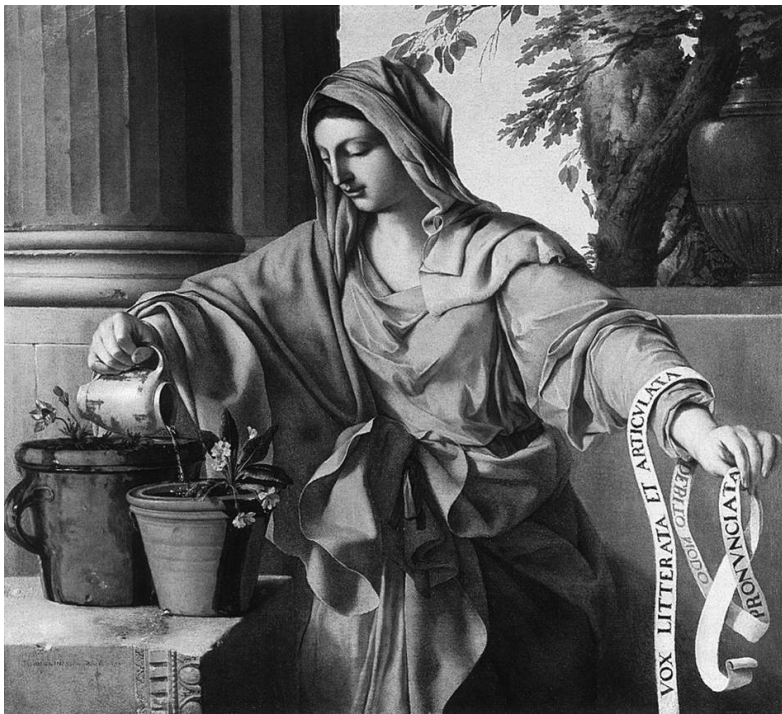


# English Grammar

## *For Bible Students*



**“LIKE YOUNG PLANTS, YOUNG BRAINS NEED WATERING  
AND IT IS THE DUTY OF GRAMMAR TO UNDERTAKE THIS.”**

*By Benjamin J. Williams*

This little set of notes on English grammar is  
Dedicated to my treasure above rubies, my wife,  
*Charmion Selene Williams,*  
Who crosses my i's and dots my t's.

## Table of Contents

### Introduction

- I. Parts of Speech
- II. The Simple Sentence
- III. Nouns
- IV. Pronouns
- V. Adjectives
- VI. Verbs
- VII. Adverbs
- VIII. Prepositions
- IX. Gerunds
- X. Participles
- XI. Infinitives
- XII. Clauses, Compound & Complex
- XIII. Conjunctions & Logic
- XIV. Punctuation
- XV. Literal & Figurative Language
- XVI. Rules for Writing

# INTRODUCTION

## ***Why Should the Bible Student Know English Grammar?***

The reasons for a study of this type are many, but three simple reasons will be given here. First, the Bible claims to be the inspired word of God (II Tim. 3:16). This expression means that the Scriptures claim to be “God breathed”, and the Bible often makes this claim for even the words of the text (II Sam. 23:2 “The Spirit of the LORD spake by me, and his word was in my tongue.”). Inspired writers often use the grammar of the Scriptures to make doctrinal arguments. Our Lord appealed to the tense of a verb to prove the resurrection, pointing out that God says “I am” Abraham’s God as opposed to “I was” (Matt. 22:32). Paul makes a doctrinal point concerning the promise of the Messiah by pointing to the number of the noun “seed” as being singular and not plural (Gal. 3:16). This implies that a better understanding of grammar would allow a better understanding of the Bible.

Second, the Bible was originally written in languages other than English. To properly learn these languages, one must first be a master of the native tongue. When studying Greek, one will often be asked to translate sentences in and out of English. Without a functional knowledge of English, many fail in these exercises. Furthermore, in order to discern whether or not the original language has been correctly translated by the multitudes of available versions, one must understand the usage and senses of English grammar in addition to simple definitions. Is the future perfect verb “shall have been bound” a better rendering than the simple future “shall be bound” in Matt. 16:19? Who can say without first knowing the difference in the two verb tenses! In any language, the rules of grammar mean as much or more to a sentence than the definitions of the individual words.

Third, the Christian is often in a situation where his selection of words, either on the written page or in oral speech, determines whether or not some lost soul comprehends the Gospel. Some will claim that we are saved by “faith only”, which implies that grace, blood, love, and repentance are unnecessary. What they probably mean is that we are saved “only by faith”, which implies that faith is essential while not excluding the other essentials. For this reason, it is prudent to learn how to carefully and properly construct sentences and complete thoughts.

