

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. God used Alexander the Great, and his ambition to conquer the known world to prepare the way for Christ.

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: Koine Greek, is a dead language. It is no longer spoken. If you are an excellent student, and learn the Koine Greek perfectly, and head to Greece you still would not be able to communicate to the people. Because this version of Greek is a dead language we will not be seeking to learn to converse in Greek.

2. Good News: The Greek language, is a dead language. It is good news because you do not have to learn a lot of vocabulary, or a whole tense called the vocative, which is only used when speaking. Instead we will only be learning vocabulary that is used in the Bible. And we will be learning the words that are most frequently used. In addition to this we do not have to learn how to translate from English to Greek, just from Greek to English. For these reasons it is good news that Koine Greek is a “dead” language.

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. Almost all of the best commentaries require at least a basic knowledge of Greek. Without a working knowledge of Greek you will be significantly limited in your access to the study and insights gleaned by men and women down through the years.

B. You are not dependant upon what someone else tells you about the text. You can investigate it yourself. Each translation of the Bible is a commentary, what an interpreter believes the text to be saying. By knowing Greek you can determine if you believe that their translation adequately reflects what the original author intended to mean.

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. Studying the Greek language gives great illustrations for preaching/teaching. Word studies give insightful illustrations to the Biblical text.

D. We believe in the Historical, Contextual, *Grammatical* understanding of Scripture. Therefore our study of the original language in its original Grammatical setting is necessary.

E. Wonderful Insights are available from your own study, not available to you apart from a working knowledge of Greek. Verb tenses, genders, noun/adjective relationships all effect the interpretation of Scripture and require a knowledge of Greek.

AT Robertson says, "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 are 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. In this same text 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 text 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 learning the Bible in the original language in which they were 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

α	A	Alpha	A as in Father
β	B	Beta	B as in Book
γ	Γ	Gamma	G as in Go
δ	Δ	Delta	D as in Dog
ε	E	Epsilon	E as in Set
ζ	Z	Zeta	Z as in Daze
η	H	Eta	E as in Obey
θ	Θ	Theta	Th as in Thing
ι	I	Iota	I as in <u>In</u> trigue
κ	K	Kappa	K as in Kite
λ	Λ	Lambda	L as in Little
μ	M	Mu	M as in Meal
ν	N	Nu	N as in New
ξ	X	Xsi	X as in Axiom
ο	O	Omicron	O as in Hot
π	Π	Pi	P as in Park
ρ	P	Rho	R as in Rope
σ ^ς ¹	Σ	Sigma	S as in Store
τ	T	Tau	T as in Tape
υ	Υ	Upsilon	U as Study
φ	Φ	Phi	Ph as in Phone
χ	X	Chi	Ch as in Loch
ψ	Ψ	Psi	Ps as in Lips
ω	Ω	Omega	O as in Cone

The gamma when followed by: γ κ χ ξ forms a ng sound: αγγελος

II. Diphthongs

αι	aisle	αἶρω
ει	eight	εἶ
οι	oil	οἰκία
αυ	sauerkraut	αὐτός
ου	soup	οὐδέ
υι	suite	υἰός
ευ, ηυ	feud	εὐθύς, ἠΰζανεν

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

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:

ὠπα
γραφη
λόγω

B. Smoothing 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 ᾿ ὑπερ uper
Rough ῀ ὑπερ 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. A period is a more
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 words.

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	´
Grave	`
Circumflex	ˆ

E. 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 has upper case letters. Just at the beginning of paragraphs and in proper nouns, and in these instances you will be able to recognize them.

α

β

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Vocabulary

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

ἄνθρωπος	ὁ	Man, mankind, person, humanity	(550) ²
ἀλήθεια	ἡ	Truth	(109)
ἁμαρτία	ἡ	Sin	(173)
ἀμήν	--	amen, truly, let it be so	(129)
θεός	ὁ	God, god	(1317)
καί	--	and, even, also	(9161)
λόγος	ὁ	Word, word, message	(330)
ὁ, ἡ, τό	--	The	(19,867)
πνεῦμα	ἡ	Spirit, spirit, breath, wind	(379)
προφήτης	ὁ	Prophet	(144)
Χριστός	ὁ	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 John's first phrase, he instructs concerning the eternity of the Word, Ἐν ἀρχῇ ἦν ὁ λόγος, "in the beginning was the Word." In his second phrase John teaches concerning the distinctiveness of the Word from God the Father, yet companionship with God the Father, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, "and the Word was with God."⁵ The phrase in which we will investigate further, John's third phrase, he instructs concerning the deity of the Word, καὶ θεός ἦν ὁ λόγος "and the Word was God"

In this third phrase, John places θεός first for emphasis. John 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 λόγος. Therefore we know that λόγος is the subject and the absence of the article in front of θεός means that it must be the predicate nominative.

John could have written:

1. καὶ ὁ λόγος ἦν ὁ θεός - "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 John 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. καὶ ὁ λογος ην θεος - "and the Word was a God." If John 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. και θεος ην ο λογος - "and the Word was God," a claim to the deity of Christ. Here John uses an anarthrous (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 ending to become like the noun that they are modifying.

