

Chapter 1

Introduction to Greek

I. Background to the Greek Language

Galatians 4:4 *“In the fullness of times God sent His Son”*

A. Alexander the Great – Conquered the vast majority of the known world, and sought to spread the Greek culture and language to these newly conquered regions. He was successful in spreading this language. God used Alexander the Great and his ambitiousness to conquer the world, in preparing the way for the coming of Christ. So that by the time Christ came on the scene Greek was the language known by all people. Paul the apostle could go virtually anywhere and communicate the gospel message to anyone.

B. Post Alexander the Great -- Subsequent to Alexander the Greek, two Greek languages emerged from one. One we call Classical Greek and the other Koine Greek. Classical Greek was what Plato, Aristotle, Socrates, and other well-known writers spoke in, the educated elite. Koine Greek (Koine meaning “common”) was used by the normal, common, everyday person. Guess which Greek version God chose to reveal His word in? Yes, Koine. God used the language of the common people to proclaim His message. He did not speak to only the elite, only the educated, but to all people of all socio-economic backgrounds.

1. Bad News:

2. Good News:

II. Why Study Greek?

It would be unfair to say that in order to be a good teacher/preacher one must know Greek. You can be a great communicator of the Word of God without a knowledge of Greek. However, without the proper tools, including the knowledge of the Greek language, you are limited in your ability to come to your own conclusion as well as communicate clearly those conclusions.

A.

B.

Luke said of the Bereans:

Acts 17:11 "Now these were more noble than those in Thessalonica, in that they received the word with all readiness of the mind, examining the Scriptures daily, whether these things were so."

The early Christians all knew and studied the Greek Scriptures. The writings of the apostles were regularly read to the congregations in Greek. However, as the knowledge of Greek diminished among the common people, a darkness crept over professed Christianity. The people became more and more dependent upon religious professionals.

C.

D.

E.

AT Robertson says, "The Greek language is a language of precision and a knowledge of the original language of the New Testament is decidedly helpful and informative."

Example: 1

Ephesians 2:8,9 “*For by grace are you saved through faith, and that not of yourselves it is a gift of God, not of works lest any man should boast.*”

i. It is very significant that Paul, when using the Greek verb “saved”, does not choose to use the aorist tense, which is a simple past action. Rather he uses a perfect tense which speaks of a past action with continuing results. This is a very important theological truth. We were not merely saved from our sins (past tense), but we are saved and are continuing to be saved. Our salvation involves a present continual salvation from sin, and a future salvation in the eternal state.

ii. Paul’s usage of gender is very significant in the interpretation of Ephesians 2:8,9. What does the word *it* refer to in the sentence? *It is a gift of God.* Well, the Greek gender tells us what it does not refer to. If you were to simply read this verse in English you might assume that *it* refers to *faith*, since faith is the close noun in proximity. However a closer look at the Greek shows that this cannot be so. The word *it* is neuter, and according to Greek grammar the noun it modifies must also be of the same gender, namely neuter. Some theologians have forced their theological presuppositions on this text by trying to argue that *it* refers to *faith*. In other words faith is a gift, which requires no response on the part of the individual. Exercising faith is not the responsibility of an individual but of God giving it. Others try to point to *grace* as the antecedent of faith, this too is indefensible given the parameters of the Greek language because *grace* is a feminine noun. Instead the best understanding of this text is that *it* refers to the entire salvific process, thus accounting for the usage of the neuter gender. And reiterating the same theological truth found elsewhere: Salvation cannot be earned by any amount of good deeds. It (salvation) is a gift from God, which necessitates a personal response of acceptance.

Example 2:

Matthew 16:18 “*And I say also unto thee, that thou art Peter, and upon this rock I will build my church...*”

An understanding of the Greek language is extremely helpful in understanding this text as well. Some want to argue that in this passage Jesus is promising Peter the keys to the kingdom here. However, again a close look at the Greek makes this an absurd interpretation. The gender of the Greek noun *rock* is very pertinent to this discussion. The word *rock* is found in the feminine gender. If it was referring to Peter, a masculine proper noun, than it would certainly use its masculine ending. But Jesus was not saying that Peter is the person upon which the church will be built (in opposition to Catholic dogma), rather the truths which Peter proclaimed, the identity of Christ is indeed the foundation upon which the church is erected.

III. Conclusion

I hope that these examples and arguments for the value of the Greek language have spurred you on to begin the lofty and admirable task of studying the Bible in the original language in which it was penned. Although it will involve hard work, diligence, and perseverance, I believe you will find it deeply rewarding.

Chapter 2

Alphabet, Diphthongs, and Grammatical Markers

I. Alphabet

a	A	Alpha	A as in Father
b	B	Beta	B as in Book
g	G	Gamma	G as in Go
d	D	Delta	D as in Dog
e	E	Epsilon	E as in Set
z	Z	Zeta	Z as in Daze
h	H	Eta	E as in Obey
q	Q	Theta	Th as in Thing
i	I	Iota	I as in <u>In</u> trigue
k	K	Kappa	K as in Kite
l	L	Lambda	L as in Little
m	M	Mu	M as in Meal
n	N	Nu	N as in New
x	C	Xsi	X as in Axiom
o	O	Omicron	O as in Hot
p	P	Pi	P as in Park
r	R	Rho	R as in Rope
s V ¹	S	Sigma	S as in Store
t	T	Tau	T as in Tape
u	U	Upsilon	U as Study
f	F	Phi	Ph as in Phone
c	C	Chi	Ch as in Loch
y	Y	Psi	Ps as in Lips
w	W	Omega	O as in Cone

The gamma when followed by: **g k c x** forms a ng sound: **aggeloV**

II. Diphthongs

ai	aisle	ai[rw
ei	eight	ej
oi	oil	oijkiva
au	sauerkraut	aujtovs
ou	soup	oujdev
ui	suite	uiJovs
eu, hu	feud	eujquvs / hu[zanen

¹ When the sigma is used within a given word this form of the sigma should be used: s. But when a sigma is at the end of a word it should appear like this: V.

III. Grammatical Marks

A. Iota subscript

The iota subscript is the mark you notice below some vowels. It is actually an improper diphthong, which is a vowel and a iota subscript. The iota subscript is not pronounced but it is necessary to make note of in order to properly translate the word.

Examples of iota subscripts:

w}ra/
grafh/
lovgw/

B. Smooth Breathing / Rough Breathing

Every word beginning with a vowel and all words beginning with a rho have a breathing mark. They either have a rough breathing mark or a smooth breathing mark. The smooth breathing mark is named as such because no sound accompanies it. However, the rough breathing mark makes a h sound. Look at the examples below.

Smooth j ujper uper
Rough J uJper huper

C. Punctuation (Romans 9:5)

The original biblical manuscripts did not include any punctuation, but punctuation was later added to the text for clarity.

1. **The comma** in Greek is the same as it is in English, and the purpose is the same as well, to separate different thoughts in a sentence.
2. **The Period** is also the same in Greek as it is in English, and is used in the same way. It is used to signify a break in thought, or to show that a complete thought has been formed.
3. **The question mark** in Greek is signified differently than it is in English. But the purpose is the same, to indicate that a question has been asked. The Greek question mark is an English semicolon.
4. **The Greek semicolon** is signified by a raised period, as is shown here. ` Its usage is the same as in English.

5. The Diaeresis mark is used in Greek. It appears like this: & The purpose of the diaeresis is to indicate in what normally is a diphthong, that both vowels must be pronounced in a given word rather than making one sound out of the two vowels.

6. Apostrophes are also used in the Greek language. They are used to indicate the absence of a vowel. They may stand in place of a vowel. This happens when one word ends in a vowel and the next begins with a vowel. The word ending with a vowel drops it, and is replaced by an apostrophe.

D. Accents

The Greek language also uses what is called accents. These were originally inserted to help pronounce words. And when one came across a certain accent he/she would raise the pitch of his voice up or down depending upon which accent was used. Because Greek is a dead language, it will be sufficient for our purposes to simply emphasize the syllable which has the accent. Below are the names of the different accent marks, and how they appear on a page.

Acute	v
Grave	;
Circumflex	:

Practice

On the following sheet begin practicing your alphabet. Write each one at least 10 times. Practice pronouncing the letters, and memorize the alphabet.

As you have probably noticed, you are not required to learn the upper case letters, because the Greek New Testament rarely uses them: just at the beginning of paragraphs and in proper nouns. In these instances you will be able to recognize them.

a

b

g

d

e

z

h

q

i

k

l

m

n

x

o

p

r

s / V

t

u

f

c

y

w

Vocabulary

Whenever you see the vocabulary list, the number in brackets is the number of occurrences where that particular word is found in the New Testament.

a[nqrwpoV	oJ	man, mankind, person, humanity	(550) ²
ajlhvqeia	hv	truth	(109)
ajmavrtia	hv	sin	(173)
ajmhvn	--	amen, truly, let it be so	(129)
qeovV	oJ	God, god	(1317)
kaiv	--	and, even, also	(9161)
lovgoV	oJ	Word, word, message	(330)
oJ, hJ, tov	--	the	(19,867)
pneu:ma	hv	Spirit, spirit, breath, wind	(379)
profhvthV	oJ	prophet	(144)
CristovV	oJ	Christ, Messiah, Anointed One	(529)

Total words in the NT **138,162³**
Total words memorized **32,688**
Percentage of NT words **23.6%**

² Word count taken from Warren C. Trenchards' *Complete Vocabulary Guide to the Greek New Testament*, Zondervan Publishing House, Grand Rapids: Michigan, 1992.

