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ZONDERVAN LANGUAGE BASICS

FOURTH EDITION

BASICS of BIBLICAL GREEK WORKBOOK

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Exercise 3

The Alphabet and Pronunciation

Write out and pronounce the Greek letters of the alphabet several times. It is essential to learn how to recognize, write, and pronounce each letter. You cannot continue until you have done so.

α

β

γ

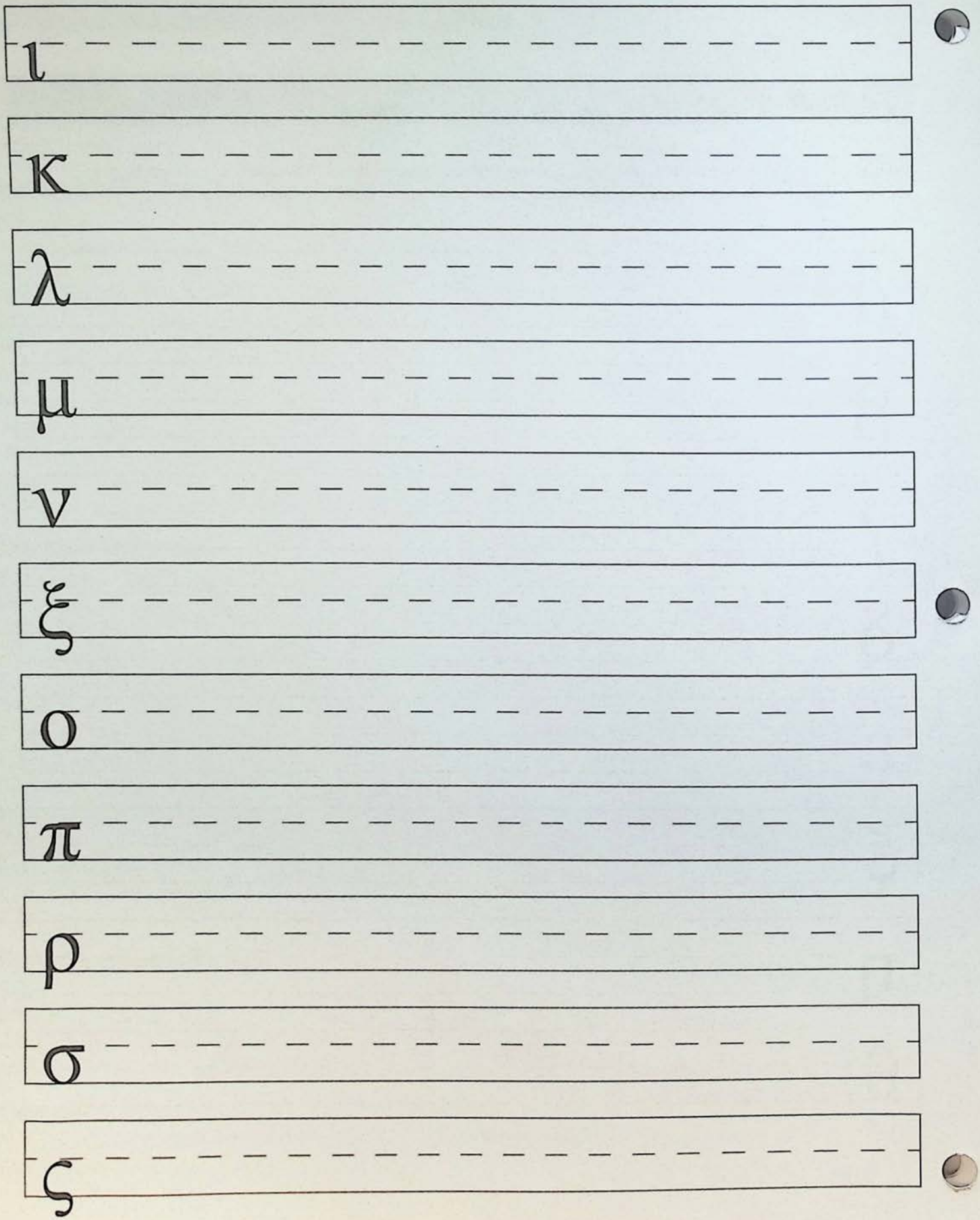
δ

ε

ζ

η

θ


ι
κ
λ
μ
ν
ξ
ο
π
ρ
σ
ς

τ

υ

φ

χ

ψ

ω

Grammar

1. What are the seven vowels?

   a.

   b.

   c.

   d.

   e.

   f.

   g.

2. When do you find the two different forms of sigma?

   a.

   b.

3. What are the two breathing marks, and when do you find them?

   a.

   b.

4. How does the iota subscript affect pronunciation?

5. When is the diaeresis used?

Exercise 4

Punctuation and Syllabification

Syllabification

Divide the following words into syllables. If you are learning the rules, indicate which ones apply.

1. ἀμήν
2. γραφή
3. ἔσχατος
4. καρδία
5. πνεῦμα
6. προφήτης
7. σάββατον
8. ἄγγελος
9. ἄνθρωπος
10. περιπατέω

Reading

I cannot stress enough how important it is to learn to pronounce the language. After years of teaching Greek I assure you that if you do not learn to pronounce it, you will never master the language. For now, as you are reading, do not worry about the meaning of the words.

Practice reading the following passage over and over and over. Read it out loud until you can read it correctly in under fifteen minutes. You can hear me read the passage on the website at http://BillMounce.com/biblicalgreek/chapter4/exercises).

