

TEACHER'S GUIDE

Introduction to Koiné Greek

by Thor F. Carden

**In hopes that you, the student,
may better understand and enjoy
God's Beautiful Bible.**

**This course is dedicated to
Fred Maynard
who helped me start on this road to understanding Greek.**

Introduction to Koiné Greek

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Teacher's Guide for Introduction to Koiné Greek

Overview

These materials were designed to be used as a course for high school home school students. It can, however, also be used as a self-study course by anyone. If you are using it for self-study you will need to be your own teacher and you should start with this guide.

Everything you need to translate the First Epistle of John from Greek into English is included in these course materials. To be successful a student needs to do three things:

- (1) He must sometimes be willing to move ahead without completely understanding something.
- (2) He must memorize the Greek alphabet.
- (3) He must not quit.

I promise that any student who does these three things will complete this course knowing how to translate Biblical Greek into sensible English.

This course is very different than any other course I have seen. Most Greek courses are based on two different goals. (1) Many are based on the idea that the student is set on the long road to becoming an accomplished Greek scholar. They require the student to learn many grammatical rules and Greek forms in order to lay a proper foundation for future success. I call this method deductive learning. It takes a great deal of determination and many years to finish such a course of study. This course is not that comprehensive. (2) Many other courses are based on the idea that the student just needs to learn to look up the meanings of words and to be able to understand commentaries that refer to specific Greek words. This course will fulfill that goal but goes well beyond it.

This course is based on what I call inductive learning. Basically that means learning by example. The first 20 to 25% of the course teaches the student how to find and understand the information in the reference materials. The rest of the course is simply practice as the student translates for himself First John. By trying to translate and comparing results with the experts, over and over again, the student learns by example.

At this time stop and read the student introduction in the Lesson Guide.

One statement in the introduction can not be over emphasized. "It is difficult to get a feeling of accomplishment as we go. It seems we are always in a state of confusion and it is easy to begin to believe you are not really learning anything and give up." As a teacher you must help the student with this by constant encouragement. Emphasize their successes and minimize their inevitable failures.

The fact of the matter is this: Some students will not catch on to this process as soon as others. Some students will grasp the essentials and be translating successfully by Lesson 50. For others, it will not come together in their understanding until Lesson 150. For most it will come somewhere in between. It is not important when it happens. It is very important that it does happen. The longer it takes for comprehension to dawn on the student, the more encouragement he will need.

One thing I have observed as a teacher that was unexpected is that in some ways this course is harder for "smart" students. They are not used to moving ahead in spite of a lack of full understanding. They are not used to dealing with the inevitable frustration involved in learning a different language inductively.

I was quite serious about the three things necessary for success. If the student has trouble memorizing vocabulary that just means they will have to look up more of it when they are translating. Eventually they will remember it if they look it up often enough. If the student is having trouble grasping the grammatical rules their translation will be very awkward. Eventually by comparing their efforts with the experts over and over again they will begin to grasp it. They may never fully understand the terminology but that does not matter. Terminology is just a means to an end. Understanding God's word in the original tongue is the goal. If the student finds the way to that without remembering grammatical terminology or memorizing vocabulary, so what?

Whether the student grasps this process early or late they will be spending significant time looking at the details of God's word. The struggle to translate will bring awareness of subtleties in the details that can not be discovered any other way.

A Warning

At the end of this teacher's guide introduction you will find my statement of faith. Anyone who tries to tell you that he can be objective and translate God's word without his own beliefs having an impact is fooling you and/or himself. Translating involves making many choices. What the translator believes makes a huge difference. I have included my statement of faith so that you will know how to interpret what I have to say in this course and you can help the student to guard themselves where we may disagree.

I think it is also important, for the same reason, that you know something of my views about the various English versions of the Bible. I believe the King James Version is the best translation ever made into the English language. I do not mean the King James Version of 1611, which is actually very hard to find. I mean the King James Version as it has come to us through many revisions in the last four hundred years. It was the first translation into English that was done by a large committee instead of one or a few individuals. This has the tendency to mitigate the impact of personal bias. It was also revised by loving, Christian, hands many times over hundreds of years, which has purified it from much of the remaining bias.

However, the English that the King James Version uses is becoming obsolete. Many people already have difficulty understanding it. The consequence of this is that a plethora of new translations have appeared in the last hundred years or so. At the same time a great controversy has emerged over the Greek version on which the New Testament is based. Of the various versions of the Greek that have emerged I favor the one called the Majority Text. I believe it is the text that the scholars who translated the King James Version would have chosen if they had the Greek texts available to them which have become available in the last 150 years. I know of no good English version translated from the Majority text.

You should read Lesson 49 in the Lesson Guide at this time.

Of the popular English versions other than the King James I favor the New American Standard. I believe they have done the most accurate translation into modern English that is available. However, I do not agree with their choice of Greek text on which they base their translation. It is from the Alexandrian school which I believe is less faithful to the original Greek.

I have included the textual variants of First John in these materials so that the student can have practice translating with them. As I explained in some detail in Lesson 49, determining which is best is beyond the scope of this course.

Methodology

The most important consideration when determining how you will teach this course is the learning style of the student. Do what you need to do in order for him to be successful. If he has difficulty memorizing vocabulary make it of no importance. Let him practice with the exercises and quizzes that have vocabulary but tell him that they do not count very much toward the final grade. Except for a few that were chosen for examples of certain letters, the vocabulary in these materials are all taken from First John. The 75 words most often used in First John are emphasized to minimize the amount of looking in reference materials will be required once actual translation begins. They represent a huge majority of the words the student will encounter while translating First John. Once translation of I John 1:2 begins there are no more vocabulary exercises.

If the student does not have a good understanding of English Grammar, the grammar lessons will be very difficult for him. Make copies of the exercises, quizzes, and tests and let him do them several times until he makes a good grade and then only count the highest one. Once translation begins in earnest there are no more grammar lessons, quizzes or tests.

If it takes the student longer than an hour to go through a lesson let him put it off until the next day. The last 70% of the course is translating I John. He can make up time there if needed. Most of the verses from I John 1:2 to the end of the book are one verse per lesson. A few of the longer or more complex ones are split over two lessons. Towards the end, as he gains skill, the lessons will probably take less than an hour. He can catch up then. If he does not, what harm does it do if he only translates the first three chapters instead of all five? He will still know more Biblical Greek than most Christians.

The first forty lessons have exercises and four out of five have a quiz. Every fifth lesson has a test which is a review of previous material. Beginning in Lesson 42 the student begins to translate First John. At that point the teacher should assign grades based more on persistence than accomplishment. The important thing is for the student to remain challenged without getting discouraged.

Finally, in order for you to grade and/or review the student's work effectively, the teacher must know or learn the Greek alphabet. That is contained in the first five lessons of the course. It is also the hardest five lessons. Your student could probably use the encouragement of a learning partner.

The Materials

For the Student:

The *Lesson Guides* are the main booklets for the student to use. It is divided into 180 lessons to conform to the usual school year. The first six lessons are the alphabet and pronunciation.

Lessons 7 through 41 are grammar and guidelines for using the *Reference Booklet*. Lessons 42 to 180 are about translating the one hundred and five verses of First John.

The *Reference Booklet* contains the Greek text of First John, a *Parsing Guide*, various study aids and charts, and a *Lexicon*. Translation is a two step process - Parsing and Rendering. The *Translation Hints* are for use with the first step and the *Translation Guides* are for use with the last step. The *Exercise Answers* may or may not need to be held by the teacher until needed depending on how responsible the student is. It has the answers to all the exercises in the *Lesson Guides*. An irresponsible student might just copy his work from it instead of attempting to do it himself and then checking it. That would hinder learning considerably.

For the Teacher:

This Teacher's Guide and the answers to the quizzes and tests are in this *Teacher's Guide* booklet. The quizzes and tests are in a separate booklet. Please feel free to make copies of the exercises, quizzes, and tests as long as they are only for one student to use and re-use. If you are adapting these materials for classroom use, you may also make copies of the quizzes and tests if that is easier than managing all the student's quizzes and tests booklets.

Additional Materials

Besides paper and pencil everything that will be needed is in these course materials. However, it is recommended that you also make flash cards out of index cards to assist in memorizing the alphabet and the vocabulary words. As part of the learning process the student should make these cards for their own use each time they encounter a new letter or a new vocabulary word in the *Lesson Guides*. See page 53 of the *Reference Materials* for card preparation instructions.

