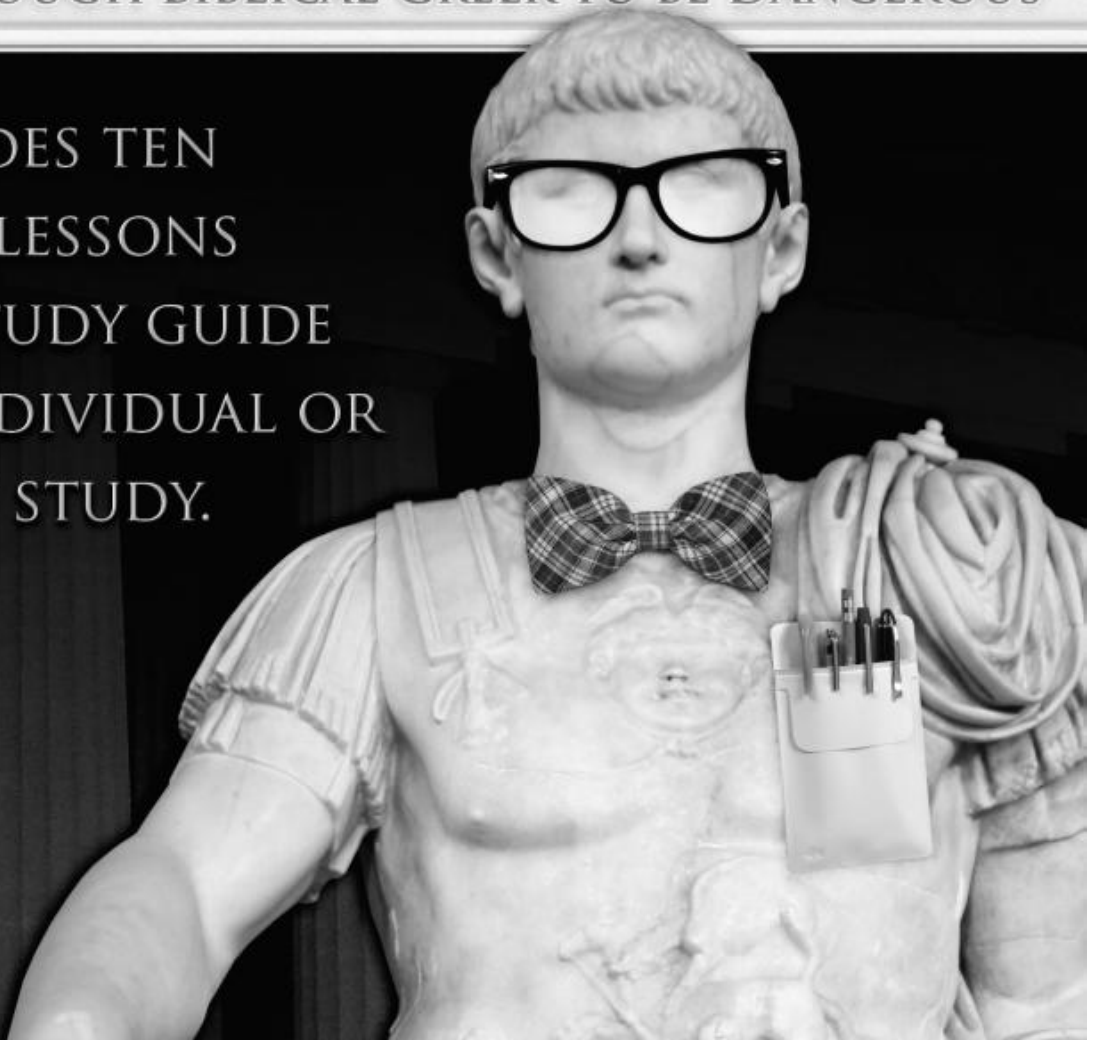


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Teacher's Manual

It's Not Greek to Me: Teacher's Manual

By Todd Friel

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It's Not Greek to Me

Teacher's Manual

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Lesson One: Don't Memorize, Just Get It!

Welcome to "It's Not Greek to Me, Knowing Enough to Be Dangerous."

Your teacher has an inferiority complex and prefers to be called Mr. Friel.

This is for you if:

1. You are a layperson who wants to go deeper in studying the Word.
2. You plan on studying first year Greek in order to translate it.

Page 1 of Todd's Greek text book: "Declensions: There are three declensions in Greek, instead of five as in Latin. To these, because of their general uniformity, the o-stems serve as a good introduction. In nouns of the o-declension an acute ' on the ultima in the nominative is changed to a circumflex in the genitive and dative of both numbers."

That will make sense when we are done.

What you will not learn:

1. How to translate.
To translate means to express one language into another language.
To interpret means to explain the meaning of the original language.
2. Vocables = vocabulary
3. Endings

What you will learn:

1. How to read Greek.
2. How to speak Greek.
3. How the language works. Nike says, "Just Do It!" We say, "Just Get It!"
4. How to utilize a concordance.
5. How to use a Lexicon.
6. Your English will get gooder.
7. You will recognize Greek roots in many English words:
>Ergon = work.
>Adelphos = brother
8. Can check the Scriptures yourself to discern true from false teaching.
9. Get more out of commentaries.
10. Understand your pastor when he makes Greek language references.
11. You will see the brilliance of God in using the Greek language to get the Good News to all nations. Classical Greek: 8th century BC Homer to Plato in 4th. Very precise and nuanced, far more than Hebrew, and far less messy. In the fourth century, Phillip of Macedonia conquered Athens. His son, Alexander the Great, studied under Aristotle and learned Greek. It was Alexander's desire to Hellenize the world and the Greek language was a part of it. But this

sophisticated language soon started getting mingled with other languages and the result was Koine = street (or common) Greek. This is the language the Bible was written in.