³ This teaching theory was adapted from Bill D. Mounce's *Basics of Biblical Greek*, Zondervan Publishing House, Grand Rapids: Michigan, 1993.

Chapter 3

Nouns and Articles

I. Exegetical Insight:⁴

If a noun is in the nominative case it functions either as the subject of the sentence or as the predicate nominative. If in one sentence there are two nouns with the nominative case, and one of the two nouns has an article, it is the subject. This fact is very significant to the interpretation of John 1:1.

In the first phrase, the writer instructs concerning the eternity of the Word, $\text{jEn ajrch/ : h\ n oJ lovgoV}$, “in the beginning was the Word.” In his second phrase, he teaches concerning the distinctiveness of the Word from God the Father, yet companionship with God the Father, $\text{kai; oJ lovgoV h\ n pro;V to;n qeovn}$, “and the Word was with God.”⁵ The phrase in which we will investigate further, he instructs concerning the deity of the Word, $\text{kai; qeovV h\ n oJ lovgoV}$ “and the Word was God”.

In this third phrase, the author places qeovV first for emphasis. He was very exact in his word selection and sentence structure, to teach a very important and theological truth. In this passage the article is in front of the Greek word lovgoV . Therefore we know that lovgoV is the subject and the absence of the article in front of qeovV means that it must be the predicate nominative.

John could have written:

1. $\text{kai; oJ lovgoV h\ n oJ qeovV}$ - “and the Word was the God,” by doing so he would be teaching monotheism (one God), but not trinitarianism (one God equal in three persons). If he had used this sentence structure, than “the Word” and “the God” would not just be equal, but identical. No distinction would have been made between the two.

2. $\text{kai; oJ logoV hn qeoV}$ - “and the Word was a God.” If the apostle had penned it this way, he would have been arguing for Polytheism (more than one God). This is the way Jehovah’s Witnesses incorrectly translates John 1:1. They erroneously argue that Jesus is not equal to God but a smaller form of “a god.”

But instead John under the direction of the Holy Spirit writes:

3. $\text{kai qeoV hn o logoV}$ - “and the Word was God,” a claim to the deity of Christ. Here the writer uses an anarthorous (no article) predicate noun to describe the

⁴ This motivational tool and term was penned by Bill Mounce in his Greek grammar *Basics of Biblical Greek*, Zondervan Publishing House, Grand Rapids: Michigan, 1993.

⁵ David J. MacLeod, *Bibliotheca sacra*, “The Eternality and Deity of the Word” (Vol. 160, Jan 2003), 57.

qualitative nature of the Word. In other words, the Word had all the qualities and attributes that God did, the same essence but a different person.⁶

II. Nouns

A. Number: Words are either singular or plural

B. Gender: Most nouns have a gender that does not change. Either they are masculine, feminine, or neuter. Pronouns, however, change their endings to become like the noun that they are modifying.

Nouns gender can be arbitrary, no reason. Example: ajmartiva

C. Case: Refers to the function of the noun in the sentence. Word order does NOT determine the function. It is determined **solely** by the case endings and context. Word order is used to show the emphasis the author intends.

1. Nominative – The subject of the sentence, or the predicate nominative of the sentence. When the verb “is” is used, the noun is not the direct object, therefore maintains a nominative ending. The lexical form is always in the nominative singular.

2. Genitive – possessive form, “of God” vomoi tou qeou, usually follows the word it is modifying. Use “of”, when translating genitives. h doxa anqrwpou

3. Dative - Indirect object, God gave his son to the world. “To the world” would be in the dative case because it is the indirect object. “To” is the key word to use right now.

4. Accusative – The direct object, or the word receiving the action. Qeos agapa Criston

5. Vocative – but only used when speaking, therefore we don’t have to memorize.

⁶ Daniel B. Wallace, *Greek Grammar Beyond the Basics*. (Zondervan Publishing House: Grand Rapids, 1996), 269.

	Masculine	Feminine (1)	Feminine (2)	Neuter (2)
Nom Sg	oJ lovgoV	hJ grafhv	hJ w"ra	to; e[rgon
Gen Sg	tou: lovgou	th:V grafh:V	th:s w"raV	tou: e[rgou
Dat Sg	tw/: lovgw	th/: grafh:/	th/: w"ra/	tw:/ e[rgw/
Accu Sg	tovn lovgon	th;n grafhvn	th;n w"ran	to; e[rgon
Nom Pl	oiJ lovgoi	aiv grafaiV	aiv w"rai	ta; e[rga
Gen Pl	tw:n lovgwn	tw:n grafw:n	tw:n w"rwn	tw:n e[rgwn
Dat Pl	toi:V lovgoiV	tai:V grafai:V	tai:s w"raiV	toi:s e[rgoiV
Accu Pl	tou;V lovgouV	ta;V grafavV	ta;s w"raV	ta; e[rga

Practice

A. Parsing

Inflected	Gender	Number	Case	Lexical Form	Meaning
Ex. Cristovn	Masculine	Singular	Accusative	CristoV	Christ/Messiah
1. lovgon					
2. to; (2x)					
3. profhthvn					
4. lovgouV					
5. Cristovu					
6. a[nqrwpou					
7. pneu:mai					
8. qeovV					
9. ajlhvqeian					
10. ajmavrtia/					

B. Translation

1. Daudid legei (he/she/it called) auton kurion
2. oJ ajpostoloV levgei (he/she/it says) toJn lovgon qeovu
3. qeon oyontai (they will see)
4. edidasken (he/she/it was teaching) tovvuV dovulouV
5. oij ajpovstoloi ginwvskousiv (they know) to;n novmon (law) kai; didavskousiv (they teach) tou;V ajnqrov pouV
6. elalei (he, she, it teaches) to;iV uiJoivV to;n lovgon
7. episteusen (he, she, it believed) o anqrwpoV tw logw
8. h agaph (love) tou qeou ekkecutai (he, she, it has been poured out) en taiV kardiaiV hmwn (our)
9. arch (the beginning) tou euaggeliou (good news) Ihsou Cristou, uiou qeou
10. hJ ajgavph ga;r tou: qeou: didavskei (he/she/it teaches) th;n ejxousivan tou: kuriou:.
11. aij ajrcai; tou: =Israh;l oujk ejpivsteusan (they believed) o{ti oJ=Ihsou:V misei: (he/she/it hates) ta;V ajmartivaV.

12. oj dev lovgoV tou: =Ihsou: e[cei (he/she/it has) ejxousivan o{ti oj qeo;V h\n (he/she/ it was)

ejn th/: ajrch/: tou: kosmou:.

13. ejgw; poiw: (I do) to; e[rgon tou: a[ggevlou aujto;V de; e[cei (he/she/it has) th;n dovxan tou: qeou:.

14. oij de; uiJoi; th:V basileivaV ejkblhqhvsontai (they will be thrown) ejv to; skovtoV.

C. Parsing 2

Inflected	Gender	Number	Case	Lexical Form	Meaning
Ex. Criston	Masculine	Singular	Accusative	CristoV	Christ/Messiah
1. a[nqrwpon					
2. w rai					
3. kurivoiV					
4. basileivaV(2x)					
5. kurivoiV					
6. tov – (2x)					
7. lovgouV					
8. lovgou					
9. ajmartiw:n					

10. uiJouvV					
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D. Translation 2

1. ejpoivhse (he/she/it made) oJ lovgoV to;n kovsmon.

kai; h[resan (they pleased) oij lovgoi to;n Pila:ton.

2. a[ggeloV kurivou

3. ei\pen aujtoi:V oJ =Ihsou:V.

4. h[ggiken (he/she/it has drawn near) ga;r hJ

basileiva tw:n oujranw:n.

5. ei\pen aujtw:/: ejn aJmartivaiV su; (you) ejgennhvqhV (you were born).

aJrchv	hJ	beginning; ruler	(55)
gajr	--	for	(1041)
douloV	oJ	servant, slave	(124)
ejxousiva	hJ	authority, power	(102)
eujaggevlion	toV	good news, gospel	(76)
jIhsou:V	oJ	Jesus, Joshua	(917)
kuvrioV	oJ	Lord, lord	(717)
oujranovV	oJ	sky, heaven	(273)
patrovV	oJ	Father, father	(413)
uiJovV	oJ	son, descendant	(377)

Vocabulary

Total words in the NT **138,162**

Total words memorized 36,783
Percentage of NT words 26.6%

Chapter 4 **Prepositions**

I. Exegetical Insight:

Revelation 3:10 is a highly debated passage of Scripture referring to the tribulation and the church's place in it (post-tribulationists), removal from within it (mid-tribulationists), or removal prior to it (pre-tribulationists). Much of this discussion is surrounding the prepositional phrase *thrhwsw ejk*, translated means "protected from".

