πάντων τῶν ἁγίων αὐτοῦ.		

Helps

1. πλεονάσαι and περισσεύσαι: rare instances of the optative in the GNT (aside from the set phrase μὴ γένοιτο). > πλεονάζω, to increase, make to increase. The optative mood expresses possibility, often a wish: translate both verbs here with the auxiliary verb 'may'. Even if the personal endings of the optative are unknown to you, you can figure out the subject and object of the two verbs from the cases the substantives are in.
2. καὶ ἡμεῖς εἰς ὑμᾶς: the sense of the first line is being understood here. Translate either by supplying a verb ('just as we do for you') or by making the first personal pronoun into an adjective ('as ours does towards you).
3. ἀγιωσύνη: the form and its placement after the preposition tell you this is a noun. It looks like ἅγιος, so you can figure out its meaning.

Philippians 4.4-7

Χαίρετε ἐν Κυρίῳ

πάντοτε·

πάλιν ἐρῶ,

χαίρετε.

ἐρῶ > ἐρεῶ, used for the fut of λέγω

τὸ ἐπιεικὲς ὑμῶν γνωσθήτω

ἐπιεικής: gentle. Adj functioning as a noun

γνωσθήτω > γινώσκω, 3rd impv

πᾶσιν ἀνθρώποις.

ὁ Κύριος ἐγγύς·

supply a copula

μηδὲν μεριμνᾶτε,

μεριμνᾶτε > μεριμνάω: worry, be concerned

ἀλλ'

ἐν παντὶ

τῇ προσευχῇ καὶ τῇ δεήσει

δεήσει > prayer, supplication

μετὰ εὐχαριστίας

εὐχαριστίας: thanksgiving

τὰ αἰτήματα ὑμῶν γνωρίζεσθω

αἰτήματα: requests

γνωρίζεσθω > γνωρίζω: make known

πρὸς τὸν Θεόν.

καὶ ἡ εἰρήνη τοῦ Θεοῦ

ἢ ὑπερέχουσα πάντα νοῦν

ὑπερέχουσα > ὑπερέχω: surpass

νοῦν: mind, reason, understanding

φρουρήσει τὰς καρδίας ὑμῶν

φρουρήσει > φρουρέω: protect, keep

καὶ τὰ νοήματα ὑμῶν
ἐν Χριστῷ Ἰησοῦ.

νοήματα: minds, hearts

1 Peter 3.10-12

This is actually a quotation from the Septuagint/LXX version of Psalm 34.12-16, which is why you'll see it set out as poetry or italicised in some versions of the GNT. The GNT is full of quotations from the LXX, some fairly lengthy, some like this, just a phrase. The Psalter is the second most quoted book of the LXX in the GNT (Isaiah is the first), so this passage will give you a little taste of an older style of Greek, as well as of the prayer book of the Greek-speaking Jewish community.

ὁ γὰρ θέλων ζωὴν ἀγαπᾶν
καὶ ἰδεῖν ἡμέρας ἀγαθὰς

ἰδεῖν > ὁράω (aor)

παυσάτω τὴν γλῶσσαν
ἀπὸ κακοῦ
καὶ χεῖλη τοῦ μὴ λαλῆσαι δόλον,

παυσάτω > παύω: cease

χεῖλη: lips δόλος: deceit

ἐκκλινάτω δὲ
ἀπὸ κακοῦ
καὶ ποιησάτω ἀγαθόν,

> ἐκκλίνω: turn away from

ζητησάτω εἰρήνην
καὶ διωξάτω αὐτήν·

ζητησάτω: aor impv 3rd

διωξάτω: aor imp 3rd

ὅτι ὀφθαλμοὶ Κυρίου
ἐπὶ δικαίους
καὶ ὦτα αὐτοῦ
εἰς δέησιν αὐτῶν,
πρόσωπον δὲ Κυρίου
ἐπὶ ποιῶντας κακά.

ὦτα > οὖς: ear

δέησιν: prayer

supply a copula when translating into English