Lesson Suggestions

Lessons 1 to 6 - Alphabet and Pronunciation

Consistent pronunciation is very important. Accurate pronunciation is important in the long run but not so much for this course. If the student does move on beyond this course to learn more Greek he will regret not having learned pronunciation properly but it will not be an insurmountable obstacle. If pronouncing it exactly correct is difficult for the student it is more important that they not get discouraged than that they get it right.

Learning the Alphabet well is absolutely essential. Everything else depends on that. They can not look up the necessary information in the Reference Booklet unless they know the alphabet well and in order.

Lessons 7 to 40 - Grammar and Use of Resources

These lessons contain a brief review of English Grammar with an introduction to the corresponding grammar elements in Greek. If the student is not familiar with English Grammar you may need to supplement this course with some English Grammar materials. The information is neither comprehensive nor detailed for either language. The idea is for most of the learning to occur by example and experience during the translation process itself.

These lessons also contain directions on how to use the *Reference Booklet*. Many of the exercises, quizzes, and tests will instruct the student to look up answers in the *Reference Booklet* for practice and to demonstrate his ability to use it. Although the student is encouraged to commit as much as possible to memory to minimize the research effort during translation, memorizing everything necessary to translate Greek in just forty hours is impossible for almost everyone.

Vocabulary is introduced throughout, but except for a couple of vocabulary tests, it is de-emphasized by making the points it counts on quizzes very low. If the student is gifted at memorizing vocabulary you may want to increase how much it counts and decrease some of the other scores.

When grading quizzes and test always subtract the point values rather than adding them up. Some of the tests are only worth a total of 98 or 99 points and if you add the correct scores instead of subtracting the wrong scores from 100, the student's score will be lower. The quizzes and tests should be graded with the student so that they get the benefit of learning from the explanations that frequently accompany the answers.

Lesson 23 has several optional exercises and a challenge exercise. If the student is having trouble grasping the process have them do all the exercises. If the student is doing very well have them do the challenge exercise.

The translation process is introduced gradually throughout these lessons. The translation process is taught exclusively beginning in 39 with a final grammar review in lesson 40.

Lessons 39 to 46 - The Translation Process

Using I John 1:1 as an example the process of translation is taught in detail. The last test is given after lesson 40. The last quiz comes after lesson 41. The last vocabulary exercise is in lesson 46. This translation process is used for translating the remainder of the book. It should be learned as well as possible but it is likely that it will not be fully grasped by the student until he has practiced it many times in the following lessons.

Lessons 47 to 180 - Translating I John

The remainder of the book is translation practice. It repeats the grammar, vocabulary and processes learned in the first 46 lessons over and over again. Gradually more responsibility is transferred to the student as fewer hints are provided. By the end of the book the student will be confident in tackling any passage in the New Testament if he has the proper reference material available.

The bibliography is a good source of information regarding useful resources for translating Greek. Over time, as some of the web links in the Bibliography becomes obsolete, I hope to have a web site at <http://www.tcarden.com/greek> with more up-to-date information.

Statement of Faith

These are my beliefs in a nutshell. They are the foundation of all that I am or do. They have had a significant impact on everything I said in this book and all of my choices in translation. I hope and believe that those that do not agree with me completely will still find this course useful.

(1) I believe there is one God, eternally existent in three: Father, Son, and Holy Spirit.

(2) I believe God created the heavens and the earth and is still active in maintaining their continued existence. God is completely Holy, without defect of any kind. He is omniscient, omnipresent, and omnipotent. God is light. God is love. God is Spirit.

(3) I believe our Lord Jesus Christ is divine, was born of a virgin, lived a sinless life, performed many notable miracles, died on the cross to atone for our sins, was physically resurrected, and ascended to be on the right hand of the Father, thus fulfilling many divine prophecies. My blessed hope is that Jesus will return soon and suddenly in power and glory.

(4) I believe the ministry of the Holy Spirit is to convict the lost, indwell, guide, instruct, and empower the believer for holy living and service to Our Lord. The Holy Spirit chooses to use His position to exalt and glorify Jesus Christ even though the Spirit is equal to the Son and would have every right to exalt Himself.

(5) I believe the Bible is the inspired Word of God, infallible, and the supreme and final authority for all faith and life. By "the Bible" I mean the 66 books normally accepted by Protestant Christians. If pressed I defend it in the original autographs rather than in the various English versions.

(6) I believe man was created in the image of God but fell into sin and is therefore lost, and can only be cleansed from his sins through the shed blood of Jesus Christ. I believe in the sovereignty of God in all things so, when a man is saved, he is totally without credit. I believe that each man is completely responsible for, and accountable for, his own depravity.

(7) I believe both the saved and the lost will some day be resurrected; the saved to literal everlasting blessedness and joy with the Lord, and the lost to judgment and literal everlasting punishment. I believe in a pretribulation rapture of His church and a premillennial return of Jesus Christ, the King, but if actual events prove I am wrong I hope I do not sit under the Jonah tree and complain about it.

(8) I believe there are literal spiritual beings called angels who God uses to carry out His will.

(9) I believe there is an angel named Satan who, although doomed to destruction, is active in trying to deceive believers. Although he is very powerful he is not omniscient, omnipresent, nor omnipotent regardless of how much he would have us to believe otherwise.

(10) I believe the best and most proper way for me to express my gratitude for God's salvation is to love Him and obey His commands to love one another.

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Quiz 1

- 1) We only want to learn it one direction. We only want to learn to translate Greek into English and have no interest in translating English into Greek. That means we only have to learn half as much.
- 2) We are standing on the shoulders of giants. There are dozens of excellent English translations of the New Testament already. If we refer to them often we will not go far wrong and we will always have the help of hundreds of experts at our fingertips.
- 3) Discuss your answer with your teacher, mentor, or fellow student.
- 4) Α α alpha
- 5) Β β beta
- 6) Γ γ gamma
- 7) ακουω – hear, listen, comprehend, *or* understand
- 8) βιος – life, living, everyday life, sustenance of life, things that make life possible, livelihood, property, *or* possessions
- 9) γραφω – write, compose, record, send a letter, inscribe, *or* sign (as in write signature)

Quiz 2

- | | | |
|--------------|----------------|--------------|
| 1) Α α alpha | 4) Δ δ delta | 7) Η η eta |
| 2) Β β beta | 5) Ε ε epsilon | 8) Θ θ theta |
| 3) Γ γ gamma | 6) Ζ ζ zeta | 9) Ι ι iota |
- 10) δικαιος - righteous, innocent, faultless, guiltless, just, proper, fair, *or* honest
 - 11) εχω - have, hold, possess, keep, receive, get, consider, think, can, be able, be, experience, obtain, maintain, own, *or* regard
 - 12) ζωη - life, alive, animate, *or* living thing
 - 13) ηδη - now, already, this time, this moment, *or* soon
 - 14) θεος - God *or* god
 - 15) Ιησους - Jesus *or* Joshua

Quiz 3

- | | | | |
|--------------|----------------|----------------|-----------------|
| 1) Α α alpha | 5) Ε ε epsilon | 9) Ι ι iota | 13) Ν ν nu |
| 2) Β β beta | 6) Ζ ζ zeta | 10) Κ κ kappa | 14) Ξ ξ xi |
| 3) Γ γ gamma | 7) Η η eta | 11) Λ λ lambda | 15) Ο ο omicron |
| 4) Δ δ delta | 8) Θ θ theta | 12) Μ μ mu | |
- 16) και – and, also, too, even, both, then, as well, indeed, yet, so, *or* likewise
 - 17) λογος – something said, word, saying, message, thought, teaching, doctrine, talk, conversation, question, account, settlement of an account, value, reason, grounds, charge, matter, thing being discussed, idea, *or* book
 - 18) μαρτυρω – bear witness, testify, be a witness, attest, affirm, confirm, speak well of, *or* approve
 - 19) νυν – now, present, this time, just now, *or* in this case
 - 20) οτι – that, because, for, since, for since, *or* the fact that