Revelation 3:10 "I will **keep you from** the hour of trial which shall come upon the whole world, to test those who dwell on the earth."

For those who believe that the church will go through the tribulation (post-tribulationists) this becomes a very big problem passage, in fact an unresolvable one. They try to argue that believers will be "kept from" or protected during the tribulation. However, the promise given here appears to be external preservation not internal. Standard lexicons and grammars agree that the most basic meaning of *ek* is "out of" or "from within." Therefore the post-tribulationist position is untenable. As Townsend notes, the idea of preservation in and through the hour of testing would normally have been expressed with the preposition *ejn* or *diav*.⁷

A mid-tribulationist would argue that the preposition *ejk* is a preposition of motion, and therefore this verse means that believers are kept or saved out from within the tribulation. It is a true and valid point that the preposition *ejk* is typically a preposition of motion. However, a closer look at this preposition and its usage in both Biblical and extrabiblical sources will show that the use of *ejk* does not always indicate an emergence from an object, and in fact it can describe a stationary position from outside that object, in this case the tribulation.

Dan Wallace in his Greek grammar makes a very important point. "*Stative verbs override* the transitive force of prepositions. Almost always, when a stative verb is used with a transitive preposition, the preposition's natural force is neutralized; all that remains is a stative verb."⁸ In other words the motion typically indicated by a transitive preposition (i.e. *ek*), is negated by the overriding force of the stative verb (*thrasw*). Revelation 3:10 exegetically requires a pre-tribulationist interpretation of the rapture.

⁷ Jeffrey L. Townsend, *The Rapture in Revelation 3:10*. from *Vital Prophetic Issues*, Ed. Roy Zuck, (Grand Rapids: Kregel, 1995), 233.

⁸ Daniel B. Wallace, *Greek Grammar beyond the Basics*, Zondervan Publishing House, Grand Rapids: Michigan, 359.

II. The Basics of Prepositions

A. Prepositional Phrases

Prepositions describe the relationship between two nouns. Often times they show the direction of one object to another, or the proximity of one object to another.

Example 1: Hosszu is beside me. Beside is the preposition. In this case the preposition shows proximity of the two nouns.

Example 2: The toy is inside the toy box. Inside is the preposition, and it shows relationship between the toy and the toy box.

Greek prepositions are similar. In Greek however there can be more than one definition to a preposition. The case of the object of the preposition determines the meaning of prepositions. In example one the object of the preposition is me, and in example two the object of the preposition is toy box.

B. Manifold Meanings of Prepositions

1. Some prepositions only have one case, and therefore one meaning.
2. Some prepositions have two or three meanings. The preposition *dia* is an example of a preposition that has two meanings, and therefore the given meaning is dependant upon the case of the object of the preposition. *dia* is translated “through” if its object is in the genitive case, and is translated “on account of” if it is in the accusative case.

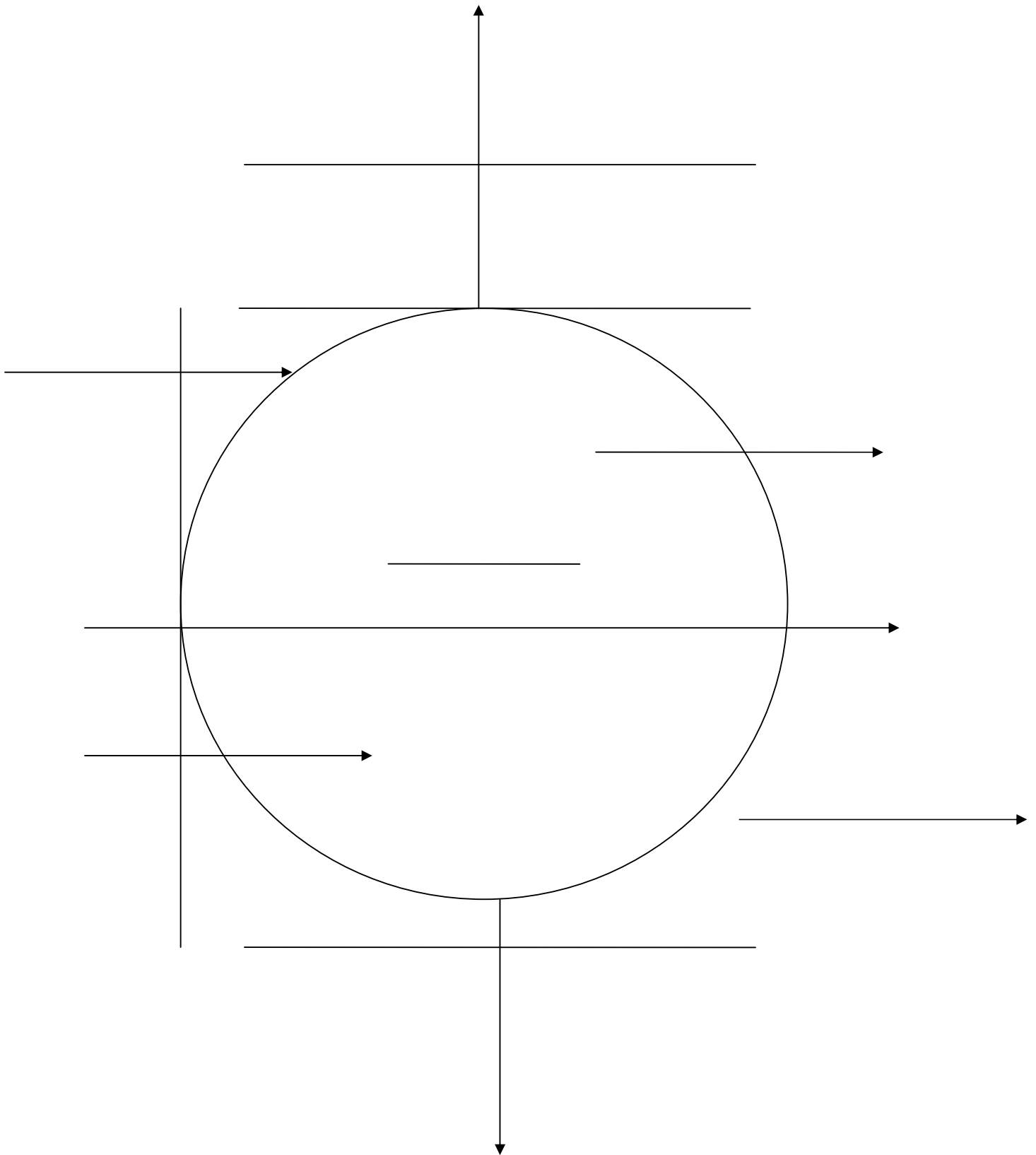
C. The Forms of the Preposition

1. Prepositions are not inflected. Whether *dia* precedes a noun in the genitive case or in the accusative case it will always appear as *dia*.
2. The only change that might take place has nothing to do with inflection, but rather with the vowel which follows it. This is called an elision. If the preposition ends with a vowel and the next word begins with one, the vowel on the end of the preposition will drop off and an apostrophe will replace it. For example *meta; aujtovn* becomes *met jaujtovn*.

D. Memorization of Prepositions

I recommend that you memorize the meanings of the prepositions in their case order. For example, memorize *para*: from, beside, alongside. “From” is in the genitive, “beside” the dative, and “alongside” the accusative. If a preposition has just two meanings it will always be genitive and accusative. A preposition never has a nominative meaning. So, if there are three

meanings to a preposition, they will be in the genitive, dative, and accusative cases. By memorizing in this order it will be most helpful as you translate.



ajnav	--	Accusative: upwards, up	(13)
ajpov (ajp j, ajf j) ⁹	--	Genitive: (away) from	(646)
diav (di j) ¹⁰	-- --	Genitive: through Accusative: on account of	(667)
eijV	--	Accusative: into, in	(1767)
ejk (ejx) ¹¹	--	Genitive: from, out of	(914)
ejn	--	Dative: in, on, among	(2752)
katav (kaq j)	-- --	Genitive: down from Accusative: according to	(473)
metav (met j meq j)	-- --	Genitive: with Accusative: after	(469)
ejpiv (ejp j, ejf j)	-- -- --	Genitive: on, over Dative: on the basis of Accusative: on, to, against	(890)
parav (par j)	-- -- --	Genitive: from Dative: beside Accusative: alongside	(194)
periv	-- --	Genitive: concerning Accusative: around	(333)
provV	--	Accusative: to, towards, with	(700)
ujpov (ujp j, ujf j)	-- --	Genitive: by Accusative: under	(220)
ujpevr	-- --	Genitive: on behalf of Accusative: above	(150)

Vocabulary

Total words in the NT	138,162
Total words memorized	46,971
Percentage of NT words	34%

⁹ The omicron drops off when this preposition is followed by a vowel and is replaced with an apostrophe. The p becomes a phi when followed by a vowel and a rough breathing mark.

¹⁰ The alpha drops off when this preposition is followed by a vowel and is replaced with an apostrophe.

¹¹ The kappa becomes a xsi when this preposition is followed by a vowel.

