

**PARTICIPLES**  
**Nominative Case**

# **Koiné Greek**

## **II**

by Thor F. Carden

**In hopes that you, the student,  
may better understand and enjoy  
God's Beautiful Bible.**

**Koiné Greek II**

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**This course is dedicated to**  
**Ron Scarlata**  
**who believed in me when I needed him to**  
**and to his wonderful daughter**  
**Belinda Vatany**  
**who encouraged me to develop this course**

----- PRICE INFORMATION -----

This material is provided at no cost to those wanting to understand God's word better. If you use it in such a way that you make some money from it, please be sure to share what you can by giving it to your local Christian church or Christian School

These are exercises to practice one particular syntactical construction until it is well understood. This set of exercises are for participles in the nominative case, present tense, active voice.

Note 902 - Participles can take a subject in the genitive case or accusative case. The case has more to do with the usage of the participle in the main clause. If the participle has no subject sometimes an article was used to clarify its usage.

Note 903 - Participial phrases may be used in an adjectival, adverbial or substantively. That is; they may be used as an adjective, adverb, or noun in the previous or following clause.

Note 904 - To translate any participial phrase, especially those used in a substantively, you may need to add a relative pronoun to help it make sense in English and/or change its English form to a finite verb. Sometimes a phrase is required like “One who is ...” or “that which” or “to those who”, etc.

Note 905 - To translate a participial phrase used adverbially, you may need to add the words “while”, “after,” “before”, “by,” “though” or “because.”

Note 906 - If a participial phrase is used adverbially, but the usual helper words seem awkward or do not make sense, you may need to simply form a two verb phrase with the verb in the main clause. “But he answered saying ...” where either “answer” or “saying” is a participle.

Note 907 - A participial modifying a noun or substantive phrase will agree with it in case, number and gender. It is often unnecessary to add helper words in these situations, but if you do don't try to use the helper words associated with the adverbial participles {Note 905} “Which” often works for these.

Note 909 - A present participial does not mean present time, it means at the same time as the time of the verb in the main clause. This is called relative time. Make your participles agree in time with the main clause.

Note 910 - Technically a participle does not have a subject, but it is not unusual to have to provide one in English. This is usually a relative pronoun but not always.

Note 913 - (a) Participles in English are never used as independent clauses or separate sentences. In Greek they often were. (b) When this happens, you may need to change the participle to a finite verb form in English.

Note 914 - Like all verbs, participles might take a direct object. It is usually in the accusative case but in rare instances can be in other cases.

# Matthew 11:15

Ο ΕΧΩΝ ΩΤΑ ΑΚΟΥΕΤΩ

## Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ἔχων	ἔχω	have, hold, possess, keep, receive	<b>Verb</b> Present Act Participle Nom Sng M
ὠτα	οὖς	ear	Noun Acc Plu N
ἀκουέτω	ἀκούω	hear, listen, understand	<b>Verb</b> 3rd Present Act Imp Sng

**Rendering:** 2 verbs, so 2 rendering charts.

Ο “those” Article preceding a participle

ΕΧΩΝ “having” participle in the nominative case, modifies subject or is subject

ΩΤΑ “ears” direct object of participle

	having	ears
those		

“Those having ears ...”

ΑΚΟΥΕΤΩ “you hear” Verb of the clause

	listen	
you		

“... you listen.”

**My Translation:** “Those having ears, listen.”

**Comparison to the Experts:** I found out after completing the above that there is a textual difficulty here. Some Greek texts include ἀκουεῖν which is an infinitive meaning “to hear” or “to listen,” so other than that we have substantial agreement.

**NASB** “He who has ears to hear, let him hear.”

**Mark 4:14** Ο σπείρων τον λόγον σπείρει**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
σπείρων	σπείρω	sow, scatter	<b>Verb</b> Present Act Participle Nom Sng M
λόγον	λόγος	word, saying, message, thought	Noun Acc Sng M
σπείρει	σπείρω	sow, scatter	<b>Verb</b> 3rd Present Act Ind Sng

**Rendering:** 2 verbs, so 2 rendering charts.

Ο “the one” Article preceding a participle

σπείρων “sowing” Participle

	sowing	
The one		

“The one sowing ...”

