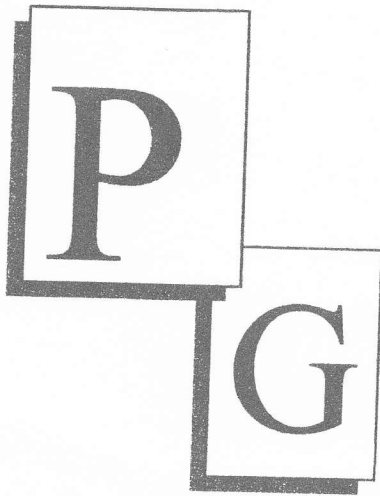


# **Greek Grammar**

**For Those Who Don't Know Greek**



**By**

**Robert Dean, Jr**

**Part 7**

## Appendix A

### Answers to the Exercises

#### Chapter 1

##### Exercise 1.1

Underline every noun in the following sentence.

John 2:11 This beginning of His signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples believed in Him.

Underline any adjectives in the following sentence

Esth. 1:7 Drinks were served in golden vessels of various kinds, and the royal wine was plentiful according to the king's bounty. (the "s" indicates a genitive, but in this case it is an adjectival genitive)

##### Exercise 1.2

Underline the pronouns in the following sentence.

John 1:25 And they asked him, and said to him, "Why then are you baptizing, if you are not the Christ, nor Elijah, nor the Prophet?"

##### Exercise 1.3

Underline the verbs in the following sentences.

John 1:4 In Him was life, and the life was the light of men.

Acts 22:30 But on the next day, wishing to know for certain why he had been accused by the Jews, he released him and ordered the chief priests and all the Council to assemble, and brought Paul down and set him before them.

In this verse "wishing," "to know," and "to assemble" are not finite verbs, but verbals. The first is a participle or gerund and the second two are infinitives.

1 John 5:13 These things I have written to you who believe in the name of the Son of God, in order that you may know that you have eternal life.

##### Exercise 1.4

Underline the adverbs in the following verses.

Acts 18:2 And he found a certain Jew named Aquila, a native of Pontus, having recently come from Italy with his wife Priscilla, because Claudius had commanded all the Jews to leave Rome.

Rev. 22:12 "Behold, I am coming quickly, and My reward is with Me, to render to every man according to what he has done.

Gal. 4:18 But it is good always to be eagerly sought in a commendable manner, and not only when I am present with you.

##### Exercise 1.5

In the following sentences place a C over the conjunctive adverbs, an I over the Interrogative adverbs, and an R over the relative adverbs.

C

C

Acts 5:13 But none of the rest dared to associate with them; however, the people held them in high esteem.

C

I

Rom. 3:7 But if through my lie the truth of God abounded to His glory, why am I also still being judged as a sinner?

I

Matt. 2:2 "Where is He who has been born King of the Jews?"

##### Exercise 1.6

Underline the participles in the following sentences:

Matt. 2:18 "A voice was heard in Ramah, Weeping and great mourning, Rachel weeping for her children; And she refused to be comforted, Because they were no more."

1 Cor. 7:14 For the unbelieving husband is sanctified through his wife, and the unbelieving wife is sanctified through her believing husband; for otherwise your children are unclean, but now they are holy.

Acts 2:7 And they were amazed and marveled, saying, “Why, are not all these who are speaking Galileans?”

### Exercise 1.7

In the following sentences circle the preposition and underline the entire prepositional phrase. [The prepositions are in **bold**.]

2 Cor. 7:5 For even when we came **into** Macedonia our flesh had no rest, but we were afflicted on every side: conflicts **without**, fears **within**.

Rom. 1:13 And I do not want you to be unaware, brethren, that often I have planned to come to you (and have been prevented thus far) in order that I might obtain some fruit **among you** also, even as **among the rest of the Gentiles**.

Eph. 1:7 **In Him** we have redemption **through His blood**, the forgiveness **of our trespasses**, **according to the riches of His grace**.

**Exercise 1.8** Place a C over the coordinating conjunctions, an O over the correlative conjunctions, and an S over the Subordinating conjunctions.

C                      S

Rom. 1:21 For even though they knew God, they did not honor Him as God, or give thanks;

C    C

but they became futile in their speculations, and their foolish heart was darkened.

C    R                      R                      R

James 5:12 But above all, my brethren, do not swear, either by heaven or by earth or with

C    C

any other oath; but let your yes be yes, and your no, no; so that you may not fall under judgment.

C    C

2Cor. 10:12 For we are not bold to class or compare ourselves with some of those who

C    C

commend themselves; but when they measure themselves by themselves, and compare themselves with themselves, they are without understanding.

## CHAPTER 2

### Exercise 2.1

1. Please underline the nouns in each of the following verses and then place over each either a P for Proper noun, C for common noun, CL for collective noun, CO for concrete noun, A for abstract .
  - a. The Pharisees (P) and all the Jews (P) do not eat unless they carefully wash their hands (C-CO).
  - b. And it came about soon afterwards, that He went to a city (C) called Nain (P); and His disciples (C) were going along with Him, accompanied by a large multitude (CL).
  - c. And they returned to Jerusalem (P) with great joy (C-A).
  - d. “If you keep My commandments (C-A), you will abide in My love (C-A); just as I have kept My Father’s commandments (C-A), and abide in His love (C-A).
  - e. And in the same region (C) there were some shepherds (C-CO) staying out in the fields (C-CO), and keeping watch over their flock (C-CO) by night (C).
2. Please underline the nouns in these sentences and place over each either an S for subjective, O for Objective, or P for possession.
  - a. John (S) is writing a new commandment (O) to you(O).
  - b. Jesus (S) and Peter (S) were walking on the water (O).
  - c. God (S) gives eternal life (O) to those who believe on His Son(O).
  - d. John’s (P) gospel (S) is the fourth gospel, but the gospel (S) of Matthew (P) is first.