Nouns gender can be arbitrary, no reason. Example: *ἀμαρτία*

C. Case: Refers to the function of the noun in the sentence. Word order does not determine the function. Word order does NOT determine the function. Function 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. Lexical Form is always in the Nominative Singular

2. Genative – possessive form, “of God” *νομοι του θεου*, usually follows the word it is modifying. Use of, when translating genitives. *η δοξα ανθρωπου*

3. Dative - Indirect object, God gave the world his son, 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. *Θεος αγαπα Χριστον*

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 2	Feminine (1)	Feminine (1)	Neuter (2)
Nom Sg	ὁ λόγος	ἡ γραφή	ἡ ὥρα	τὸ ἔργον
Gen Sg	τοῦ λόγου	τῆς γραφῆς	τῆς ὥρας	τοῦ ἔργου
Dat Sg	τῷ λόγῳ	τῇ γραφῇ	τῇ ὥρᾳ	τῷ ἔργῳ
Accu Sg	τόν λόγον	τήν γραφήν	τήν ὥραν	τὸ ἔργον
Nom Pl	οἱ λόγοι	αἱ γραφαί	αἱ ὥραι	τὰ ἔργα
Gen Pl	τῶν λόγων	τῶν γραφῶν	τῶν ὥρων	τῶν ἔργων
Dat Pl	τοῖς λόγοις	ταῖς γραφαῖς	ταῖς ὥραις	τοῖς ἔργοις
Accu Pl	τούς λόγους	τάς γραφάς	τάς ὥρας	τὰ ἔργα

III. Practice

A. Parsing

Inflected RAGOZVA	Gender NEM	Number SZÁM	Case ESET	Lexical Form SZÓTÁRI ALAK	Meaning JELENTÉS
Ex. Χριστόν	Masculine	Singular	Accusative	Χριστος	Christ/Messiah
1. λόγον					
2. τὸ (2x)					
3. προφητήν					
4. λόγους					
5. Χριστού					
6. ἄνθρωπου					
7. πνεῦμαι					
8. θεός					
9. ἀλήθειαν					
10. ἀμάρτια					

B. Translation

1. Δαυιδ λεγει (he/she/it called) αυτον κυριον
2. ο αποστολος λεγει (he/she/it says) τον λογον θεου
3. θεον οψονται (they will see)
4. εδιδασκεν (he/she/it was teaching) τους δουλους
5. οι αποστολοι γινωσκουσι (they know) τον νομον (law) και διδασκουσι (they teach) τους ανθρωπους
6. ελαλει (he, she, it teaches) τοις υιοις τον λογον
7. αποστελει (he, she, it will send)
8. επιστευσεν (he, she, it believed) ο ανθρωπος τω λογω
9. η αγαπη (love) του θεου εκκεχυται (he, she, it has been poured out) εν ταις καρδιαις ημων (our)
10. αρχη (the beginning) του ευαγγελιου (good news) Ιησου Χριστου, υιου θεου
11. η αγαπη γαρ του θεου διδασκει (he/she/it teaches) την εξουσιαν του κυριου.

12. αἱ ἀρχαὶ τοῦ Ἰσραὴλ οὐκ ἐπίστευσαν (they believed) ὅτι ὁ Ἰησοῦς μισεῖ (he/she/it hates) τὰς ἀμαρτίας.

13. ὁ δὲ λόγος τοῦ Ἰησοῦ ἔχει (he/she/it has) ἐξουσίαν ὅτι ὁ θεὸς ἦν (he/she/ it was) ἐν τῇ ἀρχῇ τοῦ κοσμοῦ.

14. ἐγὼ ποιῶ (I do) τὰ ἔργον τοῦ ἀγγέλου αὐτὸς δὲ ἔχει (he/she/it has) τὴν δόξαν τοῦ θεοῦ.

15. οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται (they will be thrown) εἰς τὸ σκοτός

C. Parsing 2

Inflected RAGOZVA	Gender NEM	Number SZÁM	Case ESET	Lexical Form SZÓTÁRI ALAK	Meaning JELENTÉS
Ex. Χριστον	Masculine	Singular	Accusative	Χριστος	Christ/Messiah
ἄνθρωπον					
1. ὥραι					
2. κυρίοις					
3. βασιλείας(2x)					
4. κυρίοις					

5. τό – (2x)					
6. λόγους					
7. λόγου					
8. ἁμαρτιῶν					
9. υἱούς					

D. Translation 2

1. ἐποίησε (he/she/it made / KÉSZÍTETTE/CSINÁLTA) ὁ λόγος τὸν κόσμον.

καὶ ἤρεσαν (they pleased / TETSZETTEK) οἱ λόγοι τὸν Πιλάτον.

2. ἄγγελος κυρίου

3. εἶπεν αὐτοῖς ὁ Ἰησοῦς.

4. ἤγγικεν (he/she/it has drawn near / ELKÖZELEDETT/KÖZEL JÖTT) γὰρ ἡ

βασιλεία τῶν οὐρανῶν.