Why did God choose this language?

> **Specific** and **precise**.

> All could understand.

> **Global**.

12. You will love your Savior more.

John 1:1

1 ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν.

• en • archē • ēn • o • logos • kai • o • logos • ēn • pros • ton • theon •
- In beginning was the word and the word was with the God

English: And the Word was God.

Greek: And God was the Word.

Definite articles are very important in Greek.

1. Word has a definite article, so it is the subject.
2. God does not have a definite article.
3. John is trying to tell us that while the Word has all of the attributes of God the Father, He is not God the Father. This shows us that Jesus is a separate Person with all of the attributes of God.
4. Sabellianism teaches that there is only one God who manifests Himself at different times as a different manifestation. In other words, the Trinity is not three persons according to this heresy. If the word "God" had a definite article, the Father and Son would be the same.
5. Arianism wrongly teaches that Jesus is not God Himself. If the word "Word" did not have a definite article, then Jesus would be a small "g" god.

Lesson Two: The Alphabet.

Bad news: not everyone pronounces Koine Greek the same way.

Good news: You can goof and blame it on your teacher.

We get **alphabet** from the first two letters in Greek: alpha beta.

This will be the hardest thing you do...and the only memorizing that is required.

There are 24 letters in Greek, there used to be 27, but they lost three. I don't know how that happens.

Greek used to be written with all **capitals**. Now capitals are only used in proper names, cities/states, and at the beginning of a sentence. You are only going to be learning LOWER case letters. Whew!

Of the seven Greek vowels, four vowels are "open" and three are "closed." Say "a" as in adoption and you will notice your throat feels open. Say the letter "i" as in dipstick and you will notice your throat feels closed or constricted.

The **open vowels** are α, ε, η, ο, ω.

The **closed vowels** are ι, υ.

Case		English Name
Upper	Lower	
A	α	alpha
B	β	beta
Γ	γ	gamma
Δ	δ	delta
E	ε	epsilon
Z	ζ	zeta
H	η	eta
Θ	θ	theta
I	ι	iota
K	κ	kappa
Λ	λ	lambda
M	μ	mu

Case		English Name
Upper	Lower	
Ν	ν	nu
Ξ	ξ	xi
Ο	ο	omicron
Π	π	pi
Ρ	ρ	rho
Σ	ς	sigma
Τ	τ	tau
Υ	υ	upsilon
Φ	φ	phi
Χ	χ	chi
Ψ	ψ	psi
Ω	ω	omega

Note: the sigma (s sound) has TWO symbols. If the s appears inside of the word, it looks like this: σ.

If the s appears at the end of the word, it looks like this: ς

There are also vowel combinations called: **Diphthongs**.

Diphthongs are **two** vowels combined to make one new sound.

Not every vowel combination is a diphthong. Sometimes you have to pronounce the two vowels separately if the two vowels are not a diphthong. *Example:* οι is a diphthong, but ιο is not.

The following are PROPER diphthongs: αι, ει, οι, αυ, ευ, ηυ, ου, υι

αι is pronounced **ai** as in **Thailand** or **aisle**

ει is pronounced **ei** as in **eight** or **freight**

οι is pronounced **oi** as in **Illinois** or **oil**

αυ is pronounced **ow** as in **cow** or **bow**

ευ is pronounced **eu** as in **feud** or **fuel**

ηυ is pronounced the same as **eu**

ου is pronounced **ou** as in **soup** or **food**

υι is pronounced **uee** as in **queen**

What is a ι (iota) subscript? When a small ι appears underneath either an α, η or ω vowel, it is called an improper diphthong or iota subscript (because it is UNDER a letter). While the ι is not pronounced, it can change the meaning of the word, so it should not be ignored.

Note to Teacher: Please have students memorize the Greek alphabet in the lower case. We will not be memorizing capital letters. Also, have students memorize the diphthongs. It is imperative that everyone does this or they will be in a fog. You may want them to take the following quiz before watching Lesson Three.

Letters in Order	Give the English Name
1. α	alpha
2. β	beta
3. γ	gamma
4. δ	delta
5. ε	epsilon
6. ζ	zeta
7. η	eta
8. θ	theta
9. ι	iota
10. κ	kappa
11. λ	lambda
12. μ	mu
13. ν	nu
14. ξ	xi
15. ο	o
16. π	pi
17. ρ	rho
18. σ/ς	sigma
19. τ	tau
20. υ	upsilon
21. φ	phi
22. χ	chi
23. ψ	psi
24. ω	omega

Greek Diphthongs

Sounds like

- | | |
|-------|-------------------|
| 1. αι | Thailand or aisle |
| 2. ει | eight or freight |
| 3. οι | Illinois or oil |
| 4. αυ | cow or bow |
| 5. ευ | feud or fuel |
| 6. ηυ | the same as eu |
| 7. ου | soup or food |
| 8. υι | uee as in queen |

Lesson 3: Punctuation and Practice

1. There are five punctuation marks:

- , (an English comma) = comma
- . (an English period) = period
- • (a high period) = semicolon
- : (an English colon at the end of a sentence) = question mark
- ' (and English apostrophe) = apostrophe if letter drops out

2. Greek marks

The first two marks are called **breathing** marks. If a word begins with a vowel, it will always have either a rough or soft breathing mark.

