

Biblical Greek Exercises, Week#4, chapter 4



FORMAT: 6:45 Questions /7:00 Quiz (from exercises) /7:10 Correct / 7:15 Break / 7:20 Intro New Material + Black's Exercises Together /

7:45 Exercises On Your Own (happy to help you as needed).

- Read all of Black, chapter four. (Sorry for the small font—trying to get it all one 1 p!
- Make vocabulary cards for each of the *non-verb* words (a., b., c., and e.) listed on **Black**, pp. 31-32. Put the Greek on the front and the English on the back. Using a heavy black pen is a good idea. (HINT: Put the Greek word towards the *top left* of the card. This way, if you ever learn Hebrew, someday you can put the equivalent Hebrew word under the Greek one and this way you can brush up on two languages at once.☺). As Black lists the words beginning on p. 31, notice that the second small word is actually the Greek “the” (which we call the “*definite article*”—part of next week’s lesson, Matt 6:34). Thus, you should write out the Greek vocabulary word on the front side like this ▼ (BIG enough so that you can easily read it). Write it towards the left side and later you will have room to the right to write something else. Write the first letter of the word in the upper left corner to make it easier to alphabetize your stack and to later retrieve a specific word.

α

ὁ ἄγγελος

- Make Verb Cards as you were shown in class for all of the four verbs listed on p. 32 (d). You will notice that Black has not given you the Future tense of these as he has the verbs on p. 23. So. . . turn to pp. 244-46 and you will see a most handy listing of the “Principal Parts of Selected Verbs” (Basically, this is a more technical way of listing the various *basic tenses* of the more common NT verbs that we will encounter in our course of study.). Don’t get freaked out about the seeming complexity of pp. 244-46. All of those listed tenses we will cover later. “So do not worry about tomorrow; for tomorrow will care for itself. Each day has enough trouble of its own.” Matthew 6:34. See how we roll? 😊

- Please complete these exercises:

1.) The primary goal of this lesson is to understand the concept of _____ (word change) in the Greek noun. (Black, p. 26, Box at top). A noun is a word that is either:

- a **tangible object** (examples: rock, donkey)
- a **place** (examples: field, sea, desert, Jerusalem)
- an **idea** (examples: utopia, grace, health)
- an **emotion** (examples: love, sorrow)
- a **person** or **name** (examples: Jesus, Donald Trump, Saul).

2.) Note that in an English sentence, we speak in a certain word order. This is how we make sense in our sentences (we subconsciously observe the word order.) We begin with the subject. In an English sentence, it is usually the first noun. (p. 26, ¶28). Example: “**Jesus saves people.**” Here, in this short *English* sentence, “Jesus” is the first noun that we observe in sequence. Thus, “Jesus” is the subject.

3.) But in a *Greek* sentence, the subject will often *not* be the first noun that we observe. We depend upon *other* Greek clues to determine the subject.

Mark 13:10 καὶ εἰς πάντα τὰ ἔθνη πρῶτον δεῖ κηρυχθῆναι τὸ εὐαγγέλιον.





The gospel must first be preached to all the nations. (NAU)

4.) So in Greek, where _____ has a *different* function, grammatical relationships are indicated by particular _____-es applied to the nouns.

(p. 26, middle). We call these particular suffixes **case endings**.

5.) Each noun in New Testament Greek can have four case endings. These will put the noun in a “case.”

6.) Greek has four basic cases: (see p. 27, top). (Don’t worry about the vocative—it will be self-evident in the Greek Bible text.)

| | <u>Case</u> | | <u>Function</u> | <u>Case Symbol</u> |
|---|------------------------------|---------------------|-----------------|---|
| (1) | The <u><i>nomitive</i></u> , | representing the | _____. |  |
| Example: “ <i>Men</i> see apostles.” | | | | |
| (2) | The _____, | representing the | _____. |  |
| Example: “the wisdom <i>of men</i> ” (“ <i>from</i> ”) | | | | |
| (3) | The _____, | representing the | _____. |  |
| Example: “He gave gifts <i>to men</i> .” (“ <i>in, by, for</i> ”) | | | | |
| (4) | The _____, | representing the | _____. |  |
| Example: “Apostles see <i>men</i> .” | | | | |

In Greek, it is the case form that that decides which word is the subject..

