

# Greek For All Ages: Workbook Corrections and Additions

As with the corrections to the text, some of what follows are actual errors and others are things I would like to add or do differently. With one exception, I have not included spacing, punctuation, or font errors, though I have found and corrected some of these. Again, I would appreciate your letting me know if you find anything else which needs to be corrected: [anncastro@nwboronet.com](mailto:anncastro@nwboronet.com)

## Part 1

Chapter 11 – On p. 43, #9 in the verb parsing exercise should be changed to *κατέλιπες*. [One would not likely find the aorist of *λείπω* used to mean “leave.” See the addition to the Text Vocabulary on p. 261.] The answer key (p. 165) will also need to be changed: *καταλείπω* (you left / left behind).

Chapter 14 – On p. 173, in the first section of the Answer Key, the last sentence in the answer to #4 should begin: The *case* of the article and adjective... [not “noun”]

On p. 174, the citation for the extra passage should be Luke 6:45a.

Chapter 21 – On p. 197, a note should be added to sentence #15 in Part III: [Note the lack of the definite article in the prepositional phrase. For other examples, see *ἐν σαβάτῳ* in sentence #18 on p. 108 and the note on *ἐν ἀρχῇ* (p. 42 in the text).]

On p. 199, add to the list under sentence #1: personal pronoun used as direct object

Chapter 22 – On p. 202, add a note to sentence #12: [Note the *dative of means*.]

Chapter 25 – On p. 131, leave a space after *σταυρόω* and move *κρίνω* to the next page.

Appendix A – p. 219: The fifth principal part of *καταλείπω* is missing a second *mu*; it should be *καταλέλειμαι*.

Appendix B – On p. 227, the second sentence of the first paragraph should read: Thus, for the singular forms and for the third person plural, the only difference between the two tenses is the accent.

## Part 2

Chapter 27 – On p. 113, in the notes for sentence #10, there should be an additional note *between* the two which are there: Remember the accent rule for two (or more) words in a

row which would not normally have an accent (text, p. 116). In this verse, this applies to ἔν τε; the preposition ἐν has acquired an accent which it would not otherwise have.

Chapter 29 – On p. 26, #12 in Part II should be spelled καταλέλειψαι (i.e., without the *mu*).

On p. 119, Part II, #3 should be “he/she has received.”

On p. 120, in #12 at the top of the page “remined” should be “remained.”

On p. 121, in passage #8, the word “I” should be in italics for emphasis. The emphasis is not as clear here as in other situations, but I am continuing to assume that the use of the personal pronoun subject implies some sort of emphasis.

Chapter 30 – On p. 40, the perfect and pluperfect M/P of σώζω should have an *iota* subscript under the *omega*.

On p. 127, “explanation” should be plural: “explanations.”

Chapter 31 – On p. 133, the citation for #6 in the Translation Passages should read John 14:27a *and* b.

On p. 135, the designation [*Transitive* meaning.] should be removed from #4. #15 should have [*Intransitive* meaning.] – I may, in the future, note *both* the transitive *and* intransitive meanings, but at this point I have only noted the intransitive ones.

Chapter 32 – On p. 137, in Part II #1, the accent on the perfect M/P neuter participle should be on the *epsilon* of the *μεν* syllable: τεθεραπευμένον.

In Part II #2, the note on the aorist active participle should read: [Removing the augment involves returning any lengthened vowels to what they originally were. In the case of ἀνοίγω it *also* involves removing the *epsilon*.]

Chapter 33 – On p. 143, in the note on ζῶντος the word “chose” should be “choose.”

On p.155, in the paragraph on John 1:51, (*object complement*) is missing the “c.”

On p. 157, in the translation of Revelation 1:5b-6, the word “be” should be in brackets as a word the translator must add: ...to him [be] glory...

Chapter 34 – On p.169, in the translation for Luke 16:28, the word “come” should be underlined as part of the subjunctive verb: ...in order that they may not also come...

Also, in that same passage, it would probably be better (though not absolutely necessary) to see *αὐτοί* as the *intensive pronoun*: they themselves.

On p. 172, the answer for #18 should read as follows: The subjunctive clause answers the question “what?” in regard to a specific word (noun or pronoun) in the main clause. To test for an appositional *ἵνα* clause, see if you can add the word “namely” in front of it.

Chapter 35 – Part of passage #13 on p. 176 is used in the text as an example. The passage can still serve as an example of the indefinite relative clause, but if you want another example of an indefinite temporal clause, try Colossians 3:4.

On p. 177, in #19 (John 11:57), the second sentence of the explanation is missing two words: “because” and “clauses.” It should read: This is a challenging passage because of the ways the subjunctive clauses are related to one another.

Chapter 37 – On p. 185, in the discussion of Matthew 5:17, the identification of the subjunctive *νομίσητε* should include 2 pl.

On p. 187, the paragraph on **John 6:52** needs a couple of changes. First of all, the order of the two infinitives should be reversed to reflect their actual order in the passage. Secondly, there should be a note to the effect that, while the second one (*φαγεῖν*) does not represent one of the more obvious examples of an exegetical infinitive, that is still probably the best category for it.