

## Explanation of Selected Workbook Exercises - Chapter 7

### Parsing

10. βασιλείας    **Parsing:** Fem / Si / Gen OR Fem / Pl / Acc

**Translation:** “of a kingdom” OR “kingdoms”

**Explanation:** This word offers some ambiguity. *βασιλεία* is a 1<sup>st</sup> declension alpha noun, and all 1<sup>st</sup> declension alpha nouns are feminine. We know that this noun is alpha throughout because there is an iota at the end of the stem. Thus this is not an alternate form of the 1<sup>st</sup> declension pattern (the possible final letters of the stem to indicate that a noun is a 1<sup>st</sup> declension alpha noun are epsilon, iota and rho).

### Warm-up

e. φωνὴ θεοῦ καὶ οὐκ ἀνθρώπου

φωνὴ	<b>Parsing:</b> Fem / Si / Nom  <b>Translation:</b> “a voice”  <b>Explanation:</b> The word φωνὴ is feminine (by definition). This is the lexical form of the word, as well as the form given in the vocabulary list. This is a 1 <sup>st</sup> declension noun and so the form given is nominative in case and singular in number.
θεοῦ	<b>Parsing:</b> Masc / Si / Gen  <b>Translation:</b> “of God” or “of a god”  <b>Explanation:</b> The –ον ending shows that this must be a 2 <sup>nd</sup> declension genitive, singular noun. The genitive case ending implies the helping word “of” when translated. Also, the word that the genitive is modifying normally comes before the word in the genitive. Therefore, θεοῦ is translated as “of a god” or “of God” and is modifying φωνὴ.
καὶ	<b>Translation:</b> “and”  <b>Explanation:</b> A conjunction.
οὐκ	<b>Translation:</b> “not”
ἀνθρώπου	<b>Parsing:</b> Masc / Si / Gen

	<p><b>Translation:</b> “of a human (being)” or “of a man”</p> <p><b>Explanation:</b> The –ο ending shows that this must be a 2<sup>nd</sup> declension genitive, singular noun. The helping word “of” is added when this word is translated into English.</p>
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**Translation:** "voice of a god and not of a human being" or "voice of God and not of a human being"

**Summary:** Because there is no main verb, the subject of the sentence is first to be translated. Here the subject is φωνὴ and is modified by two genitive nouns connected by the conjunction καὶ. The particle οὐκ can be handled last when translating to qualify the phrase.

### Translation

5. ἀποστελεῖ ὁ νιὸς τοῦ ἀνθρώπου τοὺς ἄγγέλους αὐτοῦ

ἀποστελεῖ	<p><b>Translation:</b> “he will send”</p> <p><b>Parsing:</b> Masc / Si / Nom</p>
ὁ νιὸς	<p><b>Translation:</b> “the son”</p> <p><b>Explanation:</b> The –ος of this 2<sup>nd</sup> declension noun (masculine by definition) indicates that it is singular and nominative. The article (which is an adjective, always agreeing in gender, number and case with the noun) also indicates that it is masculine, singular, nominative. The nominative here indicates that the word is functioning as the subject of the sentence.</p>
τοῦ ἀνθρώπου	<p><b>Parsing:</b> Masc / Si / Gen</p> <p><b>Translation:</b> “of the man” or “of man”</p> <p><b>Explanation:</b> The –ου ending of this 2<sup>nd</sup> declension noun (masculine by definition) indicates that it is singular and genitive. The article also indicates that it is masculine, singular, and genitive. Since it is immediately following the subject it is safe to assume that it is modifying ὁ νιὸς. When translating this word it is not necessary to translate the article.</p>
τοὺς ἄγγέλους	<p><b>Parsing:</b> Masc / Pl / Acc</p> <p><b>Translation:</b> “the angels” or “the messengers”</p> <p><b>Explanation:</b> The -οις ending shows that this 2<sup>nd</sup> declension noun</p>

	(masculine by definition) is accusative and plural. Therefore ἀγγέλους is the direct object. The article (τοὺς) is adjectival and agrees with the associated noun in gender, number and case (here masculine, plural, accusative).
αὐτοῦ	<p><b>Parsing:</b> Masc / Si / Gen</p> <p><b>Translation:</b> “of him” or “his”</p> <p><b>Explanation:</b> The –<i>o</i> ending of this 3<sup>rd</sup> person personal pronoun indicates that it is singular and genitive. The gender can be either masculine or neuter. There are several uses for the word αὐτός in Greek. This will be covered in-depth in chapter 11. It is sufficient to know that here it is being used as a third person personal pronoun showing possession. The personal pronoun function of αὐτός means that we must look for its antecedent matching in gender and number. This will allow us to identify if it is masculine or neuter. The antecedent in this case is ὁ νιὸς because it matches in gender and number and is closest in proximity in the clause previous to the word αὐτοῦ in the previous portion of the sentence.</p>