5. εἶπεν αὐτῷ· ἐν ἁμαρτίαις σὺ (you) ἐγεννήθης (you were born MEGSZÜLETTÉL).

Vocabulary

ἀρχή	ἡ	beginning, ruler	(55)
γάρ	--	For	(1041)
δουλος	ὁ	servant, slave	(124)
ἐξουσία	ἡ	authority, power	(102)
εὐαγγέλιον	τό	good news, Gospel	(76)
Ἰησοῦς	ὁ	Jesus, Joshua	(917)
κύριος	ὁ	Lord, lord	(717)
οὐρανός	ὁ	sky, Heaven	(273)
πατρός	ὁ	Father	(413)
υἱός	ὁ	son, descendant	(377)

Total words in the NT **138,162**
Total words memorized **36,783**
Percentage of NT words **26.6%**

Chapter 3

Prepositions

I. Exegetical Insight:

Revelation 3:10 is a highly debated passage of Scripture referring to the tribulation and the churches 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 τηρήσω ἔκ, 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 εκ 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 ἐν or διὰ.⁷

A mid-tribulationist would argue that the preposition ἔκ 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 ἔκ 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 ἔκ 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 (τηράσω). 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 Daneil 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 only have one meaning.
2. Some prepositions have two or three meanings. The preposition $\delta\iota\alpha$ 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. $\delta\iota\alpha$ is translated “through” if it’s 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 $\delta\iota\alpha$ precedes a noun in the genitive case or in the accusative case it will always appear as $\delta\iota\alpha$.
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 and 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 $\mu\epsilon\tau\grave{\alpha}$ $\alpha\upsilon\tau\acute{o}\nu$ becomes $\mu\epsilon\tau' \alpha\upsilon\tau\acute{o}\nu$

D. Memorization of Prepositions

I recommend that you memorize prepositions in their case order. For example, memorize $\pi\alpha\rho\alpha$: from, beside, alongside. From is in the genitive, beside the dative, and alongside 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.

Vocabulary

ἀνά	--	Accusative: upwards, up	(13)
ἀπό (ἀπ', ἀφ') ⁹	--	Genitive: (away) from	(646)
διά (δι') ¹⁰	-- --	Genitive: through Accusative: on account of	(667)
εἰς	--	Accusative: into, in	(1767)
ἐκ (ἐξ) ¹¹	--	Genitive: from, out of	(914)
ἐν	--	Dative: in, on, among	(2752)
κατά (καθ')	-- --	Genitive: down from Accusative: according to	(473)
μετά (μετ', μεθ')	-- --	Genitive: with Accusative: after	(469)
ἐπί (ἐπι, ἐφ')	-- -- --	Genitive: on, over Dative: on the basis of Accusative: on, to, against	(890)
παρά (παρ')	-- -- --	Genitive: from Dative: beside Accusative: alongside	(194)
περί	-- --	Genitive: concerning Accusative: around	(333)
πρός	--	Accusative: to, towards, with	(700)
ὑπό (ὑπ', ὑφ')	-- --	Genitive: by Accusative: under	(220)
ὑπέρ	-- --	Genitive: in behalf of Accusative: above	(150)

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 π becomes a φ 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 xi when this preposition is followed by a vowel.

Chapter 4

Adjectives

I. Exegetical Insight

II. The Basics of Adjectives

In the Greek language adjectives are always in agreement with the nouns in 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 the case of the adjective 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 in 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 $\piονηρος$ 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 genitive, $\piονηρου$, because Matthew is dealing with possession, “of the evil

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

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 αγαθος λογος, ορ λογος ο αγαθος, ορ ο λογος ο αγαθος. 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 the adjective. If there is an article in front of the adjective than it is in the attributive position and should be translated in like manner.

Did you notice that αγαθος takes on the same gender, number, and case as λογος, 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 λογος αγαθος, ορ αγαθος ο λογος 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: αγαθος λογος and λογος αγαθος 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 a 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 feminine. However, the type of feminine ending is not determined by the feminine noun. The type of feminine ending is determined 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: τῆς ἀγαθῆς ὥπας. 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 us the η ending.

ἅγιος	ῆ, ὄν	holy	(233)
αἰώνιος ¹³	όν	eternal	(71)
ἀγαπητός	ῆ, ὄν	loved, beloved	(61)
ἀγαθός	ῆ, ὄν	good	(102)
κακός	ῆ, ὄν	bad, evil	(50)
μόνος	ῆ, ὄν	alone, only	(114)
νεκρός	ά, ὄν	dead	(128)
ὅλος	ῆ, ὄν	whole, entire	(109)
πιστός	ῆ, ὄν	faithful	(67)
πόνηρός	ά, ὄν	evil, bad	(78)
πρῶτος	ῆ, ὄν	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. For this adjective the omicron-sigma ending can be either masculine or feminine. Context is determinant.

Chapter 5

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, than 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 verbs person. If subject is first person (I, we), than the verb ending must be in the first person. If the subject is the 2nd person (you, you all) than the verb must have the 2nd person ending. If the subject is the third person (he/she/it, they), than the verb should use the third person ending form.