- e. Jesus raised Martha's (P) brother (O) from the dead (O).

## Chapter 3

### Exercise 3.1

“Good Treasure” in the second line, noun and adjective are both MSG, masculine, singular, genitive.

**Exercise 3.2** Identify the following sets of abbreviations.

1. NFPD; Noun, feminine, plural, dative
2. NNSA; noun, nominative, singular, accusative
3. NNPN; noun, neuter, plural, nominative
4. NMPG; noun, masculine, plural, genitive
5. NFSA; noun, feminine, singular, accusative
6. Rom. 5:1. The nouns are: “trust,” noun, feminine, singular, genitive; “peace,” noun, feminine, singular, accusative; “God,” noun, masculine, singular, accusative, Master, noun, masculine, singular, accusative; “Jesus” and “Christ” are both noun, masculine, accusative.
7. John 21:8. The nouns are: “learner,” noun, masculine, plural, nominative; “small boat,” noun, neuter, singular, dative; “land,” noun, feminine, singular, genitive; “cubits,” noun, masculine, plural, genitive; “net,” noun, neuter, singular, accusative; “fish,” noun, masculine, plural, genitive.

## Chapter 4

### Exercise 4.1:

In 1 Thess. 2:20 identify the subject and the predicate nominative.

1 Thessalonians 2:20

παρουσία; 20 ὑμεῖς γὰρ ἐστε ἡ δόξα ἡμῶν καὶ ἡ χαρά.  
parousia? hymeis gar este hē doxa hēmōn kai hē chara.  
παρουσία ὑμεῖς γὰρ εἰμί ὁ δόξα ἡμεῖς καὶ ὁ χαρά  
parousia hymeis gar eimi ho doxa hēmeis kai ho chara  
presence You for are the splendor of us and the joy  
NFSD OP2PN CCX V2PPAI AFSN NFSN OP1PG CCK AFSN NFSN

The first word, “you” a pronoun, one of the rules for determining which is the subject. and is the subject. Two more nouns, “splendor” and “joy” are also nominatives and should be translated, “you are our splendor and joy.”

### Exercise 4.2

1. 1 Cor. 15:3: Christ is in the nominative case and is the subject.
2. Gal. 1:3: “Grace” and “peace” are in the nominative case and are nominative absolutes.
3. Matt. 1:1: “Book” is in the nominative case and is a nominative absolute.
4. Rev. 3:12: “The one conquering” is a participle in the nominative and is a hanging nominative related to the pronoun “him” which looks like it should be in the nominative.
5. James 5:17: “Elijah was a man” is a predicate nominative.

## Chapter 5

1. Mark 6:23; partitive genitive; half is part of the whole of the kingdom.
2. Matt. 26:51; There are five genitives here, the first is one “of the ones,” a partitive genitive, the second, the object of the preposition *meta*, a genitive of association; the rest are possession: the sword possessed by Peter, and the slave possessed by his owner, and the ear belonging to the soldier.
3. 2 Cor. 11:14, descriptive genitive.
4. Rev. 4:9, The ruler “over them” is a genitive of association; the angel “of the abyss” is a genitive of source.
5. 1 Cor. 6:20, “with a price” a genitive of price; “of you” a genitive of possession.

## Chapter 6

1. Phil. 2:18; “in me” should be translated as “with me,” a dative of association.

2. Acts 16:37; “in public” a datives of manner.
3. Gal. 3:3; “in spirit” and “in flesh” are both datives of impersonal means, “by means of the Spirit” and “by means of the flesh.” Remember personal agency is a grammatical term describing the agent of the passive verb, the dative of impersonal means is a grammatical term unrelated to the personhood of the noun in the dative, but describes the intermediate means used to fulfill the command.

### Chapter 7

1. 2 Cor. 11:5; “Nothing” is an adverbial accusative of manner.
2. John 3:35; “the Son” and “all things” are both accusative of direct object.
3. Luke 22:41, “a stone’s throw, accusative of measure.

### Chapter 9

**Exercises:** Write out the parsing for the following abbreviations:

1. V2SFAI; verb, second person singular, future, active, indicative.
2. V3PPPS; verb, third person plural, present, passive, subjunctive.
3. V2SAPI; verb, second person singular, aorist, passive, indicative.
4. V1PRPI; verb, first person plural, perfect, passive, indicative.
5. V3SAAI; verb, third person singular, aorist, active, indicative.
6. NMSG; noun, masculine, singular, genitive.
7. V1SAAI; verb, first person singular, aorist, active, indicative.
8. V2PAMS; verb, second person plural, aorist, middle, subjunctive.
9. V3PAAM; verb, third person plural, aorist, active, imperative.
10. V1SAPS; verb, first person singular, aorist, passive, subjunctive.

### Chapter 10

1. Gal. 1:6; “I marvel” is a Descriptive Present; “you change” is an aoristic present.
2. 1 John 2:2, he is” progressive present.
3. Matt. 17:15; Iterative present. Throw into the fire and water were repeated actions.