Quiz 4

- | | | |
|----------------|----------------|-------------------------|
| 1) Α α alpha | 8) Θ θ theta | 15) Ο ο omicron |
| 2) Β β beta | 9) Ι ι iota | 16) Π π pi |
| 3) Γ γ gamma | 10) Κ κ kappa | 17) Ρ ρ rho |
| 4) Δ δ delta | 11) Λ λ lambda | 18) Σ σ ζ sigma, stigma |
| 5) Ε ε epsilon | 12) Μ μ mu | 19) Τ τ tau |
| 6) Ζ ζ zeta | 13) Ν ν nu | 20) Υ υ upsilon |
| 7) Η η eta | 14) Ξ ξ xxi | 21) Φ φ phi |
- 21) πατηρ – father, forefather, ancestor
 22) σκοτος – darkness, blackness, sin, evil
 23) τρεις – three
 24) υδωρ – water
 25) φως – light or something that emits light - star, fire, lamp, torch, etc

Test 1

- | | | |
|----------------|-----------------|-------------------------|
| 1) Α α alpha | 9) Ι ι iota | 17) Ρ ρ rho |
| 2) Β β beta | 10) Κ κ kappa | 18) Σ σ ζ sigma, stigma |
| 3) Γ γ gamma | 11) Λ λ lambda | 19) Τ τ tau |
| 4) Δ δ delta | 12) Μ μ mu | 20) Υ υ upsilon |
| 5) Ε ε epsilon | 13) Ν ν nu | 21) Φ φ phi |
| 6) Ζ ζ zeta | 14) Ξ ξ xxi | 22) Χ χ chi |
| 7) Η η eta | 15) Ο ο omicron | 23) Ψ ψ psi |
| 8) Θ θ theta | 16) Π π pi | 24) Ω ω omega |

- 26) ὡς – as, like, when, how, about, just as, though
 27) ψευδος – lie, falsehood, untruth, imitation, that which is unreal
 28) χριστος – Christ or anointed
 29) ακουω – hear, listen, comprehend, understand
 30) γραφω – write, compose, record, send a letter, inscribe, sign (write signature)
 31) θεος – God, god
 32) Ιησους – Jesus, Joshua (from the Hebrew for savior)
 33) και – and, also, too, even, both, then, as well, indeed, yet, so, likewise
 34) οτι – that, because, for, since, for since, the fact that
 35) ζωη – life, alive, animate, living thing
 36) εχω – have, hold, possess, keep, receive, get, regard, consider, think, can, be able, be, experience, obtain, maintain, own
 37) πατηρ – father, forefather, ancestor

Quiz 6

- 1) αι – pronounced like ai in **aisle**
- 2) ει – pronounced like ei in **freight**.
- 3) οι - pronounced like oi in **oink**.
- 4) αυ – pronounced like au in **sauerkraut**
- 5) ου – pronounced like ou in **group**
- 6) υι – pronounced like ui in **suite**
- 7) ευ – pronounced like eu in **feud**
- 8) ηυ – pronounced like eu in **feud**
- 9) γγ – pronounced like ng in **angel**
- 10) αιωνιος - eternal or everlasting
- 11) ειμι - "I am", "I exist" or "I live".
- 12) οιδα – see, know, perceive, recognize, notice, inspect, examine, behold, look.
- 13) αυτος - he.
- 14) ου, ουκ, ουχ – no, not
- 15) υιος - son, heir or descendant.
- 16) αγγελια - message, command or news
- 17) Only the ones with rough breathing marks - ἄ ἐ ἦ ἰ ὀ ὑ ὶ (1 point each)
- 18) iota subscript

Quiz 7

- 1) Nouns - name particular things
- 2) Adjectives - classify nouns
- 3) Article - the word "the"
- 4) Pronouns - stand for nouns
- 5) Verbs - describe the actions of nouns, the actions of nouns on other nouns, or connect nouns to other nouns or adjectives for classification purposes
- 6) Adverb - classify verbs, adjectives or other adverbs
- 7) Prepositions - connect nouns to other words for classification purposes
- 8) Conjunctions - connecting words that join words, phrases, or clauses together
- 9) Particles - interjections and other small words that are not the other parts of speech
- 10) χριστος – Christ (Greek for anointed one, messiah is Hebrew for anointed one - the idea is that the anointed one has been especially prepared for some special office or duty - governor, king, priest etc. - when "the Christ" was used by Jewish people in the 1st century they meant the one they expected to come and re-establish the kingdom of Israel on earth - i.e. *anointed* to take King David's throne.)
- 11) αλεθεια - truth
- 12) πιστος - faithful, reliable
- 13) αυτος - he
- 14) με - me
- 15) καθαριζω - cleanse, purify
- 16) περι - about
- 17) οτι - that, because
- 18) και - and
- 19) θεος - God, god

Quiz 8

Part 1

English Pronouns sorted by **number**:

Singular:

I, you, he, she, it, my, mine, yours, his, hers, its, me, him, and her.

Plural:

we, you, they, our, ours, yours, their, theirs, us, them.

Part 2

English Pronouns sorted by **person**:

First Person:

I, my, mine, me, we, our, ours, us

Second Person:

you, your, yours

Third Person

he, she, it, his, hers, its, him, her, they, their, theirs, them

Part 3

English Pronouns sorted by **gender**:

Masculine:

he, his, him

Feminine:

she, hers, her

Neuter:

it, its

Not specific:

I, my, mine, me, we, our, ours, us, they, their, theirs, them., you, your, yours

Part 4

English Pronouns sorted by **case**:

Subjective (used as subject of the sentence):

I, you, he, she, it, we, they

Possessive (used to indicate possession)

my, mine, your, yours, his, her, hers, its, their, theirs

Objective (used as the direct or indirect object of the verb, or as an object of a preposition.)

me, you, him, her, it, us, them

Quiz 9

(α) He threw the ball (εμοι or μοι). **to me** - indirect object - dative case

(β) It barely missed (εμε or με). **me** - direct object - accusative case

(γ) Please pass (εμοι or μοι) the potatoes. **me** - indirect object - dative case

(δ) She thanked (εμε or με) again and again. **me** - direct object - accusative case

(ε) That car is (εμου or μου). **mine** - showing possession - genitive case

(ζ) That is (εμου or μου) umbrella. **my** - showing possession - genitive case

(η) (εγω) like to eat. **I** - subject - nominative case

Test 2

- | | | |
|----------------|-----------------|-------------------------|
| 1) Α α alpha | 9) Ι ι iota | 17) Ρ ρ rho |
| 2) Β β beta | 10) Κ κ kappa | 18) Σ σ ζ sigma, stigma |
| 3) Γ γ gamma | 11) Λ λ lambda | 19) Τ τ tau |
| 4) Δ δ delta | 12) Μ μ mu | 20) Υ υ upsilon |
| 5) Ε ε epsilon | 13) Ν ν nu | 21) Φ φ phi |
| 6) Ζ ζ zeta | 14) Ξ ξ xxi | 22) Χ χ chi |
| 7) Η η eta | 15) Ο ο omicron | 23) Ψ ψ psi |
| 8) Θ θ theta | 16) Π π pi | 24) Ω ω omega |

Use in the Sentence	English Case	Greek Case Form
Subject or Predicate Nominative	(25) Subjective	(30) Nominative
Indicates Possession	(26) Possessive	(31) Genitive
Indirect Object	(27) Objective	(32) Dative
Direct Object	(28) Objective	(33) Accusative
Object of Preposition	(29) Objective	(34) Genitive, Dative or Accusative

- 35) και – and, also, too, even, both, then, as well, indeed, yet, so, or likewise
 36) ειμι – be, am, are, is, was, were, exist, happen, take place, live, be located in, or remain
 37) αυτος – he
 38) οτι – that, because, for, since, for since, or the fact that
 39) θεος – God or god
 40) ου, ουκ, ουχ – no, not; never, nothing, none, or without
 41) εχω – have, hold, possess, keep, receive, get, regard, consider, think, can, be able, be, experience, obtain, maintain, or own
 42) υιος – son, descendant, offspring, heir, disciple, or follower

Quiz 11

Part 1 - Answers

(ἡμεῖς) all went to town in (ἡμῶν) new bus. We are glad the bus is (ἡμῶν). An anonymous donor gave the bus (ἡμῖν). We are glad he gave (ἡμῖν) the bus. He must really like (ἡμας).