τον λόγον “the word” Direct object of the verb

σπείρει “he sows” Verb of the clause

	sows	The word
he		

“... he sows the word.”

**My Translation:** “The sower sows the word.”

**Comparison to the Experts:** We have agreement. The thing to notice is that in the last two examples the participle was separated from the main verb by a single noun in the accusative case. The only way to determine whether it was the object of the participle or object of the verb was by examining the context. “The one sowing the word, sows,” makes little sense. In the prior verse “Those having listen ears” makes no sense. Context is king.

**NASB** “The sower sows the word.”

**Matthew 5:4** Μακάριοι οἱ πενθοῦντες, ὅτι αὐτοὶ παρακληθήσονται

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
μακάριοι	μακάριος	blessed, happy	Adjective Nom Plu M
πενθοῦντες	πενθέω	mourn, bewail	<b>Verb</b> Present Act Prt Nom Plu M
ὅτι	ὅτι	that, so that, because, for	Conjunction
αὐτοὶ	αὐτός	he, she, it	Personal Pronoun Nom Plu M
παρακληθήσονται	παρακαλέω	beseech, call for, urge	<b>Verb</b> 3rd Future Pass Ind Plu

**Rendering:** Two charts, one for each verb.

Μακάριοι Blessed – nominative so subject

οἱ Nominative “the” modifying the participle. Made it “those” which is in the range of sense

πενθοῦντες, mourning, it is a participle. In the nominative case. Basically we have three

substantives in a row in the nominative case and then ὅτι which almost always begins a

new clause, so I decided to add an “is understood” and make this an independent clause.

All the substantives are plural so “are”, making “mourning” the predicate adjective.

	are	Those mourning
Blessed		

“Blessed are those mourning ...”

ὅτι “because”, conjunction goes in the vocative slot

αὐτοὶ Masculine plural nominative is “they”

παρακληθήσονται “will be called”. I know the experts are going to go with “comforted” so I looked deeper into the range of sense. Not only is “comfort” in the range of sense, but it is a form of the word “comforter” used to describe the Holy Spirit. It also usually translated as “comfort” in the New Testament. Another word is usually translated “called” as in Romans 8:28.

because	will be comforted	
they		

“... because they will be comforted.”

**My Translation:** Matthew 5:4 “Blessed are those mourning, because they will be comforted.”

**Comparison to the Experts:** There are no significant differences, but I prefer my “mourning” to the experts “mourn” because present tense is linear not punctiliar as they have it. I found it very interesting the close association between “being called” and “being comforted.” I’m not sure, but I believe it adds a dimension to how we should think about the role of the Holy Spirit.

KJV Blessed are they that mourn: for they shall be comforted.

NLT God blesses those who mourn, for they will be comforted.

NIV Blessed are those who mourn, for they will be comforted.

NASB “Blessed are those who mourn, for they shall be comforted.

## John 14:25 Ταῦτα λελάληκα ὑμῖν παρ' ὑμῖν μένων

### Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
Ταῦτα	οὗτος	these, these things, these people	Demonstrative Acc Plu N
λελάληκα	λαλέω	talk, say, speak, utter, proclaim, address	<b>Verb</b> 1st Perfect Act Ind Sng
ὑμῖν	σύ	you, your, yours, to you, with you	Personal Pronoun Dat Plu
παρ'	παρά	beside, by the side of, in	Preposition
ὑμῖν	σύ	you, your, yours, to you, with you	Personal Pronoun Dat Plu
μένων	μένω	abide, remain, stay, dwell, continue, endure	<b>Verb</b> Present Act Participle Nom Sng M

**Rendering:** 2 verbs, so 2 rendering charts.

Ταῦτα “these” Object of the verb

λελάληκα “I am saying” Verb of the clause

ὑμῖν “to you” Indirect object

	Am saying	These things
I		To you

“I am saying these things to you ...”

