

<p style="text-align: center;">Introductory NT Greek</p> <p style="text-align: center;">Week 2</p>	<p style="text-align: center;">Week 2</p> <ul style="list-style-type: none"> • Review <ul style="list-style-type: none"> – Alphabet • Greek: <ul style="list-style-type: none"> – Pronunciation – Tools • English <ul style="list-style-type: none"> – Verb – Modifiers – Direct object 																																				
<p style="text-align: center;"><u>α β γ δ ε ζ</u></p> <table border="0"> <tr><td>α</td><td>a</td><td>alpha (f<u>a</u>ther)</td></tr> <tr><td>β</td><td>b</td><td>beta</td></tr> <tr><td>γ</td><td>g</td><td>gamma (g<u>o</u>)</td></tr> <tr><td>δ</td><td>d</td><td>delta</td></tr> <tr><td>ε</td><td>e</td><td>epsilon (s<u>e</u>d)</td></tr> <tr><td>ζ</td><td>z/dz</td><td>zeta (z<u>oo</u> / <u>a</u>ds)</td></tr> </table>	α	a	alpha (f <u>a</u> ther)	β	b	beta	γ	g	gamma (g <u>o</u>)	δ	d	delta	ε	e	epsilon (s <u>e</u> d)	ζ	z/dz	zeta (z <u>oo</u> / <u>a</u> ds)	<p style="text-align: center;"><u>η θ ι κ λ μ</u></p> <table border="0"> <tr><td>η</td><td>ē</td><td>eta (th<u>e</u>y)</td></tr> <tr><td>θ</td><td>th</td><td>theta</td></tr> <tr><td>ι</td><td>i</td><td>iota (mach<u>i</u>ne)</td></tr> <tr><td>κ</td><td>k</td><td>kappa</td></tr> <tr><td>λ</td><td>l</td><td>lam<u>d</u>a</td></tr> <tr><td>μ</td><td>m</td><td>mu</td></tr> </table>	η	ē	eta (th <u>e</u> y)	θ	th	theta	ι	i	iota (mach <u>i</u> ne)	κ	k	kappa	λ	l	lam <u>d</u> a	μ	m	mu
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<p style="text-align: center;">Diphthongs</p> <ul style="list-style-type: none"> • Definition: Diphthongs are combinations of letters that together make up a distinct sound. • Note the similarity between Greek/English: <table border="0" style="margin-left: 20px;"> <tr><td>αι</td><td>aisle</td></tr> <tr><td>αυ</td><td>kra<u>u</u>t</td></tr> <tr><td>ει</td><td>we<u>i</u>ght</td></tr> <tr><td>ευ</td><td>fe<u>u</u>d</td></tr> <tr><td>οι</td><td>o<u>i</u>l</td></tr> <tr><td>ου</td><td>gr<u>o</u>up</td></tr> <tr><td>υι</td><td>s<u>i</u>te</td></tr> </table> 	αι	aisle	αυ	kra <u>u</u> t	ει	we <u>i</u> ght	ευ	fe <u>u</u> d	οι	o <u>i</u> l	ου	gr <u>o</u> up	υι	s <u>i</u> te	<p style="text-align: center;">Accents</p> <ul style="list-style-type: none"> • The original Greek NT didn't have accents. • There are three types of accents. These are the acute (´), grave (`), and circumflex (^) • Initially, accents were to give hints about rising (acute), falling (grave) or rising and falling (circumflex) pitch. Greek was musical! • Today, we don't have to worry about singing our Greek. Just emphasize the accented syllable. • Whew! 																						
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<h3 style="text-align: center;">Breathing Mark</h3> <ul style="list-style-type: none"> • A word that begins with a vowel (α, ε, ι, ο, υ, ω) or diphthong (αι, αυ, ει, ευ, οι, ου, υι) will have a breathing mark on (above) the first syllable. • Smooth breathing marks (´) tell us to pronounce the word just as if the breathing mark isn't there. Thus, αὐτός is pronounced OW-toss. • Rough breathing marks (´) tell us to pronounce the word as though it has an 'h' at the front. Thus, υῖος is pronounced HWEE-os. 	<h3 style="text-align: center;">Rules for syllables</h3> <ul style="list-style-type: none"> • A word has as many syllables as it has vowels and diphthongs. Thus, σάρξ has one (why?) υῖός has two (why?), and ἐπαγγελία has five (why?). • Each vowel or diphthong makes up one syllable • Double consonants are separated: ἄγ-γε-λος, βαπ-τί-ζω, δι-δά-σ-κω, εὐ-ρίσ-κω • Single consonants go with the following vowel: φέ-ρω, θέ-λω, μέ-νω, ἀ-λή-θει-α 																								