- **Rough** breathing mark at the beginning of a word = breath sound.
- **Soft** breathing mark has no additional sound and you should pronounce the vowel as is.

This is an example of a rough breathing sound: ὅ (pronounced huh)

This is an example of a soft breathing sound: ἐ (pronounced eh)

The following three marks are used to indicate emphasis when you pronounce the word.

- Grave= ó
- Acute= ò
- Circumflex= õ

3. Syllabification rules

- This is more of an art than a **science**.
- Very similar to English, don't panic.
- **One** vowel or diphthong per syllable.
- Two vowels that are not a diphthong get divided.
- If you can't pronounce two connected consonants, divide them.

Words you might run into on occasion. (This is not on the DVD.)

- The last syllable is called the ultima.
- The second to last syllable is the penult.
- The third to last syllable is called the ante (before) penult.

Let's practice!

ΚΑΤΑ ΙΩΑΝΝΗΝ 1

John 1 Greek NT: Westcott / Hort (1881)

¹Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος. ²οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν. ³πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν ⁴ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· ⁵καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

You will want to read this over and over again. It will help you immensely. So find a restaurant with a Dancing Zorba on the sign, and sit in a booth reading this to yourself until it is smooth. If you choose to read it out loud, please be aware that you might be removed from the restaurant.

Teacher: Please have students practice reading John 1:1-5 over and over again. This will help with alphabet retention and it will allow them to read their Greek New Testament.

Lesson Four: English Grammar.

Noun: Person, place or thing. *Example:* Cat.

Adjective: A word that modifies/defines/describes a noun. *Example:* The lazy cat.

Pronoun: A word that replaces a noun/thing. *Example:* This or that.

Personal pronoun: A word that replaces a person. I, you, he, she, it.

Definite Article: A word that modifies the noun identifying which. *Example:* The cat.

Indefinite Article: The word “a” which modifies a noun. *Example:* A cat.

Verb/predicate: A word that shows action. *Example:* The lazy cat slept.

Be verb: This is a connecting verb: Is, am, are, was, were, be, being, been.

Adverb: A word typically ending in the letters l and y that modifies a verb or noun. An adverb helps us understand where, when, why or how something happened. *Example:* Bob ran quickly to see the lovely girl.

Adverbial phrase: An adverbial phrase can modify an adverb, adjective or verb. It is usually accompanied by other words (like prepositions). *Example:* The boy ran to his mother *as quickly as he could*.

Infinitives: A verb that functions as a noun to describe the action or state of something. *Example:* My mom knows how *to cook*.

Preposition: Shows the relationship between two words. *Example:* The cat slept with the dog.

Object of a Preposition: A noun or pronoun that follows a preposition (over, under, through, etc.) that completes its meaning. *Example:* Bob is at the movies.

Direct object: A noun that is directly affected by the action of the verb. *Example:* Bob hit Tim.

Indirect object: A noun that is indirectly affected by the action of the verb. *Example:* Emily gave a ball to Jack. An indirect object can usually be identified with the preposition “to” in front of it.

Predicate Nominative: A noun that is connected to the subject with a “be” verb. *Example:* Haley is my daughter.

Predicate Adjective: An adjective that is connected to the subject with a “be” verb. *Example:* Haley is beautiful.

Dependent clause: A clause that cannot stand alone. *Example:* While I am singing.

Independent clause: A clause that can stand by itself. *Example:* I like to sing.

Syntax: The study of the rules for the formation of sentences in a language.

English vs. Greek

There are many sizeable differences between the two languages.

1. **Word** order.
 English word order is typically: subject, verb, object.
 In Greek, the word order is TYPICALLY subject, object, verb.
 Greek word order is most often determined by what the author is trying to emphasize.

Example: English: James is the King of England. (James appears to be emphasized)

 Greek: The England of the King is James (this stressed England)

 Understanding word order in Greek is crucial. *Example:* 2 Corinthians 5:18 and Romans 8:1.
 2. The English language can be **unclear**. *Example:* Billy ran to his father, and then he ran to get help.
 3. English uses a lot of words to describe when the action of a verb is taking place. *Example:* We were going. In Greek, only one word is needed to say the same thing. This is done by changing the ending of the verb (also known as the suffix).
 4. English uses a lot of words to tell us exactly how we are to understand the **noun**. In Greek, only one noun is needed. This is done by changing the ending of the noun.
 5. *Please note, this is a Greek language class, not a math class. So have mercy on Todd for forgetting number 5 on the chalkboard. Oops.*
 6. Greek does not need y'all, all y'all or you guys. The personal pronoun "you" can be both singular and plural in English. Not in Greek.
 7. The **definite** article is crucial. *Example:* John 1:21 and John 1:29.
 - > **Anarthrous:** A noun does not have to have a definite article for it to be definite. This is called anarthrous. However, a noun that has a definite article can never be indefinite.
 - > The definite article can be used as a pronoun.
 - > The article can be used to distinguish one person from another.
 - > The article can turn almost any part of speech into a noun: adverbs, adjectives, prepositional phrases, particles, infinitives, participles, and even finite verbs.
- Was Jesus created in "a beginning" or in the beginning? John 1:1
 - Was John the Baptist sent from "a god" or God? John 1:6

The Granville Sharp Rule: When two non-personal nouns (the Lord and Savior) are connected by the conjunction “and,” and the first noun has a definite article and the second does not, then both nouns are referring to the same person.

