

GREEK I

File 2 (BC)
(H-BC-GKI2)

GREEK PREPOSITIONS

The issue

Prepositions in Greek are often termed "function" words. In other words, their purpose is to show relationships between other words and concepts. This makes their proper translation and a consistent understanding of their meaning doubly essential. A slight mistranslation of a noun or adjective rarely has as serious an impact upon the total meaning of a passage as the mistranslation of a preposition.

Greek grammars usually explain that the meanings of Greek prepositions vary according to case-idea and context. In one sense this is a correct and true understanding, but it is often misleading to the student reader. The reader may assume that the grammarian is referring to essentially different ideas and meanings in the Bible (i.e., in the Greek idiom and in the author's mind), whereas the grammarian is actually referring to only a "technical" difference in the English mind and in the English idiom.

A perceptive student can usually see that a preposition's essential root idea or "word picture" remains the same, no matter what case a Greek preposition is associated with. In examples where this does not seem to be true, the student may think he has found an exception, whereas he has often only found an example where there is no correspondence between the Greek idiom and English idiom or word usage. In such examples the approach and viewpoint of the two languages are different, but in the Greek language the root idea of the prepositions remains the same between various examples.

Dana and Mantey (A Manual Grammar of the Greek New Testament, p. 98) express the common understanding thus:

"...to understand the full significance of a preposition one needs to know the function of the case with which it is used in each instance, the meaning of the preposition absolutely, and, what is most difficult, learn what it means relatively in each context."

This last statement, "learn what it means relatively in each context," refers to the differences of meaning that the Greek word picture takes on when it is translated into the English idiom. And it is proper and valid to present this consideration in a Greek grammar, since the grammar is written for English readers. In English idiom Greek prepositions do have different meanings according to case-idea and context.

For example, to the English-speaking person's mind, there is a fundamental difference in the use of the Greek preposition en when comparing Matthew 2:1, "After Jesus had been born in (en) Bethlehem," and Hebrews 11:37, "...were slain with (en) the sword." Obviously en must be translated differently in these passages because the Greek word en means something different to the English mind in each of these passages. In English, en carries a locative idea in the first passage and instrumental in the second passage, but this is not so in the Greek idiom. In Greek en is locative and means "in" in both examples.

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Regarding Hebrews 11:37 A.T. Robertson says "in (by) slaughter of the sword" (Word Pictures in the New Testament, vol. V, p. 430). Concerning the parallel construction in Revelation 13:10, Lenski says "in connection with the sword" (Interpretation of St. John's Revelation, p. 402). Vincent cites many examples where the root meaning of en has been lost through inaccurate translation. He writes of Mark 1:23: "With an unclean spirit....Lit., 'in an unclean spirit.' En (in) has the force of in the power of" (Word Studies in the New Testament, vol. I, p. 164). Concerning Romans 5:21, "as sin hath reigned unto death," he writes, "Unto death....Wrong. In death....As the sphere or dominion of death's tyranny....How much is lost by the inaccurate rendering of the prepositions" (vol. III, p. 65. See also vol. I, pp. 478, 632; vol. III, pp. 386, 387, 394, 426, 436, 468, 471).

A.T. Robertson cautions against the common mistake of assuming a Greek preposition to mean several different things by itself, the translator having the right of choice, without considering the root meaning, case, and context. The total idea of the preposition must be translated, he says. And the idea in Greek must be translated into what is sometimes a different idea in English, an idea that sometimes does not correspond at all to the Greek idiom. Robertson writes:

"...the Ground-meaning of the preposition....This must always be taken into consideration. It is quite erroneous to say that para, for instance, means now 'from', now 'beside', now 'to.' This is to confuse the resultant meaning of the preposition, case, and context with the preposition itself. It is the common vice in the study of prepositions to make this crucial error. The scientific method of studying the Greek preposition is to begin with the case-idea, add the meaning of the preposition itself, then consider the context. The result of this combination will be what one translates into English, for instance, but he translates the total idea, not the mere preposition. It is puerile [immature] to explain the Greek prepositions merely by the English or German rendering of the whole....observe that it is often impossible to make any translation that at all corresponds to the Greek idiom" (A Grammar of the Greek New Testament, p. 568).

Dana and Mantey say (pp. 98-99): "...each preposition originally had, very likely, only one meaning." This must be true, for several prepositions cannot all mean the same thing. Each preposition must have a distinct meaning.

Confusion of prepositional meanings by scholars and translators

Examining the fifteen Greek prepositions found in the front of the Kingdom Interlinear translation in light of the English translations supplied in Young's Concordance, the following translation relationships arise:

- 2 different prepositions are said to mean "about"
- 4 — above
- 3 — after
- 7 — against
- 8 — among
- 9 — at
- 4 — before
- 8 — by
- 8 — for

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- 5 — from
- 11 — in
- 4 — into
- 9 — of
- 8 — on
- 4 — out of
- 4 — thru
- 5 — to
- 3 — toward
- 6 — unto
- 5 — upon
- 9 — with

This great proliferation of translations ought not to be, for it destroys the basic reason for each distinct preposition.

Here are the reasons why this system of translating the Greek prepositions is erroneous:

1. It is too far removed from the original idea of a specific meaning for each preposition.
2. It has God, the Author, choosing a preposition which basically means one thing in order to say another thing! That is, God is made to bypass a most suitable preposition for one less suited to the idea He wishes to convey. For example, every Greek student, when learning Greek vocabulary, learns that the Greek en means "in" and epi means "on." This fact reveals that these are the primary meanings of these prepositions. So, if God wanted to say "They...commanded them not to speak at all nor teach in the name of Jesus" (as the KJV renders Acts 4:18), i.e., in the authority of the name, why did God not choose the Greek preposition en, which means "in"? But God bypassed the preposition en and chose epi, which means "on." Therefore, instead of saying that Acts 4:18 proves that epi also means "in," we should realize that God did not want to say "in," but rather "do not teach on the name" (i.e., do not teach on the name; don't mention the name nor anything involved with it).
3. This system of translation destroys one's ability to prove anything positive by a preposition, because the preposition could just as well mean several other things.
4. This system allows one to justify dodging a Biblical truth through a "legitimate claim" of Greek grammarians, thus allowing one to pick and choose the English preposition he desires in order to promulgate his theology. One can often manipulate word meanings like this, even if he stays within the limits of the given case idea.
5. It makes the 15 common prepositions, referred to earlier, capable of having an average of 8.4 meanings, meaning that the average preposition overlaps 56% of the others. This is untenable! It is true that the English idiom will require some variation and overlap of meaning when translating Greek prepositions, but not to this extreme.