Explanation

We (Subject - Nominative) all went to town in **our** (Possession - Genitive) new bus. We are glad the bus is **ours**. (Possession - Genitive). An anonymous donor gave the bus **to us**. (indirect object -Dative) We are glad he gave **us** (indirect object - Dative) the bus. He must really like **us**. (direct object - Accusative)

Part 2

(θ) As soon as everyone is quiet I will pass out the tests to you (ὕμιν).
indirect object - Plural Dative

(ι) Bill, do you want me to give this to you? (σοι) - indirect object - Singular Dative

(κ) Yes, I will marry you. (σε) - direct object - Singular Accusative

(λ) John, is this yours? (σου) - possession - Singular Genitive

(μ) Mary, is this your (σου) purse? - possession - Singular Genitive

(ν) Men, be careful out there. The enemy is trying to kill you. (ὕμας)
direct object - Plural Accusative

(ξ) You (σὺ) are only one person. - subject - Singular Nominative

(ο) You (ὕμεῖς) must all vote next Tuesday because it is your (ὕμῶν) government.
1st subject - Plural Nominative 2nd possession - Plural Genitive

Quiz 12

(π) Jane got wet. Αυτη (she - subject - nominative singular feminine) forgot αυτης (her - possession - genitive singular feminine) umbrella.

(ρ) John studied αυτου (his - possession - genitive singular masculine) Greek very diligently. Αυτος (he - subject - nominative singular masculine) made a 100% on the test.

(σ) Mary likes to ride αυτης (her - possession - genitive singular feminine) horse. Αυτης (her - possession - genitive singular feminine) father gave αυτον (English might say it if gender is uncertain but Greek uses masculine - him - direct object - accusative singular masculine) αυτη (to her - indirect object - dative singular feminine) . Αυτη (she - subject - nominative singular feminine) rides every day.

(τ) Robert drives αυτου (his - possession - genitive singular masculine) car very carefully. Αυτου (his - possession - genitive singular masculine) parents gave αυτο (it because we know the car is neuter - direct object - accusative singular neuter) αυτω (to him - indirect object - dative singular masculine) . (Note: Actually many Greek nouns have a masculine, feminine, or neuter gender that are surprising to our English ears. If there actually was a Greek word for car it might have been masculine or feminine instead of neuter.)

(υ) Sarah goes to an all girls school. Αυται (they - subject - nominative plural feminine since we know they are all girls) are required to wear uniforms. Αυτων (their - possession - genitive plural feminine) teachers teach αυταις (them - indirect object because it is understood that the teachers "teach information to them" - dative plural feminine) only in the mornings. In the afternoons, αυται (they - subject - nominative plural feminine) play sports. In the evenings, the teachers read books αυταις (to them - indirect object - dative plural feminine) .

(φ) The man enjoyed feeding the birds. Αυτος (he - subject - nominative singular masculine) threw bread αυτοις. (to them - indirect object - dative plural masculine)

(χ) The students are very proud of αυτων (their - possession - genitive plural masculine. Gender does not really matter in the genitive plural since it is the same for all genders) school. Αυτοι (they - subject - nominative plural masculine) do not litter the grounds (If this had been with paragraph υ it would have been feminine instead of masculine.)

(ψ) The bus always runs on the same schedule. Αυτο (it - subject - nominative singular neuter) comes every hour. (Note: comments in δ above about car apply here to bus as well.)

Quiz 13

Number	Singular			Plural		
Gender	Masculine	Feminine	Neuter	Masculine	Feminine	Neuter
Nominative	ό	ή	το	οί	αί	τα
Genitive	του	της	του	των	των	των
Dative	τω	τη	τω	τοις	ταις	τοις
Accusative	τον	την	το	τους	τας	τα

Quiz 14

Part 1: See answers to previous Quiz for the article chart.

Part 2:

- | | |
|--|--|
| 1) ὕδωρ – water | 6) αὐτοῦ – his, its |
| 2) αὐτῷ – him, it (Dative) | 7) αὐτήν – her (Accusative) |
| 3) ὑμᾶς – your (Accusative Singular) | 8) αὐταὶ – they (Feminine) |
| 4) αὐτάς – them (Accusative Feminine) | 9) καὶ – and, also, too, even, both, then, as well, indeed, yet, or so |
| 5) υἱός – son, descendant, offspring,
heir, disciple, or follower | 10) αὐτοῖς – them (Dative) (Masculine or Neuter) |
| | 11) νῦν – now, present, this time, just now or in this case |

Part 3

- The girl reads the book. (ἥ is singular nominative making "the girl" the subject. το is either singular nominative or singular accusative. In this situation it is singular accusative because the nominative possibility of το is logically eliminated since there is already a nominative noun to be the subject of the verb.)
- The man watched the movies. (ὅ is singular nominative and τᾶ plural accusative. Again the nominative possibility of τᾶ is eliminated for the same reason as in number 1.)
- The girl (singular nominative) chased the ball. (singular accusative - same as above)
- The man (singular nominative) waved the flag. (singular accusative - same as above)
- The men (plural nominative) like the woman. (singular accusative)
- The women (plural nominative) love the child. (singular accusative)
- The cat chases the dogs. (This one is a little trickier. Both words could be nominative or accusative so which one is the subject? The verb demands a singular subject so it has to be "cat" leaving "dogs" to be the object.)
- The birds chased the boy. (This is kind of opposite to the logic for the first few above. By the form of the article either word could be the object but only one could be the subject.)
- The moon and the stars chase the sunset. (The καὶ ties both the nouns together so the ἥ means that the nominative form of τᾶ is also meant. "Sunset" is accusative because we already have enough subjects for the verb.)
- The soldiers search the guard. (τᾶ is nominative plural because the verb requires a plural subject. Since we already have a subject το is accusative.)

It does not seem normal that a cat would chase dogs, birds would chase a boy or that soldiers would search a guard, however, all of these things are possible so we have to go by the grammar not by our preconceived notions. Trying to maintain objectivity and not project our opinions on the meaning is a constant struggle when translating. No one does it perfectly.

Hopefully, this Quiz has shown you how useful the article can be in determining the usage of the nouns it modifies. Next to memorizing the alphabet memorizing the declension of ὁ, ἡ, το is the most important thing for you to do in this stage of your studies.

Test 3

(The names of the letters is not required)

- | | | |
|----------------|-----------------|-------------------------|
| 1) Α α alpha | 9) Ι ι iota | 17) Ρ ρ rho |
| 2) Β β beta | 10) Κ κ kappa | 18) Σ σ ζ sigma, stigma |
| 3) Γ γ gamma | 11) Λ λ lambda | 19) Τ τ tau |
| 4) Δ δ delta | 12) Μ μ mu | 20) Υ υ upsilon |
| 5) Ε ε epsilon | 13) Ν ν nu | 21) Φ φ phi |
| 6) Ζ ζ zeta | 14) Ξ ξ xxi | 22) Χ χ chi |
| 7) Η η eta | 15) Ο ο omicron | 23) Ψ ψ psi |
| 8) Θ θ theta | 16) Π π pi | 24) Ω ω omega |

Number	Singular			Plural			
	Gender	Masculine	Feminine	Neuter	Masculine	Feminine	Neuter
Nominative		ὁ	ἡ	το	οἱ	αἱ	τα
Genitive		του	της	του	των	των	των
Dative		τω	τη	τω	τοις	ταις	τοις
Accusative		τον	την	το	τους	τας	τα

A Greek pronoun or article has number which is either singular when it means one, or plural when it means more than one. A Greek pronoun or article has gender which is either masculine when it means male or the gender is unknown, feminine for when it means female, or neuter when it means neither. A Greek pronoun has person which is first when the speaker/writer is being referenced, second when the listener/reader is being referenced or third if it is neither the speaker/writer or listener/reader. The Greek article does not have the attribute of person because it is used only for third person. A Greek pronoun or article has case depending on how it is used in the sentence. If it used as a subject or predicate nominative it is Nominative case, to indicate possession it is Genitive case, the indirect object it is Dative case, and the direct object it is Accusative case. If it is an object of a preposition it might be Genitive, Dative or Accusative depending on which preposition it is.