<h3 style="text-align: center;">Pronounce</h3> <table style="width: 100%; border: none;"> <tr> <td style="padding-right: 20px;">βλέ πω</td> <td>ἄ γω</td> </tr> <tr> <td style="padding-right: 20px;">λό γος</td> <td>καρ πός</td> </tr> <tr> <td style="padding-right: 20px;">λύ ω</td> <td>θέ λω</td> </tr> <tr> <td style="padding-right: 20px;">λέ γω</td> <td>φέ ρω</td> </tr> <tr> <td style="padding-right: 20px;">ἄγ ιος</td> <td>καρ δί α</td> </tr> <tr> <td style="padding-right: 20px;">γλωσ σα</td> <td>ζω ή</td> </tr> </table>	βλέ πω	ἄ γω	λό γος	καρ πός	λύ ω	θέ λω	λέ γω	φέ ρω	ἄγ ιος	καρ δί α	γλωσ σα	ζω ή	<h3 style="text-align: center;">Pronounce (with diphthongs)</h3> <table style="width: 100%; border: none;"> <tr> <td style="padding-right: 20px;">υῖ ος</td> <td>εἰ μί</td> </tr> <tr> <td style="padding-right: 20px;">οὔ τος</td> <td>αὐ τος</td> </tr> <tr> <td style="padding-right: 20px;">ἰ δού</td> <td>καί νος</td> </tr> <tr> <td style="padding-right: 20px;">οἶ κος</td> <td>οὐ</td> </tr> <tr> <td style="padding-right: 20px;">οὐ δέ</td> <td>οὐ κέ τι</td> </tr> <tr> <td style="padding-right: 20px;">ποῦ</td> <td>ψεύ δος</td> </tr> </table>	υῖ ος	εἰ μί	οὔ τος	αὐ τος	ἰ δού	καί νος	οἶ κος	οὐ	οὐ δέ	οὐ κέ τι	ποῦ	ψεύ δος
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<h3 style="text-align: center;">Break into Syllables</h3> <table style="width: 100%; border: none;"> <tr> <td style="padding-right: 20px;">μένω</td> <td>μέλλω</td> </tr> <tr> <td style="padding-right: 20px;">κηρύσσω</td> <td>θέλω</td> </tr> <tr> <td style="padding-right: 20px;">ἐπαγγελια</td> <td>εἰμί</td> </tr> <tr> <td style="padding-right: 20px;">οὐδέ</td> <td>ἀλήθεια</td> </tr> <tr> <td style="padding-right: 20px;">ψεύδομαι</td> <td>μετά</td> </tr> <tr> <td style="padding-right: 20px;">οἶκος</td> <td>ὄχλος</td> </tr> <tr> <td style="padding-right: 20px;">αὐτός</td> <td>πορεύομαι</td> </tr> </table>	μένω	μέλλω	κηρύσσω	θέλω	ἐπαγγελια	εἰμί	οὐδέ	ἀλήθεια	ψεύδομαι	μετά	οἶκος	ὄχλος	αὐτός	πορεύομαι	<h3 style="text-align: center;">Olive Tree</h3> <p style="text-align: center;">https://www.olivetree.com/</p> <ul style="list-style-type: none"> • Pros <ul style="list-style-type: none"> – Integration with many different tools – Works well on any platform – Best (by far) on mobile devices • Cons <ul style="list-style-type: none"> – No interlinear – you actually have to know what the greek means or play 'go fish'. 										
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<h3 style="text-align: center;">Accordance</h3> <p style="text-align: center;">http://www.accordancebible.com/</p> <ul style="list-style-type: none"> • Pros <ul style="list-style-type: none"> – Native on Mac; will feel 'right' for Mac people. – Integration with a lot of different tools – Can do some really fancy stuff • Cons <ul style="list-style-type: none"> – Pricey – Mobile version is not great (yet?) – Interface feels weird 	<h3 style="text-align: center;">Sword Project</h3> <p style="text-align: center;">http://www.crosswire.org/sword/</p> <ul style="list-style-type: none"> • Pros: <ul style="list-style-type: none"> – Can see Greek side by side w/ English – Searchable for word/phrase in English – Includes Strong's Concordance. – Newest versions include parsing. – Free! • Cons: <ul style="list-style-type: none"> – No accent or breathing marks in Greek. – NASB not free 																								