### Chapter 11

1. Gal. 6:5, “shall bear burdens” gnomic future. The gnomic indicates that bearing one’s own burden’s should be the standard, universal practice of all believers.
2. Matt. 22:37; “You shall love,” imperatival future. This is a commandment for all believers to obey.
3. John 14:26; “Will teach” and “will bring to remembrance,” predictive future. This future was fulfilled when the Holy Spirit came upon the disciples at Pentecost and especially when they wrote the gospels.

### Chapter 12

1. John 5:9; Ingressive imperfect, “he *began* to walk.”
2. Gal. 1:14; Progressive imperfect, Paul was continuously or “kept on advancing” in his mastery of Judaism.
3. John 1:1; And the Word was with God. The three uses of the imperfect of *eimi* in John 1:1 are progressive. This means the Logos *continuously* existed in past time. An indication of the eternality of the Logos and thus His equality with God.

### Chapter 13

1. Eph. 3:3; “There was made known;” consummative aorist looks at the action as complete “I wrote” epistolary aorist;
2. Rom. 3:23; “have sinned” is a gnomic aorist stating the universal principle that every human being is a sinner.

3. Heb. 11:13; “died,” a constative aorist would view the action, that these heroes died, as having transpired in the past without reference to progress, or duration. A consummative aorist, “all have died,” would emphasize the completion of the state of dying. The latter is more likely, both are possible.

#### Chapter 14

1. John 5:24; “he had gone across,” better translated as “he has passed” a gnomic perfect indicating the universal reality that occurs at faith in Christ, every believer is in the present state of having, in the past, been transferred from death to life.
2. John 10:29; “has given” is an extensive perfect with a slight emphasis on the completion of the action, but the present reality that the believer is in the hand of God is a wonderful confirmation of eternal security.
3. Rev. 3:20; “I stand” is an intensive perfect, indicating that Jesus took the position of standing in the past and this emphasizes the present reality. This understanding of the perfect reinforces the idea that this verse is related to fellowship with believers and is not a salvation verse. The original “stand” in the past would be at the point of salvation.

#### Chapter 15.

1. Luke 4:39; “on which their city had been built,” this is an intensive pluperfect emphasizing its completion in past time and the past of the city.
2. Acts 8:27; “had come” is a consummative pluperfect emphasizing a completed past action in the past, the Ethiopian eunuch had completed his worship in Jerusalem by this time.
3. John 6:17; “And it had already become dark,” intensive pluperfect which emphasizes that it became dark and has been dark for some time.

#### Chapter 16

1. 1 Cor. 8:3 Causative active, “If food causes offense.”
2. Titus 3:5, “we have done,” simple active; “he saved,” simple active.
3. 2 Cor. 8:9, “You know,” simple active; “He became poor,” “being rich,” “might be rich,” are all stative active.

#### Chapter 17

1. 2 Cor. 11:14, Satan transforms himself; direct middle (possibly dynamic).
2. Gal. 5:12, to castrate themselves, himself, causative or permissive middle.
3. Rom. 15:7; “take to yourself,” and Christ “took you to Himself” or for Himself, both are dynamic middle.

#### Chapter 18

1. Rom 3:28, “We conclude,” *logizomai*, the *-omai* ending indicates a deponent verb, a verb with a passive form but an active meaning. “Is justified” is a simple passive. Notice the dative of *pistis* shows the impersonal means of salvation.
2. Col. 1:16, “Were created” causative passive.
3. James 4:10 “Be humble” aorist passive. The believer receives the action of being humbled. Who performs the action? Probably the implanted Word of God (James 1:21).

#### Chapter 19

1. John 1:38, “He says” is declarative indicative. “What do you seek?” and “Where do you stay?” are two examples of the interrogative indicative.
2. Matt. 19:18, “said,” declarative, both times; “Murder,” indicative of command; “adultery,” indicative of command; “steal” indicative of command; “testify falsely,” indicative of command.
3. 1 Tim. 2:8; “I want the men to pray,” indicative of wish or command.

#### Chapter 20:

1. Rom. 6:15, Deliberative subjunctive, “Shall we sin. . .”

2. Gal. 6:9, Hortatory subjunctive, "let us not grow weary."
3. Matt. 6:34; Subjunctive of emphatic negation; "Do NOT be anxious. . ."

#### Chapter 21;

1. John 5:46; Second class condition, contrary to fact. Jesus tells the Pharisees they do not believe Moses.
2. Gal. 5:17; Result clause; "With the result that you do not. . ." the result of the antagonism between flesh and spirit is that we still sin.
3. John 10:37, 38 This verse has something extra, both verses have first class conditional clauses. Vs. 37 is with a negative, vs. 38 is positive. But verse 38 also has a subjunctive mood in a dependent, concessive clause. The "*kan*" in vs. 38 is a contraction of *kai* plus the particle *an*.
4. John 20:31; The first *hina* clause expresses the purpose for John's writing. The second *hina* clause expresses the result of believing that Jesus is the Messiah, the Son of God.

#### Chapter 22:

1. "Do not present," a general prohibition; "present," an aorist command of priority or urgency.
2. Eph. 5:18, The prohibition could be general, but it is more likely the Ephesian believers were still under the influence of Dionysian methodology for spirituality, "Stop becoming drunk. . .". "Be filled" is most like a command for customary behavior.
3. Mark 9:22; "Have mercy," imperative of entreaty or request.

#### Chapter 23,

**Exercise 23.1:** Identify the following abbreviations:

1. VRAPFPD; Verb, perfect, active, participle, feminine, plural, dative.
2. VPPPFPA; Verb, present, passive, participle, feminine, plural, accusative
3. VAAPMSN; Verb, aorist, active, participle, masculine, singular, nominative.