Quiz 16

Form:	Vocative	Nominative	Genitive	Dative	Accusative
Usage					
Direct Address	X	X			
Subject		X			
Predicate Nominative		X			
Showing Possession			X		
Indirect Object				X	
Direct Object					X
Object of Preposition			X	X	X

Quiz 17

- A] των δικαίων φωτών - of the good lights (showing possession or object of preposition)
- B] αἱ δικαίαι κοινωνίαι - the good beginnings (subject or predicate nominative)
- Γ] ὁ δίκαιος λόγος - the good word (subject or predicate nominative)
- Δ] οἱ δίκαιοι λόγοι - the good words (subject or predicate nominative)
- Ε] τῆ δικαίῃ ἀρχῇ - the good beginning (indirect object or object of preposition)
- Ζ] τὰς δικαίας κοινωνίας - the good fellowships (direct object or object of preposition)
- Η] τῷ δίκαιῳ φωτὶ - to/with the good light (indirect object or object of preposition)
- Θ] τὴν δικαίην κοινωνίαν - the good fellowship (direct object or object of preposition)
- Ι] τὸ δίκαιον φῶς - the good light (subject or predicate nominative)
- Κ] τοῖς δίκαιοις λόγοις - to/with the good words (indirect object or object of preposition)
- Λ] τὸν δίκαιον λόγον - the good word (direct object or object of preposition)
- Μ] τῶν δικαίων κοινωνιών - of the good fellowships (showing possession or object of preposition)
- Ν] ἡ δίκαιη κοινωνία - the good fellowship (subject or predicate nominative)

You may have noticed that none of the answers indicate using these noun phrases for direct address. The Greek article is never used with the vocative case.

Quiz 18 (You do not need to know them word for word, just the general idea.)

- accusative - case form in Greek. May be used as a direct object or object of certain prepositions.
- adjective - a word that modifies or categorizes the noun with which it is associated.
- article - in English, "a," "an" or "the." In Greek, "the."
- case - can refer to the form of an adjective, article, pronoun or noun or it can refer to the usage of a noun phrase.
- dative - case form in Greek. May be used as an indirect object or object of certain prepositions.
- feminine - Gender form of nouns, pronouns and their modifiers. Sometimes refers to the actual female gender of the person or thing named but is usually meaningless for translation except to help identify associated words.
- first person - the person doing the speaking or writing.
- gender - The sex of the noun, if it has any, or, a grammatical form if it does not.
- genitive - case form in Greek. May be used to denote possession or as object of certain prepositions.
- masculine - Gender form of nouns, pronouns and their modifiers. Sometimes refers to the actual male gender of the person or thing named but is usually meaningless for translation except to help identify associated words. Also used for things in general when the gender is mixed or unknown.
- neuter - Gender form of nouns, pronouns and their modifiers. Sometimes refers to the actual lack of gender of the thing named but is usually meaningless for translation except to help identify associated words.
- nominative- case form in Greek. May be used as a subject, predicate nominative, or sometimes direct address (nominative case form used as vocative case)
- noun - a word that denotes a person, place or thing
- number - how many there are. In Greek as in English there is just one and many, singular and plural. (By the way, some languages have three grammatical numbers, one, two, and many.)
- plural - grammatical form indicating more than one
- pronoun - a word that stands for a noun
- second person - the person being addressed, the listener or reader
- singular - grammatical form indicating one
- third person - someone other than the speaker, listener, reader or writer
- vocative - case form in Greek used for direct address.

Quiz 19

Step one - find it in the Parsing Guide

κοινωνία	κοινωνία	Noun Acc Sing Masc
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Step two - find it in the Lexicon

κοινωνία – fellowship, close mutual relationship, sharing in partnership, association, community, communion, joint participation

Step 3 - Because it is accusative and there is no preposition we know that it is the direct object of the verb "know." *Know* in this sentence has three direct objects; "him," "power of his resurrection" and "κοινωνία" of his sufferings." I chose "fellowship" to complete the verse.

Step 4 - compare your result with English translations of the Bible. KJV, ASV, DARBY, NASB, and YLT all say "fellowship."

Test 4 - Give the Greek meanings of these words. If it is an article give the case, number and gender. If it is a pronoun give the person, case, number and gender, if any.

την	the - Article Acc Sing Fem
αληθεια	truth or reality
του	the - Article Gen Sing Masc/Neut
χριστος	Christ or anointed
μαρτυρεω	bear witness, testify, be a witness, attest, affirm, confirm, speak well of, or approve
ακουω	hear, listen, comprehend or understand
ή	the - Article Nom Sing Fem
οτι	that, because, for, since, for since, or the fact that
ύμιν	to or with them, them - Personal Pronoun 2nd Dat Plu
εχω	have, hold, possess, keep, receive, get, regard, consider, think, can, be able, be, experience, obtain, maintain, or own
υιος	son, descendant, offspring, heir, disciple, or follower
και	and, also, too, even, both, then, as well, indeed, yet, so, or likewise
το	the - Article Nom/Acc Sing Neut
ήμων	our, ours - Personal Pronoun 1st Gen Plu
αυτω	him, it, to or with him or it - Personal Pronoun 3rd Dat Sing Masc/Neut
περι	with Genitive object: concerning, about, regarding, of, for, on behalf of, because of OR with Accusative object: around, all around, the vicinity of, near, among, against
ό	the - Article Nom Sing Masc
ήμιν	to or with us, us - Personal Pronoun 1st Dat Plu
νυν	now, present, this time, just now or in this case
αιωνιος	eternal, everlasting, forever, unending, for all time. without a beginning or end
οιδα	see, know, perceive, recognize, notice, inspect, examine, behold, look
αρχη	beginning, commencement, first, elementary, ruler, principality or authority
πατηρ	father, forefather, or ancestor
ζωη	life, alive, animate thing, or living thing
τον	the - Article Acc Sing Masc
Ιησους	Jesus or Joshua
ύμεις	you - Personal Pronoun 2nd Nom Plu
γραφω	write, compose, record, send a letter, inscribe, or sign
θεος	God or god
αυτον	him - Personal Pronoun 3rd Acc Sing Masc
αυτου	his or its, of him, of it - Personal Pronoun 3rd Gen Sing Masc/Neut
ου, ουκ, ουχ	no, not; never, nothing, none, or without
ειμι	be, am, are, is, was, were, exist, happen, take place, live, be located in, or remain

Quiz 21

(Notice that you have two forms of the same word to consider - 25 points per step)

John 8:34 "Jesus answered them, Verily, verily, I say unto you, Whosoever committeth ἁμαρτίαν is the servant ἁμαρτίας."

Step one - find them in the Parsing Guide

ἁμαρτίαν	ἁμαρτια	Noun Acc Sing Fem
ἁμαρτίας	ἁμαρτια	Noun Gen Sing Fem

Step two - find the contents of column 2 in the Lexicon

ἁμαρτια - sin, error, mistake, excluded, wrong, violation of God's law, missing the mark

Step 3 - put them in the sentence

John 8:34 "Jesus answered them, Verily, verily, I say unto you, Whosoever committeth sin is the servant of sin."

Step 4 - compare your result with English translations of the Bible. KJV, ASV, DARBY and NASB all say "sin" and "of sin." YLT says "sin" and "of the sin."

Quiz 22

Case:	Genitive	Dative	Accusative
απο, απ, αφ	from		
δια, δι	by, through		for, because
εισ			in, into
εκ, εξ	from, of		
εν		in, with	
επι, επ, εφ	on	upon	against
παρα, παρ	from	beside	of
περι	concerning		around
προσ	for	at	to, toward, towards
υπο, υπ, υφ	by		under

Quiz 23: Translate the prepositional phrases to complete the Bible verses.

- John 1:3 All things were made by him; and without him was not any thing made that was made.
- John 1:4 In him was life; and the life was the light of men.
- John 1:5 And the light shineth in the darkness; and the darkness comprehended it not.
- John 1:7 The same came for a witness, to bear witness of the Light, that all men through him might believe.
- John 1:9 That was the true Light, which lighteth every man that cometh into the world.
- John 1:10 He was in the world, and the world was made by him, and the world knew him not.
- John 1:14 And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth.
- John 1:29 The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world.
- John 1:48 Nathanael saith unto him, Whence knowest thou me? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig tree, I saw thee.
- John 1:51 And he saith unto him, Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man.
- Matthew 1:23 Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.
- Matthew 3:13 Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him.
(απο only takes one case.)
- John 1:6 There was a man sent from God, whose name was John. (Since του is Genitive you might have been able to surmise that θου was as well. If not, what other meaning of παρα makes sense besides "from" for the preposition following the verb "sent"?)
- Ephesians 4:2 With all lowliness and meekness, with longsuffering, forbearing one another in love. (Ev only takes ones case and πασης is in the parsing guide and lexicon.)

Quiz 24 - Finish translating the verses below.