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The root meaning of the preposition must be considered first

In most cases, a literal translation will allow the basic Greek prepositional meaning to be retained in each passage, thus proving the thesis that the Greek preposition has one and only one basic meaning. It is admitted that this cannot be done in every case, and that where it can be done, it often results in a less natural, forced expression. Yet the most important issue is what God is saying to the Greek mind in the Greek idiom. That must be our starting point, or else we may miss the revelations and types God has placed in His Word for us to find. Only after we have seen the truth in the Greek idiom can we feel free to translate into the English idiom. This way we will be careful not to change the revelation, even though we may be forced to translate a preposition into an English word that is not akin to its basic meaning.

The number of variations in the essential meaning of any Greek preposition in the Greek idiom must be very small indeed. Even in the Greek mind, a preposition admittedly will acquire various shades of expression and meaning, but the root idea is almost always retained.

True, language development is a fluid thing and there is an evolution of languages. Also, one word is often used in place of another for effect's sake—"poetic license" and "writer's liberty," they say. And, true, the common usage determines the meaning in any language, but this does not mean that these usages are the actual, technical meaning of the word! Words are also commonly used in poetic and symbolical figures, in hyperboles, allegories, personifications, etc., but these must be understood to be artificial meanings. For example:

The eyelids of the morning.
 The wind rushed in with reckless abandon.
 The wind rushed in with its coat off.
 The wind rushed in a rage.
 He torpedoed my argument.
 I was shot down by my boss.
 He wiped me off the board.
 I took the road back to town.

"Torpedo" does not technically mean "to overrule," although in the figurative context it does mean that. But shall we then list as a definition of torpedo, "to overrule" or "to show to be false"? Emphatically, no!

We must admit that a word can take on a figurative meaning, but the figurative meaning must not be used as an alternate to the literal meaning in a literal passage. Bear in mind that almost any word can be used figuratively for effect's sake, without the resultant "meaning" being classified as the legitimate meaning of the word and a viable alternate.

Several factors have led to blurring and confusing the meanings of Greek prepositions:

1. One factor is figurative expressions.
2. Another factor is the mass of English synonyms available for use.
3. Another is the differences in idioms between Greek and English.
4. Another major factor, often misunderstood, is the necessity to keep in mind the primary meanings of words. Theologians and lexicographers often determine a "variant" meaning of a preposition by their own theological bias concerning the verse in question. And often they are tied to the variant translations made by the King James Version.

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5. Another factor is the need to recognize the same basic idea in several supposedly different meanings in different Greek cases. Often, this is not done.

"Justifications" for blurring prepositional meanings

The reason some give to justify assigning several different meanings the same Greek preposition is that the preposition is found in different cases. However, eight of the Greek prepositions are only used in one case. Still, the King James Version translates even these prepositions with wide variance:

| <u>PREPOSITION</u> | <u>NUMBER OF WAYS TRANSLATED</u> |
|--------------------|----------------------------------|
| <u>ana</u> | 7+ |
| <u>anti</u> | 5 |
| <u>apo</u> | 19 |
| <u>eis</u> | 13 |
| <u>ek</u> | 25+ |
| <u>en</u> | 13+ |
| <u>pro</u> | 4 |
| <u>sun</u> | 2 |

Eighty-eight "meanings" divided by eight equals eleven average, compared with 15.76 average for all prepositions with all cases—and this situation is not limited to the King James Version! Even the most literal English translations render each of these one-case prepositions as several different English prepositions. In fact, the one-case prepositions, in general, are given nearly as many meanings as the prepositions with two, three, or four cases, in the King James Version and in many other translations.

Let's now examine The Language of the New Testament by Goetchius. Here we will see that although different meanings are given for the same preposition, the essential meaning really does not change. And yet, these examples were chosen to prove the common scholarly thesis of different meanings for one Greek preposition. (If in the English the ideas are essentially the same, how much more can we believe them to be so in the Greek!)

According to page 153 of Goetchius' work, the root meaning of dia is "through," but the author says that with the accusative case dia means "because of," "on account of," and "for" (in the sense of "because"). The first example he offers is John 4:41, "They believed because of (dia) his word." But the literal rendering "through his word" is entirely understandable as it is in Greek and bears no reason for changing to "because of."

According to Goetchius, dia with the genitive case means "through," "by," "by means of," "during," and "with" (in the sense "by means of," "by the agency of"). In one example, Acts 5:19, he says dia means "during": "During (dia) the night...opened the doors of the prison," but literally the Greek means "through (dia) night..." and that is entirely understandable as a word picture since "through" (dia) would not mean "throughout the night" but "(cutting) through the night" at a definite point in time.

In another example, Romans 2:12, Goetchius says dia means "by" in the phrase "...shall be judged by (dia) the law." But the literal word picture is "judged through the law" and that translation is fully compatible with English idiom.

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In Acts 3:21 (Goetchius, p. 154), dia is said to mean "by" ("by means of"): "...God spoke by (dia) the mouth...." But the literal rendering "through (dia) the mouth" is more precise and true even in English than Goetchius' "by."

Goetchius also maintains that the meaning of dia overlaps the meaning of en (p. 154). But when examining the examples of dia and en given, we see that the meanings do not overlap at all. Hebrews 9:12 says "by (dia) his own blood." The literal "through (dia) his own blood" makes full sense. But Goetchius goes on to compare this with Hebrews 9:25, "by (en) another's blood," where en literally means "in another's blood" and that literal rendering fits perfectly. So there actually is no overlap of the meanings of dia and en.

Goetchius says the meaning of dia also overlaps the meaning of ek slightly. In Romans 3:30 both are used: "God shall justify the circumcision by (ek) faith and the uncircumcision by (dia) faith." But their meanings only overlap in the stylized translation of the grammarian forcing an English word idea on a Greek phrase. The literal meanings do not overlap. The circumcision is justified out of that faith that coincides with the practice of the Old Testament Law. The uncircumcision are justified through that faith that is not founded on a religious background of obedience to the Law.