Chapter 5

Adjectives

I. Exegetical Insight

II. The Basics of Adjectives

In the Greek language adjectives are always in agreement with the nouns which they modify. The number, gender, and case are the same. This is another reason why it is completely essential to have the noun endings memorized. If you have them memorized than you know exactly which noun the adjective is modifying no matter where it is located in the sentence.¹²

So, unlike nouns which have just one gender, adjectives take on the gender of the noun to which they modify. The lexical form of adjectives is always the masculine, nominative, singular form.

II. The Function of Adjectives

A. Adjectival Function

Adjectives can function adjectivally, in other words modify nouns or pronouns. They describe the noun or pronoun in some fashion. When an adjective is functioning adjectivally, it takes on the gender, case, and number of the noun or pronoun it modifies. If there is an article that precedes it, it too will take on the case, number, and gender of the noun in which the adjective is modifying.

B. Substantival Function

Adjectives can also function substantively. They can stand in place of a noun. When an adjective functions substantively, its case is determined by its function in the sentence. If the adjective is standing in the place of the subject it will be in the nominative case, if it is standing in the place of the direct object than it will be in the accusative case. The gender and number of the adjective is determined by the object which it stands for. To determine if the adjective is functioning as a pure adjective you ask yourself: is the adjective modifying anything? If no noun is present to modify, than it is functioning substantively.

Example: In Matthew 6:13, the word evil *ponhroV* is not used adjectivally to describe a person or thing, but rather it is used substantively to speak of the devil. So, it would be properly translated, “the evil one.” The case is

¹² Because word order is used for emphasis in the Greek language, adjectives do not always precede the nouns which they modify.

genitive, πονηρου, because Matthew is dealing with possession, “of the evil one.” The gender is masculine, because Scripture always refers to the devil as masculine. And the number is singular, because Satan is one not multiple.

III. The Positions of Adjectives

A. Attributive Position

The attributive position is when the article precedes the adjective. For example ο αγαθοV λογοV, or λογοV ο αγαθοV, or ο λογοV ο αγαθοV. The translation for all three of these would be simply, “the good man.” The key is to find the adjective and determine if there is an article in front of it. If there is one, than the adjective is in the attributive position and should be translated in like manner.

Did you notice that αγαθοV takes on the same gender, number, and case as λογοV, the noun it is modifying? Even the article is masculine, singular, nominative.

B. Predicate Position

If there is no article in front of the adjective but there is one in front of the noun, than the adjective must be in the predicate position. For example: ο λογοV αγαθοV, or αγαθοV ο λογοV both should be translated “the word is good.”

So, again the key is to find the adjective, and determine if the adjective has an article in front of it. If there is no article in front of the adjective, but there is one in front of the noun, than you must add the word “is” to the translation.

C. Independent Position

There are times in Greek sentences where there is no article in front of the noun or the adjective, this is known as the independent position. In this case, the context determines how you translate the sentence. For example: αγαθοV λογοV and λογοV αγαθοV can be translated either “a good word” or “a word is good”. The translation is entirely dependant upon the context.

IV. The Feminine Endings of Adjectives

Not only do nouns have two feminine forms/endings, but adjectives do as well. Some feminine adjectives end in an alpha while others end in an eta. The noun determines the gender of the adjective. If the noun is feminine, so will the adjective be. However, the type of feminine ending is not determined by the feminine noun but by the last letter of the adjective stem.

A. Alpha

If the last letter of the adjective is a r or an a, than the ending will follow the a feminine ending. For example: th:V ajgaqh:V w"raV. The adjective and noun are in agreement in case, number, and gender, but the type of feminine ending is determined by the last letter of the adjective's stem, not by the type of feminine ending used for the noun.

B. Eta

All other adjectives use the h ending.

a"gioV	hv, ovn	holy	(233)
aijwvnioV ¹³	ovn	eternal	(71)
ajgaphtovV	hv, ovn	loved, beloved	(61)
ajgaqovV	hv, onv	good	(102)
kakovV	hv, ovn	bad, evil	(50)
movnoV	hv, ovn	alone, only	(114)
nekrovV	av, ovn	dead	(128)
o"loV	hv, ovn	whole, entire	(109)
pistovV	hv, ovn	faithful	(67)
povnhrovV	av, ovn	evil, bad	(78)
prw:toV	hv, ovn	first	(155)

Vocabulary

Total words in the NT	138,162
Total words memorized	48,139
Percentage of NT words	34.8%

¹³ There is no distinct feminine form for this adjective. The omicron-sigma ending can be either masculine or feminine. Context is determinant.

Chapter 6

Introduction to Verbs

A sentence in the Greek language does not require an independent subject, since the verb always contains a subject. However, many times sentences will, and if that is the case, then the subject and verb must be in agreement.

The person, number, aspect, tense, time, voice, and mood are all determined by the clues found within the verb form (prefixes, endings, root). The person and number are determined by verb endings.

I. Person

The person used as the subject must be in agreement with the verb's person. If the subject is first person (I, we), then the verb ending must be in the first person. If the subject is the second person (you, you all) then the verb must have the second person ending. If the subject is the third person (he/she/it, they), then the verb should use the third person ending form.

II. Number

If the subject is singular (I, you, he/she/it) then the verb must use a singular ending. If the subject is plural (we, you all, they), then the verb ending must also be plural.

III. Tense

There are several different tenses in Greek (present, future, aorist, and perfect). Be careful not to interchange the concept of tense and time. Although tense does include time, it goes beyond that to the kind of action.

A. Time of Action – past, present, or future

B. Kind of Action - What type of action is taking place?

i. Progressive - continued action, I am going (Present); I was going (Imperfect Tense), I will be going (future).

ii. Undefined - no specified time, aorist (from Greek word ajovristw, which means “undetermined” or “undefined”), happened in the past, but no mention of duration, snap shot photo, I went.

iii. Perfect - I have come (completed action with ongoing effects or results) . John 19:30; “It is finished” uses the perfect tense to indicate that the action has been perfected or complete, but the ongoing results is great.

IV. Voice

This aspect of the verb indicates the relation between the subject and the verb.

A. Active

This indicates that the subject is doing the acting. Paul hit Hosszú, the verb “hit” would be in the active voice.

B. Passive

This indicates that the subject is being acted upon. Hosszú was hit by Paul. The verb “was hit” would be in the passive voice.

C. Middle

This indicates that the subject is acting upon him or herself. Hosszú was hit by himself. Here the verb would be in the middle voice, although this is rarely used.

V. Mood

The mood tells you whether the action of the verb is real, or potential.

A. Indicative

We will spend the majority of our time with the indicative mood, which is the only mood that deals with reality.

B. Subjunctive

Show the possibility of doing something, but with no certainty. I may go to school.

C. Imperative

It is used for commands, “Be doers of the Word” James 1:22, used only in the present tense.

D. Optative

The optative shows wishful thinking. I wish to go to school. This mood is only used 68 times in the NT.

Chapter 7

Present Active Indicative

Singular	Translation	Plural	Translation
luv̄w	I loose	luv̄omen	We loose
luveiV	you loose	luvete	You all loose
luvei	he/she/it looses	luvousi	They loose

Practice

A. Parsing

Inflected	Person / Case	#	Tense / Gender	Voice	Mood	Lexical Form	Meaning
1. lev̄gousin							
2. e[cei							
3. pistev̄omen							
4. luveiV							
5. ajkouv̄w-							
6. blevpousi							
7. e[rgoiV							
8. lev̄gete							
9. w n							
10. pisteuveiV							
11. luvei							
12. ajkouveiV							
13. ginwvskomen							
14. didavskousi							
15. pev̄mpw							
16. blev̄pete							

B. Translation

1. pistev̄w, kuv̄pie. John 9:38

2. ej̄xousivan e[xei oJ uiJov̄V tou: aj̄nqr̄wpou aj̄fevnai (to forgive) aj̄martivaV. Mark 2:10

3. to' fwwV tou: kovsmou touvtou (this) blevpei. John 11:9

4. suv pisteuveiV eijV tovn uiJovn tou: ajnqrwvpou; John 9:35

5. Mwush:V gavr gravfei thvn dikaiosuvnhn thvn ejk tou: novmou. Rom 10:5

6. oJ w]vn (one who is) ejk tou: qeou: ta; r]hvmata (spirit) tou: qeou: ajkouvei` dia; tou:to (this) u]mei:V oujk ajkouvete, o"ti ejk tou: qeou: oujk ejstev. John 8:47

Vocabulary

ajkouvw	I hear	(428)
blevpw	I see	(133)
ginwvskw	I know	(222)
gravfw	I write	(191)
didasvkw	I teach	(97)
e[cw	I have	(708)
qevlw	I wish, I desire	(208)
levgw	I say	(2354)
luvw	I loose, I destroy	(42)
pevmpw	I send	(79)
pisteuvw	I believe	(241)

Total words in the NT	138,162
Total words memorized	52,842
Percentage of NT words	38.2%

Chapter 8

Present Middle/Passive Indicative

This aspect of the verb, called voice, indicates the relation between the subject and the verb.