<p style="text-align: center;">Blue Letter Bible https://www.blueletterbible.org/</p> <ul style="list-style-type: none"> • Pros: <ul style="list-style-type: none"> – Provides some parsing. – Searchable for word/phrase in English. – No software – works right in your browser. – Free! • Cons: <ul style="list-style-type: none"> – Online only. – May only view KJV beside the Greek. 	<p style="text-align: center;">Other (old fashioned) tools</p> <ul style="list-style-type: none"> • Lexicons (read “dictionaries”) give definitions as well as information on syntax and word usage for each of the words you will encounter. • Grammars give in-depth information about the structure of the language itself. This is particularly useful in a language like Greek where there is so much structure.
<p style="text-align: center;">Verbs</p> <ul style="list-style-type: none"> • Verbs are action words. • They describe what the subject is doing. • A special class, called “essence verbs” describe a state of being. • Examples: <ul style="list-style-type: none"> – Mr Morton <i>walked</i> down the street. – Mr Morton <i>talked</i> to his favorite cat. – Mr Morton <i>was</i> a lonely man. 	<p style="text-align: center;">Diagramming Verbs</p> <div style="display: flex; justify-content: space-around;"> <div style="text-align: center;"> <p>Mr. Morton walked</p> </div> <div style="text-align: center;"> <p>Mr. Morton was</p> </div> </div> <div style="display: flex; justify-content: space-around; margin-top: 20px;"> <div style="text-align: center;"> <p>Mr. Morton talked</p> </div> <div style="text-align: center;"> <p>Separate the verb from the subject with a vertical bar that drops below the baseline</p> </div> </div>
<p style="text-align: center;">Modifiers</p> <ul style="list-style-type: none"> • Modifiers further qualify the meaning of a word. • This is a broad category that encompasses most parts of speech. Nearly any word can be a modifier, depending on how it is used. • Examples: <ul style="list-style-type: none"> – <i>The</i> bird flew. – <i>One tired</i> boy rested. – He ran <i>quickly</i>. – <i>A rock</i> wall fell. 	<p style="text-align: center;">Diagramming Modifiers</p> <div style="display: flex; justify-content: space-around;"> <div style="text-align: center;"> <p>The bird flew.</p> </div> <div style="text-align: center;"> <p>One tired boy rested.</p> </div> </div> <div style="display: flex; justify-content: space-around; margin-top: 20px;"> <div style="text-align: center;"> <p>He ran quickly.</p> </div> <div style="border: 1px solid black; padding: 5px;"> <p>Modifiers go below the word that they modify on a new line. This line is connected by a slant to the left. The direction of the slant matters.</p> </div> </div>
<p style="text-align: center;">Direct Objects</p> <ul style="list-style-type: none"> • A direct object is the recipient of the action expressed in the verb. • As such, it is said to limit the verb. • Examples <ul style="list-style-type: none"> – Mr. Morton knew just one <i>girl</i>. – Mr. Morton grew <i>flowers</i> for Pearl. – A neighbor chased his <i>kid</i>. 	<p style="text-align: center;">Diagramming Direct Objects</p> <div style="display: flex; justify-content: space-around;"> <div style="text-align: center;"> <p>Mr. Morton knew just one girl.</p> </div> <div style="text-align: center;"> <p>A neighbor chased his kid</p> </div> </div> <div style="display: flex; justify-content: space-around; margin-top: 20px;"> <div style="text-align: center;"> <p>Mr. Morton grew flowers.</p> </div> <div style="border: 1px solid black; padding: 5px;"> <p>A direct object is placed on the baseline next to the verb. It is separated by a vertical line that stops at the baseline.</p> </div> </div>

Highly Useful “Study Aids”

- Alphabet
 - ABC’s: <http://tinyurl.com/gwhzdlx>
 - Rap: <http://tinyurl.com/n5qt223>
- Subjects and predicates
 - Original: <http://tinyurl.com/ll4786n>
 - Rap: <http://tinyurl.com/hyyvzpo>
- Verbs
 - <http://tinyurl.com/gvfksta>

Homework

- Keep practicing writing/memorizing the alphabet.
- Practice pronouncing the Greek words given on previous slides.
- Diagram the sentences given in the homework handout.