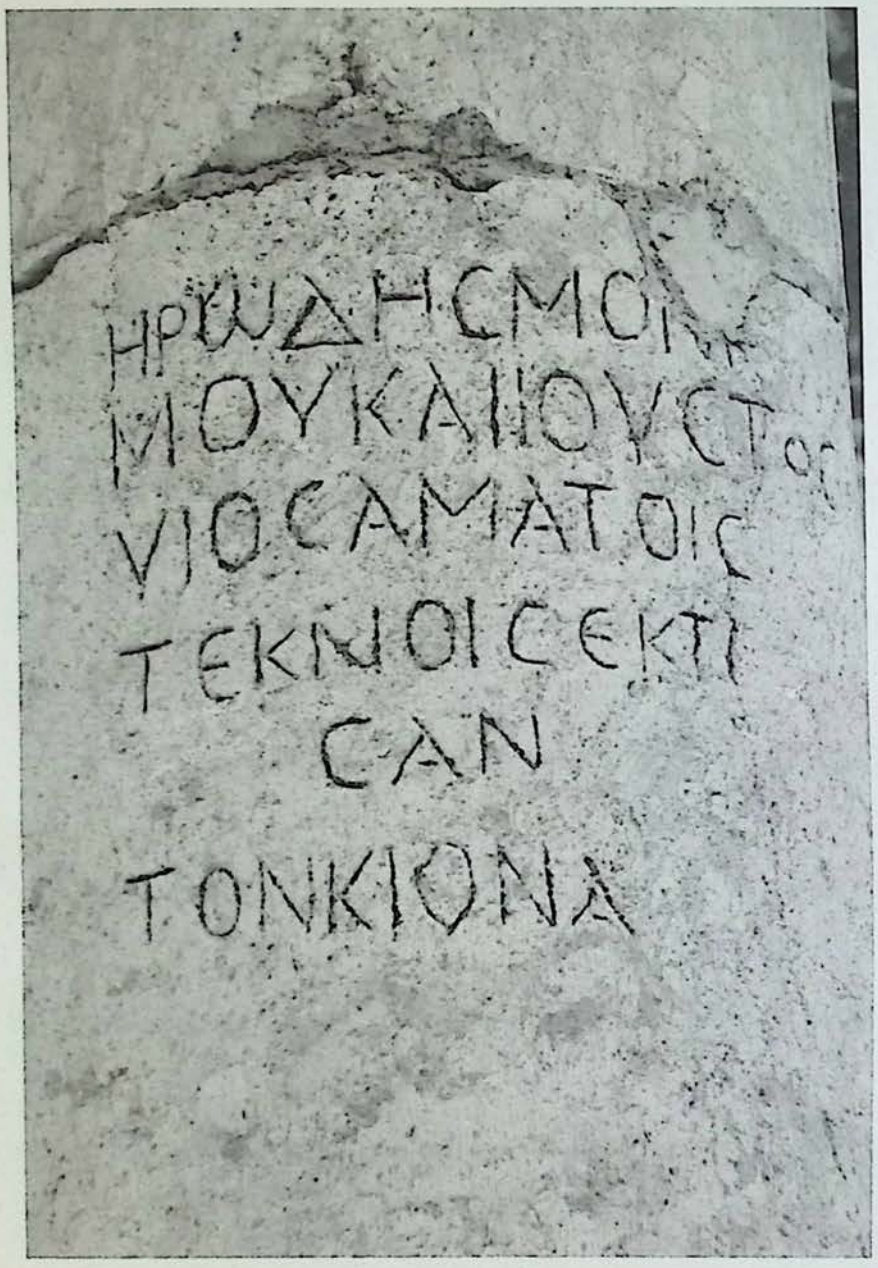
ΙΩΑΝΝΟΥ Α 1:5-2:5

1:5 καὶ ἔστιν αὕτη ἡ ἀγγελία ἣν ἀκηκόαμεν ἀπ᾽ αὐτοῦ καὶ ἀναγγέλλομεν ὑμῖν, ὅτι ὁ θεὸς φῶς ἐστιν καὶ σκοτία ἐν αὐτῷ οὐκ ἔστιν οὐδεμία. 1:6 ἐὰν εἴπωμεν ὅτι κοινωνίαν ἔχομεν μετ᾽ αὐτοῦ καὶ ἐν τῷ σκότει περιπατῶμεν, ψευδόμεθα καὶ οὐ ποιοῦμεν τὴν ἀλήθειαν· 1:7 ἐὰν δὲ ἐν τῷ φωτὶ περιπατῶμεν ὡς αὐτός ἐστιν ἐν τῷ φωτί, κοινωνίαν ἔχομεν μετ᾽ ἀλλήλων καὶ τὸ αἷμα Ἰησοῦ τοῦ υἱοῦ αὐτοῦ καθαρίζει ἡμᾶς ἀπὸ πάσης ἁμαρτίας. 1:8 ἐὰν εἴπωμεν ὅτι ἁμαρτίαν οὐκ ἔχομεν, ἑαυτοὺς πλανῶμεν καὶ ἡ ἀλήθεια οὐκ ἔστιν ἐν ἡμῖν. 1:9 ἐὰν ὁμολογῶμεν τὰς ἁμαρτίας ἡμῶν, πιστός ἐστιν καὶ δίκαιος, ἵνα ἀφῇ ἡμῖν τὰς ἁμαρτίας καὶ καθαρίσῃ ἡμᾶς ἀπὸ πάσης ἀδικίας. 1:10 ἐὰν εἴπωμεν ὅτι οὐχ ἡμαρτήκαμεν, ψεύστην ποιοῦμεν αὐτὸν καὶ ὁ λόγος αὐτοῦ οὐκ ἔστιν ἐν ἡμῖν.

2:1 τεκνία μου, ταῦτα γράφω ὑμῖν ἵνα μὴ ἁμάρτητε. καὶ ἐάν τις ἁμάρτῃ, παράκλητον ἔχομεν πρὸς τὸν πατέρα Ἰησοῦν Χριστὸν δίκαιον· 2:2 καὶ αὐτὸς ἱλασμός ἐστιν περὶ τῶν ἁμαρτιῶν ἡμῶν, οὐ περὶ τῶν ἡμετέρων δὲ μόνον ἀλλὰ καὶ περὶ ὅλου τοῦ κόσμου.

2:3 καὶ ἐν τούτῳ γινώσκομεν ὅτι ἐγνώκαμεν αὐτόν, ἐὰν τὰς ἐντολὰς αὐτοῦ τηρῶμεν.

