

## LESSON TEN

### INTRODUCTION TO SENTENCE STRUCTURE

We are now ready to begin to learn to translate the Greek of the New Testament. This lesson is to serve as an overview and introduction to sentence structure as it is found in the Greek New Testament.

It is important to know that Greek sentences are not translated according to word order as it is in English. Greek sentences are translated according to the "endings" of the words. The "endings" of the words indicate what function the word performs in a sentence. Therefore, it is important first of all to know simple sentence structure.

#### Principle #1

A sentence is an expression of a complete thought.

The sentence we will be using in our illustrations and examples will be:

The man is writing the letter to the servant of the apostle.

#### Principle #2

The two basic foundation words used in forming sentences are NOUNS and VERBS.

A NOUN is the name (**ὄνομα**) of a person, place, or thing.

A VERB describes the action or existence of the subject in a sentence.

EXAMPLE:

<u>The man</u>	<u>is writing</u>	<u>the letter</u>	<u>to the servant</u>	<u>of the apostle.</u>
NOUN	VERB	NOUN	NOUN	NOUN

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## Principle #3

As we stated in the introduction to this lesson, Greek sentences are not translated according to word order. Each word is translated according to the "ending" placed at the end of the word.

The "ending" on the VERB tells five (5) things: tense, voice, mood, person, and number of persons involved in the action. We will study the VERB in detail in Lesson 11.

The "ending" on the NOUN designates a CASE the word is placed in. Each CASE represents a certain function in the sentence. For example:

- 1) NOMINATIVE CASE - expresses the SUBJECT in a sentence.  
The SUBJECT is the one doing or receiving the action in the sentence.
- 2) GENITIVE CASE - expresses possession or ownership. Translated with the word "of."
- 3) DATIVE CASE - expresses the indirect object in a sentence.  
The indirect object expresses the indirect action of the verb and is translated with the words "to" or "for." It tells to whom or for whom the action is taking place.
- 4) ACCUSATIVE CASE - expresses the direct object in a sentence and shows the direct action of the verb.
- 5) VOCATIVE CASE - expresses direct address.  
Direct address is used for directly addressing someone.

EXAMPLE:

<u>The man</u>	<u>is writing</u>	<u>the letter</u>	<u>to the servant</u>	<u>of the apostle.</u>
nominative	verb	accusative	dative	genitive
case		case	case	case
(subject)	(action)	(direct object)	(indirect object)	(possession)

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The information on the previous page is important information to know. In Greek, the writer does not necessarily put the subject first and the verb second. The Greek writer will put his point of emphasis at the beginning of the sentence.

EXAMPLE of how a typical Greek sentence might look translated into English:

the letter the servant the apostle is writing the man.

If you do not know the CASES of each word, you will not be able to tell the function of each word in the sentence.

Let's take our sentence again:

- 1) the letter the servant the apostle is writing the man  
(subject)

If in Greek I knew that the term "the man" had the nominative case endings on it, I would know that "the man" was the subject of the sentence. Remember the subject of the sentence is doing or receiving the action.

- 2) the letter the servant the apostle is writing the man  
(genitive case)

If in Greek I knew that the term "the apostle" was in the genitive case, I would know that "the apostle" expresses ownership and is translated "of the apostle."

- 3) the letter the servant the apostle is writing the man  
(accusative case)

If in Greek I knew that the term "the letter" was in the accusative case, I would know that "the letter" expresses the direct object, which receives the direct action of the verb. It tells what the verb is doing.

- 4) the letter the servant the apostle is writing the man  
(dative case)

If in Greek I knew that the term "the servant" was in the dative case, I would know that "the servant" expresses the indirect object of the verb and is translated by "to" or "for." The translation would be "to the servant" showing to whom or for whom the action is taking place.

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In summary, our sentence would be translated:

the man    is writing    the letter    to the servant    of the apostle.  
subject            verb            direct object    indirect object            ownership

These are important descriptions of the basics of sentence structure. This material will be presented in detail in Lessons 11 and 12.

You do not need to memorize this material, but you should become familiar with it while practicing the exercise for this lesson.

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### EXERCISE ONE

#### PRONUNCIATION EXERCISES

In this exercise you will be reading the text of John 1:1-18 with the capital letters now in the text. There will be a short pause between the pronunciations of the Greek words to give you a chance to pronounce the word first before you hear it on the tape.

Line 1: (1) Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ  
In beginning was the word, and

Line 2: ὁ Λόγος ἦν πρὸς τὸν Θεόν  
the Word was with the God,

Line 3: καὶ Θεὸς ἦν ὁ λόγος. (2) οὗτος  
and God was the word. this one

Line 4: ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.  
was in beginning with the God.

Line 5: (3) πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς  
all things through him became, and without

Line 6: αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν.  
him became not even one thing which has become.