**Translation:** "The son of man will send the angels of him." or "The son of man will send his angels."

**Summary:** The first word in the sentence (ἀποστελεῖ) we recognize as the Main Verb and notice that there are no other verbs in the sentence. Next we find that there is only one noun in the Nominative. Since we know the subject of the verb will be in the third person singular (he/she/it), the noun in the Nominative case (ὁ νιὸς) functions as the subject. The Genitive immediately following the subject is modifying ὁ νιὸς, thus they can be translated together. The noun in the Accusative (τοὺς ἀγγέλους) is the Direct Object and is being modified by the Genitive immediately following, thus they can also be translated together.

13. οἱ ἀρχαί τοῦ Ισραὴλ οὐκ ἐπίστευσαν ὅτι ὁ Ἰσοῦς μισεῖ τὰς ὄμωρτίας.

οἱ ἀρχαί	<p><b>Parsing:</b> Fem / Pl / Nom</p> <p><b>Translation:</b> “the rulers”</p> <p><b>Explanation:</b> The –<i>i</i> endings, no subscripting, on the article and the noun, tells us that both of these must be Plural, Nominative. The final alpha of the stem indicates that this is a first declension verb. The article is Plural Nominative here because it is an adjective and thus takes on the Case (and Gender and Number) of whatever word it is modifying.</p>
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τοῦ Ισραὴλ	<p><b>Parsing:</b> Masc / Sing/ Gen</p> <p><b>Translation:</b> “of Israel”</p> <p><b>Explanation:</b> The word Ισραὴλ is a Masculine, Singular indeclinable proper name (by definition). Many proper names do not belong to a declension and have no inflected forms. This means that the article will indicate its use in the sentence, and here it is in the Genitive.</p>
οὐκ	<p><b>Translation:</b> “not”</p>
ἐπίστευσαν	<p>Translate as is, “they believed”</p> <p><b>Explanation:</b> This is a verb with the translation, “they believed,” <u>not</u> “they were believing”</p>
ὅτι	<p><b>Translation:</b> “that” <u>OR</u> “because”</p> <p>There are three types of ὅτι: quotation, content and cause. Quotation will occur when a direct quote is being stated and the ὅτι is thus left untranslated. Example: "Jesus said (ὅτι), "I am the light of the world." Content (the most common) occurs following a verb of speaking or perception (when a direct quote is not being stated) and refers to indirect speech. Example: "Jesus said <i>that</i> (ὅτι) he is the light of the world." If neither of these categories work then it is causal. Example: "Jesus came <i>because</i> humanity stood condemned." The uses of ὅτι will be explained further in later chapters.</p> <p>In this sentence, ὅτι follows the verb ἐπίστευσαν. This verb offers some ambiguity because it is not clear whether or not the dependent clause is the content of belief or the reason why the rulers did not believe. Therefore it can be translated as either content (“that”), or cause (“because”).</p> <p>This begins a dependent clause, so for translating purposes, you can break it off from the main clause. In other words, you can translate οἱ ἀρχαὶ τοῦ Ισραὴλ οὐκ ἐπίστευσαν separately from ὁ Ἰσοῦς μισεῖ τὰς ἀμαρτίας.</p> <p>(SAP Word: Subordinating word, introducing a dependent clause).</p>
ὁ Ἰσοῦς	<p><b>Parsing:</b> Masc / Si / Nom</p> <p><b>Translation:</b> “Jesus” <u>Not</u> “the Jesus”</p> <p><b>Explanation:</b> The -ς ending of the noun shows you that this proper name is in the Nominative. The article is Accusative here</p>