#### Exercise 23.2

1. Gal. 1:6; substantival participle; "the one having called" or, the one who called you.
2. John 3:16; substantival participle; everyone who believes, or who is a believer.
3. Rev. 1:3, substantival participles: the one who reads, those who hear, those who keep; things which stand written.

#### Chapter 24

1. Phil. 2:7; Participle of means; by means of taking the form of a servant, by means of appearing in the likeness of men.
2. Rom. 6:6; adverbial participle of cause, "because we know."
3. James 3:3; adverbial participle of cause; "because you know."
4. Phil. 2:6, concessive, "although He was in the form of God."

#### Chapter 25

##### Exercise 25.1

1. VAAN Verb, Aorist, Active, Infinitive.
2. VFPA Verb, Future, Passive, Infinitive
3. VPPN Verb, Present, Passive, Infinitive

##### Exercise 25.2

1. Phil. 3:1. Infinitive as subject.
2. Heb. 7:24; infinitive of cause.
3. Eph. 6:11; infinitive of purpose.

### Bibliography

- Black, David Alan. *It's Still Greek To Me*. Grand Rapids: Baker, 1998.
- Blass, F. and A. Debrunner. *A Greek Grammar of the New Testament and Other Early Christian Literature*. Trans by Robert W. Funk. Chicago: University of Chicago Press, 1961
- Brooks, James A., and Carlton L. Winbery. *Syntax of New Testament Greek*. Lanham, MD: University Press, 1979.
- Burton, Ernest De Witt. *Syntax of the Moods and Tenses in New Testament Greek*. Chicago: University of Chicago Press, 1900. Reprint, Grand Rapids: Kregel, 1976,
- Chamberlain, William Douglas. *An Exegetical Grammar of the Greek New Testament*. Grand Rapids: Baker, 1941.
- Dana, H. E., and Julius R. Manty. *A Manual Grammar of The Greek New Testament*. Toronto, Ontario: Macmillan, 1927.
- DeMoss, Matthew S. *Pocket Dictionary for the Study of New Testament Greek*. Downers Grove, IL: Intervarsity Press, 2001.
- Friberg, Barbara and Timothy Friberg. *Analytical Greek New Testament*. Grand Rapids: Baker, 1981.
- Goetchius, Eugene Van Ness. *The Language of the New Testament*. New York: Charles Scribner's Sons, 1965.
- Grassmick, John D. *Principles and Practice of Greek Exegesis*. Dallas: Dallas Theological Seminary, 1976.
- Gorman, Michael J. *Elements of Biblical Exegesis, A Basic Guide for Students and Ministers*. Peabody, MA: Hendrickson, 2001.
- Guthrie, George H., and J. Scott Duvall. *Biblical Greek Exegesis*. Grand Rapids: Zondervan, 1998.
- Hale, Clarence B. *Let's Study Greek*. Chicago: Moody Press, 1959.
- Hewett, James Allen. *New Testament Greek*. Peabody, MA: Hendrickson, 1986.
- Moule, C. F. D., *An Idiom Book of New Testament Greek*. Cambridge: University Press, 1959.
- Moulton, James Hope. *A Grammar of the New Testament Greek*. Vol. IV. Style, by Nigel Turner. Edinburgh: T. & T. Clark, 1976.
- Moulton, James Hope. *A Grammar of the New Testament Greek*. Vol. III. Syntax, by Nigel Turner. Edinburgh: T. & T. Clark, 1963.
- Moulton, James Hope, and Wilbert Francis Howard. *A Grammar of the New Testament Greek*. Vol. II. Accidence and Word-Formation. Edinburgh: T. & T. Clark, 1920.
- Moulton, James Hope. *A Grammar of the New Testament Greek*. Vol. I. Prolegomena, by Nigel Turner. Edinburgh: T. & T. Clark, 1908.
- Mounce, William D. *Basics of Biblical Greek*. Grand Rapids: Zondervan, 1993.
- Mounce, William D. *A Graded Reader of Biblical Greek*. Grand Rapids: Zondervan, 1996.
- Mueller, Walter. *Grammatical Aids For Students of New Testament Greek*. Grand Rapids: Eerdmans, 1977.
- Robertson, A. T.. *A Grammar of the Greek New Testament in the Light of Historical Research*. Nashville: Broadman Press, 1934.
- Rutherford, W. Gunion. *MacMillan's Greek Course: First Greek Grammar Syntax*. London: MacMillan and Co., 1901.
- Strong, James. *Exhaustive Concordance of the Bible*. Nashville: Abingdon, 1986.
- Summers, Ray. *Essentials of New Testament Greek*. Nashville, Broadman Press, 1950.
- Turner, Nigel. *Grammatical Insights Into The New Testament*. Edinburgh: T. & T. Clark, 1965.
- Vines, W. E. *Expository Dictionary of New Testament Words*. London: Oliphants, 1939-41.
- Wallace, Daniel B. *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament*. Grand Rapids: Zondervan, 1996.
- Williams, Philip R. *Grammar Notes on the Noun and The Verb and Certain Other Items*. Tacoma, WA: Northwest Baptist Seminary Press, 1976.