## ***Tools for Grammar Study and Improvement***

I hope that this text will be a resource and a launching pad for an improvement of your grammar. However, this text is by no means a comprehensive grammar book, as this book assumes a working knowledge of English. For that matter, even an exhaustive grammar book is insufficient for complete mastery of the English language. The following resources would be an aide in your continuing growth in the English tongue.

1. ***A comprehensive grammar book.*** Like any language, English is filled with subtle, tricky, deceptive rules that can completely change the meaning of a text. Because English is a bubbling stew of rules and words from other languages, both of Romantic

and Germanic origin, it is especially full of exceptions and verbal cul-de-sacs. A complete, comprehensive grammar book will fill in the holes left by this text.

2. ***An unabridged dictionary.*** While the rules of grammar have more control over a sentence than the definitions of the individual words, the words are still the substance of any sentence. An expansive vocabulary keeps communication precise, stimulates sleepy audiences, and prevents misunderstandings. A good unabridged dictionary will provide the etymology of a word and its meanings in various eras. This is especially important if you are using a version of the Bible like the American Standard Version (1901 style English) or the King James Version (1611-1769 style English). For example, knowing that the words “perfect” and “conversation” have changed meanings over the years will greatly improve your study of the King James Version.
3. ***Stimulating reading materials.*** The best way to keep your grammar skills and vocabulary keen is to read. Obviously, a scholarly journal will do more for you than a comic book. Fortunately, the Bible student with a reliable version already has an interest in a classic text of the English language. Nothing has contributed to my personal understanding of the English language more than my studies in the King James Bible, the finest piece of English literature in existence. More modern versions lack some of the eloquence and style of the older classics, so if you are trying to read to improve your vocabulary and grammar, be careful what you choose to read.
4. ***Vocabulary builders.*** If you have had a love of reading from an early age, you have a great head start above others. If not, you may need a good vocabulary builder to catch up. Several such books flood the market every year and most are relatively inexpensive. Generally they consist of a word-a-day type format.
5. ***Guide to English Usage.*** Many of the books in the grammar section of a bookstore actually deal more with usage than grammar, as we will discuss it. “Usage” deals with the distinction between commonly confused words and common grammar mistakes. A book on this subject can be helpful to your written and oral communication. However, since the Bible doesn’t contain grammar errors, this course will not deal with that in any detail.

## ***Disclaimer***

I feel compelled to inform you that I am only an amateur English teacher. I have had good training in the English language thanks to a pair of highly critical and helpful high school teachers. I should also acknowledge that my understanding of the usefulness of grammar in Bible study was built up by several preachers who are very dear to me. However, this does not make me an expert. If you find grammar mistakes in this text (I try to always split a few infinitives and leave a few participles dangling!) or conflicts with other grammar texts, I am most likely in the wrong.

As an anecdotal explanation of my grammatical expertise or lack thereof, allow me to relate a short story. In high school, I was often selected to attend scholastic competitions, often to compete against other students by taking tests. On one such occasion, I was chosen to represent my school in the grammar part of the competition. I was given a blank answer form and a test. To my credit, I took first place in the competition. To my shame, I misspelled the word “grammar” as “gramar” on the subject line of the answer form.

## **Format**

I originally formatted this text using concise numbered rules. However, with each revision, my numbered rules have become numbered paragraphs. Interspersed throughout the text are example tables. The example sentences are numbered and then referenced in the lesson. Also, to encourage application of this material, I have included some application sections, indicated by the little Bible symbol, where the student is encouraged to apply the current concept to a passage of Scripture.

At the end of the lesson is a brief exercise that will normally ask you to open your Bible and think about English grammar at the same time. This can be a chore if this is the first attempt that you have made in this kind of studying, but it is well worth the effort.

In addition, because this text is aimed in part toward those interested in studying Bible languages like Greek, I will occasionally stop and make comments that compare Greek and English. If you have no interest in Greek, then you may have little interest in these comments.

## **Sources**

My primary source for grammar rules in this text is *Harvey’s Revised English Grammar*. Its first copyright was in 1878, while my edition is copyrighted 1986. It is subtitled *A Practical Grammar of the English Language*. I prefer the concise old primers for my purposes.

All Bible quotations will come out of the King James Bible of which I am a huge fan. Other reliable translations exist, but none with the depth of style of the KJV. Furthermore, I take theological issue with some of the modern speech translations ... but that would be the subject of another book entirely! Suffice it to say that I chose the KJV for this text for the reasons already stated – scholarly journal instead of comic book.