I. Active

The active voice indicates that the subject is doing the acting. Paul hit Hosszú, the verb hit would be in the active voice.

II. Passive

If the verb is passive then the subject is being acted upon. Hosszú is being hit by Paul. The verb “hit” would be in the passive voice. When you translate a passive verb, often times it is accompanied by a prepositional phrase such as “by Hosszú,” or “by the ball.” “By” is a key word that indicates that the verb is in the passive voice. For our purposes in English we will translate the passive in the continuous sense, unless the context points otherwise. We will add the helping verb “being”.

III. Middle

This indicates that the subject is acting upon him or herself. Hosszú was hit by himself. Here the verb would be in the middle voice. We will translate the middle as an active for the time being.

In the present tense the middle and passive endings are the same. So context determines whether the verb should be translated in the middle or passive voice.

IV. Deponent Verbs

A deponent verb is one that is active in its meaning, but is middle or passive in its form. The only way to know whether a verb is deponent or not is to know its lexical form. If the lexical form ends in *omai*, then it is deponent, and although the form of this verb is middle or passive, it should still be translated actively. Approximately 75% of verbs in the middle form are deponent verbs, that is why we will translate the middle form as active.

Present Middle/Passive Indicative

Singular	Translation	Singular	Translation
luvomai	I am being loosed	luvomeqa	We are being loosed
luvh/	You are being loosed	luvesqe	You all are being loosed
luvetai	He, she, it is being loosed	luvontai	They are being loosed

Practice

A. Parsing

Inflected	Person / Case	#	Tense / Gender	Voice	Mood	Lexical Form	Meaning
1. e"rcomai							
2. luvesqe							
3. ginwvskomeqa							
4. didavskontai							
5. swv/zh							
6. blevpetai							
7. luvesqe							
8. ajkouvetai							
9. sunavgei							
10. duvnatai							
11. e[rcesqe							
12. lambavvnomen							
13. fevromai							
14. blevpete							
15. levgomen							
16. duvnantai							
17. e[rcesqe							
18. luvh/							
19. sw/vzomen							
20. duvnatai							
21. ajkouvetai							
22. fevreiV							
23. ajpokrivnh/							
24. bavllete							

B. Translation

1. Kaiv e[rçetai eijV oi\;kon (house). Mark 3:20

2. levgousin aujtw:/, ejrcovmeqa kai; hJmei:V su;n (with) soiv (you). John 21:3

3. levgei auvtoi:V oJ jIhsou:V, Pisteuvete o[ti (that) duvnamai tou:to (these

things) poihsai (to do); levgousiv aujtw:/, naiv (yes) kuvrie. Matt 9:28

4. pavnteV (all) e[rçontai pro;V aujtovn. John 3:26

5. eJgw; baptivzw ejn u}dati, aujto;V dev baptivvzei ujma:V ejn pneu:mati aJgiw/. John 1:26

6. su; jHlivaV ei\; kaiv levgei oujk eijmi. oJ profhvthV ei\ suv; Jn 1:21

7. blevpei tovn jIhsou:n ejrcovmenon (participle form of the verb, adding)

pro;V aujto;n kai; levgei` i[de (behold) oJ ajmno;V (lamb) tou: qeou:

oJ ai[rwn¹⁴ th;n ajmartivan tou: kovsmou. Jn 1:29

¹⁴ Participle form of ai[rw to raise up / take away.

8. ajpekrivnetai jlhsou:V kaiv ei\pen aujtw:/` ajmh;n ajmh;n levgw Jn 3:3

9. ajlla swvzetai oJ kovsmoV di j aujtu

10. to;n uiJo;V tou: ajnqrwvpou lambanetai uJpo; ponhrwn anqrwpwn.

11. luvh/ uJpov a[ggelwn

12. kai; th gravfai khruvssontai diav tou: profhvtou

13. ajllav sunavgomeqa uJpov qeou:

14. blevpetai uJpov anqrwpwn

15. nu:n aJmartiva e[rcetai eivV tovn kovsmon, kaiv anqrwpoi toiJ ponhroi

blevpousin authvn, kai ferousivn authvn eivV tavV kardivaV aujtw:n, nu:n aujthv

e[rcetai e]k touV ponhrouvV a]ggelouV o[ti sunavgontai u]po Cristou:

kai bavllontai ek basileiva tou oujranovu u]pov th:V a]rchVv th:V

basileivaV, J]hsou:V Cristou:V, oj ui]JovV tou: qeou: kaiv ui]JovV tou:

a[nqrwpou.

Vocabulary

ajpokrinvomai	I answer	(231)
bavllw	I throw, I cast	(122)
duvnamai	I am able, I am powerful	(210)
e[rcomai	I come	(636)
fevrw	I bear, I bring	(66)
givnomai	I become	(669)
khruvssw	I preach, I proclaim	(61)
lambavnw	I take, I receive	(260)
sunavgw	I gather together	(59)
sw/vzw	I save	(106)

Total words in the NT **138,162**
Total words memorized **55,262**
 Percentage of NT words **39.99%**

Chapter 9

Personal Pronouns and *eijmi*

I. Introduction to Personal Pronouns

Pronouns simply stated take the place of nouns. The personal pronouns in English are: he, him, she, her, it, they, them, you, we, us, I, me. **Gabi** went to the Reál and **she** bought a Coke. **She** stands in the place of **Gabi**. Greek sentences function similarly. However, in Greek you can learn a lot more about the pronoun and its function in the sentence, than you can in English.

A. Functions

Like nouns, pronouns have endings to signal to the readers the function of that particular pronoun. You can determine if the pronoun is the subject of the sentence, object of the sentence, showing possession, etc., all by the ending that is found on that respective pronoun.

B. Number

Like nouns, pronouns have a number that must agree with the number of the person, place, or thing which it has replaced. **Richard, Owen, and Barna** went to the soccer field. **They** played soccer. The word **they** is plural and agrees in number with the people in which it represents (**Richard, Owen, and Barna**). In Greek the pronoun and antecedent¹⁵ also agree in number. This agreement is in the pronouns ending. If the antecedent had a plural ending then the pronoun will have a plural ending. If it has a singular ending the noun will have a singular ending.

C. Gender

The first person (*ejgwv*) and second person (*suv*) pronouns do not have gender. However, the third person pronoun (*aujtovV*) does. In the case of the third person pronoun, the gender is determined in the same way that the number is determined, i.e. by the ending on the pronoun. If the pronoun represents a male individual it would have a masculine ending, if the pronoun represented a feminine noun it would have a feminine ending, etc. If the pronoun replaces a mixed group of guys and girls, in such an instance the gender is masculine.

D. Pronouns in the nominative case

Rarely are pronouns used in the nominative case with a verb. This is due to the fact that verbs have a subject already included in it, therefore an independent pronoun is not necessary. However, on occasion you will find this construction. Normally this is done intentionally by the author

¹⁵ An antecedent is the noun which the pronoun has replaced.

for the sake of emphasis. 23x’s John records Jesus’ “I am” statements in this manner (6:35; 8:12; 10:7,9; 10:11,14; 11:25; 14:6; 15:1; 18:6).

This specific construction (ejgww ejmi) has special theological significance.¹⁶ The verb “to be” (ejmi) already has the subject in it, and is translated “I am,” no independent pronoun is required, but John’s gospel includes the pronoun “I” (ejgw;) also for emphasis.

Because some Greek pronouns are irregular in their form, it will require rote memorization of those paradigms. However, the pronoun for he/she/it is regular and therefore can be recognized very easily.

II. **aujtovV**

	Masculine	Feminine	Neuter	Translation
Nom Sg	aujtovV	aujthv	aujtov	he she it
Gen Sg	aujtou:	aujth:V	aujtou:	his her its
Dat Sg	aujtw/	aujth:/	aujtw:/	to him to her to it
Acc Sg	aujtovn	aujthvn	aujtov	him her it
Nom Pl	aujtoiv	ajtaiv	aujtav	they
Gen Pl	aujtw:n	aujtw:n	aujtw:n	their
Dat Pl	aujtoi:V	ajtai:V	aujtoi:V	to them
Acc Pl	aujtouvV	ajtavV	aujtav	them

A. **Normative translation of aujtovV**

The normative usage of aujtovV is as a pronoun, meaning he, she, or it.

B. **Usage of aujtovV in the nominative case**

Rarely is the pronoun aujtovV translated he, she, or it, when it is found in

the nominative case. Instead it might be used reflexively, as discussed in point D above. In order to make a point, Christ used this construction in 1 John 2:2. The best translation of this verse would be “And **He himself** is the propitiation for our sins: and not for ours only but the whole world.”

¹⁶ In the Old Testament, when Moses was to approach the Pharaoh, he was to say “I am” sent me. The construction “ejgww ejmi” used in John is the very same construction used in the Septuagint’s translation of Moses’ statement to Pharaoh. It is also the construction Jesus used when he said, “Before Abraham, I am” this is a statement regarding the deity of Christ, as well as the eternity of Christ. Jewish readers of John’s gospel would have recognized this very important theological statement embedded in the Greek construction ejgww ejmi .

