

TEACHER NOTES

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

Copyright © 2016 by Thor F. Carden. All rights reserved.

All content of this training course not attributed to others is copyrighted, including questions, formatting, and explanatory text.

Scripture quotes in this work come from the **KJV** (King James Version) Public domain, unless it is marked as coming from one of these:

ASV (American Standard Version) Public Domain

Darby (Darby Translation) Public domain

DR (Douay-Rheims) 1899 American Edition - Public Domain

MSG (The Message) Scripture taken from The Message. Copyright 1993, 1994, 1995, 1996, 2000, 2001, 2002. Used by permission of NavPress Publishing Group.

NASB or **NASV** (New American Standard Bible) Scripture taken from the NEW AMERICAN STANDARD BIBLE®, Copyright © 1960,1962,1963,1968,1971,1972,1973,1975,1977,1995 by The Lockman Foundation. Used by permission.

NKJV (New King James Version) "Scripture taken from the New King James Version. Copyright © 1982 by Thomas Nelson, Inc. Used by permission. All rights reserved.

NLT Scripture quotations marked NLT are taken from the Holy Bible, New Living Translation, copyright 1996. Used by permission of Tyndale House Publishers, Inc., Wheaton, Illinois 60189. All rights reserved.

YLT (Young's Literal Translation) Public Domain

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

Introduction

This course will only make sense if you have already learned the material in my earlier work, “Introduction to Koiné Greek” available at http://www.lovebiblestudy.com/GRK/GRK_00.htm

I don't have anything to add to the Teacher's Guide from last year. This course is just like lessons 41 to 180 from last year. There are no quizzes or tests, just translation practice. Whatever you did last year seems to have worked or you would not be reading this. I suggest you review last year's teacher's guide at http://www.lovebiblestudy.com/GRK/Teachers_Guide.pdf

It is assumed the student can decline the Greek article and recognize the conjunction και. These will no longer be included in the parsing charts. Because there are so many more complex grammatical forms in these passages one new method has been added and one has been left out. It is assumed the student now knows how to divide the Greek into clauses for analysis, so the parsing charts no longer provide this. Verb phrases will now be translated as if they are clauses and only a note will show where they will be included in the rendering charts.

It did occur to me that you may want to use this opportunity to go a little deeper with your student into the meaning of the verses translated. The detailed scrutinization of the vocabulary and grammar would be a good time to ask some important questions like, what is God saying to me here? This is especially true if your student is not struggling with the translation and does not require a full hour a day to complete it. The additional time could be used for looking for insight into the verses translated while they are fresh on the mind. You may have some commentaries or other materials you can use for this purpose, but you may want to look at my notes here for some ideas. Certainly this is just a learning bonus and is in no way required.

Matthew 5:1-12

The Beatitudes

I think the passage Matt 5:3-12 is a chronology of our spiritual life in Christ, past, present and future.

(v.3) Spiritually poor and destitute is how we begin our Christian walk. It is there, at the end of ourselves, that we find the doorway into the Kingdom of Heaven, Jesus Christ.

(v.4) We crawl to the foot of the cross, regretting our sin and filthiness. For it is at that point we come to realize that we are the ones responsible for our spiritual poverty and we take comfort in His love.

(v.5) We come to Jesus Christ with nothing to offer. We must lay down our pride and our arrogance. In return for our nothing, He gives us everything.

(v.6) The new heart God puts in us when we are saved hungers and thirsts after righteousness. It is the food of the new man.

(v.7) He placed in us His Holy Spirit that we might know how to walk in way pleasing to Him. And yet, how often are we like the ungrateful servant who when forgiven much debt refused to forgive anyone else.

(v.8) One day we will see God as He really is and be purified by the sight.

(v.9) Whenever we proclaim the gospel of Jesus Christ we are offering peace with God, we are peacemakers.

(v.10-12) God blesses us by allowing us the privilege of fighting in the front lines with Him in this spiritual war -- a war that only He can win.

These are the seasons of our Christian life. These are the signposts along the path on which the Christian walks - from being destitute of spirit to the front lines of spiritual warfare. How far along the road are you?

We have a course available on the Beatitudes that you may find helpful for more in depth study http://www.lovebiblestudy.com/SOM/SOM_501_Seasons.pdf

Beatitudes continued:

I believe that Jesus was teaching from the Old Testament. The Beatitudes have an eerie similarity to several Old Testament passages. Consider these questions:

- [3A] According to Matthew 5:3 who has the kingdom of heaven?
- [3B] In Luke 4:16-21 who does Jesus say is doing the speaking in Isaiah 61:1.
- [3C] In Isaiah 57:15 what does the "High and Exalted One" do for the "oppressed and lowly in spirit."
- [3D] Compare Psalm 32 to Matthew 5:3. What is the same? What is different?

- [4A] According to Matthew 5:4 who will be comforted?
- [4B] In Isaiah 57:18 what happens to the mourners?
- [4C] In Jeremiah 31:9 God brings back those who come weeping with what?
- [4D] Do Psalm 40:1-3, Psalm 116:3-7 and Isaiah 12:1 better match Mt 5:3 or Mt 5:4?