2:4 ὁ λέγων ὅτι ἔγνωκα αὐτὸν καὶ τὰς ἐντολὰς αὐτοῦ μὴ τηρῶν ψεύστης ἐστὶν, καὶ ἐν τούτῳ ἡ ἀλήθεια οὐκ ἔστιν· 2:5 ὃς δ' ἂν τηρῇ αὐτοῦ τὸν λόγον, ἀληθῶς ἐν τούτῳ ἡ ἀγάπη τοῦ θεοῦ τετελείωται· ἐν τούτῳ γινώσκομεν ὅτι ἐν αὐτῷ ἐσμεν. 2:6 ὁ λέγων ἐν αὐτῷ μένειν ὀφείλει, καθὼς ἐκεῖνος περιεπάτησεν καὶ αὐτὸς οὕτως περιπατεῖν.



ΗΡΩΔΗΣ ΜΟΝΙ-

ΜΟΥ ΚΑΙ ΙΟΥΣΤΟΣ

ΥΙΟΣ ΑΜΑ ΤΟΙΣ

ΤΕΚΝΟΙΣ ΕΚΤΙ-

ΣΑΝ

ΤΟΝ ΚΙΟΝΑ

This inscription is on a column in the synagogue in Capernaum. The synagogue was built on top of a first century synagogue. The inscription reads, Ἡρώδης Μονιμοῦ καὶ Ἰοῦστος υἱὸς ἅμα τοῖς τέκνοις ἔκτισαν τὸν κίονα, of course without the accents. It means, "Herod (the son) of Monimos and Justos (his) son together with their children erected this column."

Review #1

Introduction

The review gives you the opportunity to evaluate your performance to this point. Treat it like a test.

Definitions

1. What is a gamma nasal, and how is it pronounced?

2. What is a diphthong?

3. What is an improper diphthong?

4. Describe when an apostrophe is used.

Exercises

5. Write out the alphabet.

6. How are the two sigmas used in one word?

7. Give an example of a smooth breathing mark and a rough breathing mark.

8. Punctuation Marks. Match the Greek punctuation mark with its function.

a.	,	semicolon
b.	.	question mark
c.	· (above line)	comma
d.	;	period

9. Accents. Match the appropriate accent mark with its proper name.

a.	~	acute
b.	´	grave
c.	`	circumflex

10. How does an accent affect a translation?

11. Syllabification. Divide the following words into syllables.

a. διδάσκων _____

b. διαμαρτυρόμενος _____

c. ἄνθρωπος _____

d. λέγοντες _____

e. βάλλω _____

Exercise 6

Nominative and Accusative; Article

Suggestions

As I said in the preface, treat these exercises as though they were a test. In other words, do not keep looking back for the answers in the textbook. Learn the chapter and do the exercises. If you are not able to do all the exercises, go back, review the chapter, and redo the exercises.

Write your vocabulary words on flash cards and go through them a couple of times before doing the exercises.

Do not get frustrated because you do not know all the words in the exercises. One of the problems in introducing you to the New Testament this early is that there are things you just do not know. Because I want to give you the satisfaction of actually applying what you are learning by translating from the New Testament, I have given you the helps needed to translate each verse. So enjoy the fact that you are actually translating from Scripture, and remember that as time goes on you will need less help.

Part of my hybrid deductive/inductive methodology is to fine-tune your knowledge of Greek by teaching you points of grammar as you meet them in the exercises. So please pay close attention to the footnotes in the workbook.

Parsing

Be sure to identify the word's stem and the case ending of each word. "(2x)" means there are two possibilities.

Inflected	*Case*	*Number*	*Gender*	*Lexical form*	*Inflected meaning*
1. ἄνθρωπον					
2. ὥραι					
3. τήν					
4. βασιλείας					
5. θεοί					
6. τό (2x)					
7. λόγους					
8. καιροί					
9. τάς					
10. Χριστόν					

Warm-up

The warm-up exercises are short phrases that center in on the grammar you learned in the current chapter. They will not necessarily make a great deal of sense, and they are not always from the Bible. As you have learned, the verb contains its own subject. The verb λέγει means "he says," "she says," or "it says," depending on the gender required by the context. In our exercises, if a verb is third person singular, its definition is listed like this: ἐδίδασκεν (he/she/it was teaching). It is up to your understanding of the context to decide on the correct gender. This is true whether the subject is expressed or implied in the verb.

α. ἡ ὥρα ἔρχεται (he/she/it comes).

β. ἀγαπῶσι (they love) δὲ τὸν[1] θεόν.

γ. ἔσωσεν (he/she/it saved) αὐτὸς ἄλλους.

δ. βλέπω (I see)[2] νῦν τὸν Ἰησοῦν καὶ τοὺς ἀποστόλους.

ε. ἡ ἀγάπη μακροθυμεῖ (he/she/it is patient).

ζ. ἐγὼ γινώσκω (I know) ὅτι τὸ ἔργον τετέλεσται (he/she/it is finished).

η. ἐποίησε (he/she/it made) ὁ λόγος τὸν κόσμον.

Translation

The definition of any word that you do not know (except proper names and places) is listed after the Greek word in parentheses. I don't define the same word twice in the same verse. If you do not understand the form of the Greek word I have defined, and many times you will not, do not worry about it. The day's own trouble is sufficient. If two or more words that you do not know occur together, their meaning is given in the footnotes.

Remember to divide the sentence into its parts and to identify the subject, verb, and direct object (if any). Because you are just starting to read biblical Greek, I can only show you bits and pieces of verses. In a few chapters the sentences will be fuller and make better sense.

1. ἀποστέλλω (I send) τὸν ἄγγελον.

2. αὐτοὶ τὸν θεὸν ὄψονται (they will see).

3. ἐδίδασκεν (he/she/it was teaching) αὐτούς.

---

[1] Do you remember what I said in the textbook about the article and the word θεός?

[2] Hint: There is no expressed subject; it must be supplied from the verb.

4. διώκετε (pursue!) τὴν ἀγάπην.

5. ἐραυνᾶτε (you search)[3] τὰς γραφάς.

6. πεπλήρωται (he/she/it has come) ὁ καιρὸς καὶ ἤγγικεν (he/she/it has drawn near) ἡ βασιλεία.