Week 1 Homework Answers

Diagram subject/predicate only.

1. Jesus Wept. (**John 11:38**)

Jesus | wept

2. ...the world does not know us... (**1 John 1:31**)

the world | does not know us

3. ...He laid down his life for us... (**1 John 3:16**)

He | laid down his life for us

4. These things I have written to you.... (**1 John 2:26**)

I | have written these things to you

5. The one who keeps his commandments abides in Him (**1 John 3:24**)

The one who keeps his commandments | abides in Him

6. All things came into being through him.... (**John 1:3**)

All things | came into being through him

7. The light shines in the darkness.... (**John 1:5**)

The light | shines in the darkness

8. ...He came to testify about the light. (**John 1:8**)

He | came to testify about the light

9. ...To them he gave the right to become children of God..... (**John 1:12**)

He | gave to them the right to become children of God

10. ...We saw His glory... (**John 1:14**)

We | saw his glory

Week 2 Homework

Diagram subject/verb/direct object/modifiers.

1. Jesus Wept. (**John 11:38**)
2. ...the world does not know us... (**1 John 1:31**)
3. ...He laid down his life... (**1 John 3:16**)
4. These things I have written.... (**1 John 2:26**)
5. ...We saw His glory... (**John 1:14**)
6. ...He entered the synagogue... (**Acts 18:19**)
7. ...He ... greeted the church... (**Acts 18:22**)
8. He powerfully refuted the Jews... (**Acts 18:26**)
9. God was performing extraordinary miracles... (**Acts 19:11**)

A Constructive Caution Regarding Some Greek Grammar & Vocabulary Resources

Thankfully, there are a number of New Testament Greek grammar and vocabulary resources available in print and/or in some computer format. Use them often, and use them with an awareness of where each resource can be helpful. To that end, below are some cautions that are intended to allow you to use the Greek language resources wisely.

Kenneth Wuest: Wuest does well at bringing Greek grammar across without requiring use of the Greek alphabet or learning details of Greek grammar. Cautions have been expressed that Wuest:

- 1) has a tendency to overstate definitions or points of grammar at times.
- 2) can at times lean toward an interpretation influenced by the views of the early church ‘fathers’ above that of Scripture (‘husband of one wife’ in 1 Timothy 3:2; Titus 1:5).
- 3) expresses the aorist tense as having an expression of time in some instances where it does not have a time significance (e.g., ‘present’ in Romans 12:1; see footnote 2).
- 4) overlooks some points of grammar that have a bearing on the translation of a passage (e.g., the Greek word translated ‘urge’ is the governing verb, and its present tense controls the time sense of the word translated ‘present’ in Romans 12:1).

Ray Summers: Summers’ *Essentials of New Testament Greek*, especially in the version Revised by Thomas Sawyer, is simply an outstanding introduction. And that is where this and other introductions merit a caution: there may be finer points of Greek grammar, beyond what even a good introduction contains, that would change our understanding of a passage, sometimes substantially. There is also one other important caution regarding Summers’ book in the original, and as edited by Sawyer: The aorist tense is misrepresented as relating to the past tense and as being punctiliar, which is not universally the case¹. See also footnote 2.

Daniel Wallace: Wallace’s reference, *Greek Grammar Beyond the Basics (GGBTB)*, focuses almost entirely on Greek grammar, and his Scripture index can be a very useful tool. There are a few points of caution:

- 1) Robert L. Thomas has expressed concern that GGBTB is at times postmodern, that is, presenting more than one meaning as true, and unresolved between them.
- 2) Wallace, unlike other references and direct observation, does not see that the perfect tense in New Testament Greek implies permanence, unless the context indicates otherwise.
- 3) Others have noted that Wallace at times uses terminology that is not in line with what has been common practice, which can make it difficult to cross-check with other references on those points.