Epi literally means "upon," but the author declares (p. 157) "epi with expressions of time indicates the point of time and may usually be rendered by at, or by when with a paraphrase." For examples he first cites Matthew 1:11, "at (epi) the time of the Babylonian captivity." But as a word picture, "upon the Babylonian captivity" makes good sense as a Greek idiom. If you visualize a time-chart, you can mark the Babylonian captivity by a marker "upon" that particular block of time. In Hebrews 1:2 Goetchius translates epi as "at the last of days" and cites this reference as another example of epi being rendered as "at" or "when." Such a translation has reasonable grounds, in that it accommodates the normal English idiom—but that does not make the Greek preposition epi actually mean "at" or "when" in the Greek idea. The literal Greek word picture is understandable as it stands, though somewhat unusual for our idiom.

Goetchius (pp. 157,158) differentiates between the meaning of para with the accusative, genitive, and dative, and it is true that the case functions contribute toward the total meaning, but they do not change the basic meaning of the preposition. It remains essentially the same. With the accusative he says para usually means "beside, by the side of, alongside, by," and he gives the example of Matthew 13:1, "Jesus sat beside (para) the sea." With the genitive, he says that para means "from, from the side of," and he cites John 10:18, "I received this commandment from (para) my Father." But the Greek word picture remains accurate as "beside." He received the commandment from "beside" His Father, as man, the Son of God, showing that man and God are not the same essence. The man received from Deity, being beside or alongside Him—not in physical location (for God is an omnipresent Spirit), but positionally. In the dative, para means "with," "near," or "beside," according to Goetchius. But in Romans 2:11, "There is no respect of persons with (beside) God," the literal Greek word picture is understandable as it stands—the word picture is that respect of persons has no place with or "beside" God.

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Each preposition retains its basic meaning

The following examples show that even when case differences require differences in translation and understanding, the same "picture position" in Greek prevails constant for each preposition.

Para meaning "beside" is translated by the KJV as "above," "against," "among," "at," "before," "by," "from," "of," "out of," and "with." It always retains its basic root meaning even in passages where it is rendered other than "beside."

1. Para translated as "above" in the King James (accusative case, 4 times).
 - a. Luke 13:2, "Suppose ye that these Galileans were sinners above (para) all the Galileans?"
beyond (i.e., beside) — Rotherham, Concordant, Young, Darby.
 - b. Romans 14:5, "One man esteemeth one day above (para) another."
beyond (i.e., beside) — Rotherham.
 - c. Hebrews 1:9, "God hath anointed thee with the oil of gladness above (para) thy fellows."
beyond (i.e., beside) — Rotherham, Concordant.
2. Para translated as "against" in King James (accusative case, 2 times).
 - a. Romans 1:26, "Even their women did change the natural use into that which is against (para) nature."
aside from (i.e., beside) — Rotherham.
beside — Concordant or "along side of."
 - b. Romans 4:18, "Who against (para) hope believed in hope."
past (i.e., beside) — Rotherham.
beyond (i.e., beside) — Concordant.
3. Para translated as "among" in King James (dative case, 3 times).
 - a. Colossians 4:16, "When this epistle is read among (para) you."
to (i.e., beside) — Concordant.
with (i.e., beside) — Young's.
 - b. Revelation 2:13, "Antipas my faithful martyr, who was slain among (para) you."
near (i.e., beside) — Rotherham.
beside — Young's.
4. Para translated as "at" in King James (accusative case, 12 times).
 - a. Luke 8:41, "He fell down at (para) Jesus' feet."
near (i.e., beside) — Rotherham.
 - b. Acts 5:2, "Brought a certain part, and laid it at (para) the apostles' feet."
at (i.e., beside) — Rotherham, Concordant, Numeric.
5. Para translated as "before" in King James (dative case, 3 times).
 - a. Romans 2:13, "Not the hearers of the law are just before (para) God, but the doers of the law shall be justified."
with (i.e., beside) — Rotherham.
 - b. James 1:27, "Pure religion and undefiled before (para) God and the Father is this."
with (i.e., beside) — Rotherham, Concordant, Young's.
in the sight of (i.e., beside) — NAS.

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6. Para translated as "by" in King James (accusative case, 3 times).
 - a. Acts 10:6, "Simon a tanner, whose house is by (para) the sea side." beside — Concordant.
 - b. 1 Corinthians 16:2, "Let every one of you lay by (para) him in store as God hath prospered him." put aside (i.e., beside) — NAS. by (i.e., beside) — Rotherham, Concordant, Numeric, Young's.
7. Para translated as "from" in King James (genitive case, 24 times).
 - a. Luke 8:49, "There cometh one from (para) the ruler of the synagogue's house." from (i.e., beside) — Rotherham, Concordant, Numeric.
 - b. Philippians 4:18, "Having received of Epaphroditus the things which were sent from (para) you." from (i.e., beside) — Rotherham, Concordant.
8. Para translated as "of" in King James (genitive, dative cases, 50 times).
 - a. Matthew 6:1, "Ye have no reward of (para) your Father." with (i.e., beside) — Rotherham, Concordant, Numeric.
 - b. Acts 3:5, "Expecting to receive something of (para) them." from (i.e., beside) — Rotherham, Concordant, Numeric.
 - c. Acts 17:9, "When they had taken security of (para) Jason." from (i.e., beside) — Rotherham, Concordant, Numeric.
9. Para translated as "out of" in King James (genitive case, 1 time).
 - a. Luke 6:19, "There went virtue out of (para) him." from (i.e., beside) — Rotherham, Numeric, Young's, Darby.
10. Para translated as "with" in King James (dative case, 42 times).
 - a. Matthew 22:25, "There were with (para) us seven brethren." with (i.e., beside) — Rotherham, Concordant, Numeric.
 - b. Luke 11:37, "A certain Pharisee besought him to dine with (para) him." with (i.e., beside) — Rotherham, Concordant, Numeric.
 - c. Acts 21:7, "We saluted the brethren and abode with (para) them one day." with (i.e., beside) — Rotherham, Concordant, Numeric.

The following seem to be problem cases where the root meaning of para is more difficult to apply. But in each instance the Greek word picture is entirely understandable.

1. Mark 3:21, "when his (para) friends heard of it"—literally, "they beside him." Para means beside. The word picture is accurate, those beside or near Christ.
2. Romans 1:25, "the creature more than (para) the creator." Again the word picture of the literal meaning is accurate. They worshipped the creature beside the creator.
3. Galatians 3:11, "by the law in the sight of (para) God." No man is justified by the law beside God, again shows that the literal word picture is accurate.
4. Hebrews 9:23, "with better sacrifices than (para) these." Again the literal word picture prevails.
5. Hebrews 11:11, "when she was past (para) age." When Sarah was beside bearing age is the literal meaning, and it makes sense.
6. Romans 16:17, "them which cause divisions and offenses contrary to (para) the doctrine." The doctrine of the divisive members is beside the doctrine that is acceptable. Again the literal word picture is accurate.