Line 7: (4) ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ  
in him life was, and the

Line 8: ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων,  
life was the light of the men,

Line 9: (5) καὶ τὸ φῶς ἐν τῇ σκοτία  
and the light in the darkness

Line 10: φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ  
shines, and the darkness it not

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### EXERCISE ONE (continued)

- Line 11: **κατέλαβεν.** (6) **Ἐγένετο** **ἄνθρωπος** **ἀπεσταλμένος**  
overtake. Became man having been sent
- Line 12: **παρὰ Θεοῦ,** **ὄνομα** **αὐτῷ** **Ἰωάννης.** (7) **οὗτος**  
from God, name to him John. this one
- Line 13: **ἦλθεν εἰς μαρτυρίαν,** **ἵνα** **μαρτυρήσῃ** **περὶ**  
came for a testimony, that he might testify concerning
- Line 14: **τοῦ φωτός,** **ἵνα** **πάντες** **πιστεύσωσι** **δι'**  
the light, that all might believe through
- Line 15: **αὐτοῦ.** (8) **οὐκ ἦν** **ἐκεῖνος** **τὸ φῶς,**  
him. not was that one the light,
- Line 16: **ἀλλ' ἵνα μαρτυρήσῃ** **περὶ τοῦ φωτός.**  
but that he might testify concerning the light.
- Line 17: (9) **Ἦν** **τὸ φῶς** **τὸ ἀληθινόν,** **ὃ**  
He was the light the true, which
- Line 18: **φωτίζει** **πάντα** **ἄνθρωπον** **ἐρχόμενον** **εἰς**  
enlightens every man coming into
- Line 19: **τὸν κόσμον.** (10) **ἐν τῷ κόσμῳ** **ἦν,** **καὶ**  
the world. in the world he was, and
- Line 20: **ὁ κόσμος** **δι'** **αὐτοῦ** **ἐγένετο,** **καὶ**  
the world through him became, and
- Line 21: **ὁ κόσμος** **αὐτὸν** **οὐκ ἔγνω.** (11) **εἰς**  
the world him not knew. into
- Line 22: **τὰ ἴδια** **ἦλθε,** **καὶ οἱ ἴδιοι**  
the things his own he came, and the one's his own

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### EXERCISE ONE (continued)

- Line 23: **αὐτὸν οὐ παρέλαβον.** (12) **ὅσοι δὲ ἔλαβον**  
him not they received. as many as but received
- Line 24: **αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα Θεοῦ**  
him, He gave to them authority children of God
- Line 25: **γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα**  
to become, to the ones believing into the name
- Line 26: **αὐτοῦ· (13) οἱ οὐκ ἐξ αἱμάτων, οὐδὲ**  
of him; who not out of bloods, neither
- Line 27: **ἐκ θελήματος σαρκός, οὐδὲ ἐκ θελήματος**  
out of will of flesh, nor out of will
- Line 28: **ἀνδρός ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.** (14) **Καὶ**  
of man, but out of God were born. And
- Line 29: **ὁ λόγος σὰρξ ἐγένετο, καὶ ἐσκήνωσεν**  
the word flesh became, and tabernacled
- Line 30: **ἐν ἡμῖν, καὶ ἐθεασάμεθα τὴν δόξαν**  
among us, and we beheld the glory
- Line 31: **αὐτοῦ, δόξαν ὡς μονογενοῦς παρὰ Πατρός,**  
of him, glory as of an only begotten from father,
- Line 32: **πλήρης χάριτος καὶ ἀληθείας.** (15) **Ἰωάννης**  
full of grace and truth. John
- Line 33: **μαρτυρεῖ περὶ αὐτοῦ, καὶ κέκραγε λέγων,**  
testifies concerning him, and has cried saying,
- Line 34: **Οὗτος ἦν ὃν εἶπον, Ὁ ὀπίσω μου**  
This One was whom I said, the One after of me
- Line 35: **ἐρχόμενος ἐμπροσθέν μου γέγονεν· ὅτι**  
coming before me has become; because

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### EXERCISE ONE (continued)

Line 36:	<b>πρῶτός</b> first	<b>μου</b> of me	<b>ἦν.</b> he was.	(16)	<b>καὶ</b> and	<b>ἐκ</b> out of	<b>τοῦ</b> the
Line 37:	<b>πληρώματος</b> fullness	<b>αὐτοῦ</b> of him	<b>ἡμεῖς</b> we ourselves	<b>πάντες</b> all	<b>ἐλάβομεν,</b> received,		
Line 38:	<b>καὶ</b> and	<b>χάριν</b> grace	<b>ἀντὶ</b> succeeding	<b>χάριτος.</b> grace.	(17)	<b>ὅτι</b> because	<b>ὁ</b> the
Line 39:	<b>νόμος</b> law	<b>διὰ</b> through	<b>Μωσέως</b> Moses	<b>ἐδόθη,</b> was given,	<b>ἡ</b> the	<b>χάρις</b> grace	
Line 40:	<b>καὶ</b> and	<b>ἡ</b> the	<b>ἀλήθεια</b> truth	<b>διὰ</b> through	<b>Ἰησοῦ</b> Jesus	<b>Χριστοῦ</b> Christ	
Line 41:	<b>ἐγένετο.</b> became.	(18)	<b>Θεὸν</b> God	<b>οὐδεὶς</b> no one	<b>έώρακε</b> has seen	<b>πώποτε·</b> at any time;	
Line 42:	<b>ὁ</b> the	<b>μονογενῆς</b> only begotten	<b>υἱός,</b> son,	<b>ὁ</b> the one	<b>ὢν</b> being	<b>εἰς</b> into	<b>τὸν</b> the
Line 43:	<b>κόλπον</b> bosom	<b>τοῦ</b> of the	<b>Πατρός,</b> Father,	<b>ἐκεῖνος</b> that one	<b>ἐξηγήσατο.</b> declared (him).		

You should review this exercise thoroughly while going on to Lesson 11 and the study of VERBS.

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