C. Identifying Adjective

The pronoun $\alpha\upsilon\tau\omicron\upsilon\upsilon$ can also be translated as “the same.” In such an instance the pronoun is normally preceded by an article.¹⁷ The pronoun’s case, number, and gender are determined by the word it modifies, just like an adjective takes the case, number, and gender of a noun which it modifies.

Example 1: $\omicron\upsilon\ \alpha\upsilon\tau\omicron\upsilon\upsilon\ \kappa\upsilon\upsilon\upsilon\omicron\upsilon\upsilon$, 1 Cor 12:5 “the same Lord”

Example 2: $\theta\upsilon\nu\ \alpha\upsilon\tau\theta\eta\ \eta\ \alpha\gamma\gamma\alpha\upsilon\phi\upsilon\ \epsilon\chi\omicron\upsilon\tau\epsilon\upsilon$, Phil 2:2 “having the same love”

Example 3: $\eta\ \epsilon\upsilon\ \alpha\upsilon\tau\theta\eta\ \tau\eta\ \omega\{\rho\alpha\}$ ¹⁸, Luke 13:31 “in the same hour.”

When determining which of the three translations (points A, B, and C above) is best, always look for the pronoun’s antecedent. It will agree in number, and gender.

III. $\epsilon\gamma\omega\upsilon$

	First Person	Translation
Nom Sg	$\epsilon\gamma\omega\upsilon$	I
Gen Sg	$\mu\omicron\upsilon$ ($\epsilon\gamma\mu\omicron\upsilon\ \cdot$)	my
Dat Sg	$\mu\omicron\iota$ ($\epsilon\gamma\mu\omicron\iota\upsilon$)	to me
Acc Sg	$\mu\epsilon$ ($\epsilon\gamma\mu\epsilon\upsilon$)	me
Nom Pl	$\eta\gamma\mu\epsilon\iota\ \cdot$	we
Gen Pl	$\eta\gamma\mu\omega\ \cdot$	our
Dat Pl	$\eta\gamma\mu\iota\ \cdot$	to us
Acc Pl	$\eta\gamma\mu\alpha\ \cdot$	us

¹⁷ Many Greek Grammars refer to this as the attributive position.

¹⁸ As you will notice, this is an exception, there is no article preceding this pronoun, however the context and the number and gender agreement requires this pronoun to be translated “same.”

IV. suv

	Second Person	Translation
Nom Sg	suv	you
Gen Sg	sou:	your
Dat Sg	soi:	to you
Acc Sg	sev	you
Nom Pl	uJmei:V	you
Gen Pl	uJmw:n	your
Dat Pl	uJmi:n	to you
Acc Pl	uJma:V	you

V. eijmiv

	“to be”	Translation
1st Sg	eijmiv	I am
2nd Sg	eik	you are
3rd Sg	ejsti:(n)	he, she, it is
1st Pl	ejsmevn	we are
2nd Pl	ejstev	you all are
3rd Pl	eijsiv(n)	they are

Practice

A. Parsing

Inflected	Person / Case	Number	Tense / Gender	Voice	Mood	Lexical Form	Inflected Meaning
1. aujtou:							
2. ejmouv							
3. aujtw:/							
4. uJma:V							
5. ejsmevn							
6. soi:							

7. eix							
8. aujth:V							
9. aujtoV							
10. me							
11. hJmei:V							
12. aujtav							
13. ejgwv							
14. moi							
15. hJmaV							
16. se							
17. uJmi:n							
18. uJmw:n							
19. aujtoi:V							
20. ejjsivn							
21. uJmi:n							
22. sou:							
23. aujth/:							
24. ejstev							
25. aujtai:V							

B. Translation

1. Su; ei\ oJ uiJoV tou: qeou:. Mark 3:11

2. h[hegka (I brought) to;n uijon mou proV sev. Mark 9:17

3. jEgw; baptivzw ejn u"dati (water) John 1:26

4. oJ kuvriovV mou kai; oJ qeovV mou. John 20:28

5. Oujk eijmi; ejleuvqeroV (free); oujk eijmi; ajpovstoloV;;; oujci; jIhsou:n to;n

kuvrion hJmw:n eJovraka (I have seen); ouj tov ejrgovn mou uJmei:V ejste ejn kurivw;
1 Cor 9:1

6. aujto;V de; jIhsou:V oujk ejpivsteuen (he entrusted) aujto;n aujtoi:V. John 2:24

7. jIhsou:V aujto;V oujk ejba;ptizen ajll j oiJ maqhtai; aujtou:.

8. oJ aujtoV¹⁹ jIhsou:V oJ ajnalhmfqei;V (was taken up) ajf j uJmw:n eijV to;n oujrano;n: Acts 1:11

Vocabulary

aujtoV	oJ hJ, tov	he, she, it	(5597)
ejgwv	--	I	(2666)
suv	--	you	(2907)
eijmiv	--	to be	(2462)

Total words in the NT **138,162**
Total words memorized **68,894**
Percentage of NT words **49.86%**

¹⁹ Not actually in the original Greek.

Chapter 10

Demonstrative Pronouns

I. Forms

There are two forms of demonstrative pronouns, the near and the far. They are given these names because of the relative proximity that these pronouns indicate. The near demonstrative pronoun indicates that the object in mention is close at hand, whereas the far demonstrative pronoun indicates that it is further removed.

A. The Near

*singular-this

*plural-these

B. The Far

*singular-that

*plural-those

II. Function

Demonstrative pronouns can function either as a pronoun (this one/that one) or as an adjective (this house/that house).

A. Substantival

Demonstrative pronouns can stand alone, independent of any noun to modify. In this case the demonstrative pronoun stands in the place of a noun, and we must add the word one/woman/man, depending on the context and on whom/what the demonstrative pronoun is replacing. The case, gender, and number of the pronoun is determined by the noun in which it stands for.

B. Adjectival

Demonstrative pronouns can also act as adjectives, describing which house (this/that house). In this situation the pronoun's ending will be determined by the object it modifies. If the object it modifies is feminine and singular, than this adjectival pronoun will have a feminine singular ending as well.

III. Paradigms

For our purposes, you will not be required to memorize the near and far demonstrative pronoun paradigms, since they should already be very familiar to you. Having the noun endings memorized comes in handy once again. But become very familiar with this chart. Be able to parse the word based upon the form. Be able to determine what noun in the sentence it is modifying, that is if it is not functioning substantively. However, you do not need to memorize the chart in its entirety.

The Near Demonstrative

	Masculine	Feminine	Neuter	Translation
Nom Sg	ou toV	au{th ²⁰	tou:to	this ²¹
Gen Sg	touvtou	tauvthV	touvtou	this
Dat Sg	toutw/	tauvth/	toutw/	this
Acc Sg	tou:ton	tauvthn	tou:to	this
Nom Pl	ou toi	au tai	tau:ta	these
Gen Pl	touvtwn	touvtwn	touvtwn	these
Dat Pl	touvtoiV	tauvtaiV	touvtoiV	these
Acc Pl	touvtouV	tauvtaV	tau:ta	these

The Far Demonstrative

	Masculine	Feminine	Neuter	Translation
Nom Sg	ejkei:noV	ejkeivnh	ejkei:no	that
Gen Sg	ejkeivnou	ejkeivnhV	ejkeivnou	that
Dat Sg	ejkeivnw/	ejkeivnh/	ejkeivnw/	that
Acc Sg	ejkei:non	ejkeivnhn	ejkei:no	that
Nom Pl	ejkei:noi	ejkei:nai	ejkei:na	those
Gen Pl	ejkeivnwn	ejkeivnwn	ejkeivnwn	those
Dat Pl	ejkeivnoiV	ejkeivnaiV	ejkeivnoiV	those
Acc Pl	ejkeivnouV	ejkeivnaV	ejkei:na	those

²⁰ Notice that the only difference between the feminine nominative demonstrative pronoun and the feminine personal pronoun *aujth*, and *aujtai* are the accents and breathing marks. You must be able to recognize the difference in order to give a proper translation.

²¹ If the demonstrative pronoun, whether near or far is functioning substantively, independent from a noun to modify, than in the translation you must add the word one(s)/man or men/woman or women, depending on the gender and number of the pronoun endings.

Practice

A. Parsing

Inflected	Person / Case	Number	Tense / Gender	Voice	Mood	Lexical Form	Inflected Meaning
ejkeivnaV							
tauvthV							
ejntolhv							
oi\koV							
ejkeivnw/							
au{th							
aujthv							
ajtou:							
sev							
ejkeivnh							
uJmw:n							
aujtaiv							
au tai							
ejkei:na							
touvtou							
ejkeivnoiV							
touvtw/							
ou toi							

B. Translation²²

1. Ou|tovV ejstiv oj uiJovV mou oj ajgaphtovV (Matt 3:17)
2. ou\tovV havp ejstiv oj novmoV kai; oiJ profh:tai (Matt 7:12)
3. oj Cpisto;V kefalh; th:V ejkklhsivaV (Eph 5:23)

²² Do not refer to the Scripture passages until you have already translated them!!!