A.T. Robertson admits that a preposition does have a basic meaning and that the required secondary meaning grows out of the basic meaning (i.e., it has the basic root idea in it)—which is my whole point and premise.

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Robertson says (A Grammar of the Greek New Testament, p. 630) regarding huper in the ablative case: "The most common is the general notion of 'in behalf of,' 'for one's benefit.' This grows easily out of the root idea of 'over' in the sense of protection or defense....We must not make the mistake of thinking that huper of itself literally means 'in behalf of.' It means 'over.'" This same understanding must prevail when considering every Greek preposition.

The Author chose His words carefully

God's Spirit is particular about words and ideas, because as our all-wise Father He is concerned about giving us the full, precise truth. He is not careless with His Word, for He cares about our souls!

God does not choose en to mean "on" when He has epi available to mean "on." Every word-choice of the Holy Spirit must have a purpose, in light of the fact that all Scripture is inspired of God—literally, "God-breathed" (2 Tim. 3:16). We should trust that God has chosen words that can be understood according to their primary meanings. If the primary meaning does not "seem" to be the right choice of words, it must be the right choice—that is, God must have a design in His choice! God must mean what the word which He chose means. If He meant something else, He would have chosen other words. Whenever He uses a word in an unusual or seemingly incorrect way, He must intend a spiritual meaning, or a double meaning, or a type, or a prophecy, or a revelation, or a tie-in, or an enigma, purposely hiding a fact and revealing another, or some similar thing.

The thesis that prepositions each have a bag full of alternate meanings, with most prepositions overlapping each other, not only steers the reader away from the truth that God wants to bring out, but it gives him license to carelessly give the preposition a meaning that seems obvious to his mind and fitting to the context, regardless of the primary meaning of the preposition—thus leading him to wrong conclusions based on theological bias or tradition.

A tabulation of all of these so called "scholarly" violations of the reason and purpose for individual prepositions, and their primary meanings, leads the grammarians to erroneously cite these many instances as "proofs" that a single preposition has various meanings.

Dividing the instances according to Greek cases seems to lend plausibility to their thesis, but when they try to demonstrate variations in meaning for a Greek preposition within the same case, they lose the justification for their thesis.

Students of Bible interpretation, naively thinking "the scholars" are without error, blindly parrot them and follow the scholars' revelationless quest for rationalized normalcy of simplistic, natural meanings in unusual and special contexts where God has hidden jewels of truth in His Word for those who know that He is careful and specific, not arbitrary (as many seem to suppose).

The scholars must often be qualified

The difficulty is that there is truth to the basic thesis of the Greek grammarians that the same Greek preposition can take on resultant shades of meaning in different Greek cases. However, not seeing God's reasons for the myriads of unusual usages, they have had to force these unusual usages into a more usual, standard interpretation which is grammatically "proper." This in turn forces the grammarians to go outside proper bounds in the translation of the primary meaning of words, thus resulting in so-called "proofs" of alternate meanings, which are, in reality, no proofs. The supposedly approved lists of acceptable alternate meanings are, in reality, unacceptable.

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Remember, most Greek grammarians will deal with the Greek New Testament as a piece of normal composition and literature. They will not usually admit into their thinking the Holy Spirit, as Author, whose prerogative it is to digress from normal standards, for a spiritual purpose. Their explanations of the Holy Spirit's unique New Testament methods will be deduced to be a part of the evolution of the Greek language. Remember also that Greek grammarians often do not attempt to see revelatory truth hidden in the unique variations and uses of the Greek.

All the revelations that are hidden to the non-Spirit-filled and unenlightened Greek grammarians will be deduced to be proof of allowable variation in the meaning of the word (secondary meanings). An example is seen in Revelation 1:10, "I was in Spirit en the Lord's day." To unenlightened scholars this would require the English idiom "on" the Lord's day, i.e., "on Sunday." Therefore, to them, en means "on" as well as "in." But if the "Lord's day" is the whole future time of the "day of the Lord," to which John was transported in spirit, then "in" would be the proper English translation, and one "proof" that en means "on" would be invalidated.

The Bible uses many unusual terms for the purpose of revelation. Most scholars miss the revelations in such cases:

Example #1. Robert Young fancies that it is common for Hebrew to use plural for singular, because he finds many places where he sees that the plural does not literally mean plural. Looking only for "proper" literal historical accounts, he misses the revelation of God, and misleads his readers. For examples of this, see "Hints and Helps to Bible Interpretation, Number 50" in Young's Concordance, Genesis 1:26 (us); 3:22 (us); 8:4 (mountains); 19:29 (cities); 21:7 (children); etc. I do not think he is correct in even one example in his long list. This is not characteristic of Hebrew or Greek; it is merely deduced to be so. Both plural and singular were available to the Holy Spirit, so there is no reason for the Spirit to use a plural if He wanted a singular.

Example #2. Psalm 8:5, "For thou hast made him a little lower than Elohim" which has been changed to "a little lower than the angels" by most every translation, including Rotherham and Darby.

Example #3. Genesis 28:18, "...a stone for his pillows" which is changed to "a stone for his pillow or head," in twelve out of fourteen translations checked, whereas the Hebrew is positively plural. Hundreds of truths are obscured by the rationalistic non-revelationists.

Example #4. The word arsen (male) in Rev. 12:5 is neuter in form, which is very unusual since it modifies huios (son), a noun in the masculine gender. If God had wanted to use the "proper" form, arsena, agreeing with the masculine noun huios, He could easily have inspired John to write it. But He chose the unusual form because of the spiritual truth He wanted to express.

In like manner, the Divine Author would not use en for "on" when epi is available and means "on." In Romans 12:7,8 "on" (KJV) means en in Greek and the English should be "in."

Nor would God use en for "with" when sun is available to mean "with." In Matthew 3:11 "with" (KJV) is en and should be translated "in."

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The list goes on, involving hundreds of faulty translations of en in the King James Version. Remember, en is inherently locative and is only found in the locative case, but there are over twenty-five different translations of this preposition. If case change does not require a change in the basic meaning, and context does not demand a different meaning (as with Matthew 3:11), any basic meaning other than "in" is possibly both incorrect and dangerous. Even with the power of the context to help screen ideas, if one does not hold to the primary meaning of the preposition, doctrinal assumptions may well lead to wrong translations. And even if the English idiom necessitates a different translation, one must remember that the Greek must dictate the primary meaning in the Greek idiom. Otherwise one may well lose the revelation of the passage.