II. Number

If the subject is singular (I, you, he/she/it) than the verb must use a singular ending. If the subject is plural (we, you all, they) than 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, but 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 ἀόριστω, 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 Hosszu, the verb hit would be in the active voice.

B. Passive

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

C. Middle

This indicates that the subject is acting upon him or herself. Hosszu 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

Is used for commands, “Be doers of the Word” James 1:22, used in the present and past tenses.

D. Optative

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

Chapter 6

Present Active Indicative

Singular	Translation	Plural	Translation
λύω	I loose	λύομεν	We loose
λύεις	you loose	λύετε	You all loose
λύει	he/she/it looses	λύουσι	They loose

ἀκούω	I hear	(428)
βλέπω	I see	(133)
γινώσκω	I know	(222)
γράφω	I write	(191)
διδάσκω	I teach	(97)
ἔχω	I have	(708)
θέλω	I wish, I desire	(208)
λέγω	I say	(2354)
λύω	I loose, I destroy	(42)
πέμπω	I send	(79)
πιστεύω	I believe	(241)

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

Inflected	Person / Case	#	Tense / Gender	Voice	Mood	Lexical Form	Meaning
1. λέγουσιν							
2. ἔχει							
3. πιστεύομεν							
4. λύεις							
5. ἀκούω-							
6. βλέπουσι							
7. ἔργοις							
8. λέγετε							
9. ὦν							
10. πιστεύεις							

Parsing

Inflected	Person	#	Tense	Voice	Mood	Lexical Form	Meaning
1. λύει							
2. ἀκούεις							
3. γινώσκομεν							
4. διδάσκουσι							
5. πέμπω							
6. βλέπετε							

Translation

1. πιστεύω, κύπτε. John 9:38
2. ἐξουσίαν ἔξει ὁ υἱὸς τοῦ ἀνθρώπου ἀφέναι (to forgive) ἁμαρτίας. Mark 2:10
3. τὸ φῶς τοῦ κόσμου τούτου (this) βλέπει. John 11:9
4. σύ πιστεύεις εἰς τὸν υἱὸν τοῦ ἀνθρώπου; John 9:35
5. Μωσῆς γὰρ γράφει τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου. Rom 10:5
6. ὁ ὢν (one who is) ἐκ τοῦ θεοῦ τὰ ῥήματα (spirit) τοῦ θεοῦ ἀκούει· διὰ τοῦτο (this) ὑμεῖς οὐκ ἀκούετε, ὅτι ἐκ τοῦ θεοῦ οὐκ ἐστέ. John 8:47

Chapter 7

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 Hosszu, the verb hit would be in the active voice.

II. Passive

If the verb is passive then the subject is being acted upon. Hosszu 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 Hosszu,” 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. Hosszu 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 ομῶν, than 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
λύομαι	I am being loosed	λύομεθα	We are being loosed
λύη	You are being loosed	λύεσθε	You all are being loosed
λύεται	He, she, it is being loosed	λύονται	They are being loosed

ἀποκρίνομαι	I answer	(231)
βάλλω	I throw, I cast	(122)
δύναμαι	I am able, I am powerful	(210)
ἔρχομαι	I come	(636)
φέρω	I bear, I bring	(66)
γίνομαι	I become	(669)
κηρύσσω	I preach, I proclaim	(61)
λαμβάνω	I take, I receive	(260)
συνάγω	I gather together	(59)
σώζω	I save	(106)

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

Parsing

Inflected	Person	#	Tense	Voice	Mood	Lexical Form	Meaning
1. ἔρχομαι							
2. λύεσθε							
3. γινώσκομεθα							
4. διδάσκονται							
5. σώζει							
6. βλέπεται							

Parsing

Inflected	Person / Case	#	Tense / Gender	Voice	Mood	Lexical Form	Meaning
7. λύεσθε							
8. ἀκούεται							
9. συνάγει							
10. δύνανται							
11. ἔρχεσθε							
12. λαμβάνομεν							
13. φέρομαι							
14. βλέπετε							
15. λέγομεν							
16. δύνανται							

Translation

1. Καὶ ἔρχεται εἰς οἶκον (house). Mark 3:20

2. λέγουσιν αὐτῷ, ἐρχόμεθα καὶ ἡμεῖς σὺν (with) σοί (you). John 21:3

3. λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι (that) δύνανται τοῦτο (these

things) ποιῆσαι (to do); λέγουσί αὐτῷ, ναί (yes) κύριε. Matt 9:28

4. πάντες (all) ἔρχονται πρὸς αὐτόν. John 3:26

5. ἐγὼ βαπτίζω ἐν ὕδατι, αὐτὸς δὲ βαπτίζει ὑμᾶς ἐν πνεύματι ἁγίῳ. John 1:26

Inflected	Person / Case	Number	Tense / Gender	Voice	Mood	Lexical Form	Inflected Meaning
1. ἔρχεσθε							
2. λύη							
3. σώζομεν							
4. δύναται							
5. ἀκούεται							
6. φέρεις							
7. ἀποκρίνη							
8. βάλλετε							
9. συνάγει							
10. δύνανται							