## **Helpful Vocabulary**

Sometimes we will have to split hairs as we discuss grammar. It will be helpful for me to define a few words up front.

**Linguistics** is the science of languages. It is not a field specific to any one language, but instead is universal to all.

**Syntax** is the structure of terms in a line. This term is used in computer programming and grammar as well. It relates to order more than meaning.

**Grammar** is the specific set of rules that governs a language. The rules make it possible to safely communicate an idea.

**Usage** is the study of specific words and how they should or should not be used in a language. For example, “to”, “two”, and “too” are studied under usage. We will not deal lot with this subject in this class.

**Spelling** relates to the formation of an individual word. We will not cover this much in this class either.

# I. PARTS OF SPEECH

The following is intended to be a list, not so much a lesson. Entire lessons will be devoted to the terms below later in this book. For now, just read and learn the terms. If you finish and feel a little confused, just be patient!

1. The English language divides its words into nine classes: noun, adjective, pronoun, verb, verbal, adverb, preposition, conjunction, interjection. This section will give an overview of the classes, but a detailed study will be left for later in the text. It should be noted that this classification is somewhat arbitrary. Some texts will arrange things differently, but this list will at least give you the general idea.
2. A **noun** names some entity, such as person, place, or thing. A noun in this sense is merely a name, whether specific or common. Examples: Bartholomew, Bethlehem, baptistery.
3. An **adjective** modifies a noun or pronoun. By modify, I mean that the adjective describes or distinguishes the noun or pronoun it modifies. For instance, the noun “car” includes all that falls under the classification “car”. However, “fast car”, where the adjective “fast” modifies the noun “car”, limits the noun under consideration to just those cars that are fast. Examples: tall, small, red.
4. A **pronoun** replaces a noun, usually for convenience sake. Rather than repeat the noun, “establishmentarianism”, in every related sentence, one could simply insert the pronoun “it” in the place of the noun. Examples: he, she, it.
5. A **verb** expresses action. The action does not have to be physical or even pertain to motion. A verb can describe spiritual or mental processes. Verbs can also express being or state, as with the verb “is”. Example: be, hit, repent.
6. A **verbal** is a word that comes from a verb, but it has the properties of another part of speech. The three kinds of verbals are gerunds, infinitives, and participles. A **gerund** acts as a noun. An **infinitive** acts somewhat like a noun as well. However, the **participle** is a modifier relates an action to whatever word it modifies. For instance, I can show that a person wrote his lesson after studying hard by saying, “Having studied hard, he wrote the lesson.” Here the participle, “having”, shows a completed action on the part of the noun prior to the main verb. Examples: singing, having, dangling.
7. An **adverb** modifies a verb, adjective, or another adverb. As with the adjective modifier, the adverb describes or distinguishes a word that it modifies. The adverb often describes *how* a thing is. Example: very, happily, often.
8. A **preposition** shows a relationship between the preposition’s object and something else. They can show location, time, means, or nature. Example: in, after, by, of.



9. A **conjunction** is used to connect thoughts together. It can be used in a variety of ways. Conjunctions often have a definite logic value in the Bible that will be discussed later in this text. Example: and, or, but.

10. An **interjection** expresses emotion. They are rarely used in formal writing, though are prevalent in dialogues. They often come with exclamation marks. This is the only part of speech that will not be discussed further in this text. Example: oh, ah, alas.

## **Exercise I: Parts of Speech**

### **Instructions:**

*Take a shot at identifying to which parts of speech the following words belong. If you don't do too well, don't fret! This is just an introductory quiz. More will be said about the parts of speech as we go.*

*Bonus: If the word could be more than one part of speech depending on context, put that answer down as well.*

1. adversary
2. deity
3. holy
4. holily
5. or
6. alas
7. ye
8. unto
9. sing
10. singing

### **Instructions:**

*Find the parts of speech in Bible verses. Site the verse below and list the word. One verse for each part of speech will suffice. Don't make it harder than it is!*

Noun

Adjective

Pronoun

Verb

Participle

Adverb

Preposition

Conjunction

Interjection

## II. THE SIMPLE SENTENCE

### *Elements of Syntax*

1. The simple sentence is the smallest complete unit of English words. Anything less than a complete, simple sentence will fail to coherently communicate a complete thought. For example, “preachers singers” or “speak sing” fail to communicate a complete thought, whereas “preachers speak” and “singers sing” are proper simple sentences and communicate a complete thought.