Often when a grammar cites a variant translation as a secondary meaning which is supposedly necessary, almost always some translations will preserve the original primary meaning, showing that the change was not necessary and a different meaning was not demanded.

The scholars often disagree

The top Greek scholars disagree as to the various manmade categories of meaning for Greek prepositions and their respective translations. For example, notice the following quotations from A.T. Robertson's A Grammar of the Greek New Testament:

It seems strange to read in Winer....Giles puts the matter simply....Delbrueck goes a bit further....Brugmann qualifies that to "mostly" (p. 54)

Brugmann thinks [anti] may mean "front." If so, "in front of" would be the idea of the word in the locative....(p. 572)

Conybeare and Stock consider the idiom...a Hebraism....but there is nothing un-Greek about it...Winer suggests....(p. 576)

In...(Heb. 13:24) the preposition [apo] does not determine whether the persons are still in Italy or are outside of Italy. Compare Moulton....But Deissman...thinks that apo here means "in"....But on the whole the two prepositions [apo and ek] can readily be distinguished in the N.T....(p. 578)

And certainly, regardless of case and context, there is usually some variation in different translators' renderings of the same preposition in the same verse of Scripture. So it is not quite so simple as: "In this case, the preposition means such and such whereas in that case it means thus and so."

Even "variation according to case-idea" must be qualified

Robertson says (p. 569), "It is very difficult therefore, to make any adequate division of the prepositions by the cases." This important admission reveals that a great deal of what is supposedly settled by case-idea must in reality be settled by the English idiom (with all its possible synonyms) in light of the context—and often the context does not give a clue as to the correct "alternate" meaning that should be used, unless one returns to the basic original meaning of the preposition.

(continued)

What would happen if all scholars would uniformly translate all Greek prepositions by their basic meaning unless the English idiom absolutely required a change? The Concordant version, Rotherham, and the Kingdom Interlinear partially answer that question. The result would be more accuracy and revelation, although it may force the English idiom a bit. And if footnotes with the literal renderings were added whenever the English idiom demanded a change, the reader would be in a better position to find revelation and truth.

Conclusion

Admitting that the common "best scholarship" is correct in that prepositions were originally adverbs which were understood by case distinction, but as the language expanded the burden on the cases grew so as to require prepositions...

And admitting that prepositions do not govern cases, but cases govern prepositions...

And admitting that cases do influence the technical and specific meanings of prepositions...

And admitting that the evolution of the language and the prepositions occurred differently and at different times with different peoples and influences in the Hellenistic world...

It must still be maintained that each of the many prepositions came into being to perform a certain function, each having one primary meaning. And, Koine Greek was at a certain level of development by the time the Holy Spirit inspired the New Testament writers. God must have used the current state of the language in a way that was in uniformity and in conformity to His design and mind. He must have been more consistent and accurate to the language's basic intents and meanings than crowds of the common people were able and wont to do.

He must not have worried about Homer, and the Greek poets and philosophers who had earlier written in Attic Greek; nor would He be concerned about the stuffy "Atticist" writers of New Testament days who disdained the common speech and strove to imitate the style of Classical Greek. He spoke to the people of the current day, and He would select words, including prepositions, in accordance with their best meanings. If the sloppiness of common use had introduced many inaccuracies and variables into the language, that would not force God to lose His specific revelatory wording by copying the careless masses. He must have held to primary meanings so as to give some hope of knowing what He intended to convey.

I do not mean that He would arbitrarily digress from the usual manner of writing; I mean, rather, that He must have been far less arbitrary than the ignorant masses, the pleasure-seeking poets, and the conglomerate "mixed multitudes" of the day. He must have had a system and plan in using words. It must have been customary usage, but consistent usage.

Revelations could only be seen if the Spirit used the primary meaning of prepositions and words uniformly. This would be a tip-off to those who had faith in the full inspiration of Scripture, and who banked on this accurate consistency of word usage. Otherwise, these unusual terms would only be indicative of the usual careless usage of the uneducated masses, or the usual variants among different classes and locales, or the individual styles of different writers. Indeed, this is how scholars view the variants.

(continued)

The Bible Greek would naturally be the current, common Greek. But still the unusual remains. Is it to be assumed to be haphazard, individual idiosyncrasy and grammatical sloppiness? Or is it God's devices and designs (which He did not care that most would equate with haphazardness as long as those spiritually in tune could mine the revelations out of God's unusual usages of words, gaining interpretive keys and spiritual light)? I think the latter.

Admitting that the Greek of John is simpler than Paul's, and admitting that the individual writers had different vocabularies which God would use, we still find several issues that will not support the thesis that variations are due to grammatical inconsistency and haphazardness:

1. There is not the great difference between the Greek of the unlearned John and Peter, and of the highly learned Luke and Paul, that would be expected if the Greek was theirs alone.
2. Both the learned and unlearned writers employ the "unusual" use of prepositions and other words, so these words therefore cannot be the result of "street irregularities" and lack of knowledge of proper Greek.

The only proper conclusion is that God is the Author of all of His Word, and that what He wrote, He wrote with specific design and meaning. In the process, He made careful—and many times very unusual—choices of words in order to impart His revelations to men.

GREEK I
Quiz No. 2 on Lessons 1-6

File #3 (BC) R809
Name _____
82 points possible

1. (10 pts.) Score yourself from 0-10 points for reading five minutes per day over the last two weeks.
2. (3 pts.) What is the 14th letter of the Greek alphabet?
The 18th?
The 20th?
3. (9 pts., 1 pt. each) What is wrong with the following forms?
 - a. *ρήτωρ*
 - b. *άδης*
 - c. *ιδιος*
 - d. *ήδη*
 - e. *αέτος*
 - f. *ανθρωπος*
 - g. *αιώνιος*
 - h. *Έλλην*
 - i. *ύδοο*
4. (8 pts., 1 pt. each, all or nothing) Circle the diphthongs in each of the following words, if any.
 - a. *κύριος*
 - b. *τούτου*
 - c. *βασιλεία*
 - d. *ποιεῖν*
 - e. *συνειδήτης*
 - f. *βασιλεύς*
 - g. *μύρια*
 - h. *ηθικαίρων*
5. (5 pts.) Give the corresponding Greek punctuation mark for each of the following English marks.
 - a. . _____
 - b. , _____
 - c. ; _____
 - d. : _____
 - e. ? _____
6. (2 pts.) Convert this Greek word into all capitals.
ηγήσαντα
7. (2 pts.) What is the term for the small *·* that appears under the *η* in question 6?