7. ἐτέλεσεν (he/she/it finished) ὁ Χριστός τοὺς λόγους.

8. τὸ σάββατον διὰ (for) τὸν ἄνθρωπον ἐγένετο (he/she/it was made) καὶ οὐχ ὁ ἄνθρωπος[4] διὰ τὸ σάββατον.

9. καὶ ἀπέστειλεν (he/she/it sent) αὐτοὺς κηρύσσειν (to preach) τὴν βασιλείαν τοῦ θεοῦ.[5]

10. καὶ νῦν ἡ βασιλεία σου (your) οὐ στήσεται (he/she/it will continue).

Additional

The first two exercises in this section are made-up. I am leaving extra space because I think it is important that you translate them. The next three exercises are either made up or are from another source such as the Septuagint or Didache. I want you to work with some sentences whose English translations you probably don't know. The last five exercises are usually biblical verses, but the difference is that the helps I normally

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[3] ἐραυνᾶτε could either be in the indicative mood stating a fact, or in the imperative mood stating a command, Search!

[4] Notice that there is no verb in the second half of this verse. When a Greek sentence is composed of two parallel ideas, verb(s) (and sometimes other words) from the first half are often unexpressed but assumed in the second half.

[5] τοῦ θεοῦ means of God.

provide are absent. There will also be words you do not know; I want you to learn how to use the lexicon in the textbook. If the Greek word is too difficult to figure out, I will provide the necessary hints.

11. ὁ δὲ Παῦλος ἔφη (he/she/it said), ἔπεμψα (I sent) ἄλλους ἀποστόλους.

12. τὸν Χριστὸν πιστεύουσιν (they believe) οἱ ἄνθρωποι ὅτι γινώσκουσι (they know) τὴν ἀγάπην αὐτοῦ (his).

13. Λαμὲχ δέ εἰπεν τοὺς λόγους.

14. καὶ ἤρεσαν (they pleased) οἱ λόγοι τὸν Πιλᾶτον.

15. τὰ σάββατα φυλάξεσθε (you will keep).

16. τὰ ἔργα τοῦ θεοῦ αὐτοὶ πιστεύουσι (they believe).

17. κύριον καὶ χριστὸν ἐποίησεν (he/she/it made) ὁ θεός αὐτόν.

18. τὸ φῶς ἐλήλυθεν (he/she/it came) εἰς τὸν κόσμον καὶ ἠγάπησαν (they loved) οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς.

19. καὶ ἐκρίνοσαν (they judged) τὸν λαὸν πᾶσαν (every) ὥραν.

20. καὶ αὐτοὶ ἦραν (they lifted up) τὰς φωνάς αὐτῶν (their).

Summary

The Summary section covers what you learned inductively in the first twelve exercises and the footnotes.

1. When a Greek sentence is composed of two parallel ideas, verb(s) from the first half are often unexpressed but assumed in the second half.

References

A "—" means the exercise is made up. If I altered an actual verse, its reference is enclosed in parentheses.

α. —; β. —; γ. —; δ. —; ε. —; ζ. —; η —; **1**. Mk 1:2; **2**. Mt 5:8; **3**. Mk 2:13; **4**. 1 Cor 14:1; **5**. Jn 5:39; **6**. Mk 1:15; **7**. (Mt 7:28); **8**. Mk 2:27; **9**. Lk 9:2; **10**. 1 Sam 13:14; **11**. —; **12**. —; **13**. (Gen 4:23); **14**. —; **15**. (Ex 31:13); **16**. —; **17**. (Ac 2:36); **18**. Jn 3:19; **19**. Ex 18:26; **20**. (Lk 17:13).

Exercise 7

Genitive and Dative

Parsing

	Inflected	*Case*	*Number*	*Gender*	*Lexical form*	*Inflected meaning*
1.	ἀγάπῃ					
2.	κυρίοις					
3.	ἁμαρτιῶν					
4.	τούς					
5.	ἀνθρώπῳ					
6.	υἱούς					
7.	λόγου					
8.	τά (2x)					
9.	αὐτοῖς (2x)					
10.	βασιλείας (2x)					

Write Out the Forms of the Article

	masc	*fem*	*neut*
nom sg			
gen sg			
dat sg			
acc sg			

	masc	*fem*	*neut*
nom pl			
gen pl			
dat pl			
acc pl			

Warm-up

α. ἄγγελος κυρίου

β. φωνὴν ἀγγέλων

γ. ἡ ἀγάπη τοῦ Χριστοῦ

δ. ταῖς ἁμαρτίαις τοῦ καιροῦ

ε. φωνὴ θεοῦ καὶ οὐκ ἀνθρώπου

ζ. ὁ κύριος τοῦ οὐρανοῦ

η. ὄψεσθε (you will see) τὴν δόξαν κυρίου.

Translation

1. εἶπεν αὐτοῖς ὁ Ἰησοῦς.

2. ἐλάλει (he/she/it was speaking) αὐτοῖς τὸν λόγον.

3. τὴν ἀγάπην τοῦ θεοῦ οὐκ[1] ἔχετε (you have).

4. ἐπιμένωμεν (we should continue) τῇ ἁμαρτίᾳ;

5. ἀποστελεῖ (he/she/it will send) ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ.

---

[1] When the Greek sentence has a negation, you normally will have to add "do" or "did" to make your translation proper English. "Do" is present tense; "did" is past. Let context determine which is appropriate.

6. ἤγγικεν (he/she/it has drawn near) γὰρ ἡ βασιλεία τῶν οὐρανῶν.[2]

7. ἐπίστευσεν[3] ὁ ἄνθρωπος τῷ λόγῳ.

8. γνωρισθῇ (he/she/it might be made known) νῦν ταῖς ἀρχαῖς καὶ ταῖς ἐξουσίαις.

9. ἡ ἀγάπη τοῦ θεοῦ ἐκκέχυται (he/she/it has been poured) ἐν ταῖς καρδίαις ἡμῶν (our).

10. [4] ἀρχὴ τοῦ εὐαγγελίου Ἰησοῦ Χριστοῦ [[5]υἱοῦ[6] θεοῦ].