2. The simple sentence is composed of two parts. In this context, the **subject** of a sentence names what the sentence is about. The **predicate** of a sentence tells us what we should know about the subject. While this is by no means an absolute rule, the subject of a sentence generally starts at the beginning of the sentence and ends at the verb. Accordingly, the predicate of a sentence commonly begins at the verb and continues to the end of a sentence. Consider the following examples.

*Table 1 – Subjects & Predicates*

#	SUBJECT	PREDICATE
1	Jesus	wept.
2	In the beginning God	created the heavens and the earth.
3	[ <i>Understood – You</i> ]	Preach the word.
4	God	is light.
5	God	hath not given us the spirit of fear.

3. As demonstrated in Table 1, the subject part of the sentence contains the subject, sometimes in the form of a noun (1). The subject also may contain adjectives, phrases, and even clauses pertaining to the subject (2). In some sentences, like imperatives, the subject may not even appear in the text, but it can be inferred from the context (3). Types of nouns and other subjects will be discussed in future lessons. The term that could, by itself, be the subject of the sentence is often called the **simple subject** to distinguish it from the **complete subject**, which includes all words not in the predicate (2).

4. The **verb** of the sentence relates the “subject thought” to the “predicate thought”. As demonstrated in Table 1, the verb may simply name an action done by or to the subject (1). The verb may also relate without action. The verb may equate two thoughts or compare the subject and predicate thoughts in a descriptive sense (4). The types and rules of verbs will be discussed in a later lesson.

5. A predicate may also contain a **direct object**. The direct object is that which is directly related to the subject by the verb. In Sentence 2, “heaven” and “earth” are those things that were created by God, making them the direct objects of the sentence. In Sentence 3, the “word” is that which is to be preached, making it the direct object of the sentence. You can usually find the direct object by asking the question, “what?” God created what? Answer: the heavens and the earth – your direct object. Not all sentences have a direct object.

6. A predicate may also contain an **indirect object**. In Sentence 5, “the spirit of fear” is the direct object because it is that which directly results (or in this cause does “not” result) from the verb. God hath not given what? Answer: the spirit of fear. The word “us” identifies to whom the spirit of fear has (not) been given. “Us” is then the indirect object of the sentence. The indirect object is usually the answer to the question, to whom?

Not all sentences have an indirect object. Usually, you would not have an indirect object without a direct object.

7. Sentences do not have to be simple in class or nature. You may run across very confusing sentences that are still simple sentences in type. Later lessons will address complex sentences (sentences with one or more dependent clauses and an independent clause), compound sentences (sentences with two or more independent clauses), and compound-complex sentences (sentences with multiple dependent and independent clauses). The simple sentence is still the basic pattern for the English sentence.

**APPLICATION:**



John 14:26 **But the Comforter, which is the Holy Ghost, whom the Father will send in my name, he shall teach you all things, and bring all things to your remembrance, whatsoever I have said unto you.**

This sentence is complicated, but we can examine the independent clause like a simple sentence. “He shall teach you all things.” The pronoun, “He”, is identified as the Comforter and the Holy Ghost. “He”, as the subject, “shall teach”, our verb. What will be taught? Answer: “all things” – the direct object. Who will be taught? Answer: “you”, the indirect object. To understand the passage, one must answer the question: Who is “you”? In later lessons, we will learn that to understand a pronoun, you must find its antecedent. For now, we have learned that the Comforter was promised to whoever “you” is in this context.

**Classes of Sentences**

8. Sentences in English come in one of four classes. Though rarely used to describe these four classes in English, a linguistic term that describes the property of a sentence or clause that pertains to the response it expects from the reader/listener is called **mood**, or **mode**. The English language has four moods: declarative, exclamatory, imperative, interrogatory.

*Table 2 – Sentence Classes or Moods*

1	Declarative	Many shall come in my name.
2	Exclamatory	Woe unto you, scribes and Pharisees, hypocrites!
3	Imperative	Take heed that no man deceive you.
4	Imperative	Get thee hence, Satan.
5	Interrogatory	When shall these things be?

9. The **declarative** sentence makes a statement or assertion of fact (1). The only response the declarative sentence expects from the reader is comprehension and contemplation. While not all declarative sentences are true, declarative sentences are stated as true. The declarative sentence is concluded with a period.

10. The **exclamatory** sentence is like the declarative sentence, but it expresses stronger emotion on the part of the speaker/writer (2). The exclamatory sentence expects the reader to have an emotional response to what is stated, or at least to recognize the emotion of the one making the statement. Such sentences sometimes include interjections and are most often found in dialogue or poetry. Because of the nature of an exclamatory statement, they often rearrange or contract the common form of the simple sentence. The exclamatory sentence is concluded with an exclamation mark.