- Matt 4:9 And saith unto him, All these things will I give thee, if thou wilt fall down and worship me.
- Matt 9:9 And as Jesus passed forth from thence, he saw a man, named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him.
- Luke 11:52 Woe unto you, lawyers! for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered.
- Acts 23:12 And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying that they would neither eat nor drink till they had killed Paul.
- 2 Cor 10:17 But he that glorieth, let him glory in the Lord. (Δε comes second but is translated first.)
- Galatians 6:7 Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap.
- Eph 5:1 Be ye therefore followers of God, as dear children;
- 1 Thess 3:8 For now we live, if ye stand fast in the Lord.
- 1 Peter 3:9 Not rendering evil for evil, or railing for railing: but contrariwise blessing; knowing that ye are thereunto called, that ye should inherit a blessing.
- 1 Pet 3:13 And who is he that will harm you, if ye be followers of that which is good?

Test 5

υιος	son, descendant, offspring, heir, disciple, or follower
ινα	that, in order that, or so that
και	and, also, too, even, both, then, as well, indeed, yet, so, or likewise
οτι	that, because, for, since, for since, or the fact that
εαν	if, though, even if
εις	in or into
γραφω	write, compose, record, send a letter, inscribe, or sign
αληθεια	truth or reality
πατηρ	father, forefather, or ancestor
εχω	have, hold, possess, keep, receive, get, regard, consider, think, can, be able, be, experience, obtain, maintain, or own
ου, ουκ, ουχ	no, not; never, nothing, none, or without
εκ	out of, from or of
θεος	God or god
ακουω	hear, listen, comprehend or understand
πας	all, everyone, everything, everybody, some of all types, any, all things, entire, whole, each, every, every kind of, full, absolute, or greatest
μη	not
αιμα	blood
προς	to, toward, towards, at, or for
απο, απ, αφ	from
αμαρτια	sin, error, mistake, excluded, wrong, violation of God's law or missing the mark
ειμι	be, am, are, is, was, were, exist, happen, take place, live, be located in, or remain
οιδα	see, know, perceive, recognize, notice, inspect, examine, behold, look
Ιησους	Jesus or Joshua
ος	who, which, what, that, this, another, whatever, whoever, whichever, or whose
εν	in or with

Quiz 26

Attributes of Greek Verbs	
Mood	Indicative, Subjunctive, Optative, Imperative
Voice	Active, Middle, Passive
Aspect of Tense	Punctiliar, Linear, Combined
Time of Tense	Past, Present, Future
Number	Singular, Plural
Person	First, Second, Third

μενω—abide, remain, stay, dwell, continue, tarry, endure, last, await, or wait

και—and, also, too, even, both, then, as well, indeed, yet, so, or likewise

ειμι—be, am, are, is, was, were, exist, happen, take place, live, be located in, or remain

θεος—God or god

εν—in or with

γινωσκω—know, perceive, recognize, understand, comprehend, is aware, learn, or discern

αγαπαω—love, show love, prove love, long for, desire, or have affection for

ου, ουκ, ουχ—no, not; never, nothing, none, or without

εκ—out of, from or of

οτι—that, because, for, since, for since, or the fact that

Quiz 27

(5) This is the message which we have heard from Him, and declare to you,

|LV| | IT | | IT |

that God is light, and in Him is no darkness at all. (6) If we say

|LV| | LV | | IT |

that we have fellowship with Him, and walk in darkness,

| TR | | IT |

we lie, and do not the truth. (7) But if we walk in the light, as He is in the light,

|IT| | TR | | IT | |LV|

we have fellowship one with another,

| TR |

and the blood of Jesus Christ, His Son, cleanses us from all sin. (8) If we say

| TR | | IT

that we have no sin, we are deceiving ourselves, and the truth is not in us.

| TR | | TR | | LV |

(9) If we confess our sins, He is faithful and just to forgive our sins, and to cleanse

| TR | |LV|

us from all unrighteousness. (10) If we say that we have not sinned, we make Him

| IT | | IT | | TR |

a liar, and His word is not in us.

| LV |

μενω—abide, remain, stay, dwell, continue, tarry, endure, last, await, or wait

ος—who, which, what, that, this, another, whatever, whoever, whichever, or whose

αδελφος—brother, fellow believer, member of the same family, tribe, trade or nation

εκ—out of, from or of

γινωσκω—know, perceive, recognize, understand, comprehend, is aware, learn, or discern

εν—in or with

ου, ουκ, ουχ—no, not; never, nothing, none, or without

κοσμος—world, mankind, entire collection, universe, adornment, world system, or planet

αγαπω—love, show love, prove love, long for, desire, or have affection for

ειμι—be, am, are, is, was, were, exist, happen, take place, live, be located in, or remain

αγαπη—love, affection, goodwill, charity, benevolence, beloved, loved one, or concern

πας—all, everyone, everything, everybody, some of all types, any, all things, entire, whole, each, every, every kind of, full, absolute, or greatest

Quiz 28

- 1) Passive - "He" is the subject and recipient of the condemnation.
- 2) Active - "I" is the subject and doing the writing.
- 3) Passive - "The apple" is the subject and is receiving the action of being eaten.
- 4) Active - "The bell" is the subject and is making the ringing sound.
- 5) Active - "The boy" is the subject and doing the riding.
- 6) Active - "The cat" is the subject and doing the washing. If you marked it "Middle" do not mark it wrong since the Quiz did not specify English only. It might be middle voice if it were translated into Biblical Greek. On the other hand, it might be and active voice verb with a reflexive pronoun just as it is in English.
- 7) Passive - "Cattle" is the subject and certainly are doing some stampeding but the verb in this sentence is conveying the idea that someone did something to them to cause them to stampede.
- 8) Active
- 9) Passive
- 10) Active - "The woman" is the subject and is the one doing the sitting. See notes on #6.
- 11) Active - If you marked it "Middle" do not mark it wrong. You remembered the similar phrase in the example was Middle voice in the Greek. However, in this sentence the subject, "we," is doing the looking.

πνευμα—Spirit, spirit, self, disposition, being, power, wind, breath, or ghost

αλλα, αλλ—but, nevertheless, however, rather, on the other hand, on the contrary, or yet

εντολη—command, commandment, requirement, injunction, rule, instruction, or order

ος—who, which, what, that, this, another, whatever, whoever, whichever, or whose

εχω—have, hold, possess, keep, receive, get, regard, consider, think, can, be able, be, experience, obtain, maintain, or own

αδικια—unrighteousness, wrongdoing, evil, sin, injustice, iniquity, or doing wrong

γινωσκω—know, perceive, recognize, understand, comprehend, is aware, learn, or discern

οιδα—see, know, perceive, recognize, notice, inspect, examine, behold, look

ειμι—be, am, are, is, was, were, exist, happen, take place, live, be located in, or remain

υιος—son, descendant, offspring, heir, disciple, or follower

και—and, also, too, even, both, then, as well, indeed, yet, so, or likewise

ακουω—hear, listen, comprehend or understand

Quiz 29

- 1) Indicative - It is not true but it is stated as if it were.
- 2) Subjunctive - There are two clauses, both Subjunctive mood
- 3) Indicative - Cars may or may not cost too much but the speaker is saying they do.
- 4) Imperative - It is a request.
- 5) Indicative
- 6) Subjunctive
- 7) Optative
- 8) Indicative - It has not happened yet, but the speaker is saying it will for sure.
- 9) When will you come? - Indicative
- 10) Why are you here? - Indicative

πνευμα–Spirit, spirit, self, disposition, being, power, wind, breath, or ghost

αληθεια–truth or reality

γεννω–to bring forth, beget, bear, give birth, conceive, produce, deliver, lead to, cause, or to become a parent

υιος–son, descendant, offspring, heir, disciple, or follower

μενω–abide, remain, stay, dwell, continue, tarry, endure, last, await, or wait

εκ–out of, from or of

αιμα–blood

δε–but, to the contrary, rather, and, now, then, so, even, however, on the other hand, or, yet, though, nevertheless, or moreover

αιωνιος–eternal, everlasting, forever, unending, for all time. without a beginning or end

πιστευω–believe, trust, entrust, have confidence, or have faith

Test 6

2 Peter 1:2 Grace to you, and peace be multiplied in the acknowledgement of God

| Opt |

and of Jesus our Lord! (YLT)

I John 2:1 My little children, these things write I unto you that ye may not sin.