Capitals	Small	Name	Equivalent
A	α	alpha	a
B	β	beta	b
Γ	γ	gamma	g
Δ	δ	delta	d
E	ε	epsilon	e (short)
Z	ζ	zeta	z (dz)
H	η	eta	e (long)
Θ	θ	theta	th
I	ι	iota	i
K	κ	kappa	k
Λ	λ	lambda	l
M	μ	mu	m
N	ν	nu	n
Ξ	ξ	xi	x
O	ο	omicron	o (short)
Π	π	pi	p
P	ρ	rho	r
Σ	ς (s)	sigma	s
T	τ	tau	t
Υ	υ	upsilon	u
Φ	φ	phi	ph
X	χ	chi	ch (hard)
Ψ	ψ	psi	ps
Ω	ω	omega	o (long)

### Greek Alphabet

1. Note there are two “e” sounds: *epsilon*, as in “pep,” and *eta* (*āta*) as in “wake.”
2. The *nu*, looks like an English “v”.
3. The *rho* looks like an English “p”.
4. The “f” sound is in the letter *phi*.
5. The “i” sound is pronounced like a long e: *eeota*, *pee*, *phée*, *kee*, *psee*,
6. The diphthong *εῖ*, is pronounced as in eight..
7. αῖ, as in aisle.
8. υῖ as in suite.
9. All words beginning with a vowel have either a rough breathing mark “ ‘ ” like an “h” or a soft breathing mark “ ’ ”.
10. οῖ as in “toil”
11. οῦ as in “soup”
12. εὖ as in “feud”
13. The s (sigma) has two forms, within the word it is an σ , as the final letter it is ς.

## STUDENT HANDOUT

### Philippians 3:7-11

Php 3:7 But what things were gain to me, these I have counted loss for Christ.

Php 3:8 Yet indeed I also count all things loss for the excellence of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and count them as rubbish, that I may gain Christ

Php 3:9 and be found in Him, not having my own righteousness, which *is* from the law, but that which *is* through faith in Christ, the righteousness which is from God by faith;

Php 3:10 that I may know Him and the power of His resurrection, and the fellowship of His sufferings, being conformed to His death,

Php 3:11 if, by any means, I may attain to the resurrection from the dead.

Philippians 3:7											
7 [ἀλλά]	ἅτινα	ἦν	μοι	κέρδη	,	ταῦτα	ἡγήμαι	διὰ	τὸν	Χριστὸν	ζημίαν .
alla	hatina	ēn	moi	kerdē		tauta	hēgēmai	dia	ton	Christon	zēmian
ἀλλά	ὅστις	εἰμί	ἐγώ	κέρδος		οὗτος	ἡγέομαι	διά		Χριστός	ζημία
alla	hostis	eimi	egō	kerdos		houtos	hēgeomai	dia		Christos	zēmia
But	what	was	to me	gains		these	I have considered	because of	the	Christ	loss
CCV	OIRNPN	V3SIAI	OP1	SD		NNPN	SN	ODENPA		V1SRMI	PA AMSA NMSA NFSA SJ
8 ἀλλά	μενούργε	καὶ	ἡγοῦμαι	πάντα	ζημίαν	εἶναι	διὰ	τὸ	ὑπερέχον	τῆς	γνώσεως Χριστοῦ
alla	menounge	kai	hēgoumai	panta	zēmian	einai	dia	to	hyperechon	tēs	gnōseōs Christou
ἀλλά	μενούργε	καὶ	ἡγέομαι	πᾶς	ζημία	εἰμί	διά		ὑπερέχω		γνώσις Χριστός
alla	menounge	kai	hēgeomai	pas	zēmia	eimi	dia		hyperechō		gnōsis Christos
But	on the contrary	also	I consider	all	loss	to be	through	the	excelling	of the	knowledge of Christ
CCV	TM	BX	V1SPMI	JNPAX	NFSA	VPAN	PA	ANSA	VPAPNSA	AFSG	NFSG NMSG
Ἰησοῦ	τοῦ	κυρίου	μου	,	δι'	ὃν	τὰ	πάντα	ἐζημιώθην	,	καὶ ἡγοῦμαι σκύβαλα ,
Iēsou	tou	kyriou	mou		di'	hon	ta	panta	ezēmiōthēn		kai hēgoumai skybala
Ἰησοῦς	κύριος	ἐγώ	διά	ὅς		πᾶς	ζημιόω	καὶ	ἡγέομαι		σκύβαλον
Iēsous	kyrios	egō	dia	hos		pas	zēmioō	kai	hēgeomai		skybalon
Jesus	the	Master	of me	through	whom	the	all	I lost	and I consider		garbages
NMSG	AMSG	NMSG	OP1	SG	SN	PA	ORRMSA	ANPA	JNPAX	V1SAPI	SN CCK V1SPMI NNPA SN
ἵνα	Χριστὸν	κερδήσω									
hina	Christon	kerdēsō									
ἵνα	Χριστός	κερδαίνω									
hina	Christos	kerdainō									
that	Christ	I might gain									
CSF	NMSA	VISAAS									
9 καὶ	εὐρεθῶ	ἐν	αὐτῷ	,	μὴ	ἔχων	ἐμὴν	δικαιοσύνην	τὴν	ἐκ	νόμου ἀλλὰ τὴν διὰ
kai	heurethō	en	autō		mē	echōn	emēn	dikaio synēn	tēn	ek	nomou alla tēn dia
καὶ	εὐρίσκω	ἐν	αὐτός		μὴ	ἔχω	ἐμός	δικαιοσύνη		ἐκ	νόμος ἀλλὰ διὰ
kai	heuriskō	en	autos		mē	echō	emos	dikaio synē		ek	nomos alla dia
and	be found	in	him		not	having	my	rightness	the	from	law but the through
CCK	V1SAPS	PD	OP3MSD	SN	TN	VPAPMSN	JFSAX	NFSA	AFSA	PG	NMSG CCV AFSA PG