11. The **imperative** sentence is a command. It expects the subject of the sentence to respond with corresponding action. The subject of an imperative sentence is either not stated at all (3) or is set off by a comma (4). Only the subject of the sentence is expected to obey the command unless the command is elsewhere broadened by the context. Hermeneutically speaking, it is understood in the Bible that an imperative includes as its broad subject anyone in the same pertinent circumstances as the subject of the imperative. For example, if someone says, “cut your red hair”, those with black hair would not be concerned. Similarly, the command to build an ark would probably be limited to Noah because we do not share any of the important circumstances (i.e. impending global flood). On the other hand, if someone says, “you are an author, so use proper grammar”, all authors should take note. Similarly, all those in sin are generally considered under the command to repent even though the command was given to sinners 2000 years ago. The imperative sentence is concluded with a period or an exclamation mark where the sentence is to reflect a shouted or emphasized command.

### **APPLICATION:**



Eph. 4:28 **Let him that stole steal no more: but rather let him labour ...**

We haven't covered the subject of “person” yet, but here is a little side note that relates to the Greek imperative. Greek grammar has a verb form for the 3<sup>rd</sup> person imperative. English lacks a convenient form for that construction. Instead, the Greek 3<sup>rd</sup> person imperative is often translated using the word “let” followed by the 3<sup>rd</sup> person subject. This can be seen twice in the verse above. The word “let” is not really intended to signal permission, as in “let them stop stealing if they wish”. It is just as imperative as the statement, “stop stealing” or “do not steal.”

12. The **interrogative** sentence is a question (5). It expects an answer from either the person addressed or the general audience. A question can ask for several types of answers, but most common types of questions are: who, what, when, where, why, and how. One important stylistic device is the **rhetorical question**, which assumes a particular answer from the audience for dramatic emphasis (“Have ye not read?”). The interrogative sentence ends with a question mark.

## **Exercise II: The Simple Sentence**

### **Instructions:**

*Identify the important parts of the sentence discussed in this lesson in the following verses. Label the subject, predicate, and verb. If there is a direct or indirect object, identify those as well. If the verse has more than one clause, treat each clause separately.*

Pro. 10:12

Mark 16:16

I John 2:20

I Th. 5:22

Rev. 21:8

### **Instructions:**

*Find two verses in the Bible for each sentence class. The verse must have in it a sentence or clause in the named mood.*

Indicative

Interrogative

Imperative

Declarative

# III. NOUNS

## *Introduction to Nouns*

1. **Nouns** are names, whether they are of a person or thing, concrete or abstract. Nouns are of two general types: common and proper. A **common noun** is general and may refer to a class or category, such as book, god, or human. A **proper noun** is specific and refers to a particular entity, such as Bible, God, or Benjamin. A proper noun is marked by a capital letter. However, this distinction is artificial in the Bible, because the manuscripts of the Bible have no case distinctions. Anytime you see a proper noun in the Bible (such as “Spirit” as opposed to “spirit”), the distinction is only the result of the translators interpretation of the noun as proper, so use caution with such terms.

2. The properties of the noun are gender, person, number, and case.

## *Gender*

3. In some other languages, sex is a natural distinction between objects whereas gender is a grammatical distinction. An object with no sexual orientation may be referred to as masculine or feminine. In English, however, **gender** is related to sex rather than an intrinsic character of the word. The **masculine gender** denotes a male or figuratively something with male qualities. The **feminine gender** denotes a female or figuratively something with female qualities. The **neuter gender** denotes neither male nor female. In some grammar texts, the **common gender** is used to denote either male or female.

4. Rarely will one see a grammatical distinction with regard to gender in English. The exceptions are in some pronouns and in words borrowed from other languages. The gender of children or animals is generally neutral.

5. As our living language becomes more gender sensitive, we will see some things change. For example, the English language has always been a masculine leaning language, where “he” could be used to represent both males and females in some cases (Mark 16:16). Today, the generic “he” is being replaced by “he or she” or “one” in many cases.

6. **Personification** can give gender to a neuter object. As mentioned above, this is due to the qualities of the object being considered. This is a common form of figurative language.

## *Number & Person*

7. **Number** is the property of nouns that identifies quantity. **Singular** nouns refer to one. **Plural** nouns refer to two or more. The most common way to identify the plural is through an added “s” or “es” on the end of the noun. Some words require more change to indicate plurality

(“knife” has a consonant change and becomes “knives”), while others have no normal plural form (one “fish”, two “fish”, three “fish”, ...).