	because it is an adjective and thus takes on the Case (and Gender and Number) of whatever word it is modifying. The article is much more flexible in Greek than in English. Greek puts the article in front of proper names, but you can drop it in your translation.
μισεῖ	Translate as is, “he/she/it hates,” <u>not</u> “to hate” or “hate.”  <b>Explanation:</b> The subject of the verb is provided in the sentence.
τᾶς ἀμαρτίας	<b>Parsing:</b> Fem / Pl / Acc  <b>Translation:</b> “sins”  <b>Explanation:</b> This word offers some ambiguity. <i>ἀμαρτία</i> is a 1 <sup>st</sup> declension alpha noun, and Feminine by definition. We know that this is alpha throughout because there is an iota at the end of the stem. This indicates that the word can be parsed as either Feminine, Singular, Genitive <u>or</u> Feminine, Plural, Accusative. The key to knowing how this word should be parsed is the article. Since the article (which is an adjective) is modifying the noun we know that it will tell us what the correct parsing should be because it will match the noun in Gender Number Case. The article indicates that the correct parsing in this context is Feminine, Plural, Accusative. The word is also functioning as the Direct Object, which most Accusative nouns do. When translating the article can be left out of the translation for fluidity.

**Translation:** "The rulers of Israel did not believe that (*OR* because) Jesus hates sins."

**Summary:** Beginning with the Main Verb (*ἐπίστευσαν*) you find that the subject of the sentence is *οἱ ὄρχαι* because it is the only Nominative in the main clause. The Genitive immediately following the subject is clearly modifying *οἱ ὄρχαι*. Then translating the particle *οὐκ* with the Main Verb we come to the dependent clause introduced by *ὅτι*. We see that the DV in the sentence is *μισεῖ* and the only possible subject is *ὁ Ἰησοῦς*, which is in the Nominative. The Direct Object of this dependent clause is in the Accusative and is clearly recognizable by the article that is modifying the noun. After both of the clauses are translated independent of each other you can translate the *ὅτι* to tie them together. The *ὅτι* in this sentence is somewhat ambiguous so it can be translated as either the content of belief (“that”) or the reason why (“because”) the “rulers of Israel” did not believe.

15. ἐγὼ ποιῶ τὸ ἔργον τοῦ ἁγγέλου αὐτός δὲ ἔχει τὴν δόξαν τοῦ Θεοῦ.

ἐγὼ ποιῶ	Translate as is, “I do”  <b>Explanation:</b> Here we see from the verb that it must be first person singular and we also have an explicit subject pronoun
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	(εγώ).
τὸ ἔργον	<p><b>Parsing:</b> Neut / Si / Acc</p> <p><b>Translation:</b> “the work”</p> <p><b>Explanation:</b> ἔργον is Neuter (by definition) and remember that all Neuter words have identical Nominative and Accusative forms. Context will determine which is which. The key point is that <i>you cannot make a determination until you see more of the sentence</i>. Since the subject of the sentence has already been identified because of the personal pronoun, this should be taken as the Accusative and therefore the Direct Object.</p>
τοῦ ἄγγελου	<p><b>Parsing:</b> Masc / Si / Gen</p> <p><b>Translation:</b> “of the angel”</p> <p><b>Explanation:</b> The -υ ending of this 2<sup>nd</sup> declension noun (Masculine by definition) indicates that it is Singular, Genitive. The article (which is an adjective, always agreeing in Gender Number Case) also indicates that it is Singular, Genitive. Since it is immediately following the subject it is safe to assume that it is modifying τὸ ἔργον.</p>
αὐτός	<p><b>Parsing:</b> Masc / Si / Nom</p> <p><b>Translation:</b> “he”</p> <p><b>Explanation:</b> The -ς ending of this third person personal pronoun indicates that it is Masculine, Singular, Nominative. Here αὐτός is functioning as a third person personal pronoun (Other uses of αὐτός will be explained in chapter 11).</p>
δὲ	<p><b>Translation:</b> “and” <u>OR</u> “but.”</p> <p><b>Explanation:</b> δὲ is a postpositive coordinating conjunction. Postpositive means that it cannot be the first word in a sentence or clause even though it is translated first in English.</p>
ἔχει	<p>Translate as is, “he has,” <u>not</u> “to have,” “he is having,” or “have.”</p> <p><b>Explanation:</b> The subject is provided in the sentence.</p>
τὴν δόξαν	<p><b>Parsing:</b> Fem / Si / Acc</p> <p><b>Translation:</b> “the glory”</p> <p><b>Explanation:</b> The -v endings on the article and the noun show you that both of these must be Accusative and thus δόξαν is the Direct Object of ᔁχει. Notice that the noun is a 1<sup>st</sup> declension mixed noun (stem does not end with iota, epsilon, or rho). This</p>