(continued)

Greek I
 Quiz 3
 Lessons 7-11 and Accent Rules

File #4 (BC) R8310
 Name _____
 150 points possible

1. (10 pts.) Score yourself from 0-10 points for reading five minutes per day over the last two weeks.
2. (4 pts.) What is the grammatical term for a verb that has both active and passive forms? _____
 A verb that has no passive forms and cannot take an object is called _____.
3. (4 pts.) A verb that can join two nominative nouns in a Greek sentence is called _____.
 What are the two most important English verbs in the above category?
 (These are also the two most important in Greek.)
 1) _____
 2) _____
4. (2 pts.) The second noun that is grammatically joined to the subject in the above sentence structure is called a _____.
5. (10 pts.) In Greek, since both nouns in the above structure are nominative, list the five ways in which we might decide which one is the subject.
 1) _____
 2) _____
 3) _____
 4) _____
 5) _____
6. (6 pts.) For what three things are Greek adjectives inflected?
 1) _____
 2) _____
 3) _____
7. (8 pts.; 2 pts. each--all or nothing) Diagram the four positions of adjectives in Greek with articular nouns using the symbols:
 t=article N=noun Adj.=adjective
 1st Attributive _____
 2nd Attributive _____
 1st Predicate _____
 2nd Predicate _____
8. (4 pts.) In how many of the four above positions can an articular genitive phrase appear with an articular noun in Greek? _____
 In how many of the positions in which it can appear is the meaning of the structure the same as the meaning of a predicate position for an adjective with an articular noun? _____

9. (40 pts.) Translate the following phrases into Greek in the case and number indicated.
- | | | |
|--------------------------|------------|-------|
| 1) the eternal glory | nom. sing. | _____ |
| | gen. sing. | _____ |
| 2) the new temple | dat. sing. | _____ |
| | acc. sing. | _____ |
| 3) the beloved disciples | nom. pl. | _____ |
| | gen. pl. | _____ |
| 4) the holy widows | dat. pl. | _____ |
| | acc. pl. | _____ |
10. (10 pts.) Translate into Greek: The righteous law is eternal.
11. (25 pts.) Translate into Greek: The beloved brother gave (ἔδωκεν) the eternal word of God to the holy churches.
12. (3 pts.) What are the names of the last three syllables in a Greek word?
3rd to last= _____ 2nd to last= _____
last= _____
13. (8 pts.; ½ pt. each) Place the appropriate number by the following vowels and diphthongs to indicate whether they are long or short.
1 = always long; 2 = always short; 3 = sometimes long, sometimes short;
4 = short when final, otherwise long
- | | | | | | | | | | | | |
|---|-------|----|-------|----|-------|----|-------|----|-------|----|-------|
| ε | _____ | ω | _____ | α | _____ | ει | _____ | η | _____ | ο | _____ |
| η | _____ | α | _____ | α | _____ | ι | _____ | ου | _____ | αυ | _____ |
| υ | _____ | αι | _____ | ευ | _____ | υι | _____ | | | | |
14. (16 pts.) With reference to the basic accent rules, tell what is wrong with the accents in each of the following forms. If the form fits the basic rules, say so.
- δούλου _____
 - υιός Θεού _____
 - γραφή _____
 - δούλου _____
 - πνεύματος _____
 - ζήλος _____
 - άνθρωπων _____
 - νομός _____

8. (2 pts.) What is the grammatical term for the smallest element of a language which has meaning?
9. (6 pts.) Indicate by the appropriate number what kinds of meanings each sentence below has. Note: Do not consider common function words as having lexical meaning.
 1 = lexical meaning only
 2 = structural meaning only
 3 = both lexical and structural meaning
 4 = neither lexical nor structural meaning
- _____ a. Outgrabe mome gimbel wabe.
 _____ b. A cheerful giver loves God.
 _____ c. Mimsy were the borogroves.
 _____ d. World so the loved God.
 _____ e. θεός ὁ ἀγαπᾷ γῆ τό.
 _____ f. The phipsy gorble milvered the glipsy ginch.
10. (2 pts.) According to the principles of grammatical analysis, the parts of speech in a language can be defined or classified by
- a. the kinds of endings or sets of forms they fit into.
 This is called a(n) _____ classification.
- b. the kinds of positions it can occupy in a grammatical structure.
 This is called a(n) _____ classification.
11. (22 pts.) All of the following nouns are either first or second declension. In each case, identify (1) the case, (2) the number, (3) the gender, and (4) the declension. If more than one possibility exists, give each possibility.
- a. ὁ μαθητής
 b. τὰς ὁδοὺς
 c. αἱ γλώσσαι
 d. τὰ τέκνα
 e. τοὺς θεοὺς
 f. τὴν χήραν
 g. οἱ ἄνθρωποι
 h. ἡ καρδιά
 i. τὸν νεανίαν
 j. αἱ ἄμπελοι
 k. τὸ ἔργον

(continued)

GREEK I

File #3 (BC)
Page 3

12. (3 pts.) Under what three conditions will the endings α , ω occur in first declension feminine nouns instead of η , ψ ?
13. (4 pts.) Two grammatical devices are very important in Greek.
One involves the use of different inflectional forms to indicate the function of a word. This is called _____.
Another dictates that words that are grammatically related have forms which correspond to each other. This is called _____.
14. (all right for 2 pts.) In Greek, nouns will be inflected for (i.e. have endings that indicate) what things?
15. (all right for 2 pts.) In Greek, the article will be inflected for what things?