παρ' “beside” Prepositional phrase modifying the participle

ὑμῖν “you” Object of the preposition

μένων “abiding” Participle in the nominative case performing what grammatical function?

	Abiding beside you	

“... abiding beside you.” This puzzles me. I decided to take a guess.

**My Translation:** “I am saying these things to you who are close to me.”

**Comparison to the Experts:** NASB is better in two ways. First it preserved the Greek word order without loss of meaning by putting “These things” first. Second, I knew the “abiding” needed to be connected to the subject because it was nominative, and tried to do that with “who are close to me” but NASB connected it better. “While” captures the action of the participle where my translation is more static.

**NASB** “These things I have spoken to you, while abiding with you.”

**Galatians 4:16** ὥστε ἐχθρὸς ὑμῶν γέγονα ἀληθεύων ὑμῖν;

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
ὥστε	ὥστε	so that	Conjunction
ἐχθρὸς	ἐχθρός	enemy, foe	Adjective Nom Sng M
ὑμῶν	σύ	you, your, yours, to you, with you	Personal Pronoun Gen Plu
γέγονα	γίνομαι	happen, take place, be, be made	<b>Verb</b> 1st Perfect Act Ind Sng
ἀληθεύων	ἀληθεύω	speak the truth	<b>Verb</b> Present Act Participle Nom Sng M
ὑμῖν	σύ	you, your, yours, to you, with you	Personal Pronoun Dat Plu

**Rendering:** 2 verbs, so 2 rendering charts.

ὥστε “so that” Introductory conjunction. Strange way to start a question.

ἐχθρὸς “enemy” Adjective standing alone, so probably being used as a noun. But the verb is 1<sup>st</sup> person so how does the nominative case apply? “I enemy” doesn’t make sense.

ὑμῶν “your” Genitive pronoun modifying “enemy”

γέγονα “I am happening” I think I made need to look at the range of sense a little deeper here.

I’m having trouble using this verb with the 1<sup>st</sup> person.

So that	Am happening	
I, your enemy		

“So that I, your enemy, am happening ...”

ἀληθεύων “speaking the truth” A participle also in the nominative when the verb is 1<sup>st</sup> person.

Puzzling.

ὑμῖν “to you” Indirect object or locative case.

	Speaking the truth	
		To you

“... speaking the truth to you.”

I’m completely confused. I have more questions than answers. I’m going to read the previous verse in English to capture the context. Clearly “so that” is referring to what was said before.

Gal 4:15 “Where then is the sense of blessing you had? For I bear witness, that if possible, you would have plucked out your eyes and given them to me.”

That did not help. I’m going to look deeper into the range of sense of ὥστε. Perhaps it means something quite different in a question. Bingo! “So that,” is if it is a subordinate clause. “For this reason,” is what it means in independent clauses.

**My Translation:** “Am I becoming your enemy for the reason of speaking the truth to you?”

**Comparison to the Experts:** Some difference in word order and how we expressed the aspect of the verb, but we have substantial agreement. Their translation is more succinct.

**NASB** “Have I therefore become your enemy, by telling you the truth?””

# Galatians 5:12 Ὅφελον και ἀποκόψονται οἱ ἀναστατοῦντες ὑμᾶς

**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
Ὅφελον	ὄφελον	would that, I wish	Particle
ἀποκόψονται	ἀποκόπτω	cut off	<b>Verb</b> 3rd Future Mid Ind Plu
ἀναστατοῦντες	ἀναστατόω	trouble, make an uproar	<b>Verb</b> Present Act Participle Nom Plu M
ὑμᾶς	σύ	you, your, yours, to you, with you	Personal Pronoun Acc Plu

**Rendering:** 2 verbs, so 2 rendering charts.

Ὅφελον “would that” I wonder why they used this particle instead of just making it optative mood?