---

2 As I said in the Vocabulary section in the grammar, this word sometimes occurs in the plural, but it is preferable to translate it as a singular in English.

3 "He/she/it believed." This particular verb often takes its direct object in the dative, and therefore you would not use the key word, in this case, with τῷ λόγῳ.

4 It is typical for the article to be dropped from titles, salutations, well-known phrases, etc. This first verse functions as the title to the Gospel and is not a complete sentence.

5 Square brackets are the editors' way of telling us that there is some uncertainty as to whether the enclosed words are authentic, i.e., original. This should raise the issue of "textual criticism," and your teacher will, sometime, tell you about it.

6 υἱοῦ is said to be in *apposition* to Ἰησοῦ Χριστοῦ. This is a common construction in Greek and should be learned well. When a noun (or phrase) is used to further clarify the meaning of a previous word, that noun can be put in the same number and case as the word it is describing. Alternatively, it can be placed in the genitive case (which is called a *genitive of apposition*).

An easy way to translate an appositional phrase is to put commas before it, or a comma and "namely."

Additional

11. ἐξουσίαν ἔχει (he/she/it has) ὁ υἱὸς τοῦ ἀνθρώπου ἀφιέναι (to forgive) ἁμαρτίας.

12. ἡ ἀγάπη γὰρ τοῦ θεοῦ διδάσκει (he/she/it teaches) τὴν ἐξουσίαν τοῦ κυριοῦ.

13. αἱ ἀρχαὶ τοῦ Ἰσραὴλ οὐκ ἐπίστευσαν (they believed) ὅτι ὁ Ἰησοῦς μισεῖ (he/she/it hates) τὰς ἁμαρτίας.
14. ὁ δὲ λόγος τοῦ Ἰησοῦ ἔχει (he/she/it has) ἐξουσίαν ὅτι ὁ θεὸς ἦν (he/she/it was) ἐν τῇ ἀρχῇ τοῦ κοσμοῦ.
15. ἐγὼ ποιῶ (I do) τὸ ἔργον τοῦ ἄγγέλου αὐτὸς δὲ ἔχει (he/she/it has) τὴν δόξαν τοῦ θεοῦ.
16. οἱ δὲ υἱοὶ τῆς βασιλείας ἐκβληθήσονται (they will be thrown) εἰς τὸ σκότος.
17. εἶπεν αὐτῷ, ἐν ἁμαρτίαις σὺ ἐγεννήθης (you were born).
18. λατρεύω (I serve) τὸν θεὸν ὅτι ἐγὼ πιστεύω τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ.
19. καὶ σὺ εἰσακούσῃ (you will hear) καὶ ἵλεως (merciful) ἔσῃ (you will be) ταῖς ἁμαρτίαις τοῦ λαοῦ τοῦ Ἰσραὴλ καὶ οἴσετε (you will bring) αὐτοὺς εἰς τὴν γῆν.
20. αὐτὴ εἶπεν τῷ Ἰησοῦ ὅτι οὗτοι ὀργίζουσι (they are angry) τῇ βασιλείᾳ τῶν ἀνθρώπων.

Summary

1. You can add "do" or "did" to your translation if necessary, such as when you are translating a negation.
2. Some verbs take their direct object in the dative, and a few even in the genitive. Do not use the key word associated with the genitive or dative in this situation.
3. Articles can be dropped in the Greek of titles, salutations, and well-known phrases.
4. Square brackets mark text whose authenticity is questioned.
5. *Apposition* is a construction that allows the author to use one noun to define another. The noun that is in apposition will either be in the same case and number as the word to which it is in apposition, or it will be in the genitive regardless of the case of the other noun. You can translate the noun by preceding it with a comma, or with "namely."

References

α. Mt 1:20; β. Rev 5:11; γ. (2 Cor 5:14); δ. —; ε. (Ac 12:22); ζ. —; η. Ex 16:7; **1.** Mk 1:17; **2.** Mk 2:2; **3.** Jn 5:42; **4.** Rom 6:1; **5.** Mt 13:41; **6.** Mt 3:2; **7.** Jn 4:50; **8.** Eph 3:10; **9.** Rom 5:5; **10.** Mk 1:1; **11.** Mk 2:10; **12.** —; **13.** —; **14.** —; **15.** —; **16.** Mt 8:12; **17.** (Jn 9:34); **18.** —; **19.** (1 Kgs 8:34); **20.** —.

Exercise 8

Prepositions and εἰμί

Parsing

You may want to think of what preposition would use the following forms as its object.

Inflected	*Case*	*Number*	*Gender*	*Lexical form*	*Inflected meaning*
1. ἡμέρᾳ					
2. θάλασσαν					
3. παραβολαῖς					
4. ἁμαρτιῶν					
5. θανάτῳ					
6. υἱούς					
7. ἐξουσίαν					
8. οὐρανῶν					
9. οἴκου					
10. ὄχλοι					

Warm-up

α. ἐν τῷ εὐαγγελίῳ

β. εἰς τὴν οἰκίαν

γ. μετὰ τοῦ Ἰωάννου

δ. καὶ ἦν κύριος μετὰ Ἰωσήφ.

ε. οὗτός ἐστιν ὁ υἱὸς τοῦ θεοῦ.

ζ. θεοί ἐστε.

η. ὁ θεὸς ἀγάπη ἐστίν.

Translation

Identify each preposition, the object of each preposition, and what word the prepositional phrase modifies.

1. ἔρχεται (he/she/it comes) εἰς οἶκον.

2. ἐξῆλθεν (he/she/it came out) ἐξ[1] αὐτοῦ.

3. δόξαν παρὰ ἀνθρώπων οὐ λαμβάνω (I receive).

4. ἐλάλησεν (he/she/it spoke) ὁ Ἰησοῦς ἐν παραβολαῖς τοῖς ὄχλοις.

5. καὶ ἐβαπτίζοντο (they were being baptized) ὑπ᾽ αὐτοῦ[2] ἐν τῷ Ἰορδάνῃ.

6. [3] κύριός ἐστιν ὁ υἱὸς τοῦ ἀνθρώπου καὶ τοῦ σαββάτου.