GREEK I
Quiz - Chapters 23-27

File #7(BC)
Name _____
120 points possible

1. (10 pts.) Score yourself (on a scale of 0-10) on reading for the last two weeks. _____
2. (8 pts.) Give the contraction of each of the following sets of vowels:

| | |
|-----------|-----------|
| a. ε + ε | e. α + η |
| b. ε + ο | f. α + ο |
| c. ε + ει | g. ο + ου |
| d. ο + ει | h. α + ει |
3. (24 pts.; ½ pt. each part) Give the grammatical description of each of the following forms (all possibilities; give person, number, tense, and voice):

| | |
|-------------|--------------------------|
| a. ἠγαπῶμεν | g. ἐποιού |
| b. ἀγαπήσω | h. πληραίς |
| c. ἀγαπάτε | i. ἐπλήρου (note accent) |
| d. ἀγαπάσθε | j. ἐπληρούμην |
| e. ἠγάπων | k. ἐποιήθην |
| f. ποιῆ | l. ἐποίησα |
4. Translate the following sentences into English:
 - a. (5 pts.) ὁ Ἰησοῦς τὸν θεὸν ἐκάλεσεν πατέρα αὐτοῦ.
 - b. (5 pts.) σὺ διδάσκεις ἡμᾶς τὴν ὁδὸν τοῦ θεοῦ.
 - c. (5 pts.) ὁ ἄνθρωπος προφήτης ἐποιεῖτο ὑπὸ τοῦ κυρίου.
5. (3 pts.) Which is the more definite, the direct object or the object complement?
6. (38 pts.; 2 pts. each) Translate the following prepositional phrases into English:
 - a. ἀνά τὴν ὁδόν
 - b. ἐκ τοῦ οἴκου
 - c. ὑπὲρ τὸν οἶκον
 - d. δι' αὐτόν
 - e. παρὰ τοῦ κυρίου

(over)

GREEK I

File #7 (BC)
Page 2

- f. πρὸς τὸν κύριον
- g. ὑπὲρ ἡμῶν
- h. ἀπὸ τοῦ οἴκου
- i. κατὰ τῶν πονηρῶν
- j. διὰ τοῦ οἴκου
- k. μετὰ τὸν κύριον
- l. σὺν τῷ κυρίῳ
- m. εἰς τὸν οἶκον
- n. περὶ τὸν κύριον
- o. περὶ τοῦ κυρίου
- p. ἐν τῇ ἡμέρᾳ
- q. πρὸ τῆς ὥρας
- r. χωρὶς ἡμῶν
- s. κατὰ τὴν σάρκα

7. (20 pts.; ½ pt. each part) Give the grammatical description of each of the following forms (all possibilities; give person, number, tense, and voice):

- a. ἐδίδου
- b. ἴστης
- c. τῷ ἐμέθρα
- d. ἔδω
- e. ἔστησαν
- f. δώσονται
- g. σταθήσομαι
- h. ἐδίδοτο
- i. ἐτέθης
- j. ἐθήκαμεν

8. (2 pts.) Which forms of ἴστημι are transitive?

GREEK I

File 8 (BC)

Name _____

250 points total

Quiz on Verb Forms
 Chapters 12, 13, 16-18

1. (100 pts. total) On each of the following Greek verb forms give, in this order, the person, number, tense, voice, dictionary form, and English translation. (Indicate both possibilities when two exist for voice, and if aorist, indicate First or Second.)

| | 1 pt. Pers. | 1 pt. No. | 2 pts. Tense | 2 pts. Voice | 2 pts. Dict. form | 2 pts. Eng. trans. |
|------------------------|----------------|--------------|-----------------|-----------------|----------------------|-----------------------|
| a. <i>ἐβαπτίσθησαν</i> | | | | | | |
| b. <i>καλύψομαι</i> | | | | | | |
| c. <i>διώκεσθε</i> | | | | | | |
| d. <i>ἠνέγκω</i> | | | | | | |
| e. <i>ἐθλίβην</i> | | | | | | |
| f. <i>κηρύσσει</i> | | | | | | |
| g. <i>ἐπειθον</i> | | | | | | |
| h. <i>ἠκουόμεθα</i> | | | | | | |
| i. <i>λημψήσεσθε</i> | | | | | | |
| j. <i>ἐγράφησαν</i> | | | | | | |

2. (50 pts. total, 5 pts. each) Give the Greek verb forms that will translate the following.
- You (pl.) will believe
 - He let himself be found
 - We will be sent
 - They are persuading
 - I was being loosed
 - He judged himself
 - We are having ourselves baptized
 - She was afflicted
 - You (pl.) were leading
 - I did hear

(continued)

3. (10 pts. each) Convert the following Greek sentences from active to passive.

a. ἄγετε ὑμεῖς τοὺς μαθητάς.

b. ὁ ἀπόστολος ἐκήρυξεν τὸ εὐαγγέλιον.

4. (10 pts. each) Convert the following Greek sentences from passive to active.

a. αἱ ἐντολαὶ γραφήσονται ὑπὸ τῶν προφητῶν.

b. ὁ καλὸς δούλος ἐλύετο ὑπὸ τῶν ἀδελφῶν.

5. Questions. Points values are noted for each question.

a. (8 pts.; 4 pts. each) What two sets of Greek verb paradigms use the primary active endings? Give tense and voice.

1) _____

2) _____

b. (16 pts.; 4 pts. each) What four sets of Greek verb paradigms use the primary middle or passive endings? Give tense and voice.

1) _____

2) _____

3) _____

4) _____

c. (12 pts.; 4 pts. each) Indicate whether the following sets of paradigms use the same endings or different endings.

1) 1 Aorist Active and 2 Aorist Active. _____

2) 1 Aorist Middle and 2 Aorist Middle. _____

3) 1 Aorist Passive and 2 Aorist Passive. _____

d. (24 pts.; 8 pts. each) What are the three types of meanings listed in the text for the middle voice? Using the verb anoint, give an English example of each meaning.

1) direct reflexive

2) indirect reflexive

3) causative

GREEK I

File 9 (BC)

Name _____

100 points total

Quiz on Chapter 14 and 15

1. (10 pts.) Score yourself from 0 to 10 on reading five minutes a day for the last two weeks.
2. (6 pts.) What two positions in the declension of *αὐτός* are different from the declension of a normal adjective like *καλός*? Give case, number, and gender.
 - 1.
 - 2.
3. (36 pts. total) Translate the following phrases and sentences into English.
 - a. (2 pts.) *ἡ γῆ αὐτή*
 - b. (2 pts.) *ὁ αὐτός ἄγγελος*
 - c. (2 pts.) *τὸ δένδρον τοῦτο*
 - d. (2 pts.) *οὗτοι ἄνθρωποι πιστοί*
 - e. (2 pts.) *ἡ χγῆ αὐτή*
 - f. (2 pts.) *αὐτὸ το ἔργον*
 - g. (3 pts.) *ὁ κύριος τοῦ δούλου ἐκείνου*
 - h. (2 pts.) *ἡ διαθήκη ἡ αὐτή*
 - i. (2 pts.) *αὗτοι οἱ λόγοι*
 - j. (2 pts.) *ἐκείνη ἡμέρα ἅγια*
 - k. (2 pts.) *ἐκείνη ἡ ἡμερα ἅγια*
 - l. (4 pts.) *ἐκεῖνος ἐπεμψεν τοῦτον τον ἀπόστολον*
 - m. (2 pts.) *αὐτός ἐπεισε αὐτοῖς*

(continued)

n. (3 pts.) πέμψω αὐτῷ τὸν δούλου

o. (2 pts.) ἡ ἀλήθεια αὐτοῦ

p. (2 pts.) λόγος αὐτοῦ

4. (3 pts.) What is one of the four adjective positions in which a genitive form of the pronoun cannot occur?
5. (22 pts.) Give the complete paradigms for the Greek pronouns of the first and second persons, singular and plural, giving both accented and enclitic forms where they occur.