Translation / Fordítás

1. σὺ Ἡλίας εἶ; καὶ λέγει οὐκ εἰμι. ὁ προφήτης εἶ σύ; Jn 1:21

2. βλέπει τὸν Ἰησοῦν ἐρχόμενον (participle form of the verb, add ing)

πρὸς αὐτὸν καὶ λέγει· ἴδε (behold) ὁ ἀμνὸς (lamb) τοῦ θεοῦ

ὁ αἴρων¹⁴ τὴν ἁμαρτίαν τοῦ κόσμου. Jn 1:29

3. ἀπεκρίνεται Ἰησοῦς καὶ εἶπεν αὐτῷ· ἀμὴν ἀμὴν λέγω Jn 3:3

4. ἀλλὰ σώζεται ὁ κόσμος δι' αὐτοῦ

¹⁴ Participle form of αἴρω to raise up / take away.

5. τὸν υἱὸς τοῦ ἀνθρώπου λαμβανεται ὑπὸ πονηρῶν ἀνθρώπων.

6. λύη ὑπὸ ἄγγελων

7. καὶ τῆ γράφαι κηρύσσονται διὰ τοῦ προφήτου

8. ἀλλὰ συνάγομεθα ὑπὸ θεοῦ

9. βλέπεται ὑπὸ ἀνθρώπων

10. νῦν ἁμαρτία ἔρχεται εἰς τὸν κόσμον, καὶ ἀνθρώποι τοὶ πονηροὶ

βλέπουσιν αὐτήν, καὶ φερουσὶν αὐτήν εἰς τὰς καρδίας αὐτῶν, νῦν αὐτή

ἔρχεται ἐκ τούτων πονηρῶν ἀγγέλων ὅτι συνάγονται ὑπὸ Χριστοῦ

καὶ βάλλονται ἐκ βασιλείας τοῦ οὐρανοῦ ὑπὸ τῆς ἀρχῆς τῆς

βασιλείας, Ἰησοῦς Χριστοῦς, ὁ υἱὸς τοῦ θεοῦ καὶ υἱὸς τοῦ

ἀνθρώπου.

Chapter 8

Personal Pronouns and εἶμι

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 (ἐγώ) and second person (σύ) pronouns do not have gender. However, the third person pronoun (αὐτός) does. In the case of the third person pronoun, the gender is determined in the same way that the number is determined, 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 (ἐγὼ εἰμι) has special theological significance.¹⁶ The verb "to be" (εἰμι) already has the subject in it, and is translated "I am," no independent pronoun is required, but John's gospel includes the pronoun "I" (ἐγὼ) 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. αὐτός

	Masculine	Feminine	Neuter	Translation
Nom Sg	αὐτός	αὐτή	αὐτό	he she it
Gen Sg	αὐτοῦ	αὐτῆς	αὐτοῦ	his her its
Dat Sg	αὐτῷ	αὐτῇ	αὐτῷ	to him to her to it
Acc Sg	αὐτόν	αὐτήν	αὐτό	him her it
Nom Pl	αὐτοί	αὐταί	αὐτά	they
Gen Pl	αὐτῶν	αὐτῶν	αὐτῶν	their
Dat Pl	αὐτοῖς	αὐταῖς	αὐτοῖς	to them
Acc Pl	αὐτούς	αὐτάς	αὐτά	them

A. Normative translation of αὐτός

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

B. Usage of αὐτός in the nominative case

Rarely is the pronoun αὐτός 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 "ἐγὼ εἰμι" used in John is the very same construction used in the Septuagint's translation of Moses's 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 ἐγὼ εἰμι .

C. Identifying Adjective

The pronoun αὐτός 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: ὁ αὐτὸς κύριος, 1 Cor 12:5 “the same Lord”

Example 2: τὴν αὐτὴν ἀγάπὴν ἔχοντες, Phil 2:2 “having the same love”

Example 3: Ἐν αὐτῇ τῇ ὥρᾳ¹⁸, 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. ἐγώ

	First Person	Translation
Nom Sg	ἐγώ	I
Gen Sg	μου (ἐμοῦ)	my
Dat Sg	μοι (ἐμοί)	to me
Acc Sg	με (ἐμέ)	me
Nom Pl	ἡμεῖς	we
Gen Pl	ἡμῶν	our
Dat Pl	ἡμῖν	to us
Acc Pl	ἡμᾶς	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. σύ

	Second Person	Translation
Nom Sg	σύ	you
Gen Sg	σοῦ	your
Dat Sg	σοῖ	to you
Acc Sg	σέ	you
Nom Pl	ὑμεῖς	you
Gen Pl	ὑμῶν	your
Dat Pl	ὑμῖν	to you
Acc Pl	ὑμᾶς	you