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1 Notice the repetition of the preposition following the compound verb. This is considered good Greek, but in your translation you would not repeat the preposition.

2 αὐτοῦ means "his" when it is showing possession. When it is the object of a preposition it means "him."

3 Hint: What is the subject and what is the predicate in this verse?
Hint: καί has more than one meaning. Do not assume it must mean "and" here.

7. καὶ ἐγένετο (he/she/it came to pass that) ἐν ἐκείναις[4] ταῖς ἡμέραις ἦλθεν (he/she/it went) Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη (he/she/it was baptized) εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου.

8. [5] ὁ θεός ἀγάπη ἐστίν, καί ὁ μένων (one remaining) ἐν τῇ ἀγάπῃ ἐν τῷ θεῷ μένει (he/she/it remains) καί ὁ θεός ἐν αὐτῷ μένει.

9. καὶ ἔλεγεν (he/she/it was saying) αὐτοῖς, τὸ σάββατον διὰ[6] τὸν ἄνθρωπον ἐγένετο (he/she/it was made) καὶ οὐχ ὁ ἄνθρωπος διὰ τὸ σάββατον.

10. καὶ ὁ Ἰησοῦς μετὰ τῶν μαθητῶν (disciples) αὐτοῦ ἀνεχώρησεν (he/she/it withdrew) πρὸς τὴν θάλασσαν.

Additional

11. ὁ Ἰωάννης καὶ ὁ Πέτρος εἰσὶν μετὰ τοῦ Ἰησοῦ ἐν τῷ οἴκῳ τοῦ κυρίου.

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4 "Those," modifying ἡμέραις.

5 Hint: How many complete thoughts are there in this verse? Divide it into its parts. Also, the subject of μένει is a phrase, not an individual word.

6 The definition of διά with the accusative is "on account of." As is true of all the prepositions, this is only a basic definition, one that can be colored by the needs of the context. What is another English preposition that means the same thing as "on account of" and yet makes a better translation? As you become more comfortable with translating Greek, you will enjoy this kind of flexibility in your translating.

12. ἀλλ᾽ οἱ ὄχλοι ἐπορεύθησαν (they traveled) πρὸς τὸν Ἰησοῦν ἀπὸ τῆς θαλάσσης τῆς Γαλιλαίας.

13. καὶ εἶπεν ὁ θεὸς τῷ Νῶε καὶ τοῖς υἱοῖς αὐτοῦ μετ᾽ αὐτοῦ …

14. μετὰ δὲ τὰς ἡμέρας τὰς πολλὰς[7] … ἐτελεύτησεν (he/she/it died) ὁ βασιλεὺς (king) Αἰγύπτου καὶ κατεστέναξαν (they groaned) οἱ υἱοὶ Ἰσραὴλ ἀπὸ τῶν ἔργων καὶ ἀνεβόησαν (they cried out) … πρὸς τὸν θεὸν ἀπὸ[8] τῶν ἔργων.

15. καὶ ἐκάλεσεν (he/she/it called out to) αὐτὸν ἄγγελος κυρίου ἐκ τοῦ οὐρανοῦ καὶ εἶπεν αὐτῷ, Ἀβραάμ, Ἀβραάμ. ὁ δὲ εἶπεν, ἰδοὺ (behold) ἐγώ.

16. οὐ γὰρ ἀπέστειλεν (he/she/it sent) ὁ θεὸς τὸν[9] υἱὸν εἰς τὸν κόσμον ἵνα κρίνῃ (he/she/it might condemn) τὸν κόσμον, ἀλλ᾽ ἵνα σωθῇ (he/she/it might be saved) ὁ κόσμος δι᾽ αὐτοῦ.

17. μεταβέβηκεν (he/she/it has been transformed) ἐκ τοῦ θανάτου εἰς τὴν ζωήν.

18. πιστεύετε (believe[10]) εἰς τὸν θεὸν καὶ εἰς ἐμὲ (me) πιστεύετε.

19. σὺ εἶ ὁ Χριστὸς ὁ υἱὸς[11] τοῦ εὐλογητοῦ (Blessed);

20. ἐξῆρεν (he/she/it took) δὲ Μωϋσῆς τοὺς υἱοὺς Ἰσραὴλ ἀπὸ θαλάσσης ἐρυθρᾶς (of red) καὶ ἤγαγεν (he/she/it led) αὐτοὺς εἰς τὴν ἔρημον Σούρ.[12]

Summary

1. Greek style liked to repeat the preposition of a compound verb after the verb. English doesn't.
2. Greek and English are not codes; there is not an exact one-for-one equivalence. This is especially true in vocabulary, and especially with prepositions.

References

α. Mk 1:15; β. Mt 2:11; γ. —; δ. Gen 39:2; ε. Jn 1:34; ζ. Jn 10:34; η. 1 Jn 4:8; **1**. Mk 3:20; **2**. Mk 1:26; **3**. Jn 5:41; **4**. Mt 13:34; **5**. Mk 1:5; **6**. Mk 2:28; **7**. Mk 1:9; **8**. 1 Jn 4:16; **9**. Mk 2:27; **10**. Mk 3:7; **11**. —; **12**. —; **13**. Gen 9:8; **14**. Ex 2:23; **15**. Gen 22:11; **16**. Jn 3:17; **17**. Jn 5:24; **18**. Jn 14:1; **19**. Mk 14:61; **20**. Ex 15:22.

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7 τὰς πολλὰς modifies ἡμέρας and means "many."

8 You can translate this ἀπό as "because of."

9 While I have said that this word is the "article" and is translated as "the," you are starting to see that it has a much wider range of meaning. Among other meanings, the word can be translated as a personal pronoun, in this case "his."

10 πιστεύετε can be either a command or a question. (In either case, the subject would be "you.") Both forms in Greek look the same. What do you think best fits this context? Remember, you can ignore the presence, or absence, of punctuation.

As you will quickly see, Greek does not always answer all your questions. But it does show the range of possible interpretations, and from there context helps you make the final decision.