First Person Singular

N.
G.
D.
A.

Second Person Singular

N.
G.
D.
A.

First Person Plural

N.
G.
D.
A.

Second Person Plural

N.
G.
D.
A.

6. (16 pts.; 3 pts. each word, $\frac{1}{2}$ pt. each ending) What Greek possessive adjective can be used as the equivalent of the genitive

First Person Singular Pronoun? _____

Second Person Singular Pronoun? _____

First Person Plural Pronoun? _____

Second Person Plural Pronoun? _____

Note: Give full dictionary form of each adjective.

7. (3 pts.) What is the Third Person pronoun in Greek? _____
8. (4 pts.) Convert the following Greek phrases using pronouns to phrases using the possessive adjective.
1. ὁ λόγος μου _____
2. ἡ ἐντολή ὑμῶν _____

GREEK I

File 10 (BC)

Name _____

Date _____

QUIZ ON PARTICIPLES (Chapters 28-31)

1. (10 pts.) Score yourself from 0 to 10 for reading over last 2 weeks. _____
2. (50 pts.; 1 pt. each part) Identify the following participles as to tense, voice, case, number, and gender, giving all possibilities. Indicate if aorists are 1st or 2nd.
 - a. λύουσαι
 - b. πιστεύων
 - c. διδούσαι
 - d. πληρόντα
 - e. καλύψοντι
 - f. αγαπησόμενον
 - g. ακουσαμένου
 - h. λιπόν
 - i. ῥηθείω
 - j. ποιούσι
3. (6 pts.) Which participle shows action
 - a. antecedent to (before) the action of the main verb? _____
 - b. simultaneous to (at same time as) the action of the main verb? _____
 - c. subsequent to (after) the action of the main verb? _____
4. (2 pts.) Which participle is used to indicate purpose? _____
5. (4 pts.) What special construction in Greek is used to place greater emphasis on the duration or progressiveness of an action than the normal present tense does?

(continued)

GREEK I

(2)

File 11 (BC)

4. (30 pts.; 5 pts. each) Translate the following into English:

a. ἤθελον ποιῆσαι τὰ ἔργα μου.

b. Ὀφείλομεν μαθητὰς ἔχειν.

c. Θέλω ὑμᾶς λαλεῖν γλώσσαις.

d. Ἠγάπησεν ἡμᾶς, ἡμᾶς ἀγαπήσας αὐτόν.

e. Τὸ ἀγαπᾶν τὸν θεὸν καλὸν ἐστίν.

f. Ἠγάπησεν τὸν θεὸν εἰς τὸ εἶναι αὐτὸν ἅγιον.

5. (6 pts.) Form adverbs from the following adjectives and participles.

a. βαρὺς _____

b. ἀληθής _____

c. ὢν _____

6. (20 pts.) Translate into English:

a. ἄνωθεν _____

b. ὅτε _____

c. κάτω _____

d. μήπω _____

e. οὐ _____

f. ποσάκις _____

g. ναί _____

h. ἔτι _____

i. πάλιν _____

j. ἄρτι _____

7. (6 pts.) Translate into Greek:

a. strictest, most strict _____

b. greater _____

c. smaller _____

(continued)

GREEK I

File 11 (BC)

Name _____

Date _____

128 points total

GREEK QUIZ ON CHAPTERS 32-36

1. (10 pts.) Score yourself from 0 to 10 on reading for last 2 weeks.
2. (16 pts.) Give all of the forms for the infinitives of λύω.

Present Active

Present Middle or Passive

Future Active

Future Middle

Future Passive

Aorist Active

Aorist Middle

Aorist Passive

3. (30 pts.) Give the tense, voice, and root verb (dict. form) for each of the following infinitives:

a. *θεῖναι*b. *ἀγαπήσεσθαι*c. *ιδεῖν*d. *βάλλειν*e. *βαλεῖν*f. *σταθῆναι*g. *κηρύσσεισθαι*h. *γραφῆναι*i. *λαμβάνειν*j. *γράψαι*

(continued)

GREEK I

(2)

File 11 (BC)

4. (30 pts.; 5 pts. each) Translate the following into English:

a. ἠθέλησα ποιῆσαι τὰ ἔργα μου.

b. Ὀφείλομεν μαθητὰς ἔχειν.

c. Θέλω ὑμᾶς λαλεῖν γλώσσαις.

d. Ἠγάπησεν ἡμᾶς, ἡμᾶς ἀγαπήσας αὐτόν.

e. Τὸ ἀγαπᾶν τὸν θεὸν καλὸν ἐστίν.

f. Ἠγάπησεν τὸν θεὸν εἰς τὸ εἶναι αὐτὸν ἅγιον.

5. (6 pts.) Form adverbs from the following adjectives and participles.

a. βαρὺς _____

b. ἀληθής _____

c. ὢν _____

6. (20 pts.) Translate into English:

a. ἄνωθεν _____

b. ὅτε _____

c. κάτω _____

d. μήπω _____

e. οὐ _____

f. ποσάκις _____

g. καί _____

h. ἔτι _____

i. πάλιν _____

j. ἄρτι _____

7. (6 pts.) Translate into Greek:

a. strictest, most strict _____

b. greater _____

c. smaller _____

(continued)

GREEK I

(3)

File 11 (BC)

8. (4 pts.) $\pi\acute{\alpha}\varsigma$ and $\acute{\alpha}\pi\alpha\varsigma$ are declined exactly like something we have seen before. Describe it. _____
9. (6 pts.) Give the following forms for $\mu\acute{\epsilon}\gamma\alpha\varsigma$:
- a. fem. dat. sing. _____
- b. masc. acc. sing. _____
- c. neut. nom. sing. _____