| Ind | | Sub |

And if any man sin, we have an Advocate with the Father, Jesus Christ the righteous. (ASV)

| | Sub* | | Ind |

*"if sin" is the verb phrase in the subjunctive mood

I John 3:9 Whoever has been born of God does not sin, for His seed remains in him;

| Ind | | Ind | | Ind |

and he not able to sin, because he has been born of God. (Carden)

| Ind | Inf | | Ind |

I John 3:15 Whoever is hating his brother is a murderer,

| Prt | / Ind \

and you know that no murderer has eternal life abiding in him. (Carden)

| Ind | | Ind | | Prt |

I John 4:1 Beloved, do not believe every spirit, but test the spirits, whether they are of God;

| Prt | Imp | | Imp \ | Ind |

because many false prophets have gone out into the world. (NKJV)

| Ind |

Quiz 31

- | | | |
|-------------------|------------|---------|
| 1) Aorist | Punctiliar | Past |
| 2) Future | Punctiliar | Future |
| 3) Future Perfect | Combined | Future |
| 4) Imperfect | Linear | Past |
| 5) Perfect | Combined | Present |
| 6) Pluperfect | Combined | Past |
| 7) Present | Linear | Present |

αρχη—beginning, commencement, first, elementary, ruler, principality or authority

αμαρτανω—sin, trespass, offend

ποιεω—make, do, cause, bring about, form, accomplish, perform

ερχομαι—come, go, appear, follow, fall, turn

πιστευω—believe, trust, entrust, have confidence, or have faith

αμαρτια—sin, error, mistake, excluded, wrong, violation of God's law or missing the mark

οιδα—see, know, perceive, recognize, notice, inspect, examine, behold, look

εις—in or into

Quiz 32

- | | | |
|------------|------------------------|-------------------------------|
| 1) ειμι | 1 st Person | Singular - I am |
| 2) ει | 2 nd Person | Singular - (thou art) you art |
| 3) εστι(ν) | 3 rd Person | Singular - he, she or it is |
| 4) εσμεν | 1 st Person | Plural - we are |
| 5) εστε | 2 nd Person | Plural - (ya'll) you are |
| 6) εισι(ν) | 3 rd Person | Plural - they are |

εντολη—command, commandment, requirement, injunction, rule, instruction, or order
απο, απ, αφ—from

καθως—as, even as, just as, according as, in as much as, in so far as, since, or because

τις—indefinite pron. - someone, something etc. or interrogative pron. - what?, who?, why? etc.

ου, ουκ, ουχ—no, not; never, nothing, none, or without

αγαπαω—love, show love, prove love, long for, desire, or have affection for

φανεροω—make manifest, make known, reveal, appear, show, make evident, declare, make clear, display, disclose, make plain, or make visible

εις—in or into

ινα—that, in order that, or so that

γενναω—to bring forth, beget, bear, give birth, conceive, produce, cause, or to become a parent

Quiz 33

Part 1

γενναω—to bring forth, beget, bear, give birth, conceive, produce, deliver, lead to, cause, or to become a parent

αγαπη—love, affection, goodwill, charity, benevolence, beloved, loved one, or concern

εχω—have, hold, possess, keep, receive, get, regard, consider, think, can, be able, be, experience, obtain, maintain, or own

πνευμα—Spirit, spirit, self, disposition, being, power, wind, breath, or ghost

γραφω—write, compose, record, send a letter, inscribe, or sign

δε—but, to the contrary, rather, and, now, then, so, even, however, on the other hand, or, yet, though, nevertheless, or moreover

αγαπαω—love, show love, prove love, long for, desire, or have affection for

θεος—God or god

φανεροω—make manifest, make known, reveal, appear, show, make evident, declare, make clear, display, disclose, make plain, or make visible

ποιεω—make, do, cause, bring about, form, accomplish, or perform

Part 2 - John 19:15

(KJV) ... "We have no king but Caesar."

(ASV) ... "We have no king but Caesar."

(DARBY) ... "We have no king but Caesar."

(NASB) ... "We have no king but Caesar."

(YLT) ... "We have no king except Caesar."

The tense of this verb suggests a linear rather than a punctiliar aspect. The chief priests were speaking about some period of time, like the entire reign of the king or Caesar, not just that particular moment of time.

Quiz 34

Part 1 - 2 Corinthians 5:7 "For περιπατουμεν by faith, not by sight."

Step 1 - Parsing Guide

περιπατῶμεν	περιπατεω	Verb 1 st Per Plu Present Act Subj
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Step 2 - Lexicon περιπατεω walk, go, move about, live, conduct oneself

Step 3 - Fit it into the sentence. There is no subject so we supply one from the 1st Person Plural - "we." The verses right before and after are talking about life and death of the body so in the range of sense "live" seems more appropriate. The Subjunctive mood means we need to add something that conveys either a possible doubt to the tone or the suggestion of intending or planning to do something. We should also be mindful that the aspect of the tense is linear.

"For we intend to live by faith, not by sight" or "For if we are living by faith, we are not living by sight." Both seem to make sense so I read them each with 2 Corinthians 5:6 and 5:8. The second sounded more reasonable and more in keeping with the tone of the passage to me.

Step 4 - Compare it to some credible English translations

(KJV) "(For we walk by faith, not by sight:)"

(ASV) "(for we walk by faith, not by sight);"

(DARBY) "(for we walk by faith, not by sight);"

(NASB) "for we walk by faith, not by sight--"

(YLT) "for through faith we walk, not through sight --"

These translators all chose a briefer rendering than I did. It does seem to have more punch but it seems to me that none of them conveys either the Subjunctive mood or the Linear aspect. Does this mean that they are wrong? No, not necessarily. Am I wrong? No, not necessarily. I have a deeper understanding and appreciation of this verse having gone through this exercise of translation and since that is my goal, not a new version of the Bible, I am content with these results. Do you recall your goal from lesson 1?

Part 2

γινωσκω—know, perceive, recognize, understand, comprehend, is aware, learn, or discern
θεος—God or god

αδελφος—brother, fellow believer, member of the same family, tribe, trade or nation

ποιεω—make, do, cause, bring about, form, accomplish, perform

τις—indefinite pronoun - someone, something etc.

or interrogative pronoun - what?, who?, why? etc.

ος—who, which, what, that, this, another, whatever, whoever, whichever, or whose

ειμι—be, am, are, is, was, were, exist, happen, take place, live, be located in, or remain

πνευμα—Spirit, spirit, self, disposition, being, power, wind, breath, or ghost

περιπατεω—walk, behave, go, go about, walk around, conduct oneself, live, or prowl

ερχομαι—come, go, appear, follow, fall, turn

Test 7

- | | |
|--------------------------|---|
| 1. Transitive Verb | The action of the verb describes what the subject did to the object. |
| 2. Intransitive Verb | The action of the verb is completed by the subject without the necessity for there to be some object to receive the action. |
| 3. Linking Verb | The subject is simply classified or described by a predicate nominative or with a predicate adjective. |
| 4. Active Voice | The subject performs the action. |
| 5. Passive Voice | The subject receives the action. |
| 6. Middle Voice | The subject participates in the action. |
| 7. Indicative Mood | Statements or questions of fact. |
| 8. Subjunctive Mood | Statements that are an intention or might be a fact |
| 9. Optative Mood | Statements of desire.. |
| 10. Imperative Mood | Statements of command or request. |
| 11. Aorist Tense | Punctiliar Aspect, Past Time |
| 12. Future Tense | Punctiliar Aspect, Future Time |
| 13. Future Perfect Tense | Combined Aspect, Future Time |
| 14. Imperfect Tense | Linear Aspect, Past Time |
| 15. Perfect Tense | Combined Aspect, Present Time |
| 16. Pluperfect Tense | Combined Aspect, Past Time |
| 17. Present Tense | Linear Aspect, Present Time |
| 18. Punctiliar Aspect | Means that it happened at a specific point in time. |
| 19. Linear Aspect | Means it happens over a period of time. |
| 20. Subject of the Verb | Agrees in number and person with the verb. |

Quiz 36

Part 1 - Luke 20:6 "But **εἰπόμεν**, Of men; all the people will stone us ..."

Step 1 - Parsing Guide

εἰπόμεν	λεγω	Verb 1 st Per Plu Aorist Act Subj
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Step 2 - Lexicon λεγω say, speak, tell, call, name, assert, declare

Step 3 - Fit it into the sentence. There is no subject so the verb must provide it. It is first person plural so that means it is, "we." Aorist tense means Past time, Punctiliar aspect. It is subjunctive mood so it is "may, might, if, etc." Past tense with the lexicon entries gives us said, spoke, told, called, named, asserted, declared. There are at least 18 possibilities. Let's take them one at a time until we find one.