Titus 2:13 - “Waiting for our blessed hope, the appearing of the glory of our great God and Savior Jesus Christ.”

2 Peter 1:1 - “To those who have obtained a faith of equal standing with ours by the righteousness of our God and Savior Jesus Christ.”

Lesson Five: Nouns

Subjective noun: Subject

Objective noun: Object

Possessive noun: Possesses

Case: In Greek, there are five cases that tell us exactly how a noun is to be used in a sentence. In English, the word “typewriter” is always typewriter. You know how to understand typewriter based on how it is used in the sentence.

Example: The typewriter is old. The typewriter is the subject. You know this because of the word order.

Example: The old man wrote a letter on his typewriter. You know that typewriter is not the subject because of the word order.

In Greek, the word order can change based on what the author wants to stress. So, a Greek sentence might read: old is the typewriter. Typewriter is still the subject, but it appears at the end of the sentence. How do you know typewriter is the subject? Because it will appear in the subject case.

There are five cases in Greek:

Nominative: The subject case.

Genitive: There are many uses, but it is typically known as the possessive case.

Dative: Mostly it is the indirect object case.

Accusative: Mostly the direct object case.

Vocative: The case of address (the endings never change with proper nouns).

To **DECLINE** a noun is to take the stem of the noun and then change the ending to match the case.

With Greek nouns, the stem of the noun “cat” always stays the same, but the endings change to tell us something more specific about the use of the word cat.

Declensions: Declining a noun is when you say the noun and give all of the endings for each case.

Note: In English, Cat can be the subject, or object or indirect object or the object of a preposition. In Greek, the word Cat takes on a different ending to tell us exactly what its usage is and how to understand it. This is important because the word order in Greek does not follow the English pattern of subject, verb, object. Greek word order is based on the emphasis the author is trying to make. Therefore, the word order can be wildly different, and the only way to know how each word is to be understood is through its ending.

NUMBER: As in English, nouns are either singular or plural.

GENDERS: There are three genders in Greek: *masculine*, feminine and *neuter*. All nouns have a specific gender, but these genders are not predictable. Things (including concrete objects and abstract ideas) can be masculine, feminine, or neuter, and there is no way to predict the gender. For example, the wall is masculine, the door is feminine, and the floor is neuter.

It is important to understand genders as the ending of the noun and its adjective must match.

DECLENSIONS: Nouns are also classified into three different declensions. This means that different nouns will have different endings based on their declension.

The definite article ending will also change by case. Thankfully, the ending of the definite article is typically the same as the ending of the noun.

Latin has five declensions, Greek only has three, so count your blessings.

PARSING: Stating the nouns. Case, number, gender, lexical meaning (dictionary form).

A Lexicon is a Greek dictionary.

Memorizing Greek Vocables: When you memorize a Greek noun, you will memorize the nominative singular, genitive singular and the nominative definite article. This will help you to know to which declension the noun belongs so you can identify the right endings.

Lesson Six: Nominative, Genitive and Vocative

FIVE CASES

Nominative: Subject case.

Genitive: Possession or Descriptive case

Dative: Indirect object case.

Accusative: Direct object case.

Vocative: Proper name, address or exclamation.

There are three different declensions with three different endings.

Parsing identifies the case, number and gender of a noun.

Declining is putting the correct ending on a noun in each case.

Vocative: Case of address, proper name, or for expressing an exclamation. Sometimes this is a simple address, "Our Father, who art in heaven," or an emotional address, "Jerusalem, Jerusalem!"

NOMINATIVE USES

The nominative is mostly used as the subject, which "names" the main subject of the sentence.

Predicate Nominative: When a linking verb (is, am, are, etc.) connects the subject with another noun.

Example: John 4:24 - God is spirit.

Nominative in Apposition: When two subject-like words are linked together. *Example:* Christ the Lord or John the Baptist.

Parenthetic Nominative: Typically a parenthetic clause that describes another subject or noun.

Example: John 1:6 - There came a man sent from God (his **name** was John).

GENITIVE USES

Genitive: The Possession or Descriptive Case. The "of" case (but 14 other prepositions can be used: *from, around, away, under, beside, upon, over, in, into, down, through, towards, with, before*).

The Genitive Case DESCRIBES something!

Genitive is possibly the most important case in Greek as it clarifies and qualifies so many things.

The word “of” is usually involved in the translation of a genitive.

There are 20 different uses of the genitive case. Here are the major uses.

Genitive of Subordination:

Shows the relationship of one entity over another.

Example: Matthew 9:34 - The ruler over demons.