V. εἰμί

	“to be”	Translation
1 st Sg	εἰμί	I am
2 nd Sg	εἶ	you are
3 rd Sg	ἐστὶ(ν)	he, she, it is
1 st Pl	ἐσμέν	we are
2 nd Pl	ἐστέ	you all are
3 rd Pl	εἰσὶ(ν)	they are

VI. Vocabulary

αὐτός	ὁ, ἡ, τό	he, she, it	(5597)
ἐγώ	--	I	(2666)
σύ	--	you	(2907)
εἰμί	--	to be	(2462)

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

VII. Parsing

Inflected	Person / Case	Number	Tense / Gender	Voice	Mood	Lexical Form	Inflected Meaning
1. αὐτοῦ							
2. ἐμού							
3. αὐτῷ							
4. ὑμᾶς							
5. ἐσμέν							
6. σοῖ							
7. εἶ							
8. αὐτῆς							
9. αὐτό							
10. με							
11. ἡμεῖς							
12. αὐτά							
13. ἐγώ							
14. μοι							
15. ἡμας							
16. σε							
17. ὑμῖν							
18. ὑμῶν							
19. αὐτοῖς							
20. εἰσίν							
21. ὑμῖν							
22. σοῦ							
23. αὐτῇ							
24. ἐστέ							
25. αὐταῖς							

1. Σὺ εἶ ὁ υἱὸς τοῦ θεοῦ. Mark 3:11

2. ἤνεγκα (I brought) τὸν υἱὸν μου πρὸς σέ. Mark 9:17

3. Ἐγὼ βαπτίζω ἐν ὕδατι (water) John 1:26

4. ὁ κύριός μου καὶ ὁ θεός μου. John 20:28

5. Οὐκ εἰμι ἐλεύθερος (free); οὐκ εἰμι ἀπόστολος; οὐχὶ Ἰησοῦν τὸν κύριον ἡμῶν ἑώρακα (I have seen); οὐ τὸ ἔργόν μου ὑμεῖς ἐστε ἐν κυρίῳ; 1 Cor 9:1

6. αὐτὸς δὲ Ἰησοῦς οὐκ ἐπίστευεν (he entrusted) αὐτὸν αὐτοῖς. John 2:24

7. Ἰησοῦς αὐτὸς οὐκ ἐβάπτιζεν ἀλλ' οἱ μαθηταὶ αὐτοῦ.

8. ὁ αὐτὸς¹⁹ Ἰησοῦς ὁ ἀναλημφθεὶς (was taken up) ἀφ' ὑμῶν εἰς τὸν οὐρανὸν Acts 1:11

¹⁹ Not actually in the original Greek.

Chapter 9

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 as either 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 for 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 pronouns endings 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	
Nom Sg	οὗτος	αὕτη ²⁰	τούτο	this ²¹
Gen Sg	τούτου	ταύτης	τούτου	this
Dat Sg	τουτω	ταύτη	τούτω	this
Acc Sg	τούτον	ταύτην	τούτο	this
Nom Pl	οὗτοι	αὗται	ταῦτα	these
Gen Pl	τούτων	τούτων	τούτων	these
Dat Pl	τούτοις	ταύταις	τούτοις	these
Acc Pl	τούτους	ταύτας	ταῦτα	these

The Far Demonstrative

	Masculine	Feminine	Neuter	Translation
Nom Sg	ἐκεῖνος	ἐκείνη	ἐκεῖνο	that
Gen Sg	ἐκείνου	ἐκείνης	ἐκείνου	that
Dat Sg	ἐκείνω	ἐκείνῃ	ἐκείνω	that
Acc Sg	ἐκεῖνον	ἐκείνην	ἐκεῖνο	that
Nom Pl	ἐκεῖνοι	ἐκείναι	ἐκεῖνα	those
Gen Pl	ἐκείνων	ἐκείνων	ἐκείνων	those
Dat Pl	ἐκείνοις	ἐκείναις	ἐκείνοις	those
Acc Pl	ἐκείνους	ἐκείνας	ἐκεῖνα	those

²⁰ Notice that the only difference between the feminine nominative demonstrative pronoun and the feminine personal pronoun αὐτός, and αὐταί 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.

Vocabulary

οὗτος	--	this/these	(1387)
ἐκεῖνος	--	that/those	(265)
οἶκος	ὁ	house, home	(114)
οἰκία	ἡ	house, home	(93)
πόλις	ἡ	city	(162)
τέκνον	τό	child	(99)
τόπος	ὁ	place, location	(94)
διδάσκαλος	ὁ	teacher	(59)
κεφαλή	ἡ	head	(75)
ἐντολή	ἡ	commandment	(67)

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

Translation²²

1. Οὗτός ἐστί ὁ υἱός μου ὁ ἀγαπητός (Matt 3:17)
2. οὗτός ἥπ ἐστί ὁ νόμος καὶ οἱ προφῆται (Matt 7:12)
3. ὁ Χριστὸς κεφαλή τῆς ἐκκλησίας (Eph 5:23)
4. καὶ αὕτη ἐστί ἡ ἀγάπη, ἵνα περιπατῶμεν (we might walk) κατὰ

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

τάς ἐντολάς αὐτοῦ (2 John 6)

5. οὐ γάρ ἐστε ὑπὸ νόμον ἀλλὰ ὑπὸ χάριν (grace) (Rom 6:14).