	means that although the noun has an alpha it is understood that it is Singular Accusative, as the article indicates. Remember that $\tau\eta\nu$ is actually an adjective (always agreeing in Gender Number Case), pointing to the case of the noun ( $\delta\acute{o}\xi\alpha\nu$ ).
$\tau\omega\hat{\nu} \thetaeo\hat{\nu}$	<p><b>Parsing:</b> Masc / Si / Gen</p> <p><b>Translation:</b> “of the god” <u>OR</u> “of God”</p> <p><b>Explanation:</b> The -v ending of this 2<sup>nd</sup> declension noun (Masculine by definition) indicates that it is Singular Genitive. The article (which is an adjective, always agreeing in Gender Number Case) also indicates that it is Singular, Genitive. Since it is immediately following the subject it is safe to assume that it is modifying <math>\tau\eta\nu \delta\acute{o}\xi\alpha\nu</math>.</p>

**Translation:** "I do the work of the angel, and he has the glory of God." OR  
 "I do the work of the angel, and he has the glory of the god."

**Summary:** Beginning with the Main Verb  $\pioi\hat{\omega}$ , we see that the subject of the verb is “I” ( $\acute{e}g\hat{\omega}$ ). Scanning the rest of the sentence you will find an ambiguity in the noun  $\acute{e}rgov$ , which is Neuter and could be either Nominative (subject) or Accusative (Direct Object). The context indicates that it is Accusative (Direct Object). The noun in the Genitive ( $\tau\omega\hat{\nu} \acute{a}gg\acute{e}lou\hat{\nu}$ ) immediately following the Accusative is modifying the Direct Object. Next we find the conjunction  $\delta\grave{e}$  which is translated as the first word in the second clause. The Main Verb is understood to be  $\acute{e}x\acute{e}i$ . The personal pronoun  $\alpha\acute{u}t\acute{o}s$  in the Nominative is the subject of the sentence. The Direct Object of the second clause is  $\tau\eta\nu \delta\acute{o}\xi\alpha\nu$  which is modified by  $\tau\omega\hat{\nu} \thetaeo\hat{\nu}$ .

16.  $o\acute{i} \delta\grave{e} \nuio\acute{i} \tau\eta\acute{s} \betaas\acute{i}l\acute{e}i\acute{a}c\acute{s} \acute{e}k\beta\acute{l}\eta\theta\acute{e}son\tau\acute{a}i \epsilon\acute{i}s \tau\grave{o} \sigma\acute{k}\acute{o}t\acute{o}s$ .

$o\acute{i} \nuio\acute{i}$	<p><b>Parsing:</b> Masc / Pl / Nom</p> <p><b>Translation:</b> “the sons”</p> <p><b>Explanation:</b> The -i endings, with no subscripting, on the article and the noun indicates that both of these must be Plural, Nominative. The article is Plural, Nominative here because it is an adjective and thus takes on the case (and gender and number) of whatever word it is modifying.</p>
$\delta\grave{e}$	<p><b>Translation:</b> “and” <u>OR</u> “but”</p> <p><b>Explanation:</b> <math>\delta\grave{e}</math> is a postpositive coordinating conjunction. Postpositive means that it cannot be the first word in a sentence or clause even though it is translated first in English.</p>
$\tau\eta\acute{s} \betaas\acute{i}l\acute{e}i\acute{a}c\acute{s}$	<p><b>Parsing:</b> Fem / Si / Gen</p>

	<p><b>Translation:</b> “of the kingdom”</p> <p><b>Explanation:</b> βασιλεία is a 1<sup>st</sup> declension alpha noun throughout, and is Feminine by definition. We know that this noun is alpha throughout because there is an iota at the end of the stem. The parsing of the noun can be ambiguous (either Feminine, Singular, Genitive <u>or</u> Feminine, Plural, Accusative). The article indicates that although the noun has an alpha it is understood that it is Singular Genitive, as the article indicates.</p>
ἐκβληθήσονται	Translate as is, “they will be thrown.”
εἰς	<p><b>Translation:</b> “in to”</p> <p><b>Explanation:</b> This is a preposition that is governed by the Accusative case only. In other words, the word following the preposition must be in the Accusative.</p>
τὸ σκότος	<p><b>Parsing:</b> Neut / Si / Acc</p> <p><b>Translation:</b> “the darkness”</p> <p><b>Explanation:</b> This noun appears to be a Masculine noun based on its form, but by definition it is a Neuter noun following the 2<sup>nd</sup> declension Masculine forms. The article helps identify that it is a Neuter noun. This word must be in the Accusative because of the preposition immediately preceding the word. This word is functioning as the object of the preposition. The number is singular.</p>