και “and” What is this conjunction joining? Is Ὅφελον a postpositive perhaps?

ἀποκόψονται “they will cut off”

And would that	Will cut off	
they		

“And would that they will cut off ...”

οἱ “the” Article preceding a participle. Might be “those”

ἀναστατοῦντες “troubling”

ὑμᾶς “you” Object of participle or verb. Closer to participle.

	troubling	you
those		

“... those troubling you.”

**My Translation:** I’m pretty puzzled here, but since the participle is in the nominative plural and the verb of the clause is looking for a plural subject I’m going to try making the participle the subject.

“I wish those troubling you will cut off themselves.”

The “themselves” comes from the middle voice of the verb. It doesn’t make much sense so I’m going to look deeper into the range of sense for ἀποκόπτω. That didn’t help, so I looked at the English context and it became clear. It is talking about circumcision.

**Comparison to the Experts:** The ἀποκόπτω is a play on words suggesting that those who are promoting circumcision should themselves be “cut off.” I’m happy my translation came as close as it did.

**NASB** “Would that those who are troubling you would even mutilate themselves.”

**Ephesians 5:10** δοκιμάζοντες τί ἐστὶν εὐάρεστον τῷ κυρίῳ**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
δοκιμάζοντες	δοκιμάζω	try, test, prove, examine, discern	<b>Verb</b> Present Act Participle Nom Plu M
τί	τίς	someone, something, some, any	Indefinite Pronoun Nom Sng N
ἐστὶν	εἰμί	be, am, is	<b>Verb</b> 3rd Present Act Ind Sng
εὐάρεστον	εὐάρεστος	acceptable, well-pleasing	Adjective Nom Sng N
κυρίῳ	κύριος	God, Lord, master, Sir	Noun Dat Sng M

**Rendering:** 2 verbs, so 2 rendering charts.

δοκιμάζοντες “proving” Participle either modifying or being the subject

	proving	

“Proving ...”

τί “some” Subject of the clause

ἐστὶν “it is”

εὐάρεστον “acceptable” predicate adjective

τῷ κυρίῳ “to the Lord” Indirect object


“... some is acceptable to the Lord.”

**My Translation:** “Proving what is acceptable to the Lord.”

**Comparison to the Experts:** I looked deeper into the range of sense of δοκιμάζω and apparently “trying to learn” is included. My lexicon even used Eph 5:10 as the example of a place where it does mean that. I read the English context for the verb and I decided I liked “Discerning what is acceptable to the Lord,” best.

**NASB** “Trying to learn what is pleasing to the Lord.”

## 2 Thessalonians 3:13 ὑμεῖς δὲ ἀδελφοί μὴ ἐγκακήσητε καλοποιοῦντες

### Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ὕμεῖς	σύ	you	Personal Pronoun Nom Plu
δὲ	δέ	but, rather, now, then, so, even	Conjunction
ἀδελφοί	ἀδελφός	brother, fellow believer, sibling	Noun Voc Plu M
μὴ	μή	not, adverb of negation	Adverb
ἐγκακήσητε	ἐγκακέω	faint, be weary	<b>Verb</b> 2nd Aorist Act Subj Plu
καλοποιοῦντες	καλοποιέω	well doing	<b>Verb</b> Present Act Participle Nom Plu M

**Rendering:** 2 verbs, so 2 rendering charts.

ὕμεῖς “you” subject of the clause

δὲ “but” Introductory Conjunction

ἀδελφοί “brothers” Address in the vocative slot

μὴ “not” Adverb of negation

ἐγκακήσητε “if you are wearied” Verb of the clause

But brothers if	Are not wearied	
you		

“But brothers if you are not wearied ...”

καλοποιοῦντες “well doing” Participle in the nominative, so something to do with the subject

	Well doing	

“... well doing” I have seen enough to recognize the verse from memory, but I don’t yet know why it says what the experts tell us it says. I’m going to do some research in the grammar reference.