πίστεως	Χριστοῦ	, τὴν	ἐκ	θεοῦ	δικαιοσύνην	ἐπὶ	τῇ	πίστει	,
pisteōs	Christou	tēn	ek	theou	dikaioσynēn	epi	tē	pistei	,
πίστις	Χριστός		ἐκ	θεός	δικαιοσύνη	ἐπὶ		πίστις	
pistis	Christos		ek	theos	dikaioσynē	epi		pistis	
trust	of Christ		the	from God	rightness	upon	the	trust	
NMSG	NMSG	SN	AFSA	PG	NMSG	NFSA	PD	AFSD	NFSD
SN									
10	τοῦ	γινῶναι	αὐτὸν	καὶ	τὴν	δύναμιν	τῆς	ἀναστάσεως	αὐτοῦ
tou	gnōnai	auton	kai	tēn	dynamin	tēs	anastaseōs	autou	kai
γινώσκω	αὐτός	καί	δύναμις	ἀνάστασις	αὐτός	καί	κοινωνία	τῶν	
ginōskō	autos	kai	dynamis	anastasis	autos	kai	koinōnia	tōn	
of the	to know	him	and	the	power	of the	standing up	of him	and
ANSG	VAAN	OP3MSA	CCK	AFSA	NFSA	AFSG	NFSG	OP3MSG	CCK
AFSA	NFSA	ANPG							
] παθημάτων	αὐτοῦ	, συμμορφιζόμενος	τῷ	θανάτῳ	αὐτοῦ	,			
pathēmatōn	autou	symmorphizomenos	tō	thanatō	autou	,			
πάθημα	αὐτός	συμμορφίζω	θάνατος	αὐτός					
pathēma	autos	symmorphizō	thanatos	autos					
sufferings	of him	being conformed	to the	death	of him				
NNPG	OP3MSG	SN	VPPMSN	AMSD	NMSD	OP3MSG	SN		
11	εἴ	πῶς	καταντήσω	εἰς	τὴν	ἐξανάστασιν	τὴν	ἐκ	νεκρῶν
ei	pōs	katantēsō	eis	tēn	exanastasin	tēn	ek	nekrōn	
εἰ	πῶς	καταντάω	εἰς	ἐξανάστασις	ἐκ	νεκρός			
ei	pōs	katantaō	eis	exanastasis	ek	nekros			
if perhaps	I might arrive	in the	standing up	out the	from	dead			
CSE	TF	V1SAAS	PA	AFSA	NFSA	AFSA	PG	JMPGX	SJ

### Questions (Phil 3:7-11)

1. What are the paragraph divisions in Phil. 3? (Compare different versions such as the KJV; the NKJV; Notice the difference between the NA27 and the Byzantine text.(breaks at 4, 9, 15, 17 [KJV, Darby, ASV, Byz/MajT] breaks at 2, 7, 12, 17, 20 [CEV]; 2, 7, 12, 15, 17, (NKJV, NIV), 2, 12, 17 (NA27, NET).
2. How many sentences are there in 3:7-11? (Note that in the Greek text there is a dot on the line which is a period, and a dot in the center which notes a break but is not a period.)
3. How many finite verbs are there in vss 7-11? (A finite verb has a number indicating person).
4. Parse each of the following verbs and identify the usage of each element in the parsing.

ἦν *ēn* (was) V3SIAI,

3<sup>rd</sup> singular, The subject is Neuter Plural Nom. of the rel pronoun *hostis*; this is an unusual situation where a rel. pron. refers to a group treated as a single entity by the verb.

**Imperfect:** Progressive Imperfect,

**Active:** The subject "whatever" is linked to a pred nom. "gain."

**Indicative:** Progressive Imperfect, Stative Active, declarative indicative. "all things" is the subj.,

ἡγοῦμαι *hēgoumai* (count, consider) V1SRMI; Verb,

1<sup>st</sup> Sing. Paul performs the action of the verb

**Perfect** Extensive perfect Emphasis on completed action, this legalistic emphasis was all in Paul's past.

**Middle:** A deponent verb (ending is *-omai*); has a passive form with an active meaning.

**Indicative.;** Declarative Indicative.

ἐζημιώθην *ezemiōthēn* (suffer loss)

1<sup>st</sup> Sing.

Aorist

Passive

Indicative

**κερδήσω** *kerdēsō* (to gain, acquire) Note the Aorist Subjunctive loses all temporal significance and has only aspect, which is punctiliar. In a purpose clause it has a future orientation.

1<sup>st</sup> Sing:

Aorist:

Active: .

**εὕρεθω** *eurethō* (to find)

1<sup>st</sup> Sing:

Aorist:

Passive: .

Subjunctive..

**καταντήσω** *katantēsō* (attain)

1<sup>st</sup> Sing:

Aorist or Future:

Active: .

Subjunctive or Indicative:

5. Parse the following verbals and identify their usage.

**εἶναι** *einai* (to be)

**Present:** Aoristic, like the main verb.

**Active:** Paul performs the action.

**Infinitive:** Secondary object of the verb; the first object is expressed by the acc. "all."

Literally "I count all things loss." "All things" is the first object; "loss" is the second.