4. kai; au”th ejstiv hJ ajgavph, i”na peripatw:men (we might walk)
kata;

ta;V ejntola;V aujtou: (2 John 6)

5. ouj gavr ejste uJpo; novmon ajlla; uJpo; cavrln (grace) (Rom 6:14).

6. ejn touvtw/ pisteuvomen o”ti ajpo qeou: ejxh:lqeV (you came) (Jn
16:30)

Vocabulary

ou toV	--	this/these	(1387)
ejkei:noV	--	that/those	(265)
oi\koV	oJ	house, home	(114)
oijkia	hJ	house, home	(93)
povliV	hJ	city	(162)
tevknon	toV	child	(99)
toVpoV	oJ	place, location	(94)
didavskaloV	oJ	teacher	(59)
kefalhv	hJ	head	(75)
ejntolhv	hJ	commandment	(67)

Total words in the NT **138,162**
Total words memorized **71,309**
Percentage of NT words **51.61%**

Chapter 11

Relative Pronouns

I. Definitions:

A. Relative Pronoun: A pronoun that can relate to two different clauses, hence the name, relative.²³

Example 1: The student **who** sits next to me in Greek class...

-In this example “who” is the relative pronoun which relates both to “the student,” and the clause which follows it.

-English relative pronouns include: who/whom, which/that, whose

B. Relative Clause: A clause that is introduced by a relative pronoun.

-In the example above, the relative clause is “who sits next to me in Greek class,” and it is introduced by the relative pronoun, **who**.

II. Function:

The basic function of a relative pronoun/relative clause is to modify a noun. In the example above, the relative pronoun/relative clause modifies the noun “student”. It describes the student, answering the question: which student? The answer is: the student who sits next to me in Greek class.

III. Form:

The form of the pronoun is determined by its antecedent. If the noun which it modifies has a masculine and plural ending, then the relative pronoun will also take a masculine plural ending. However, the case of the relative pronoun is determined by its function in the relative clause.

²³ Wallace, 335.

	Masculine	Feminine	Neuter	Translation
Nom Sg	o"V	h" ²⁴	o"	who/which/that
Gen Sg	ou	h V	ou	of whom/which
Dat Sg	w //	h	w //	to whom/which
Acc Sg	o{n	h/{n	o{	whom/which/that
Nom Pl	oi"	ai"	a"	who/which/that
Gen Pl	w n	w n	w n	of whom/which
Dat Pl	oi V	ai V	oi V	to whom/which
Acc Pl	ou"V	a"V	a"	whom/which/that

Practice

A. Parsing

Inflected	Person / Case	Number	Tense / Gender	Voice	Mood	Lexical Form	Inflected Meaning
w n							
dikaiousvnhn							
ou"V							
ai V							
qrovwn							
h							
h V							
oi V							
w //							
hJ							
w n							
a"							
h/{n							
eijrhvnh							
aiJ							
h"							

²⁴ The accent must be noted, or else you might confuse the nominative form of the relative pronoun with the article.

o{							
eypaggelivaV							

B. Translation

1. eypivsteusan (they believed) th:/ grafh:/ kai; tw:/ lovgw/ o'n ei\pen
(was) oJ

jIhsou:V. John 2:22

2. polloi; eypivsteusan (they believed) eijV to; o[noma aujtu: qewpou:nteV

(they saw) aujtu: ta; ahmei:a a' eypoivei (he/she/it was doing). John 2:23

3. kai; au{th eystiv hJ eypaggeliva h'n aujtoV eypHggevlato (he/she/it
promised)

hJmi:n, th;n zwhvn th;n aijwvnon. 1 John 2:25

4. ejkei:novV moi ei\pen, ejf (from epi, on) o'n a]n i]dh/V (you see) to;
pneu:ma

katabai:non (descending) kai; mevnon (remaining) eyp j aujtovn, ou|tovV
eystiv oJ

baptivzwn (one who baptizes) ejn pnevmati aJgivw/. kajgw; eJwvraka (I
have

seen), kai; memartuvrhka (I have witnessed) o{ti ou|tovV eystiv oJ uiJo;V tou:

qeou:. John 1:33-34

dikaiosuvnh	hJ	righteousness	92
dvwdeka	--	twelve	75
eijrhvnh	hJ	peace	92
ejpggeliva	hJ	promise	52
qrovnoV	oJ	throne	62
kajgwv	--	and I, but I	84
maqthvV	oJ ²⁵	disciple	261
o"V, h", o"	--	who/whom, which, that	1,365
ou"twV	--	thus, so	208
yuchv	hJ	soul, life	103

Vocabulary

Total words in the NT	138,162
Total words memorized	73,703
Percentage of NT words	53.34%

²⁵ Although maqthvV is declined like a feminine noun, it is one of those rare nouns that are actually masculine, but therefore the article which accompanies it is the masculine form.

Chapter 12

3rd Declension Nouns

I. Review of 1st and 2nd Declension Nouns

Early on we learned the first and second declension noun endings. They are more common and more regular. The first declension is the feminine endings. The second declension is comprised of the masculine and neuter endings.

	Masculine (2)	Feminine (1)	Feminine (1)	Neuter (2)
Nom Sg	lovgoV	grafhv	w''ra	e[rgon
Gen Sg	lovgou	grafh:V	w''raV	e[rgou
Dat Sg	lovgw	grafh:/	w''ra/	e[rgw/
Accu Sg	lovgon	grafhvn	w''ran	e[rgon
Nom Pl	lovgoi	grafaiv	w''rai	e[rga
Gen Pl	lovgwn	grafw:n	w''rwn	e[rgwn
Dat Pl	lovgoiV	grafai:V	w''raiV	e[rgoiV
Accu Pl	lovgouV	grafavV	w''raV	e[rga

II. Form of 3rd Declension Nouns

First declension nouns are often referred to as the a declension because the stem ends in an alpha or eta. Second declension nouns are also called the o declension because the stem ends with an omicron. Now the third declension is distinct from the first and second because these nouns end with a consonant.

	t/d stem	k stem	mat stem	i stem
Nom Sg	ejlpivV	savr χ	o[noma	pivstiV
Gen Sg	ejlpivdoV	savrkovV	ojnovmatoV	pivstewV
Dat Sg	ejlpivdi	sarkiv	ojnovmati	pivstei
Acc Sg	ejlpivda	savrka	o[noma	pivstin
Nom Pl	ejlpivdeV	savrkeV	ojnovmata	pivsteiV
Gen Pl	ejlpivdwn	sarkw:n	ojnomavtwn	pivstewn
Dat Pl	ejlpivsi(n)	sarxiv(n)	ojnovmasi(n)	pivstesi(n)
Acc Pl	ejlpivdaV	savrkaV	ojnovmata	pivsteiV

III. Memorization

It is very evident by looking at the paradigm above that many of the endings involve contractions. For our purposes you do not need to memorize the endings for each 3rd declension noun. Rather understand a few basic contraction rules, memorizing the singular nominative and genitive forms, and the two imaginary words **VoVia** **eVwnsiaV**. Fortunately for us the third declension has very few changes caused by gender issues.

IV. Contraction Rules

When you add a sigma to another consonant, changes often take place, below are such instances.

- A. When the **s/V** is added to the **k** as is the case with the Greek noun **sark**, the result is that these two consonants combine to form an entirely new consonant **x**.
- B. The **d** and **t** drop out when followed by the ending **V**, as is the case with the word **ejlpivV** above.
- C. The **i** does not subscript as much in the 3rd declension as it does in the first two.
- D. In **pivstiV** the vowel changes from **i** to **e** if the stem ending begins with a vowel.
- E. A **t** cannot end a word and therefore will drop off, as is the case in **o[noma**.
- F. The nominative singular form may or may not have a sigma at the end.

F.	Labial	p b f	+	s	=	y
	Velar	k g x+	s	=	x	
	Dental	t d q+	s	=	s	

V. Gender

Just like first and second declensions, the third declension also has genders. However, because they are so similar in form, determining which gender they are becomes more difficult.

- A. All nouns ending with **mat** are neuter, such as **o[noma** above.
- B. All nouns that end with a **i** are feminine nouns, such as **pivstiV** above.

C. The preceding article is crucial in determining what gender a noun in the third declension is.

Practice

A. Parsing

Inflected	Case	Number	Gender	Lexical Form	Inflected Meaning
sarkiv					
fwtovV					
cavritoV					
pivstin					
sw:ma					
ojnomavtwn					
patrovV					
pivsteiV					
sarxiv					
pneuvmata					

B. Translation

1. e]lpivda oujk e[xousin oujde; to; pneu:ma to; a]gion.
2. eijjV to; o[noma tou: kupivou.
3. oJ novmoV dia; MwusevwV ejdovqh (was given), hJ cavriV kai; hJ ajlhvqeia dia;

j]hsou: Cristou: ejgevneto (John 1:17).

4. cavriV kai; eijrhvnh ajpo; qeou: patro;V kai; Cpistou: j]hsou: tou: swth:roV

(Savior) hJmw:n (Titus 1:4).