- [5A] According to Matthew 5:5 what will the gentle inherit?
- [5B] According to Psalm 37:11 what will the humble (gentle) inherit?
- [5C] According to Psalm 149:4 who is adorned with salvation?

- [6A] In Matthew 5:6 what happens to those who hunger and thirst for righteousness?
- [6B] According to Proverbs 2:3-5 how are diligent seekers rewarded?
- [6C] In Isaiah 26:9 what is being longed for and why?

- [7A] According to Matthew 5:7 what will the merciful receive?
- [7B] In Psalm 41:1-2 who is preserved by the Lord?
- [7C] In Proverbs 14:21 what will happen to those who show kindness to the poor?
- [7D] How is Isaiah 58:6-12 like Matthew 5:7 and how is it different?

- [8A] According to Matthew 5:8 who will see God?
- [8B] According to Psalm 24:3-4 who can visit God in His holy place?
- [8C] In Psalm 73:1 who is God good to?
- [8D] Are Proverbs 22:11 and Matthew 5:8 related? How?

- [9A] According to Matthew 5:9 what will peacemakers be called?
- [9B] In Haggai 2:9 who provides peace?
- [9C] In Isaiah 9:6 what is Jesus the prince of?
- [9D] Is there any relationship between 1 Chronicles 12:17 and Matthew 5:9? What?

- [10A] According to Matthew 5:10-12 what should we do when we are persecuted?
- [10B] In 2 Chronicles 36:16 what stirs up God's anger?
- [10C] What fails to make the Psalmist become disobedient in Psalm 119:157?
- [10D] Do Ps 35:1, Ps 38:20, Ps 37:12 and/or Ps 119:71 Ps 119:161 give us any more understanding of Matthew 5:10-12?

Mark 4:1-25

Parable of the Sower

I think this parable is more about setting expectations than about doing or saying anything differently. When we share the Gospel of Jesus Christ we should realize that we have no control over how it will be received. It depends entirely on the condition of the heart of our listener. Only the Holy Spirit can do anything about that. So regardless of how the Gospel is received we need to continue to testify to it, and not be discouraged.

As of 11/25/2016 this website had a pretty good study on eyes to see and ears to hear.
<http://www.mgr.org/EyesToSee.html> (Mark 4:12)

Questions for further thought:

(A) This same parable appears in Matthew 13:1-23 and Luke 8:4-15. Compare them. What is the same? What is different?

(B) Compare Luke 8:4 with Matthew 13:1 and Mark 4:1. Are these all the same event or did Jesus tell the same parable on more than one occasion?

(C) Mark 4:12 appears to be alluding to an Old Testament passage, but which one? Isaiah 6:9-10, Isaiah 42:18-20, Isaiah 43:8, Ezekiel 12:1-2 and Jeremiah 5:21 all seem to be good possibilities. Which one do you think it was and why? Does Mathew 13:14-15 help with this puzzle? What did you learn?

(D) Mark 4:22 might be alluding to Psalm 78:2-4. What do you think and why?

(E) In Romans 11:7-10 Paul seems to be talking about the same thing as Mark 4:12 but Paul appears to be talking about different Old Testament passages. Possibly Deuteronomy 29:4 or Isaiah 29:9-10. Paul also refers to Psalms 69:22-23. Are Jesus and Paul saying the same thing or not? Why?

(F) Which kind of plant in which kind of soil best describes you? How do you know?

(G) What happened to open your eyes and ears to the truth of the Gospel of Jesus Christ? Or to ask it another way; how did you get from a seed to bearing fruit as a disciple of Jesus Christ?

John 1:1-5

Introduction to John's Gospel

- (A) Try using different words besides “beginning” from the range of sense of ἀρχῆν to translate this passage and see if any of them make sense. – commencement, first, elementary, ruler, principality, authority. ἀρχῆν appears in verses 1 and 2.
- (B) How do we know that "the Word" in John 1:1 is Jesus Christ? (Hint: John 1:14-15, 29-30)
- (C) Thinking about John 1:1: Does the fact that the Word was both with God and was God at the same time suggest the Trinity? Why or why not?
- (D) What does John 1:4-5 mean by "light" and "life?"
- (E) Is this passage saying that Jesus is God?