Colossians 1:15b. Christ is πρωτότοκος πάσης κτίσεως, “the firstborn of all creation”. Jehovah’s Witnesses and others press this to mean that Christ was a created thing, simply the *first* created thing. If true, then He is not God. However, “firstborn” is a title, not when you were born. The genitive does not indicate that of which He is a member, but the category *over which* He is Firstborn. Only then does the next clause (“For by him all things were created etc.”) make any sense – that is, it makes no sense to say “He was the first created thing, because everything was created by Him.”

The genitive of subordination specifies that which is subordinated to or under the dominion of the head noun. Therefore, firstborn is not a part of the creation, but the firstborn (pre-eminent one) is the head of the creation. Hence, Jesus is not a part of the creation, because the creation is subordinated to Him.

Genitive of Possession: Possessive Genitive - Showing ownership or possession. To determine if it is the Genitive of Possession, try substituting the word “of” with “belonging to” or “possessed by.”

Example: John 1:29 - "Behold the Lamb of God." Or Hebrews 11:25 - "the people of (belonging to) God."

Subjective Genitive: Describes the verb, acts as the subject of the verb. *Example:* Coming of the Son of Man.

Objective Genitive: Describes the verb, acts as the direct object of the verb. This genitive is the object of an action or feeling expressed by a noun or adjective. *Example:* Blasphemy of the Holy Spirit.

Descriptive Genitive (Attributive Genitive): Describes the noun. Describes an attribute or quality to the noun, like an adjective but with stronger emphasis. It is very common in the New Testament.

Example: Day of salvation or the body of sin.

Partitive Genitive: Shows the whole of which the subject is a part. Partitive Genitive indicates the whole of the noun. Substitute “of” with “which is a part of.” The partitive indicates a part of a whole: a piece of cake or a portion of you. *Example:* Luke 19:8 - "half of my possessions"

Appositional or Epexegetical Genitive: Denotes equality. The cities of Sodom and Gomorrah. *Example:* Matthew 2:11 – “They saw the child with Mary, his mother.”

Simple Apposition

Example: Colossians 1:18 - "He is the head of the body, (namely) the church"

Epexegetical Genitive - This use of the genitive helps to define a vague noun.

Example: 2 Corinthians 5:5 - "Who has given to us the down payment of the Spirit."

Genitive of Origin: Describes the source. *Example:* Obedience that comes from faith.

Genitive of Contents or Genitive of Material: Describes what the subject is made of, or the contents of an object. *Example:* A net full of fish; a cup of water.

Genitive of Measure: Denotes measure of space, time or value. *Example:* A journey seven miles long.

Genitive of Relationship: Indicates a familial relationship. *Example:* The mother of Jesus.

Genitive of Separation, or place from which: *Example:* He came from Bethlehem.

Genitive of Agent: Indicates the agent or doer of an action. *Example:* Miracles were done by Him.

Genitive of Source: Indicates where something comes from or the source of something. *Example:* Romans 15:4 - "the comfort of (derived from) the scriptures."

Genitive of time: Describes when something happened. *Example:* John 3:2 - "he came to Jesus during the night"

Genitive of comparison: Used to compare objects. *Example:* Matthew 6:25 - “Is not your life worth more *than food?*”

Attributive genitive: Describes an attribute or quality. *Example:* This body of sin - Romans 6:6.

Genitive of Association: Describes the one with whom the subject is related. *Example:* Romans 8:17 - “heirs with Christ.”

Genitive of Comparison: like ‘more’, ‘less’, ‘greater’ *Example:* Matthew 3:1 - "He is mightier than I." Matthew 6:25 - "Is not your life (worth) more than food?" Usually comes after a comparative adjective (‘less’, ‘greater’). Usually “of” is replaced with “than”.

Plenary Genitive: Indicating both Subjective and Objective Genitives at the same time. The author can use ambiguity to convey a deeper meaning. *Example:* 2 Corinthians 5:14 - "the love of Christ constrains us." Christ’s love for us and our love for Him is constraining us.

Bottom Line: Genitive DESCRIBES something!!!!!!!!!!!!!!!!!!!!!!

Lesson Seven: Dative and Accusative

Dative: The indirect object case or the personal case.

Second only to the genitive case in the number of uses, the dative case is typically known as the indirect object case (the "to" case). There are over a dozen other uses of the dative case.

The Indirect Object or Personal Case or the "to" case. The dative typically indicates the person for whom something is done.

Indirect object: When the verb is in the *active* voice, the indirect object receives the direct object ("the batter hit the ball to *me*"); when the verb is in the *passive* voice, the indirect object receives the subject of the verb ("the ball was hit to *me*").

Example: John 4:10 - "and he would have given to you living water"

Dative of Means/Instrument: The means (or the instrument) by which something is done. The prepositions *with*, *by*, or *by means of* can be used to translate this use of the dative.

Example: John 11:2 - "She wiped His feet with (by means, by the instrument of) her hair."

Example: Ephesians 2:8,9 - "By grace (by the means of) grace are you saved through faith."

Matthew 8:16. "and He cast out the spirits *with a word*." He didn't need dances, prances, incense, or instruments, nor was it usually an involved process. He only had one instrument: His *word*. A word from Jesus and bam! they're gone.

Indirect Object: Your key word is "to." *Example:* He threw the ball *to* Jack.