11 Why is this word in the nominative?

12 Many proper names are not declined, but context generally clarifies their case.

Exercise 9

Adjectives

Parsing

Because you are not parsing in context but looking at words in isolation, some inflected forms could be more than one gender. Pick just one. I will not include the normal "(2x)" with adjectives.

	Inflected	*Case*	*Number*	*Gender*	*Lexical form*	*Inflected meaning*
1.	ἀγαθῶν					
2.	πιστάς					
3.	κακῷ					
4.	νεκρόν					
5.	ἐσχάτους					
6.	κόσμου					
7.	ἐντολαῖς					
8.	ἐμά					
9.	πρῶτῃ					
10.	ἀλλήλας					

Warm-up

α. ὁ πιστὸς δοῦλος

β. τῇ τρίτῃ ἡμέρᾳ

γ. τὸν υἱὸν τὸν ἀγαπητόν

δ. τοῖς υἱοῖς τῷ πονηροῖς

ε. υἱὸν ἀγαπητόν

ζ. τὸν λόγον τὸν ἐμόν

η. πιστὸς δὲ ὁ θεός.

Translation

1. ὁ λόγος … κρινεῖ (he/she/it will judge) αὐτὸν ἐν τῇ ἐσχάτῃ ἡμέρᾳ.

2. [1] ἦν δὲ ὥρα τρίτη καὶ ἐσταύρωσαν (they crucified) αὐτόν.

3. ὁ πατὴρ (father) ἐγείρει (he/she/it raises) τοὺς νεκρούς.

4. [2] ὁ θεωρῶν (one who sees) τὸν υἱὸν καὶ πιστεύων (who believes) εἰς αὐτὸν ἔχῃ (he/she/it has) ζωὴν αἰώνιον, καὶ ἀναστήσω (I will raise) αὐτὸν ἐγὼ [ἐν] τῇ ἐσχάτῃ ἡμέρᾳ.

5. μὴ νικῶ (be conquered!) ὑπὸ τοῦ κακοῦ, ἀλλὰ νίκα (conquer!) ἐν[3] τῷ ἀγαθῷ τὸ κακόν.

6. ἔσονται[4] οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι.[5]

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1 Hint: What is the subject?

2 Hint: Identify the main verb and subjects.

3 ἐν has meanings other than "in." One of its uses is to indicate the means by which an action is accomplished. When used this way it can be translated as "with."

4 "They will be." A form of εἰμί.

5 Hint: The verb has been omitted from the second half of the verse.

7. ῥύσεταί (he/she/it will rescue) με[6] ὁ κύριος ἀπὸ παντὸς[7] ἔργου πονηροῦ καὶ σώσει (he/she/it will save)[8] εἰς τὴν βασιλείαν αὐτοῦ τὴν[9] ἐπουράνιον.[10]

8. μείνατε (remain!) ἐν τῇ ἀγάπῃ τῇ ἐμῇ. ἐὰν τὰς ἐντολάς μου τηρήσητε (you keep), μενεῖτε (you will remain) ἐν τῇ ἀγάπῃ μου, καθὼς ἐγὼ τὰς ἐντολὰς τοῦ πατρός (father) μου τετήρηκα (I have kept) καὶ μένω (I remain) αὐτοῦ[11] ἐν τῇ ἀγάπῃ.... αὕτη ἐστὶν ἡ ἐντολὴ ἡ ἐμή, ἵνα ἀγαπᾶτε (you love) ἀλλήλους καθὼς ἠγάπησα (I loved) ὑμᾶς (you).

9. αὐτοῦ[12] γάρ ἐσμεν ποίημα (workmanship), κτισθέντες (created) ἐν Χριστῷ Ἰησοῦ ἐπὶ (for) ἔργοις ἀγαθοῖς οἷς[13] προητοίμασεν (he/she/it prepared beforehand) ὁ θεός, ἵνα ἐν αὐτοῖς περιπατήσωμεν (we might walk).

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6 This is the accusative form of ἐγώ.

7 This word is in the genitive and means "every."

8 What word has been omitted, being assumed from the first half of the sentence?

9 Notice that the article is placing ἐπουράνιον in an attributive position, even though there is a word (αὐτοῦ) between it and the word it modifies (βασιλείαν).

10 "Heavenly." Even though it may not look like it, this is a feminine word, which explains the gender of the article.

11 Although the possessive αὐτοῦ normally follows the word it modifies, it can also precede the word it modifies.

12 What does Paul's placement of αὐτοῦ at the beginning of the verse tell you about the emphasis of the verse?

13 "Which." Do not use the key word in translating this word. I will explain why in chapter 14.

10. ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ (treasure) ἐκβάλλει (he/she/it brings out) ἀγαθά, καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.

Additional

11. ὁ δὲ Ἰησοῦς ἀπεκρίθη τῷ δουλῷ, αἱ ἐντολαὶ τοῦ θεοῦ πισταὶ καὶ ἀγαθαί, οὐ κακαί.

12. ἐν τῇ τρίτῃ ἡμέρᾳ οἱ πονηροὶ ἐξῆλθον (they went out) ἐκ τοῦ οἰκοῦ τοῦ θεοῦ.

13. οἱ ὀφθαλμοί[14] μου ἐπὶ τοὺς πιστούς.

14. ἐν τοῖς λόγοις Δαυὶδ[15] τοῖς ἐσχάτοις ἐστὶν ὁ ἀριθμὸς[16] υἱῶν Λευὶ[17] ἀπὸ εἰκοσαετοῦς (twenty years old) καὶ ἐπάνω (above).

15. νῦν γὰρ ἔγνων (I know) ὅτι φοβῇ (you fear) τὸν θεὸν σὺ καὶ οὐκ ἐφείσω[18] τοῦ υἱοῦ σου τοῦ ἀγαπητοῦ δι᾽ ἐμέ.[19]

16. γινώσκομεν (we know) ὅτι ἐσχάτη ὥρα ἐστίν.[20]

17. ἡ βασιλεία ἡ ἐμὴ οὐκ ἔστιν ἐκ τοῦ κόσμου τούτου.[21]

18. ἐὰν ἀγαπᾶτέ (you love) με,[19] τὰς ἐντολὰς τὰς ἐμὰς τηρήσετε (you will keep).