**My Translation:** “But, brothers, do not be wearied of your well doing.” {Note 832}

**Comparison to the Experts:** NASB captured the nominative of the participle by connecting it to the subject with the phrase “as for you” making it clear the subject is doing the good. I chose a more direct approach. I like mine better.

NASB “But as for you, brethren, do not grow weary of doing good.”

## Matthew 15:7 ὑποκριταὶ καλῶς ἐπροφήτευσεν περὶ ὑμῶν Ἰσαΐας λέγων

### Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
ὑποκριταὶ	ὑποκριτής	hypocrite	Noun Voc Plu M
καλῶς	καλῶς	well	Adverb
ἐπροφήτευσεν	προφητεύω	prophesy	<b>Verb</b> 3rd Aorist Act Ind Sng
περὶ	περί	about, regarding, of, for	Preposition
ὑμῶν	σύ	you	Personal Pronoun Gen Plu
Ἰσαΐας	Ἰσαΐας	Esaias	Noun Nom Sng M
λέγων	λέγω	say, speak, tell, call	<b>Verb</b> Present Act Participle Nom Sng M

**Rendering:** 2 verbs, so 2 rendering charts.

ὑποκριταὶ “hypocrites” Vocative address

καλῶς “well” Adverb modifying the verb

ἐπροφήτευσεν “he prophesied” Verb of the clause

περὶ “about” Prepositional phrase modifying the verb

ὑμῶν “you” Object of the preposition

Ἰσαΐας “Isaiah” Subject of the verb

Hypocrites	Prophesied well	
Isaiah	about you	

“Hypocrites, Isaiah prophesied well about you ...”

λέγων “saying”

	saying	

“... saying”

**My Translation:** “Hypocrites, Isaiah prophesied well about you, saying; ” with then next verse being a quoted from Isaiah.

**Comparison to the Experts:** We have substantial agreement.

**NASB** “You hypocrites, rightly did Isaiah prophesy of you, saying,”

## John 6:59 Ταῦτα εἶπεν ἐν συναγωγῇ διδάσκων ἐν Καφαρναούμ

### Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
Ταῦτα	οὗτος	these, these things, these people	Demonstrative Acc Plu N
εἶπεν	λέγω	say, speak, tell, call, claim,	<b>Verb</b> 3rd Aorist Act Ind Sng
ἐν	ἐν	in, on, among, by, with (means)	Preposition
συναγωγῇ	συναγωγή	assembly, synagogue	Noun Dat Sng F
διδάσκων	διδάσκω	teach, instruct, train	<b>Verb</b> Present Act Participle Nom Sng M
ἐν	ἐν	in, on, among, by, with (means)	Preposition
Καφαρναούμ	Καφαρναούμ	Capernaum	Noun Dat Sng F

**Rendering:** 2 verbs, so 2 rendering charts.

Ταῦτα “these” direct object of the verb

εἶπεν “he said” Verb of the clause

ἐν “in” Prepositional phrase modifying the verb

συναγωγῇ “synagogue” Object of the preposition

	Said	These things
he	in the synagogue	

“He said these things in the synagogue ...”

διδάσκων “teaching” Participle

ἐν “in” Prepositional phrase modifying the participle

Καφαρναούμ “Capernaum” Object of the preposition

	Teaching	
	in Capernaum	

“... teaching in Capernaum.”

**My Translation:** “He taught these things in the synagogue in Capernaum.”

**Comparison to the Experts:** Nothing really wrong with my translation, but NASB did a better job of preserving the Greek word order which should always be a goal if it can be done without too much awkwardness, as they were able to do in this case.