Dative of Place Where or Locative Dative: This use shows the location of an item or in which an action takes place. Although it can be translated by the prepositions *in*, *on*, *at*, *upon*, or *beside*, the locative dative is best translated by the phrase "*in the sphere of*" or "*in the realm of*".

Example: Matthew 5:3 "Blessed are the poor in (the realm of) spirit."

Dative of Time: Describes when an event takes place. *Example:* Matthew 20:19 "on the third day He will be raised."

Dative of Advantage: Indicates the meaning "*for the benefit of*" or "*in the interest of*."

Example: 2 Corinthians 5:13 "For if we are beside ourselves, it is for God; if we are in our right minds, it is for you."

Dative of Disadvantage: Can be translated "to the detriment of" or "against."

Example: Matthew 23:31 "you testify against yourselves."

Dative of Association: Indicates the person or thing one associates with or accompanies. It can be translated in English with the phrase *in association with*. *Example:* Ephesians 2:5 "he made us alive together (in association) with Christ."

Dative of Interest: Indicates the person interested in the verbal action. *Example:* Revelation 21:2 "prepared as a bride adorned for her husband."

Dative of Degree of Difference: Denotes the degree of difference between two things being compared. *Example:* She is younger than you.

Dative of Reference...with reference: *Example:* Romans 6:11 - "Consider yourselves to be dead **to sin**, but alive to God."

Dative of Sphere: Indicates the sphere or realm in which the word to which it is related takes place or exists. *Example:* Acts 16:5 - "The churches grew **in faith**."

Dative of Manner (Adverbial Dative): Denotes the manner in which the action of the verb is accomplished. Answers the question, "How?" *Example:* John 7:26 - "He speaks **with boldness**."

Dative of Cause: Indicates the cause or basis of the action of the verb. *Example:* Luke 15:17 - "How many of my father's hirelings are overflowing in bread, but I am perishing here **because of a famine**?"

Accusative: The direct object case, the accusative does have some additional uses (but mercifully, not as many as the genitive and dative).

When you think accusative, think "limits the action of a verb." It has a DIRECT link to the verb which helps me understand the verb better.

Direct Object: Indicates the immediate object of the action of a transitive verb. It receives the action of the verb. It limits the verbal action.

Predicate Accusative: A transitive verb (not a "be" verb) that connects the subject and the (direct) object. *Example:* Matthew 22:3 - "He sent his **servants** to call those who had been invited." Hebrews 5:12 - "You need **someone** to teach you."

Adverbial Accusative (Accusative of Manner): Acts like an adverb because it *qualifies* the action of the verb rather than the quantity or extent of the action. *Example:* Matthew 6:33 - "but seek **first** the kingdom of God."

Accusative of Measure (Extent of Time or Space): Indicates the extent of the verbal action. This can either be how far (extent of space) or for how long (extent of time). *Example:* Matthew 20:6 - “Why have you been standing here idle **the whole day?**”

Accusative of Respect: Indicates with reference to what extent the verbal action is represented as true. *Example:* John 6:10 - “Then the men sat down - **with reference to number** about 5000.”

Accusative of place to which: With certain prepositions indicates where the subject is headed. *Example:* He went into the wilderness to pray.

When you think accusative, think “limits the action of a verb.”

Lesson Eight: Verbs!

Verbs are like nouns, only completely different. Verbs are action words.

In Greek, the verb tells us not only when the action happens, it also tells how it happened and the effect of the action! Greek focuses more on the how than the when.

In Greek, we DECLINE nouns, but we conjugate verbs.

To conjugate is to change the ending (suffix) and sometimes the beginning (the prefix) and that tells us how the verb is to be understood...all in one little word!

Number: There are two numbers in Greek verbs, singular and plural. These will always agree with the subject.

Person: Indicates the individual who is performing the action.

First person singular: I

Second person singular: you

Third person singular: he, she, it

First person plural: We

Second person plural: you

Third person plural: they

There are five basic parts (or aspects) that are indicated by every Greek verb form. They are: Person, Number, Tense, Voice and Mood.

Tense: When the action takes place: past, present, future. It will also tell us HOW the action takes place: continuous, one time, one time with ongoing effects.

Voice: Describes the relationship between the verb and the subject. The voice determines if the subject is doing the action or receiving the action.

Active: The subject is performing the action. *Example:* Jesus healed the blind man.

Middle Voice: The subject is acting upon himself. *Example:* I am dressing myself.

Passive: The subject is acted upon. *Example:* The blind man was healed by Jesus.

Mood: While tense deals with the kind of action of a verb, MOOD tells us about the certainty (or lack thereof) of the action. There are **4 moods**:

Indicative: The action actually happens.

Imperative: A command. This is the least certain of the four moods. You hope something is going to happen.

Subjunctive: The possibility mood, it might happen. Let us go on vacation.

Optative: The “hope” mood.

Tense: There are three kinds of action in Greek:

1. Continuous action.
2. Completed action with ongoing results.
3. Simple occurrence with no ongoing results.

Tense: There are seven tenses.

Kind of Action and Time of Action for Each Verb Tense		
Tense Name	Kind of Action (how)	Time Element (In Indicative Mood)
Present	Progressive or 'Continuous'	present continuous action
Aorist	Simple Occurrence	past completed action
Perfect	Completed, with Results	past, with present results
Imperfect	Progressive or 'Continuous'	past over extended time
Future	Simple Occurrence	future
Past Perfect	Completed, with Results	past complete
Future Perfect	Completed, with Results	future with results

Present Tense: Shows continuous action with no future end in sight: I am going.