6. ἐν τούτῳ πιστεύομεν ὅτι ἀπο θεοῦ ἐξῆλθες (you came) (Jn 16:30)

Inflected	Person / Case	Number	Tense / Gender	Voice	Mood	Lexical Form	Inflected Meaning
ἐκείνας							
ταύτης							
ἐντολή							
οἶκος							
ἐκείνω							
αὕτη							
αὐτή							
αὐτοῦ							
σέ							
ἐκείνη							
ὑμῶν							
αὐταί							
αὐταί							
ἐκεῖνα							
τούτου							
ἐκείνοις							
τούτῳ							
οὗτοι							

Chapter 10

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 than 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	ὅς	ἥ ²⁴	ὅ	who/which/that
Gen Sg	οὗ	ἥς	οὗ	of whom/which
Dat Sg	ᾧ	ἥ	ᾧ	to whom/which
Acc Sg	ὄν	ἥν	ὄ	whom/which/that
Nom Pl	οἱ	αἱ	ἃ	who/which/that
Gen Pl	ῶν	ῶν	ῶν	of whom/which
Dat Pl	οἷς	αἶς	οἷς	to whom/which
Acc Pl	οὓς	ἄς	ἄ	whom/which/that

Vocabulary

δικαιοσύνη	ἡ	righteousness	92
δώδεκα	--	twelve	75
εἰρήνη	ἡ	peace	92
ἐπαγγελία	ἡ	promise	52
θρόνος	ὁ	throne	62
καὶ γὰρ	--	and I, but I	84
μαθητής	ὁ ²⁵	disciple	261
ὅς, ἡ, ὅ	--	who/whom, which, that	1,365
οὕτως	--	thus, so	208
ψυχή	ἡ	soul, life	103

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

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

²⁵ Although μαθητής 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.

Inflected	Person / Case	Number	Tense / Gender	Voice	Mood	Lexical Form	Inflected Meaning
ῶν							
δικαιοσύνην							
οὓς							
αῖς							
θρόνων							
ῆ							
ῆς							
οῖς							
ῶ							
ῆ							
ῶν							
ᾶ							
ῆν							
εἰρήνη							
αἰ							
ῆ							
ὄ							
ἐπαγγελίας							

Translation

1. ἐπίστευσαν (they believed) τῇ γραφῇ καὶ τῷ λόγῳ ὃν εἶπεν (was) ὁ

Ἰησοῦς. John 2:22

2. πολλοὶ ἐπίστευσαν (they believed) εἰς τὸ ὄνομα αὐτοῦ θεωποῦντες

(they saw) αὐτοῦ τὰ σημεῖα ἃ ἐποίει (he/she/it was doing). John 2:23

3. καὶ αὕτη ἐστὶ ἡ ἐπαγγελία ἣν αὐτός ἐπηγγείλατο (he/she/it promised)

ἡμῖν, τὴν ζωὴν τὴν αἰώνιον. 1 John 2:25

4. ἐκεῖνός μοι εἶπεν, ἐφ (from ἐπι, on) ὃν ἂν ἴδῃς (you see) τὸ πνεῦμα καταβαῖνον (descending) καὶ μένον (remaining) ἐπ' αὐτόν, οὗτός ἐστί ὁ βαπτίζων (one who baptizes) ἐν πνεύματι ἁγίῳ. καὶ γὰρ ἑώρακα (I have seen), καὶ μεμαρτύρηκα (I have witnessed) ὅτι οὗτός ἐστί ὁ υἱὸς τοῦ θεοῦ. John 1:33-34

Chapter 11

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	λόγος	γραφή	ώρα	ἔργον
Gen Sg	λόγου	γραφῆς	ώρας	ἔργου
Dat Sg	λόγῳ	γραφῆ	ώρᾱ	ἔργῳ
Accu Sg	λόγον	γραφῆν	ώραν	ἔργον
Nom Pl	λόγοι	γραφαί	ώραι	ἔργα
Gen Pl	λόγων	γραφῶν	ώρων	ἔργων
Dat Pl	λόγοις	γραφαῖς	ώραις	ἔργοις
Accu Pl	λόγους	γραφάς	ώρας	ἔργα

II. Form of 3rd Declension Nouns

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

	τ/δ stem	κ stem	ματ stem	ι stem
Nom Sg	ἐλπίς	σάρξ	ὄνομα	πίστις
Gen Sg	ἐλπίδος	σάρκός	ὀνόματος	πίστεως
Dat Sg	ἐλπίδι	σαρκί	ὀνόματι	πίστει
Acc Sg	ἐλπίδα	σάρκα	ὄνομα	πίστιν
Nom Pl	ἐλπίδες	σάρκες	ὀνόματα	πίστεις
Gen Pl	ἐλπίδων	σαρκῶν	ὀνομάτων	πίστεων
Dat Pl	ἐλπίσι(ν)	σαρξί(ν)	ὀνόμασι(ν)	πίστεσι(ν)
Acc Pl	ἐλπίδας	σάρκας	ὀνόματα	πίστεις

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 understanding a few basic contraction rules, memorizing the nominative singular and genitive forms, and the two imaginary words ζοζια εζωνσιας. Fortunately for us the third declension has very few changes caused by gender issues.