5. Kai; oJ lovgoV sa;rx ejgevneto (became). (John 1:14)

6. ejgw; ejlhvluqa (I have come) ejn tw:/ ojnovmati tou: patroV mou. (John 5:43)

7. jAmh;n ajmh;n levgw soi, eja;n mhv tiV (whoever) gennhqh: (born) ejx u"datoV kai;

pneumatov, ouj duvnatai eijselqei:n eijV th;n basileivan tou: qeou:. (John 3:5)

ai ma, ai{matoV	toV	blood	97
qevlhma, qelhvματοV	toV	a will, desire	62
o[noma, ojnovματοV	toV	name	231
pivstiV, pivstewV	hJ	faith, belief	243
pathvr, patroV	oJ	father	413
savrx, sarkovV	hJ	flesh, body	147
sw:ma, sw:matoV	toV	body	142
u{dwr, u{datoV	toV	water	76
fw:V, fwtovV	toV	light	73
cavpiV, cavritoV	hJ	grace, favor	155

Vocabulary

Total words in the NT **138,162**
Total words memorized **75,342**
Percentage of NT words **54.53%**

Appendix A

Greek Word Studies

I. Keys to meaning:²⁶

A. Canonical Congruity

Studying the use of a particular word by all the biblical authors is very insightful and helpful in understand the possible and probable meanings of a given word. As in all languages, meanings can change as time transpires. Concepts can develop, and so understanding progressive revelation and word usage/development helps accurately understand biblical terminology.

B. Authorial usage

One author may use a Greek word in one way, and another in a different manner. John the apostle in his gospel uses the word translated “believe” as a response to the gospel message. Genuine faith is exercised. However, James uses the word “believe” differently. “The demons believe and shutter.” James is using this term to speak of intellectual assent, not salvific faith. Therefore, we must study the Greek word as nuanced by the particular author of the biblical book in mention. If you are studying a word found in the gospel of John, you should study that same word found in other sections of his gospel as well as in his other writings.

B. Context

Certainly understanding the context of a particular word is essential to the appropriate translation of that respective word.

C. Thematic unity

The overall theme of the author is crucial in understanding particular words in particular contexts. Understanding that John’s theme for his gospel is faith, and that his overall purpose is to demand from his readers a response of faith or unbelief, will have a bearing upon your interpretation of the Greek word pisteuw, “belief.” Understanding John’s theme and purpose will help you understand that when he speaks of belief, he is speaking of salvific faith.

II. Difficulties

A. One word may have several meanings.

The English word trunk can refer to the trunk of a tree, the trunk of a car, the trunk of an elephant or a trunk in which clothes are stored.

²⁶ This outline is very loosely adapted from Jay Smith’s “Introduction to New Testament Exegesis,” class notes, Dallas Theological Seminary Fall 1999.

B. In a particular context a word normally has one meaning.

So, it becomes the task to determine of the many possible meanings of a word, which is the most probable.

C. Word meanings change over the course of time.

In just a relatively short period of time, one word's meaning can change significantly. The word "gay" is an example of this. "Gay" is used as a noun to refer to a homosexual. However, just a generation ago it was commonly used as an adjective describing a person as being happy. In fact you can still find the word gay in many hymnals, used in this way. Even the common Christmas carol *Deck the Halls* is sung, "Don we now our gay apparel, Fa la la, la la la, la la la." *Have yourself a merry little Christmas*, states "Make the Yuletide gay." Because of the vast changes that take place within a language, the 20th century meanings of a word do not necessarily reflect the 1st century's meaning of it.

III. Types of Word Studies

A. Diachronic

This is a study of the history of a word's meaning. It involves going back as far as possible in determining what the initial meaning of the word was, and seeing the development and changes in meaning of the word through the course of time.

1. An individual doing this type of word study would begin by studying classical works, (330-300BC). This would include all the writings during Alexander the Great's reign, authors such as Socrates, Aristotle, Plato, and other early philosophers.
2. This would also include studying the Septuagint (the Greek translation of the Old Testament, 300-100BC).
3. This study would include a look at collections of papyri written in Koine Greek (300BC-100AD).
4. And finally, it is obviously important to study the New Testament (1st century AD).

B. Synchronic

This type of word study is restricted only to a given period of time, in our case the first century (around AD 30-100), the period of the New Testament's writings.

1. Non-Canonical Works

The most important non-canonical writings to study are those of the Jewish historians Josephus and Philo.

2. Canonical Works

Certainly the most essential part of the word study for our purposes is studying the Greek word as used by the New Testament authors.

C. Exclusively Canonical

As the title indicates, this is the study of a given word, only as used by the original authors in the New Testament books of the Bible.

IV. Tools for Word Studies

A. Lexicons

The most respected scholarly lexicon is referred to as BDAG, because it has been authored, revised, and augmented by Bauer, Danker, Arndt, and Gingrich.²⁷

B. Concordances

Greek concordances are helpful in locating within the New Testament each occurrence of the Greek word in mention. The New Englisman's Greek Concordance gives you all the information needed to look up the word in BDAG, and Kittel's, also known as TDNT.

C. Papyri Collections

There are various books that collect papyri writings. The most well known is the work done by Moulton and Milligan.

D. Theological Word Books

1. Kittel's large 10 Volume work entitled Theological Dictionary of the New Testament (TDNT) is an amazing work, although, one must be cautious of it's theologically liberal presupposition. Kittel's work handles every Greek word imaginable.

2. Another great work, edited by Colin Brown, is the New International Dictionary of Theology. It is contained in just four volumes, and deals with only the most important theological terms in the New Testament.

E. Perseus' Website: <http://www.perseus.tufts.edu/>

This is a web dedicated to classical Greek works of authors like Plato, Socrates, etc. You can look up a given word and it will give you the option of looking at the word in Greek or English.

F. Lexical Commentaries

²⁷ LSJ (Lewis and Scott) is another highly respected commentary that can be accessed for free on Perseus' website: www.perseus.tufts.edu. It is a phenomenal resource for Greek word studies.

Technical commentaries such as the New International Commentary of the NT (NICNT), International Critical Commentary (ICC); Word Biblical Commentary; and independent works like Hoehner's on the book of Ephesians give significant information about crucial terms.

V. Errors in Word Studies

A. Root Fallacy

Some people's misconception is that you can break a word down into its "roots," or its most basic components to determine the meaning of the word. This is not always the case. For example the English word "butterfly". This beautiful creature has nothing to do either with butter or with flies.

B. Combining of Meanings

Unfortunately some make the mistake of combining all the possible meanings of a word. A given word may have four possible meanings, but it is not accurate to combine them. Each word typically has one meaning in one particular context.

C. Semantic Anachronism

This is the practice of taking a present day understanding of a word, and forcing it upon the 1st century word. This is assigning the Greek word a meaning that hasn't even been invented at the time of the author.

D. Over-Analysis

Many times we can overanalyze a word by reading too much into it. We have to be careful of this practice. When one Greek word is used over another one it may be because it has a different nuance and can better explain the concept; or it may be simply a literary style. The writer, much like today, does not want to bore his readers with the same word, when there is an equally good synonym at his disposal.

VI. Choosing of Words to Study

A. Repeated Terms or Concepts

If an author repeats a term or concept, or his arguments are contingent upon a term, this would be a good candidate for a word study.

B. Key Theological Terms

Terms that have important theological implications to them, such as covenant, fellowship, circumcision, atonement, are important words to study.

C. Hapex Legomena

Words used only once or rarely are important to study to have a proper interpretation of Scripture.

D. Highly Debated Term

Terms that are highly debated or have very significant implications to their interpretation are important. Such words are: propitiation, elect, foreknew, repentance.

Appendix B

Work Sheet A Diachronic Word Study

2 Timothy 1:3- conscience; from the Greek word: *suneivdhsiV*

Parse: feminine, nominative, singular

LSJ's basic definition: self-consciousness, conscience

Related word(s):
sunoida

sun -with
oida -knowledge

I. Classical Usage (900-300BC)

A. *suneivdhsiV* (*sunei/dhsis*)

Isocrates, *Speeches and Letters* Speech 1 Section 16

B. *suvnoida* (*su/noida*)

Xenophon *Cyropaedia* book 1 chapter 6 section 4 verse 4

Xenophon *Cyropaedia* book 1 chapter 5 section 11

Aristotle *Nicomachean Ethics* 1095a line 25

Polybius *Histories* book 5 chapter 81 section 2

II. LXX (300-100BC)

A. Ecclesiastes 10:20

B. Wisdom of Solomon (apocrypha) 17:11

C. Siriac (apocrypha) 42:18

III. Koine Greek (300BC-AD100) (Josephus and Philo)

1. Flavius Josephus

2. Flavius Josephus

IV. New Testament 30x's

A. Non-Pauline

B. Pauline (Except 2 Timothy)

C. Pauline 2 Timothy

Worksheet B

Synchronic Word Study

Text:

Word: a)rrabw/n

I. LXX (Septuagint)

Conclusion:

II. Koine (Josephus and Philo)

Conclusion:

III. NT Books not written by the original author

Conclusion:

IV. NT author in other writings but the original

Conclusion:

V. Author in the original book of study

Now read BDAG, TDNT, NIDNTT, and 1 textual commentary to see if you agree with their conclusions.