The present tense actually has a range of present activities.

Present: The action is happening right now. *Example:* You are healed.

Progressive Present: Action that is in progress. Sometimes the present can indicate activity that is happening over a period of time. *Example:* Luke 15:29 - “**I have served** you for these many years.”

Repeated present: An action that happens repeatedly. *Example:* Matthew 7:7 Ask ... **seek ... knock.**

Historical Present: When the author is trying to place the reader in an event that has already taken place. *Example:* Matthew 26:40 - “**He came** to his disciples and **found** them sleeping, and **he said ...**”

Futuristic Present: The present tense to describe a future event. *Example:* John 4:25 - Messiah **is coming.**

Two Present Examples:

I John 3:8,9 - "If you sin, you are of the devil." The present tense tells us that the sinning action must be ongoing, continuous. In other words, Christians sin, but they do not live a lifestyle of perpetual, ongoing sin.

Ephesians 5:18 - "Be filled with the Holy Spirit. "

Aorist Tense has historically been the punctiliar tense, describing a single event in the past like the English past tense. This is the snapshot tense, a past event with no ongoing results. Recently, scholars teach that it is simply showing that something happened, but not how or the effect.

The truth is, the aorist "simply refers to the action itself without specifying whether the action is unique, repeated, ingressive, instantaneous, past, or accomplished" (Carson, *Exegetical Fallacies*, p. 70).

The difference between the aorist and the perfect may be seen by comparing Acts 2:2 and Acts 5:38. "A sound *filled* [aorist] the whole house" (Acts 2:2), but "*You have filled* [perfect] Jerusalem with your teaching" (Acts 5:38).

Example of the aorist: "He who *has begun* a good work in you will complete it until the day of Christ Jesus." Philippians 1:6

Imperfect Tense shows continuous action that happened in the past over an extended period of time. While the aorist is the snapshot tense, the imperfect is the motion picture tense.

Galatians 1:13 Paul refers to his persecution of the church and describes how "*I tried to destroy it.*"

Perfect Tense is the completed past tense with ongoing effects into the present. *Example*: 1 John 5:1 "Everyone who *believes* [present tense] that Jesus is the Christ *has been born* [perfect tense] of God."

Future Tense describes an event that will happen at some time in the future. The future is the tense of expectation. *Example*: "We know that if he is manifested, *we will be* like Him, for *we will see* Him even as He is." 1 John 3:2

Pluperfect or past perfect tense is a completed event or action that happened in the past. *Example*: "and they beat against that house; and it did not fall, for it was founded on the rock." Matthew 7:25

The perfect and pluperfect are the same regarding the type of action, they only differ as to when the action took place. The pluperfect tells us when the activity happened, but does not help us understand the results (if any) of the action.

Future Perfect Tense describes an event that will exist in a completed state in the future. *Example*: We will be like Him for we will see Him as He is (1 John 3:2).

Lesson Nine: Voice and Mood

Review

Person: Person identifies if the verb is singular or plural.

The singular persons are: First (I), Second (you singular), Third (he, she, it).

The plural persons are: First (we), Second (you plural), Third (they).

Number: Singular or Plural.

Tense: There are seven tenses:

1. Present: Ongoing activity in the present.
2. Aorist: A past event without specific time or results.
3. Perfect: A one time event in the past with ongoing effects.
4. Imperfect: an ongoing past event.
5. Future: something that will happen in the future.
6. Plu-perfect: past event without ongoing effect.
7. Future perfect: a future event that will definitely happen.

VOICE:

The voice determines who is doing or receiving the action.

Active: The subject is performing the action. The active voice emphasizes the action of the verb.

Example: Jesus wept.

Middle: The subject is acting upon himself. While the active voice emphasizes the action of the verb, the middle voice emphasizes the subject or the one doing the action. *Example:* Pilate washed his hands.

Passive: The subject is acted upon.

Acts 1:15 - "You will be baptized with the Holy Spirit."

Ephesians 5:8 - Be (being) filled with the Holy Spirit. The present tense tells us that being filled with the Spirit is not a one-time event. Furthermore, it is an imperative (command), passive (we don't do it, it is done to us), present (continuous): a better translation would be: Be being filled with the Spirit.

For the word of the cross is foolishness to those who are perishing, but to us who *are being saved* it is the power of God. (1 Corinthians 1:18)

For we are a fragrance of Christ to God among those who *are being saved* and among those who are perishing. (2 Corinthians 2:15)

While the active voice emphasizes the action of the verb, the middle voice emphasizes the subject or the one doing the action.

More examples of the Passive Voice (not on the DVD):

Matthew 27:5 - “**He hanged himself.**”

Luke 11:38 - “When the Pharisee saw this, he was amazed because [Jesus] did not first **have himself washed** before the meal.”

Acts 22:16 - “Rise, **have yourself baptized** and **allow** your sins **to be washed away.**”

Moods:

Mood determines whether the event is actual or merely possible. Is the idea/action a fact, or is it only possible? Mood is the way an author portrays the relation of the action to reality.