III. Contraction Rules

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

A. When the σ/ς is added to the κ as is the case with the Greek noun σαρκ the result is that these two consonants combine to form an entirely new consonant ξ .

B. The δ and τ drop out when followed by the ending ς, as is the case with the word ἐλπίς above.

C. The ι does not subscript as much in the 3rd declension as it does in the first two.

D. In πίστις the vowel changes from ι to ε if the stem ending begins with a vowel.

E. A τ cannot end a word and therefore will drop off as is the case in ὄνομα.

F. The nominative singular form may or may not have a sigma at the end.

F.	Labial	π	β	φ	+	σ	=	ψ
	Velar	κ	γ	ξ	+	σ	=	ξ
	Dental	τ	δ	θ	+	σ	=	σ

IV. 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 ματ are neuter, such as ὄνομα above.

B All nouns that end with a ι are feminine nouns, such as πίστις above.

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

Vocabulary

αἷμα, αίματος	τό	blood	97
θέλημα, θελήματος	τό	a will, desire	62
ὄνομα, ὀνόματος	τό	name	231
πίστις, πίστεως	ἡ	faith, belief	243
πατήρ, πατρός	ὁ	father	413
σάρξ, σαρκός	ἡ	flesh, body	147
σῶμα, σώματος	τό	body	142
ὔδωρ, ύδατος	τό	water	76
φῶς, φωτός	τό	light	73
χάρις, χάριτος	ἡ	grace, favor	155

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

Parsing

Inflected	Case	Number	Gender	Lexical Form	Inflected Meaning
σαρκί	Dative	Singular	Feminine	σάρξ	to a flesh
φωτός	Genitive	Singular	Neuter	φως	light
χάριτος	Genitive	Singular	Feminine	χάρις	grace
πίστιν	Accusative	Singular	Feminine	πίστις	faith
σῶμα	Nominative or Accusative	Singular	Neuter	σῶμα	body
ὀνομάτων	Genitive	Plural	Neuter	ὄνομα	of names
πατρός	Genitive	Singular	Masculine	πατήρ	of father
πίστεις	Nom / Acc	Plural	Feminine	πίστις	faiths
σαρξί	Dative	Plural	Feminine	σάρξ	to flesh
πνεύματα	Nominative or Accusative	Plural	Neuter	πνεύμα	spirits

Translation

1. ἐλπίδα οὐκ ἔξουσιν οὐδὲ τὸ πνεῦμα τὸ ἅγιον.
2. εἰς τὸ ὄνομα τοῦ κυρίου.
3. ὁ νόμος διὰ Μωυσέως ἐδόθη (was given), ἡ χάρις καὶ ἡ ἀλήθεια διὰ Ἰησοῦ Χριστοῦ ἐγένετο (John 1:17).
4. χάρις καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς καὶ Χριστοῦ Ἰησοῦ τοῦ σωτῆρος (Savior) ἡμῶν (Titus 1:4).
5. Καὶ ὁ λόγος σὰρξ ἐγένετο (became). (John 1:14)
6. ἐγὼ ἐλήλυθα (I have come) ἐν τῷ ὀνόματι τοῦ πατρὸς μου. (John 5:43)
7. Ἄμην ἀμὴν λέγω σοι, ἐὰν μή τις (whoever) γεννηθῆ (born) ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. (John 3:5)

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. James says the “demons believe and shutter.” James is using this word 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 Greek word found in the gospel of John, you should study that same word found in other sections of John’s 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 a response from his readers 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 John speaks of belief he is speaking of salvific faith.

II. Difficulties

A. One word may have several meanings.

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

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.

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. The word gay is used as a noun to refer to a homosexual. However, just a generation ago the word gay 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 is sung, *Deck the Halls* states, "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 language the 20th Century meanings of a word do not necessarily reflect the 1st centuries meaning of a word.

III. Types of Word Studies

A. Diachronic

This is a study of the history of a words 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
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 writing.

1. Non-Canonical Works

The most important non-canonical writings to study are the writings of the Jewish historian's 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 biblical 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 Englishman'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 its 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/>

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.

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

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 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 the meanings. 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 Greek word 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.

The

VII. 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 used words 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 as: propitiation, elect, foreknew, repentance.

Appendix B
Work Sheet A
Diachronic Word Study

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

Parse: Feminine, Nominative, Singular

LSJ's basic definition: self-consciousness, conscience

Related word(s):

συννοια

συν -with

οια -knowledge

I. Classical Usage (900-300BC)

A. συνείδησις (sunei/dhsis)

Isocrates, *Speeches and Letters* Speech 1 Section 16

B. σύννοια (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 1 Timothy)

C. Pauline 1 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.