# Preparing/Studying a Text of the Greek Bible: First Steps
## Greek Grammar: Dr. Marshall

[1] Provide your own translation of the verse at the top section of your notes. You may want to wait to do this until you're done working through the grammar, so leave room for it at the top and then go back and provide a suitable translation after you've studied the grammar and vocabulary of the verse.

[2] Provide a section of "notes" in which you [a] parse any verbs or nouns that you don't immediately know how to parse, [b] list any vocab that you struggled with, [c] make any syntax notes that help you to understand or analyze the passage, such as what the main verb and its subject are, how a participle is functioning, what the function of a particular case is, etc.

See below for an example from John 1:1.

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## Notes on the Gospel of John

1:1  In the beginning was the Word, and the Word was with God, and the Word was God.

a. ἦν : Impf AI 3s of εἰμί, "he/she/it was"  Since the verb is 3s, my subject (if it's explicitly written) should be a singular noun in the nomin. case.  Within the first clause of v.1, the word λόγος matches what I'm looking for: "the word was...."

b. ἀρχῇ : Dat f s of ἀρχή, "in (the) beginning." Why is this noun dative? Because it is the object of the prep ἐν, which takes its object in the dative case. [Note, students: I have rendered this prep phrase as "in the beginning," taking the object noun here to be definite. You don't know this yet, but objects of the preposition can be definite *even if* they are anarthrous (i.e., lacking the article). Thus, in prep phrases, objects having the article must be definite, and those lacking the article may be definite. Since this particular noun is "monadic" (meaning there is only one of them), we have reason to consider the noun to be definite--is there such a thing as an indefinite "beginning"?]

c. πρὸς : prep. usually means "toward," indicating motion toward the object of the preposition.  However, if you consult the lexicons, you'll see that within the semantic range of πρός is the idea "with" or "in the presence of."  Since the verb ἦν (he was) is not a verb of motion, "toward" would not be the right translation; since the verb indicates state, "with" would be appropriate.

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