Some possible answers:

- (A) For instance “By authority was the word, and the word was with God, and the word was God. The same was by authority with God.” Having heard this passage so many times, it doesn't sound right to our ear, but how do we know it isn't closer to what John meant?
- (B) In John 1:29-30 John the Baptist saw Jesus and said that He has higher rank than him and existed before him. John said the same thing about "the Word" in John 1:14-15 so the Word is Jesus. It is important to notice the phrase "He existed before me." If you followed carefully the story of Jesus' and John's births in Luke 1 and 2 in lesson 1 you know that John the Baptist was born about six months after Jesus. It is also clear that John started preaching publically before Jesus, because Jesus did not start His public ministry until after John baptized Him. So "existed before me" has to mean the same thing as John 1:1 – the Lord Jesus Christ, Son of God, has always existed. We should listen to His words very carefully.
- (C) There is a pretty good discussion of this at https://en.wikipedia.org/wiki/John_1:1

John 3:16-21**“For God so loved the world...”**

Some context: In John 3 Jesus is having a conversation with Nicodemus who came to him in secret. Nicodemus was a member of the Sanhedrin. The Sanhedrin was to the Jews a sort of Legislature and Supreme Court rolled up into one. The Sanhedrin members were typically wealthy, influential, and well educated. Nicodemus was also a Pharisee. The Pharisees were like a religious denomination and political party rolled up into one. They struggled with another group called the Sadducees for control of the Sanhedrin. Pharisees were very legalist and mystical in their religious views. They had many strict rules they believed were from God, but were really just stuff they made up. They believed in angels and the resurrection of the dead. If the other Pharisees had known that Nicodemus was seeking counsel and guidance from Jesus they probably would have kicked him out of their group. That might explain why he came to Jesus by night.

[A] What do you think John 3:16 is talking about?

[B] I spent some time looking carefully at the Greek version of this verse. Mostly it is clearly the same in Greek and English but there are two terms that deserve some additional attention: μονογενής translated "only begotten" or "one and only" and αἰώνιος translated "eternal" or "everlasting."

(b1) The first term, μονογενής, simply has no equivalent in English. This is often used as a proof passage for God being the physical father of Jesus. Although, I believe this is true, that God is the physical father of Jesus, this term does not necessarily mean that here. It can mean that, but it can also mean something like "designated heir." Either way it means Jesus has all the authority over creation that God the Father does. Does it matter to you which it means? Why?

(b2) The other word, αἰώνιος, "eternal" or "everlasting" meant more in Greek than the English used here. We use it to mean "without a time when it will end." The Greek word also carried the notion of "without a time when it began." Could that mean we had or will have life before our conception?

[C] Right before John 3:16 Jesus refers to an Old Testament passage. John 3:14 “As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up” Read the story of Moses lifting up the serpent in Numbers 24:4-9 and discuss the implications for Jesus’ teaching here.

[D] In John 3:18 I agree with the experts that “condemned” is a better translation of κρίνω than “judged” since “judged” might be construed in the sense of discernment, which I don’t think could fit this context. What do you think about this and why?

[E] In John 3:19 I translated ὅτι in the second clause as “because” while the experts mostly used “that.” Which do you think is better and why?

[F] There is some disagreement between the experts regarding the translation of John 3:21. Which version do you think is best for this verse and why?

A possible answer:

[A] God loves us. He loves us enough to give us His Son, His very special Son. If we trust the Son, we will not die, but have eternal life.

1 Corinthians 13:1-13
The Love Chapter

Philippians 4:4-14
REJOICE!

1 Thessalonians 5:12-22
Christian Conduct

Hebrews 12:1-13

Our Father's Discipline

1 Peter 3:13-22
Being in Readiness

Koiné Greek II
Jude 1:1-25
The Whole Book

James 3:1-18
The Tongue is a Fire

Revelation 21:1-7

A New Heaven and New Earth

Questions for further thought:

[A] Thinking about Rev 21:1: What do you think will be different about the new earth and the old earth?

[B] Compare Rev 21:2 with Ephesians 5:25–27 “Husbands, love your wives, as Christ loved the church and gave himself up for her, that he might sanctify her, having cleansed her by the washing of water with the word, so that he might present the church to himself in splendor, without spot or wrinkle or any such thing, that she might be holy and without blemish.” Is the church the new Jerusalem? Why or why not?

[C] Thinking about Rev 21:3: Doesn’t God already dwell with us? John 14:17 “Even the Spirit of truth, whom the world cannot receive, because it neither sees him nor knows him. You know him, for he dwells with you and will be in you.” (Also see 1st Corinthians 6:19–20) So?

[D] Thinking about Rev 21:4: Translating this verse was one of those rare treats I get when occasionally there is something obvious in the Greek that is not so clear in English. It makes it all worth it. Each tear gets God’s attention, one by one. It is not only the hairs of our head that are numbered, but our tears. Do you agree with my interpretation? Why or why not?

[E] Thinking about Rev 21:5: What does “all things new” include? Our bodies? Our spirits? Our memories? Hell? How do you know?

[F] Compare Rev 21:6 with John 4:10 and John 7:37–39. Are all three passages talking about the same kind of water? So what?

[G] Thinking about Rev 21:7: What is meant by ὁ νικῶν? Who are these people? What is it that they have prevailed against, or overcome, or were victorious over?

Koiné Greek II is a chance to practice the unique new approach to learning the Greek originally used to write the New Testament learned previously in the course *Introduction to Koiné Greek*. This course will give you practice with most of the various New Testament Writers' styles of writing.

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.