7.) In addition to case, Greek nouns are said to have _____. (p. 27, ¶ 29, 1st sentence and following the rest of the ¶). The three Greek language genders are

(with examples): a) _____ *άνήρ*, “man”

b) _____ *γυνή*, “woman” c) _____ *τέκνον*, “child”

8.) So why are we studying nouns of the Second Declension *first*? (Because (p.26)_____)

9.) Just as we saw in the last chapter that *verbs have number* (singular and plural), *so do nouns!* (p. 27, bottom, ¶30).

10.) On p. 28 are two tables that depict the Second Declension pattern for a typical Masculine and a typical Neuter noun. Take out a sheet of notebook paper and, **starting at the top left of the page**, write out a neat copy for yourself of Black's tables. (for ἄνθρωπος and δῶρον).

Studies have shown that our notes and tables that are copied neatly are much easier to study again at a later date (Kind of makes sense, doesn't it? It is hard to learn from what is not legible!). By writing it out for yourself, you will force your mind to observe it **visually** and see the differences in the endings. Thus, you will see the pattern with your *eye*.

Also, by writing it out (do it with pencil first, then trace over your work with a black Flair pen or other dark-inked pen), you will gain the learning of the **tactile** sense, that is by *feel*. When you have completed a neat written presentation, read your work aloud like this (for your *ear*):

N “ἄνθρωπος a man,”

G “ἀνθρώπου of -or -from a man”

D “ἀνθρώπῳ “(to/ in/ by/ for) a man” (Here, think of a mother giving a warning *to* her son, “I want you *in by four!*” 😊).

Choose one that makes sense in the *context*. (How important is context!).



A “ἄνθρωπον a man”

* Below, prime yourself to translate. Here is how you do it: **Underline** the subject, that is the Nominative, **N** case noun. Put (**parenthesis**) around each Genitive (**G** case) noun and each Dative (**D** case)

3.) **Rom 1:1** Παῦλος δοῦλος Χριστοῦ Ἰησοῦ, (NOTE: There is one proper noun here that you have not yet had as a vocabulary word. But I trust that you will recognize it and be able to translate it.) This one is all you! I'm taking the training wheels off! (HINT: No verb and no need to supply one. Again, it is an introductory formula as in #1 above.)

4.) ἀλλὰ ἑαυτὸν ἐκένωσεν μορφὴν δούλου λαβών, ἐν ὁμοιώματι
 _____ himself he emptied a form ____ taking, **in** (so what case is the
 next word?) _____ appearance

ἀνθρώπων γενόμενος... γενόμενος ὑπήκοος μέχρι
 _____ himself becoming... himself _____ obedient to the point

θανάτου, θανάτου **δὲ** σταυροῦ.

_____, _____ **that is** _____ cross.

Again, let's try to put this passage together in our best English.

(NOTE: the Greek conjunction **δὲ** [co-joining parts of a sentence or clause] is defined by Black on p. 32 as “now, but.” He does so in the interest of simplicity with the good intent of not overwhelming the beginning Greek student with too many choices. However, there are broader uses of the word **δὲ** which turns out to be a very flexible part of speech. “That is” is just one of many uses. “Now, but” are probably not the best choices in this context so I have chosen one that is more acceptable so as not to distort or confuse our understanding of this very important passage.) For further choices, see BDAG, 213.

5.) ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν
 I baptized you(pl) **in** water, he but _____ you in

by

πνεύματι ἁγίῳ.
 spirit holy

By taking the extra time to learn thoroughly, you will create a storage space in your brain for this information that will be more readily accessible *long* term.



Yes, it does take time. There is no short cut to building a sturdy house, achieving good nutrition, or establishing healthy physical fitness. Nor are there any short cuts to knowing the Lord and His Word well. If we just observe what is going on in our own country with our own evangelical churches (taking the temperature), we see a whole society of Christians that want short cuts: short cuts in their relationship with God, quick friendships without investment, throw away marriages devoid of covenant love, and “the Bible in Five Minutes a Day.” *Doesn't work!* The thermometer reads “luke-warm.” But I believe that every person in our little Friday night class can make a difference in whatever setting God has placed us by our dedication to Him and His awesome Word. *Yes, we can!* My hope and prayer is that we will all be *thermostats* and not just thermometers and thereby help the body to grow. “Lord (vocative ☺), may our Greek be used well to help us understand You better, to help us to assist your people in their growth, to influence our church communities with better teaching, to be better friends, husbands, wives, leaders, followers, bosses, and employees. May we be humble about what we think we know, realizing that while in this body and in this world, we are still sinners and in need of your daily grace. Help us to study and minister well. Amen!” Truly.

Mar 1:1; 1Cor 4:17; Phi 2:7; Mar 1:8