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[14] ὀφθαλμός, –οῦ, ὁ, "eye."

[15] Hint: Δαυὶδ is a genitive.

[16] ἀριθμός, –οῦ, ὁ, "number."

[17] Hint: Λευί is a genitive.

[18] ἐφείσω means "you spared" and takes its direct object in the genitive. There are other words that will do this as well.

[19] The accusative of ἐγώ.

[20] Hint: What is the subject of this verb?

[21] τούτου is the genitive singular masculine form of οὗτος, meaning "this." Did you notice anything different about its position? It is in a predicate position, but you cannot make sense of the sentence if you try to insert is. It is a peculiarity of this word that it is used in the predicate position, but you must translate it as if it were in the attributive position. I will discuss this word more fully in chapter 13.

19. ἰδοὺ δέδωκα (I have set) πρὸ προσώπου σου σήμερον τὴν ζωὴν καὶ τὸν θάνατον, τὸ ἀγαθὸν καὶ τὸ κακόν.

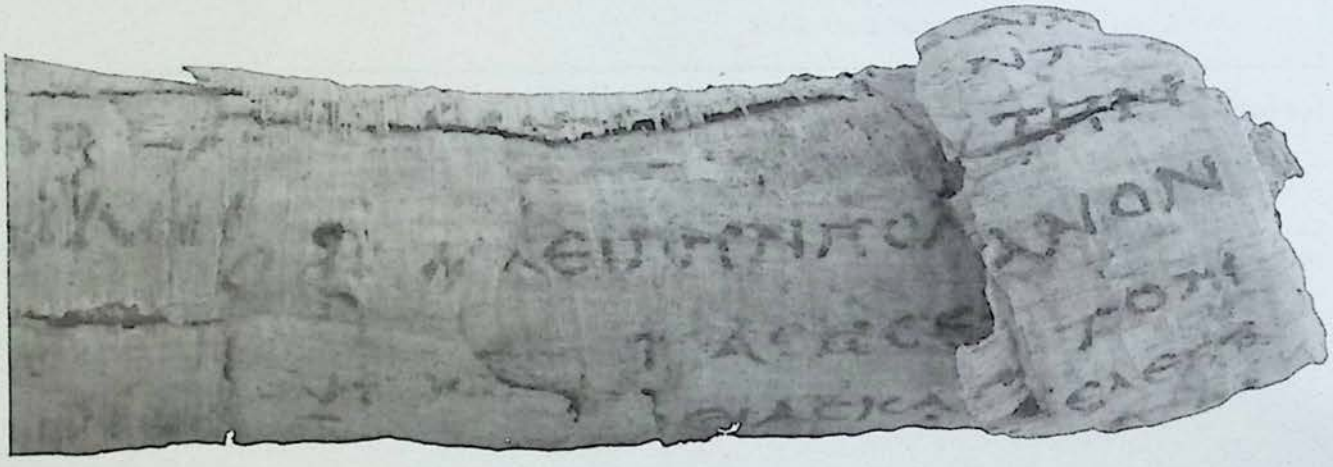
20. ὁ πιστεύων (one who believes) εἰς τὸν υἱὸν ἔχει (he/she/it has) ζωὴν αἰώνιον· ὁ δὲ ἀπειθῶν (one who does not believe) τῷ υἱῷ οὐκ ὄψεται (he/she/it will see) ζωήν, ἀλλ᾽ ἡ ὀργὴ τοῦ θεοῦ μένει (he/she/it remains) ἐπ᾽ αὐτόν.

Summary

1. It is often important to identify the main subject first to give structure to the verse.
2. ἐν can also mean "with."
3. αὐτοῦ can precede the word it modifies.

References

α. Mt 24:45; β. Mt 16:21; γ. (Mt 3:17); δ. —; ε. Mk 12:6; ε. Jn 8:43; η. 1 Cor 10:13; **1**. Jn 12:48; **2**. Mk 15:25; **3**. Jn 5:21; **4**. Jn 6:40; **5**. Rom 12:21; **6**. Mt 20:16; **7**. 2 Tim 4:18; **8**. Jn 15:9–10, 12; **9**. Eph 2:10; **10**. Mt 12:35; **11**. —; **12**. —; **13**. Ps 101:6 [LXX 100:6]; **14**. 1 Chr 23:27; **15**. Gen 22:12; **16**. 1 Jn 2:18; **17**. Jn 18:36; **18**. Jn 14:15; **19**. Dt 30:15; **20**. Jn 3:36.



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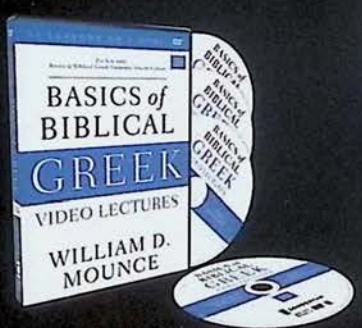

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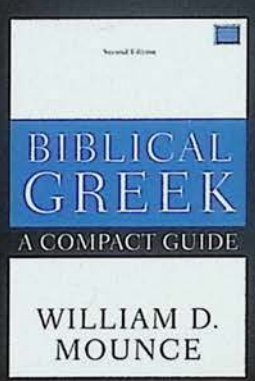

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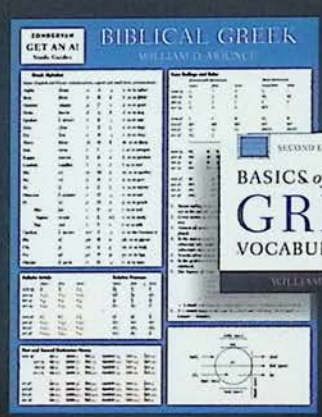

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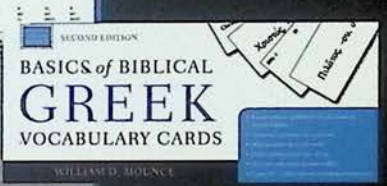

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Cover design: LUCAS Art & Design

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