**ὑπερέχον** *huperechon* (to surpass)

**Present:** Since this functions as a noun, the verbal aspects are not significant.

**Active**

**Participle:** Article, no noun in agreement, used as a substantive Substantival

**NSA::** Accusative, object of the preposition, *dia*.

**ἔχων** *echōn* (to have)

**γινῶναι** *gnōnai* (to know)

**συνμορφιζόμενος** *summorphizomenos* (to conform)

6. How many nouns are there in the first sentence? Identify the case usage:

**κέρδη** *kerdē*, (gain) Neuter, Plural, Nominative

Neuter

Plural

**Nominative:** With the equative verb *eimi* (is) this is a predicate nominative describing the "what" which in turn refers to all the religious activities mentioned previously.

**ζημίαν** *zēmian* (loss)

7. Identify the following nouns in the second sentence? (Parse each noun and then identify its particular case usage).

γνώσεως, *gnoseōs* (knowledge) Feminine, Singular, Genitive, descriptive.

Χριστοῦ Ἰησοῦ, *Christou Iesou*, (Christ Jesus)

σκύβαλα *skubala* ("rubbish" lit. dung) Neuter, Plural, Accusative. Predicate accusative.

Χριστὸν *Christon* (Christ) Masculine, Singular, accusative. Direct object of "gain."

δικαιοσύνην *dikaiousunēn* (righteousness)

νόμου *nomou* (law)

πίστεως *pisteōs* (faith)

Χριστοῦ *Christou* (Christ)

θεοῦ *theou* (God)

δικαιοσύνην *dikaiousunēn* (righteousness)

τῇ πίστει, *tē pistei* (faith) Feminine, singular, dative; dative of means, here as the object of the preposition *epi*, it express means in the sense of the basis or ground of righteousness..

τὴν δύναμιν *tēn dunamin* (power)

τῆς ἀναστάσεως *tēs anastaseōs* (resurrection)

[τῇ] κοινωνίαν *tēn koinōnian* (fellowship)

[τῶν] παθημάτων *tōn pathematōn* (sufferings)

τῷ θανάτῳ *tō thanatō* (death) Masculine, Singular, Dative of reference; being conformed with reference to His death.

τὴν ἐξανάστασιν *tēn exanastasin* ("resurrection" lit. out resurrection)

νεκρῶν. *nekrōn* (dead)

8. What is the main verb of the first sentence? What is the subject?
9. What is the main verb of the second sentence?
10. What is the grammatical subject of the second sentence?
11. What is the main clause of the second sentence? What are the subordinate clauses?

12. How do the subordinate clauses relate to the topic of the paragraph?
13. The topic is the subject and verb combined, the topic of the paragraph converts to the topic of your message, the subordinate clauses convert to the supporting points of your message.

### 1 Thess 4:15-18

1 Th 4:15 For this we say to you by the word of the Lord, that we who are alive *and* remain until the coming of the Lord will by no means precede those who are asleep.

1 Th 4:16 For the Lord Himself will descend from heaven with a shout, with the voice of an archangel, and with the trumpet of God. And the dead in Christ will rise first.

1 Th 4:17 Then we who are alive *and* remain shall be caught up together with them in the clouds to meet the Lord in the air. And thus we shall always be with the Lord.

1 Th 4:18 Therefore comfort one another with these words.

NKJV

1 Thessalonians 4:15									
15	Τούτο	γάρ	ὑμῖν	λέγομεν	ἐν	λόγῳ	κυρίου	, ὅτι	ἡμεῖς
	Touto	gar	hymīn	legomen	en	logō	kyriou	hoti	hēmeis
	οὗτος	γάρ	ὑμεῖς	λέγω	ἐν	λόγος	κύριος	ὅτι	ἡμεῖς
	houtos	gar	hymeis	legō	en	logos	kyrios	hoti	hēmeis
	This	for	to you	we say	in	word of	Master	that	we
	ODENSA	CCX	OP2	PD	VIPPAI	PD	NMSD	NMSG	SN
	CSN	OP1	PN	AMPN	VPAPMPN	AMPN			
	περιλειπόμενοι	εἰς	τὴν	παρουσίαν	τοῦ	κυρίου	οὐ	μή	φθάσωμεν
	perileipomenoi	eis	tēn	parousian	tou	kyriou	ou	mē	phthasōmen
	περιλείπομαι	εἰς	παρουσία	κύριος	οὐ	μή	φθάνω		κοιμάω
	perileipomai	eis	parousia	kyrios	ou	mē	phthanō		koimaō
	being left around for	the	presence	of the	Master	not	not	we might arrive	the ones
	VPPMPN	PA	AFSA	NFSA	AMSG	NMSG	TN	TN	VIPAAS
	AMPA	VAPMPA	SJ						
16	ὅτι	αὐτός	ὁ	κύριος	ἐν	κελεύσματι	, ἐν	φωνῇ	ἀρχαγγέλου
	hoti	autos	ho	kyrios	en	keleusmati	en	phōnē	archangelou
	ὅτι	αὐτός	κύριος	ἐν	κέλευσμα	ἐν	φωνῇ	ἀρχάγγελος	καὶ ἐν
	hoti	autos	kyrios	en	keleusma	en	phōnē	archangelos	kai en
	because	himself	the	Master	in	command	in	sound	first messenger
	CSC	OPIMSN	AMSN	NMSN	PD	NNSD	SN	PD	NFSD
	NMSG	CCK	PD	NFSD	NMSG	SN			
	καταβήσεται	ἀπ'	οὐρανοῦ	καὶ	οἱ	νεκροὶ	ἐν	Χριστῷ	ἀναστήσονται
	katabēsetai	ap'	ouranou	kai	hoi	nekroi	en	Christō	anastēsontai
	καταβαίνω	ἀπὸ	οὐρανό	καί	νεκρός	ἐν	Χριστός	ἀνίστημι	πρώτος
	katabainō	apo	ouranos	kai	nekros	en	Christos	anistēmi	prōtos
	will come down	from	heaven	and	the	dead	in	Christ	will stand up
	V3SFMI	PG	NMSG	CCK	AMPN	JMPNX	PD	NMSD	V3PFMI
	BX	SN							