### **APPLICATION:**



I Cor. 6:15 **Know ye not that your bodies are the members of Christ? shall I then take the members of Christ, and make *them* the members of an harlot? God forbid.**

I Cor. 6:19 **What? know ye not that your body is the temple of the Holy Ghost *which is in you*, which ye have of God, and ye are not your own?**

In these passages, a change in noun number helps the reader to interpret the passage. In verse 15, this group of people has a plurality of bodies. This would seem to point to the physical body that each individual has. In verse 19, this group of people (contextually we can say the same group of people) has one, singular body. Since the author chose to make the distinction, I am compelled to believe that it is meaningful. For this and other reasons, I conclude that that they are not the same “body”. Come back to this application box after you cover the section on pronouns and you will notice that “your” is distinguishably plural as it is used in the KJV.

8. **Person** is the property of nouns that distinguishes perspective. A noun referring back directly to the speaker/writer is in the **first person**. A noun referring to the person being addressed is in the **second person**. A noun referring to a person being spoken of is in the **third person**.

### **Case**

9. **Case** is the property of nouns that identifies the noun’s relation to other words. Nouns have four cases: nominative, possessive, objective, and absolute. In English, case is rarely distinguished by the word itself. Usually, only the word’s function in the sentence will indicate case.

10. The **nominative case** is when a noun or pronoun is used in the subject of a clause. A noun can be in the predicate and still be nominative in the case of a predicate nominative, where a noun in the predicate simply renames the subject (God is light).

11. The **possessive case** is the use of a noun or pronoun to show ownership. This case can also show relationship, as in “Ben’s hometown”. I do not own my hometown. The possessive is merely showing that the hometown under consideration is the one related to me. The possessive case is often indicated by the “-’s” form for a singular or a “-’ ”for plurals ending in “s”. Older names ending in “s” (Moses, Jesus, etc.) can be tricky to make possessive, so many writers save themselves the trouble by finding a different way of saying what they want (try “law of Moses” instead of “Moses’es’es law”).



12. The **object case** is the use of a noun or pronoun as the direct object, indirect object, or an object of a preposition (to be studied later).

13. The **absolute case** is the use of a noun independent of any governing word. This is similar to the nominative except in usage. It is commonly used in direct discourse (“Ben!”).

### ***Other Items of Note***

14. An **appositive** is a noun used to identify another noun in the immediate context. They are generally set off by commas. The appositive is the same thing as the noun it identifies (“our beloved brother, Paul, ...” where Paul is the appositive).

15. **Declension** is the variation of nouns spelling to indicate its grammar. While other languages use declension a great deal, English reserves it mainly for plurality. In the next lesson, we will see that it is more extensively used for pronouns.

16. **Parsing** is the process of identifying a word’s part of speech, properties, and relationship to sentence.

### **Exercise III: Nouns**

**Instructions:** Give the number and case for each underlined noun in the following verses.

The LORD is my shepherd; I shall not want.

He maketh me to lie down in green pastures; he leadeth me beside the still waters.

He restoreth my soul; he leadeth me in the paths of righteousness for his name's sake.

Yea, though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; thy rod and thy staff they comfort me.

Thou preparest a table before me in the presence of mine enemies; thou anointest my head with oil; my cup runneth over.

Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the LORD for ever.

# IV. PRONOUNS

1. The **pronoun** is the part of speech used to replace an unnecessary noun. It is used for convenience and to reduce redundancy.

Table 3 – Simple Pronoun Declension

<i>First Person</i>			
<i>Singular</i>		<i>Plural</i>	
<i>Nominative</i>	I	<i>Nominative</i>	We
<i>Possessive</i>	My <i>or</i> mine	<i>Possessive</i>	Our
<i>Objective</i>	Me	<i>Objective</i>	Us

<i>Second Person</i>					
<i>Older</i>			<i>Modern</i>		
<i>Singular</i>		<i>Plural</i>	<i>Singular</i>		<i>Plural</i>
<i>Nominative</i>	Thou	Ye	<i>Nominative</i>	You	You
<i>Possessive</i>	Thy <i>or</i> thine	Your	<i>Possessive</i>	Your	Your
<i>Objective</i>	Thee	You	<i>Objective</i>	You	You

<i>Third Person</i>					
<i>Singular</i>			<i>Plural</i>		
<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>	<i>Neuter or Common</i>		
<i>Nominative</i>	He	She	It	<i>Nominative</i>	They
<i>Possessive</i>	His	Her	Its	<i>Possessive</i>	Their
<i>Objective</i>	Him	Her	It	<i>Objective</i>	Them