"But may we said," makes no sense at all.

"But might we said," is also nonsense.

"But if we said, Of men, all the people will stone us ..." makes sense in the verse and in the passage. That is my guess.

Step 4 - Compare it with credible English translations.

- (KJV) "But *and if we say*, Of men; all the people will stone us: ..."
- (ASV) "But if we shall say, From men; all the people will stone us: ..."
- (DARBY) "but if we should say, Of men, the whole people will stone us, ..."
- (NASB) "But if we say, 'From men,' all the people will stone us to death, ..."
- (YLT) "and if we may say, From men, all the people will stone us, for they are having been persuaded John to be a prophet."

They all went with the present tense or future tense for "say" instead of past tense, "said" like I did. Perhaps they felt it was less awkward because of the "say" in verse 5. Two other things to note here. (1) In the KJV they added the word "and." It is italicized indicating that it was not in the original Greek and was added in the English because the translators thought it added clarity. Do you think it helped?. (2) In the original Greek the phrase is **εαν ειπόμεν** not just **ειπόμεν** as I showed it in the exercise. **Εαν** means "if." I wanted you to get the practice of getting the "if" from the subjunctive mood of the verb. **Εαν** may be added to a subjunctive mood verb phrase for emphasis similar to the way they sometimes add nominative case pronouns to verbs that already have them implied by their form. Notice above that the ASV, DARBY and YLT tried to show this emphasis by adding a "shall," "should," and "may" respectively.

Part 2

αγαπαω—love, show love, prove love, long for, desire, or have affection for

ποιεω—make, do, cause, bring about, form, accomplish, perform

δε—but, to the contrary, rather, and, now, then, so, even, however, on the other hand, or, yet, though, nevertheless, or moreover

περι—with Genitive object: concerning, about, regarding, of, for, on behalf of, because of OR with Accusative object: around, all around, the vicinity of, near, among, against

εντολη—command, commandment, requirement, injunction, rule, instruction, or order

εαν—if, though, even if

εκ—out of, from or of

ειμι—be, am, are, is, was, were, exist, happen, take place, live, be located in, or remain

εχω—have, hold, possess, keep, receive, get, regard, consider, think, can, be able, be, experience, obtain, maintain, or own

λεγω—say, speak, tell, call, affirm, direct, advise, claim, state, name, maintain, assert, declare, mean, intend, think, command, order, answer, or ask

Quiz 37

Part 1: 1 John 3:5 "And ye know that εφανερώθη to take away our sins; and in him is no sin."

Step 1 - Parsing Guide

εφανερώθη	φανερωω	Verb 3 rd Per Sing Aorist Pass Ind
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Step 2 - Lexicon φανερωω show, make known, reveal, make evident, manifest

Step 3 - Fit it into the sentence. There is no subject so the verb must provide it. It is third person singular so that means it is, "he, she or it" The "him" at the end of the sentence without an intervening antecedent means it is probably "he". Aorist tense means Past time, Punctiliar aspect. It is passive voice so the subject is the recipient of the action of the verb.

Past tense with the lexicon entries and passive voice gives us "was shown, was made known, was revealed, was made evident and was manifested." That gives us not too many possibilities. Let's take them one at a time until we find one:

A - "And ye know that he was shown to take away our sins; and in him is no sin."

B - "And ye know that he was made known to take away our sins; and in him is no sin."

Γ - "And ye know that he was revealed to take away our sins; and in him is no sin."

Δ - "And ye know that he was made evident to take away our sins; and in him is no sin."

E - "And ye know that he was manifested to take away our sins; and in him is no sin."

I like them all except A. I like Γ and E the best. Let's see what the experts say.

Step 4 - Compare it with credible English translations.

(KJV) "And ye know that he was manifested to take away our sins; and in him is no sin."

(ASV) "And ye know that he was manifested to take away sins; and in him is no sin."

(DARBY) "And ye know that he has been manifested that he might take away our sins; and in him sin is not."

(NASB) "You know that He appeared in order to take away sins; and in Him there is no sin."

(YLT) "and ye have known that he was manifested that our sins he may take away, and sin is not in him;"

Most of them liked E. NASB used the active voice "appeared" to render the verb. It seems that they believe this is one of those verbs which many scholars think should be translated active even when it is in the passive voice. Their logic goes something like this; the meaning of the verb suggests that it happens to the subject rather than the subject performing the action therefore the passive is unnecessary and awkward.

Part 2

και—and, also, too, even, both, then, as well, indeed, yet, so, or likewise

καθως—as, even as, just as, according as, in as much as, in so far as, since, or because

ειμι—be, am, are, is, was, were, exist, happen, take place, live, be located in, or remain

πας—all, everyone, everything, everybody, some of all types, any, all things, entire, whole, each, every, every kind of, full, absolute, or greatest

ος—who, which, what, that, this, another, whatever, whoever, whichever, or whose

πνευμα—Spirit, spirit, self, disposition, being, power, wind, breath, or ghost

θεαομαι—look, see, notice, observe, visit, watch, or look upon

γινωσκω—know, perceive, recognize, understand, comprehend, is aware, learn, or discern

αγαπη—love, affection, goodwill, charity, benevolence, beloved, loved one, or concern

φανερωω—make manifest, make known, reveal, appear, show, make evident, declare, make clear, display, disclose, make plain, or make visible

Quiz 38

αδελφος—brother, fellow believer, member of the same family, tribe, trade or nation

αμαρτια—sin, error, mistake, excluded, wrong, violation of God's law or missing the mark

εαν—if, though, even if

πας—all, everyone, everything, everybody, some of all types, any, all things, entire, whole, each, every, every kind of, full, absolute, or greatest

εκ—out of, from or of

αλλα, αλλ—but, nevertheless, however, rather, on the other hand, on the contrary, or yet

μενω—abide, remain, stay, dwell, continue, tarry, endure, last, await, or wait

θεος—God or god

ος—who, which, what, that, this, another, whatever, whoever, whichever, or whose

γινωσκω—know, perceive, recognize, understand, comprehend, is aware, learn, or discern

οτι—that, because, for, since, for since, or the fact that

ου, ουκ, ουχ—no, not; never, nothing, none, or without

αγαπη—love, affection, goodwill, charity, benevolence, beloved, loved one, or concern

κοσμος—world, mankind, entire collection, universe, adornment, world system, or planet

μη—not

απο, απ, αφ—from

πληρωω—fulfill, make full, make come true, bring about, complete, accomplish, or fill up

εν—in or with

αγαπαω—love, show love, prove love, long for, desire, or have affection for

ινα—that, in order that, or so that

Quiz 39

IP/C	Verb	DO or PN light
Subj God		IO or PA
	is	

Test 8

Number	Singular			Plural		
	Masculine	Feminine	Neuter	Masculine	Feminine	Neuter
Nominative	ὁ	ἡ	το	οἱ	αἱ	τα
Genitive	του	της	του	των	των	των
Dative	τω	τη	τω	τοις	ταις	τοις
Accusative	τον	την	το	τους	τας	τα

- 2) Nominative
- 3) Accusative
- 4) Dative
- 5) Genitive

Quiz 41

	Verb	
Subj He	saith	IO unto them
	Verb	
Subj (you understood)	come and see	
	Verb	
Subj They	came and saw	
IP/C where	Verb	
Subj he	dwelt	
IP/C and	Verb	DO that day
Subj (implied "They" from two clauses before)	abode	IO with him
IP/C for	Verb	
Subj it	was	PA about the tenth hour

If you missed the understood subject, implied subject or perhaps made the indirect objects modify the verb instead do not worry about it. These components are actually easier to identify in Greek than they are English.

There are no more quizzes or tests. From now on we will concentrate on translation and vocabulary.

Introduction to Koiné Greek is a unique new approach to learning the Greek originally used to write the New Testament. The course takes the student very quickly into translating the Bible. Most of the concepts used in translation are then learned by example while the student is also gaining new insights into God's beautiful words.

This course contains everything you will need to translate the entire First Epistle of John into English. It includes a copy of the Greek text and all the reference materials necessary to render it into sensible English. Although designed to be used for home schooled High School students it may be used equally well as a self-study guide for adults or in a classroom.