11 Thessalonians 4:17

17 ἔπειτα ἡμεῖς οἱ ζῶντες οἱ περιλειπόμενοι ἅμα σὺν αὐτοῖς ἄρπαγησόμεθα  
epeita hēmeis hoi zōntes hoi perileipomenoi hama syn autois harpagēsometha  
ἔπειτα ἡμεῖς ζῶω περιλείπομαι ἅμα σὺν αὐτός ἀρπάζω  
epeita hēmeis zaō perileipomai hama syn autos harpazō  
then we the living the ones being left around at same time with them we will be seized  
BX OP1 PN AMPN VPAPMPN AMPN VPPMPN BX PD OP3MPD V1PFPI

ἐν νεφέλαις εἰς ἀπάντησιν τοῦ κυρίου εἰς ἄερα . καὶ οὕτως πάντοτε σὺν κυρίῳ ἐσόμεθα .  
en nephelais eis apantēsin tou kyriou eis aera kai houtōs pantote syn kyriō esometha  
ἐν νεφέλῃ εἰς ἀπάντησις κύριος εἰς ἀήρ καὶ οὕτως πάντοτε σὺν κύριος εἰμί  
en nephelē eis apantēsis kyrios eis aer kai houtōs pantote syn kyrios eimi  
in clouds for meeting of the Master in air and thusly always with Master we will be  
PD NFPD PA NFSA AMSG NMSG PA NMSA SJ CCK BX BX PD NMSD V1PFMI SJ

18 Ὡστε παρακαλεῖτε ἀλλήλους ἐν τοῖς λόγοις τούτοις .  
Hōste parakaleite allēlous en tois logois toutois  
ὥστε παρακαλέω ἀλλήλων ἐν λόγος οὗτος  
hōste parakaleō allēlōn en logos houtos  
So that encourage one another in the words these  
CCQ V2PPAM ORCMPA PD AMPD NMPD OADMPD SJ

### Questions

#### 1 Thess 4:15-18

1. What are the paragraph divisions in 1 Thess. 4? (compare the NA27 with the KJV and NKJV)
2. How many sentences are there in 1 Thess. 4:15-18?
3. How many finite verbs are there in 1 Thess. 4:15-18?
4. Parse each of the following verbs and identify the usage of each element in the parsing?

**λέγομεν legomen**

1<sup>st</sup> Plural:

Present

Active

Indicative:

**οὐ μὴ φθάσωμεν ou me phthasomen** The *ou me* intensifies the negative.

1<sup>st</sup> Plural:

Aorist

Active

Subjunctive:

**καταβήσεται katabesetai**

3<sup>rd</sup> Sing:

Future

Middle

Indicative:

**ἀναστήσονται anastesontai**

3<sup>rd</sup> Plural:

Future

Middle

Indicative:

**ἄρπαγησόμεθα harpagesometha**

Person:

Tense

Voice

Mood:

ἐσόμεθα. *esometha*

Person:

Tense

Voice

Mood:

παρακαλεῖτε *parakaleite*

Person:

Tense

Voice

Mood:

5. Parse each of the following verbals in the passage and identify their usage:

οἱ ζῶντες *oi zontes* (the living)

οἱ περιλειπόμενοι *oi perileipomenoi* (who remain)

τοὺς κοιμηθέντας *tous koimethentas* (who sleep)

6. Identify the following nouns (Parse each noun and then identify its particular usage)

λόγῳ *logo* (word)

κυρίου, *kuriou* (Lord)

τὴν παρουσίαν *ten parousian* (the coming)

τοῦ κυρίου *tou kuriou* (the Lord)

16

ὁ κύριος *ho kurios* (the Lord)

ἐν κελεύσματι, *en keleusmati* (command)

ἐν φωνῇ *en phone* (shout)

ἀρχαγγέλου *archangelou* (archangel)

ἐν σάλπιγγι *en salpingi* (with the trumpet)

θεοῦ, *theou* (God)

οὐρανοῦ *ouranou* (heaven)

οἱ νεκροὶ *oi nekroi* (the dead)

ἐν Χριστῷ *en Christo* (in Christ)



17

ἐν νεφέλαις *en nephelais* (in the clouds)

εἰς ἀπάντησιν *eis apantesin* (meeting)

τοῦ κυρίου *tou kuriou* (Lord)

εἰς ἀέρα· *eis aera* (air)

σὺν κυρίῳ *sun kurio* (Lord)

18

ἀλλήλους *allelous* (one another)

λόγοις *logois* (words)

7. What is the main verb of the first sentence? What is its grammatical subject?
8. What is the main verb of the second sentence? What is its grammatical subject?
9. What is the main clause of the first sentence?
10. Identify the subordinate clauses and explain their relationship to the main clause?
11. What is the topic (grammatical subject plus grammatical verb) of the first sentence?
12. What is said about that topic?
13. What is the topic (grammatical subject plus grammatical verb) of the second sentence?
14. What then is the topic of the paragraph?