Table 4 – Compound Pronoun Declension

<i>First Person</i>			
<i>Singular</i>		<i>Plural</i>	
<i>Nom &amp; Obj</i>	Myself	<i>Nom &amp; Obj</i>	Ourselves

<i>Second Person</i>			
<i>Singular</i>		<i>Plural</i>	
<i>Nom &amp; Obj</i>	Thyself <i>or</i> yourself	<i>Nom &amp; Obj</i>	Yourselves

<i>Third Person</i>					
<i>Singular</i>			<i>Plural</i>		
<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>	<i>Neuter or Common</i>		
<i>Nom &amp; Obj</i>	Himself	Herself	Itself	<i>Nom &amp; Obj</i>	Themselves

2. The **antecedent** is the noun or equivalent expression replaced by the pronoun. The antecedent generally precedes the pronoun, but sometimes the antecedent can follow the pronoun. Identifying the proper antecedent is crucial to understanding a pronoun.

3. The pronoun has the same properties as the noun. It has gender, person, number, and case. In fact, these properties can often be more easily identified in the pronoun. The gender, person, and number of a pronoun always agree with its antecedent, but its case depends on sentence construction.

**APPLICATION:**



**Matt. 16:19** And I will give unto thee the keys of the kingdom of heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven.

**Matt. 18:18** Verily I say unto you, Whatsoever ye shall bind on earth shall be bound in heaven: and whatsoever ye shall loose on earth shall be loosed in heaven.

Using the KJV and our new found understanding of the older 2<sup>nd</sup> person pronouns, we can notice that in the first verse above, Jesus is speaking to one person (singular “thee”). In the second verse, Jesus repeats the same thing to a group of people (plural “you”). This means that the Catholic Church cannot claim that Peter alone received the authority to reveal divine law (as they understand it) because this promise is also made to a group of people (the Apostles).

4. Pronouns can be divided into four classes: personal, possessive, relative, and interrogative.

1	Personal	Jesus saith unto <u>her</u> , <u>I</u> that speak unto <u>thee</u> am <u>he</u> .
2	Possessive	My doctrine is not <u>mine</u> , but <u>his</u> that sent me.
3	Relative	... Jesus, <u>whom</u> ye have crucified, ...
4	Interrogative	<u>What</u> seekest thou?

**Personal Pronouns**

5. **Personal pronouns** have a noun as their antecedent (1). The properties of a personal pronoun are often clearly identified by the word itself. They can be simple or compound, where a form of the term “self” is added.

6. “Mine” and “thine” are used before words beginning with a vowel sound in older English.

7. *Thou, thy, thine, thee, thyself*, and *ye* had no verifiable, exclusive meaning in their own era, religious or otherwise. In modern times, the words have been commonly reserved for religious or poetic purposes.

## ***Possessive, Relative, & Interrogative Pronouns***

8. **Possessive pronouns** refer to the possessor or sometimes that which is possessed (2).
9. **Relative pronouns** are used to represent a preceding word or phrase and then to join them to a limiting clause (3).
10. **Interrogative pronouns** are *who*, *which*, and *what* when used in questions (4). The **subsequent** is the part of the answer represented by the interrogative pronoun. They must also agree in gender, person, and number.

## Exercise IV: Pronouns

Instructions: *Fill in the chart.*

<i>First Person</i>			
<i>Singular</i>		<i>Plural</i>	
<i>Nominative</i>		<i>Nominative</i>	
<i>Possessive</i>		<i>Possessive</i>	
<i>Objective</i>		<i>Objective</i>	

<i>Second Person</i>				
<i>Older</i>			<i>Modern</i>	
<i>Singular</i>	<i>Plural</i>		<i>Singular</i>	<i>Plural</i>
<i>Nominative</i>			<i>Nominative</i>	
<i>Possessive</i>			<i>Possessive</i>	
<i>Objective</i>			<i>Objective</i>	

<i>Third Person</i>				
<i>Singular</i>			<i>Plural</i>	
<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>	<i>Neuter or Common</i>	
<i>Nominative</i>			<i>Nominative</i>	
<i>Possessive</i>			<i>Possessive</i>	
<i>Objective</i>			<i>Objective</i>	

<i>First Person</i>			
<i>Singular</i>		<i>Plural</i>	
<i>Nom &amp; Obj</i>		<i>Nom &amp; Obj</i>	

<i>Second Person</i>			
<i>Singular</i>		<i>Plural</i>	
<i>Nom &amp; Obj</i>		<i>Nom &amp; Obj</i>	

<i>Third Person</i>				
<i>Singular</i>			<i>Plural</i>	
<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>	<i>Neuter or Common</i>	
<i>Nom &amp; Obj</i>			<i>Nom &amp; Obj</i>	

Instructions: *Give the person and number of each pronoun.*

1	Jesus saith unto <u>her</u> , <u>I</u> that speak unto <u>thee</u> am <u>he</u> .
2	My doctrine is not <u>mine</u> , but <u>his</u> that sent me.