**NASB** “These things He said in the synagogue, as He taught in Capernaum.”

**Acts 21:9** τούτῳ δὲ ἦσαν θυγατέρες τέσσαρες παρθένοι προφητεύουσαι**Parsing:**

Greek	Lexical Form	Some possible meanings	Grammar
τούτῳ	οὗτος	this, this one, this man	Demonstrative Dat Sng M
δὲ	δέ	but, rather, so, even,	Conjunction
ἦσαν	εἰμί	are, were, being	<b>Verb</b> 3rd Imperfect Act Ind Plu
θυγατέρες	θυγάτηρ	daughter	Noun Nom Plu F
τέσσαρες	τέσσαρες	four	Adjective Nom Plu F
παρθένοι	παρθένος	virgin	Noun Nom Plu F
προφητεύουσαι	προφητεύω	prophecy	<b>Verb</b> Present Act Participle Nom Plu F

**Rendering:** 2 verbs, so 2 rendering charts.

τούτῳ “this” Indirect object of the verb

δὲ “but” Introductory conjunction

ἦσαν “they were”

θυγατέρες “daughters” Subject of the clause

τέσσαρες “four” Adjective modifying “daughters”

παρθένοι “virgin” In apposition with the subject

προφητεύουσαι “prophesying” Participle acting as predicate nominative

but	were	prophesying
Four virgin daughters		To this

“But four virgin daughters were prophesying to this.” This is awkward and I don’t know what it means. I remember the passage, but can’t recall the “to this” part. I’m going to look at the English context before the verse and see if that helps.

**My Translation:** Context did not help, so here is my guess: “But four virgin daughters to him were prophesying.” {Note 250}

**Comparison to the Experts:** Context did not help so I read the verse itself in the NASB. I don’t know how the dative singular demonstrative pronoun τούτῳ became the subject of the verb. It was not the right case or number to be the subject. Perhaps they just took a lot of license to avoid awkwardness.

**NASB** “Now this man had four virgin daughters who were prophetesses.”

The other versions did basically the same thing.

**KJV** And the same man had four daughters, virgins, which did prophesy.

**ASV** Now this man had four virgin daughters, who prophesied.

**YLT** and this one had four daughters, virgins, prophesying.

**DBY** Now this man had four virgin daughters who prophesied.

## 2 Corinthians 3:12 Ἔχοντες οὖν τοιαύτην ἐλπίδα πολλῇ παρρησίᾳ χρώμεθα

### Parsing:

Greek	Lexical Form	Some possible meanings	Grammar
Ἔχοντες	ἔχω	have, hold, possess, keep	<b>Verb</b> Present Act Participle Nom Plu M
οὖν	οὖν	and, but, now, so	Conjunction
τοιαύτην	τοιοῦτος	like, such	Demonstrative Acc Sng F
ἐλπίδα	ἐλπίς	hope, expectation	Noun Acc Sng F
πολλῇ	πολύς	much, many, great, plentiful	Adjective Dat Sng F
παρρησία	παρρησία	boldness, confidence, assurance	Noun Dat Sng F
χρώμεθα	χράομαι	use, entreat	<b>Verb</b> 1st Present Mid Ind Plu (deponent)

**Rendering:** 2 verbs, so 2 rendering charts.

Ἔχοντες “having” participle

οὖν “now” Introductory conjunction

τοιαύτην “such” Pronoun in apposition with direct object

ἐλπίδα “hope” Direct object

Now	having	Such hope

“Now having such hope ...” Participle phrase modifies subject of following clause

πολλῇ “much” Adjective modifying παρρησία

παρρησία “boldness” Direct object {Note 205b}

χρώμεθα “we entreat” {Note 776}

	entreat	
we		with much boldness

“... we entreat with much boldness.”

**My Translation:** “Now having such hope we entreat with much boldness.”

**Comparison to the Experts:** We have substantial agreement

**NASB** “Having therefore such a hope, we use great boldness in our speech.”

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This course contains only the Translation Hints for parsing and Translation Guide for rendering for a small selection of New Testament passages. The student will need access to a Greek Lexicon and Parsing Guide to complete the course. A version of the Greek text is provided but it is recommended that the student have access to an independent version of the Greek. Although designed to be used for home schooled High School students it may be used equally well as a self-study guide for adults or in a classroom.