**Translation:** "But the sons of the kingdom will be thrown into the darkness."

**Summary:** The Main Verb of the sentence is ἐκβληθήσονται. The Plural, Nominative (οἱ νιοὶ), agreeing in person and number with the Main Verb, is the subject of the sentence modified by the Genitive immediately following (τῆς βασιλείας). The preposition makes sense to come after the verb telling us where “the sons of the kingdom” will be thrown. Lastly the preposition phrase (εἰς τὸ σκότος) is translated.

19. καὶ σὺ εἰσακούσῃ καὶ ἴλεως ἔσῃ τοῖς ἀμαρτίαις τοῦ λαοῦ τοῦ Ἰσραὴλ καὶ οἴσετε αὐτοὺς εἰς τὴν γῆν.

καὶ	<p><b>Translation:</b> “and”</p>
σὺ	<p><b>Parsing:</b> 2 / Si / Nom</p> <p><b>Translation:</b> “you”</p> <p><b>Explanation:</b> This is the second person pronoun Singular, Nominative. The personal pronoun does not have gender.</p>
εἰσακούσῃ	Translate as is, “you will hear.”

<b>καὶ</b>	<b>Translation:</b> “and”
ἵλεως	<b>Parsing:</b> Masc / Si / Nom  <b>Translation:</b> “merciful”  <b>Explanation:</b> Adjective.
ἔσῃ	Translate as is, “you will be”
τοῖς ἀμαρτίαις	<b>Parsing:</b> Fem / Pl / Dat  <b>Translation:</b> “to the sins”  <b>Explanation:</b> The -ις ending on the article and the noun indicates that both of these must be Plural, Dative. This is a 1 <sup>st</sup> declension Feminine noun, alpha throughout, indicated through the final iota of the stem.
τοῦ λαοῦ	<b>Parsing:</b> Fem / Si / Gen  <b>Translation:</b> “of the people”  <b>Explanation:</b> The -οῦ ending of this 2 <sup>nd</sup> declension noun (by definition) indicates that it is Singular, Genitive. The article (which is an adjective, always agreeing in Gender Number Case) also indicates that it is Singular, Genitive. Since it is immediately following the subject it is safe to assume that it is modifying τοῖς ἀμαρτίαις.
τοῦ Ἰσραὴλ	<b>Parsing:</b> Masc / Si / Gen  <b>Translation:</b> “of Israel”  <b>Explanation:</b> The word Ἰσραὴλ is a Masculine, Singular indeclinable proper name (by definition). Many proper names do not belong to a declension and have no inflected forms. This means that the article will indicate its use in the sentence, and here it is in the Genitive. This word is modifying τοῦ λαοῦ, which immediately precedes.
καὶ	<b>Translation:</b> “and”  <b>Explanation:</b> Conjunction.
οἴσετε	Translate as is, “you will bring”
αὐτοὺς	<b>Parsing:</b> Masc / Pl / Acc  <b>Translation:</b> “them”  <b>Explanation:</b> The -ούς ending of this third person personal pronoun indicates that it is Masculine, Plural, Accusative. Here αὐτοὺς is functioning as a third person personal pronoun

	(Other uses of <i>αὐτοὺς</i> will be explained in chapter 11).
<i>εἰς</i>	<p><b>Translation:</b> “in to”</p> <p><b>Explanation:</b> This is a preposition that is governed by the Accusative case only. In other words, the word following the preposition must be in the Accusative.</p>
<i>τὴν γῆν</i>	<p><b>Parsing:</b> Fem / Si / Acc</p> <p><b>Translation:</b> “the land”</p> <p><b>Explanation:</b> The -v endings on the article and the noun show you that both of these must be Singular Accusative. This word must be in the Accusative because of the preposition immediately preceding the word. This word is functioning as the Object of the Preposition.</p>

**Translation:** "And you will hear and be merciful regarding the sins of the people of Israel, and you will bring them into the land."