The Indicative Mood: The indicative mood states a fact. This is the mood of certainty. There are many different types of indicative moods.

Interrogative Indicative: The mood asks a question that expects a response of fact.

Matthew 27:11 - “**Are** you the king of the Jews?”

Conditional Indicative: If/Then statements.

Declarative Indicative: The most common use of the indicative simply states a fact.

John 1:1 - “In the beginning **was** the Word.”

There are several other lesser used indicatives. Don’t memorize these, just understand the concept. Why is this important? Because in Greek grammar, a change of mood can change the meaning of the sentence.

The Imperative Mood: The imperative mood is the mood of *intention*. It is the mood furthest removed from certainty.

Imperatives can be a Command:

Mark 2:14 - “**Follow** me!”

Prohibition: To forbid in the form of a negative command:

Matthew 6:3 - “**Do not** let your left hand **know** what your right hand is doing.”

Request or polite command, typically addressed to a superior or God.

Matthew 6:10-11 - “**Let** your kingdom **come**, **let** your will **be done** ... **give** us today our daily bread.”

The Subjunctive Mood: Expressing uncertainty but probability. This mood indicates that the verb will possibly happen.

Hortatory Subjunctive: Let us do something. Let us pray.

Hina + the Subjunctive: In order that. This is a very common Greek use and it appears in seven different forms: Purpose, result, purpose-result, substantival, complementary, and command.

There are even more subjunctive uses (deliberative, emphatic negation, prohibitive), but you get the point.

The Optative Mood: The “possible/potential/wish mood.”

There are less than 70 uses of the optative in the NT, but its impact is powerful.

Rom 3:3-4 If some did not believe, their unbelief will not nullify the faithfulness of God, will it? **May it never be!** But let God be found true, and every man be found a liar.

Parsing

When you parse, you describe everything about the verb. There are five parts.

>**Person:** 1, 2, 3 singular or plural (I, you, he/she/it, we, you, they).

>**Number:** singular or plural.

>**Voice:** active (does the acting), middle (acts upon itself) or passive (is acted upon).

>**Tense:** present, imperfect, past, future, perfect, pluperfect, future perfect.

>**Mood:** indicative, subjunctive, optative, imperative, infinitive.

παυομαι: 1st person, singular, present, indicative, Middle/Passive.

επαυεσθε: 2nd person, plural, imperfect, indicative, Middle/Passive.

Infinitives: Infinitives are verb forms translated with the word “to.” It is like a verbal noun. It is always singular. There are (*surprise*) many forms of infinitives.

Purpose: To describe the goal of the action. It answers the question, “Why?” It is typically translated: *to, in order to, for the purpose of.*

Result: To describe the result of an action, the emphasis is put on the effort and is typically translated - *so that, so as to, with the result that.*

Luke 19:10 - “I came to seek and to save that which is lost.”

Matthew 5:17 - “Do not think I came **to destroy** the law.”

Luke 5:7 - “They filled both the boats **so that they began to sink.**”

Philippians 1:21 - “For to me, to live is Christ and **to die** is gain.”

Participle

The participle is a *declinable verbal adjective*, usually ending with an “ing.”

John 4:11 - the **living** water

Hebrews 10:37 - “The *coming One* will come and will not delay.”

1 Timothy 6:15 - the king of those **who are reigning** and lord of those **who are lording it over** others.

Εἰμι: be verbs. Is, am, are, was, were, be, being, been. Appearing 2,460 times in various forms in the Greek New Testament.

Lesson Ten: Application

John 1:1

1 ἐν ἀρχῇ ἦν ὁ λόγος.

• en • archē • ēn • o • logos •

- In beginning was the word

Acts 2:38. "Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost."

Μετανοίσατε, 2 per., pl., aor., impera. of μετανοία, repent.

Βαπτισθετο, 3 per., sg., aor., imperat., pass., βαπτίζο, to baptize.

A passive act never secures a direct result, but is always the result of a previous active act. Repent is a plural verb, active voice, second person, has you for its subject, and was addressed to the whole crowd. Be baptized is a singular verb, passive voice, third person, and has for its subject, not the whole crowd, but only such as had repented and believed. **For remission** does not modify both verbs. It modifies **baptized** only, and means that everyone who has repented and trusted in Christ is commanded to be baptized because his sins are remitted.

In Acts 2:38 the main verb is μετανοίσατε (change mind), the aorist direct imperative (a command) of μετανοία which means to repent (change mind). This refers to that initial repentance of the sinner unto salvation. The verb translated "be baptized" is in the indirect passive imperative (a command to receive; hence, passive voice in Greek) of βαπτίζο, which does not give it the same direct command implied in "repent."

For

The preposition "for" in the phrase "for the remission of sins" in Greek is "εἰς," unto or into, and it is in the accusative case (direct object). It can mean "for the purpose of identifying you with the remission of sins." It is the same preposition we find in 1 Corinthians 10:2 in the phrase "and were baptized unto Moses."

Ephesians 2:8,9

Σεσοσμενοι is a verb.

Perfect Tense: Completed in the Past, Results in the Present

Participle Mood: Indicating a Full Completion, a Reality

Passive Voice: The Subject Receives the Action – The Subject is NOT the Performer of the Action

Second Person: Applies to the Person Reading It

Plural Number: All May Receive, "we," No Exceptions

Sources

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