Aside from those precautions, this reference is highly recommended.

A.T. Robertson: Robertson (*Word Pictures of the New Testament & Grammar of the Greek New Testament in the Light of Historical Research*) expresses the aorist tense as having an expression of time in some instances where it does not have a time significance (e.g., ‘present’ in Romans 12:1). Also, in Robertson the aorist tense is misrepresented as being punctiliar, which is not universally the case.² He also did not have a full sense of the exceptions to the Granville Sharp rule, as in Ephesians 4:11, “...pastors and teachers”.

¹ See Charles R. Smith, *Errant Aorist Interpreters*, *Grace Theological Journal*, 1981, pages 209, 212, 216, 218, http://faculty.gordon.edu/hu/bi/Ted_Hildebrandt/New_Testament_Greek/Text/Smith-Aorist-GTJ.pdf

² *Ibid*, pages 210, 212. This error is also conveyed in *Major Bible Themes: Chapter 19*, page 118: Romans 12:1, referenced in the last paragraph, is not a once for all presenting. Chapter 40, page 275:

Ralph Earle: Ralph Earle's text *Word Meanings In The New Testament* can be useful, with the following cautions: 1) his aim is to come up with a simple English word equivalent for translators, so deeper insights might be overlooked, and 2) Earle is from an Arminian background, so cannot be expected to bring out the security of salvation.

Kittel: Kittel's *Unabridged Theological Dictionary of the New Testament* is a monumental work, but deserves some significant cautions, aside from the fact that it might be overwhelming. Kittel has been criticized by other scholars for deviating from clear word definition by using invalid derived words and word histories to arrive at word definitions. This pattern is common enough that cross-checking his definitions with others is advised.

Vine's comments under Cross, Crucify, giving the background of the Greek word *stauros*, are almost entirely in error, and that error has been referenced as a basis for the teaching of the Jehovah's Witnesses, that Christ did not die on a cross, but on a torture stake.

Vine's, Zodhiates (Complete Word Study New Testament) & Barclay on Meek, Meekness or Gentle, Gentleness (*praus* or *prautes*): These three references deviate from the true definition of the words, as described below.

Vine's erroneously presents regarding these words: "Rather it is an inwrought grace of the soul; and **the exercises of it are first and chiefly towards God**... It must be clearly understood, therefore, that the meekness manifested by the Lord and commended to the believer **is the fruit of power**." The godward aspect of these words is either not valid or is overstated. At most, but not always, these words convey gentleness with strength, but the "fruit of power" concept is not inherent in the word meaning.

Zodhiates & Barclay both include 'anger' as an element of the definition of these words, based upon a writing by Aristotle (384-322 BC), but a study of the Greek Old Testament and New Testament word usage, in context, does not bring one to that same conclusion (see *The NIV Theological Dictionary of New Testament Words*, pages 1081-1083 and *Mounce's Complete Expository Dictionary of Old & New Testament Words*, page 281).

Zodhiates errs in favoring women in ministry over men (The Hebrew-Greek Key Study Bible, pages 1598, 1599), which is a conclusion contrary to the New Testament in general and Greek grammar in particular. He also has permitted confusing references to "spiritual Israel" in some of his Greek study references.

Barclay was of reformed background, and held some liberal or aberrant views as well. So it is important to discern between his Greek language and grammar insights and those of his own theological system or set of beliefs.

General guidance: As the above examples show, even some of the best resources can fall short in a few instances. If possible, check more than one reference, especially for word definitions. If you happen to encounter a conflict between those references, or if the given word definition or understanding of grammar seems to lead you to an interpretation that seems odd, or inconsistent with the rest of Scripture, that is a signal to 'dig deeper'. Paul wrote, in 1 Thessalonians 5:21a, "But examine everything carefully..."

Romans 12:1, in the last paragraph, is not a 'once for all' presenting or a 'decisive action'. This same incorrect idea was put forth on page 118. This same misconception regarding the aorist tense was present in earlier editions of the Ryrie Study Bible in the footnote for Romans 12:1. Other references may contain this same error.