**Summary:** The first clause is bracketed by two conjunctions, *καὶ*. The Main Verb of this clause is *εἰσακούσῃ*, and the subject (Nominative), agreeing in person and number, is *σὺ*. The next clause is also bracketed by two conjunctions, *καὶ*. The Main Verb of the second clause is *ἔσῃ* with the second person singular subject (*σὺ*) implied. The word translated last in the clause is *ἰλεως*. The final clause is introduced by the conjunction *καὶ*, and the Main Verb is *οἴσετε* with the implied “you” subject. The Direct Object of the Main Verb is recognizable by the ending, translated next. The prepositional phrase is translated last, translating the preposition first, then the following information.

20. *αὐτὴ εἶπεν τῷ Ἰησοῦ ὅτι οὗτοι ὄργίζουσι τῇ βασιλείᾳ τῶν ἀνθρώπων.*

<i>αὐτὴ</i>	<p><b>Parsing:</b> Fem / Si / Nom</p> <p><b>Translation:</b> “she”</p> <p><b>Explanation:</b> The -η ending of this third person personal pronoun indicates that it is Feminine, Singular, Nominative. Here <i>αὐτὴ</i> is functioning as a third person personal pronoun (Other uses of <i>αὐτός</i> will be explained in chapter 11).</p>
<i>εἶπεν</i>	Translate as is, “he/she/it said”
<i>τῷ Ἰησοῦ</i>	<p><b>Parsing:</b> Masc / Si / Dat</p> <p><b>Translation:</b> “to Jesus”</p> <p><b>Explanation:</b> This is a Masculine, Singular Proper noun (by definition) which has the same Genitive and Dative forms. This offers a degree of ambiguity that is clarified by the article that</p>

	immediately precedes it because it must agree in gender and number. This tells us that 'Îησοῦ is Dative. The verb εἶπεν can take a Dative as its Direct Object. So it is safe to assume that this is a Direct Object.
ὅτι	<p><b>Translation:</b> “that”</p> <p><b>Explanation:</b> In this sentence, ὅτι follows the verb εἶπεν. The ὅτι introduces the dependent clause giving the content of what “she said.”</p> <p>This begins a dependent clause, so for translating purposes, you can break it off from the main clause. In other words, you can translate αὐτὴ εἶπεν τῷ Îησοῦ separately from οὗτοι ὄργιζουσι τῇ βασιλείᾳ τῶν ἀνθρώπων.</p> <p>(SAP Word: Subordinating word, introducing a dependent clause).</p>
οὗτοι	<p><b>Parsing:</b> Masc / Pl / Nom</p> <p><b>Translation:</b> “they”</p> <p><b>Explanation:</b> This is known as a demonstrative pronoun. The -ι ending, with no subscripting, on the article and the noun, indicates that it must be Plural, Nominative and the omicron ending of the stem, therefore, tells us that it is Masculine. It can be translated as either “this, these” <u>OR</u> “he/she/it; they.” Here it makes the most sense to translate it as “they.”</p>
ὄργιζουσι	Translate as is, “they are angry”
τῇ βασιλείᾳ	<p><b>Parsing:</b> Fem / Si / Dat</p> <p><b>Translation:</b> “the kingdom”</p> <p><b>Explanation:</b> The iota subscript ending of both this 1<sup>st</sup> declension alpha throughout noun (Feminine by definition) and the article tells us that both must be Singular, Dative. The Dative is usually translated as the Indirect Object.</p>
τῶν ἀνθρώπων	<p><b>Parsing:</b> Masc / Pl / Gen</p> <p><b>Translation:</b> “of men”</p> <p><b>Explanation:</b> The -ων ending of both the noun (Masculine by definition) and the article indicates that they are both Masculine, Plural, Genitive. This is modifying the noun immediately preceding (τῇ βασιλείᾳ).</p>

**Translation:** "She told Jesus that they are angry at the kingdom of men." OR  
 "She said to Jesus, 'They are angry at the kingdom of men.'"

**Summary:** The Main Verb is εἰπεν, and its subject is αὐτὴ because it is Nominative and agrees in person and number. There is no Direct Object in this clause and here the dative is functioning as the Indirect Object. The article is best left out of the translation. The ὅτι clause here introduces a dependent clause. The Direct Verb in the clause is ὄργιζουσι. The subject of the Direct Verb is οὗτοι. The Dependent Verb is intransitive (does not take a Direct Object) so the noun in the Dative is next to be translated. Since the Genitive is immediately after the noun, they are translated together.