## V. ADJECTIVES

1. **Adjectives** modify a noun. They can be descriptive, identifying a quality of the noun, or definitive, identifying the noun without a naming quality of it. Definitive adjectives can be articles, pronominal, or demonstrative.
2. **Articles** are the most common adjectives. “The” is called the **definite article** as it exclusively identifies a noun. “A” and “an” are called **indefinite articles** because they identify in a general manner. “An” is used before words that begin with a vowel sound.

### **APPLICATION:**



Jude 3 ... ye should earnestly contend for the faith which was once delivered unto the saints.

In the above passage, the definite article identifies the faith as a specific and definite faith, as opposed to a generic, indefinite faith. The context identifies this faith as the New Testament faith (system) as opposed to an individual’s subjective beliefs. Other passages have the same Greek construction but are translated without the definite article. This leads to misinterpretation, like in the passage below. There, the faith in question is not a subjective or generic faith in anything, but is “the” faith of Jesus Christ found in the New Testament. It is always wise to consider the usage of the word faith in a passage.

Eph. 2:8 **For by grace are ye saved through {της - the} faith; and that not of yourselves: it is the gift of God.**

3. As an aside, the Greek language, as some others, has no indefinite article. When you read an indefinite article in the English New Testament, it is either because of an interpretation, a convenience, or a lack of any article.
4. **Pronominal adjectives** can stand without a noun. For example: For all have sinned. Here, “all” is an adjective. It probably stands for “all men” or “all races”. The Greek uses adjectives this way a great deal. The expression “risen from the dead” uses a Greek pronominal adjective, “dead”, and thus should read, “the dead ones” or “the dead people”.
5. **Demonstratives** are definitive, pronominal adjectives. They are: *this, that, these, those, former, latter, both, same, yon, and yonder*. “This” (or the plural, “these”) points to a near object, while “that” (or the plural, “those”) points to a more distant object.
6. **Distributives** represent objects that are separate: *each, every, either, and neither*. **Indefinites** represent objects in a general way, such as: *all, any, another, and some*.

7. Numbers can also be used as adjectives. They can show amount or order.
8. Adjectives can also show degrees, such as: *tall, taller, tallest*.
9. Adjectives are also used in sentences with a “be” verb in the predicate to describe the subject. For example: God is faithful and just.



## **Exercise V: Adjectives**

**Instructions:** *Comment on how changing the underlined articles alter the meaning of the verses below.*

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

**John 1:1** In the beginning was a word, and a word was with God, and a word was God.

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

**Gal. 3:11** But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by faith.

**Gal. 3:11** But that no man is justified by a law in the sight of God, it is evident: for, The just shall live by a faith.

**Gal. 3:11** But that no man is justified by the law in the sight of God, it is evident: for, The just shall live by the faith.

## VI. VERBS

1. A **verb** expresses being, action, or state.

1	Copulative	It <u>was</u> pleasant to the eyes.
2	Transitive	God so <u>loved</u> the world.
3	Intransitive	Jesus <u>wept</u> .

2. A verb may be a **copulative** (Latin for something that connects) verb that merely connects the subject and predicate (1). A verb may be a **transitive** verb that requires an object (2). A verb may be an **intransitive** verb that does not require an object (3).

3. The properties of the verb are: *voice, mood, tense, number, and person*. We will not spend any time on the subject of mood as we covered it as an attribute of the simple sentence.

### **Voice**

4. **Voice** pertains to transitive verbs and shows whether the subject acts or is acted on.

1	Active	God so <u>loved</u> the world.
2	Passive	We <u>were reconciled</u> to God by the death of his Son.

5. **Active voice** (1) has the subject acting on an object. **Passive voice** (2) has the subject being acted on by an object.

6. Greek has a **middle voice** where “the subject is acting so as to participate in some way in the results of the action” (Summers, p. 38). The middle can emphasize the subject acting for its own benefit, the subject itself, or reciprocal action for a plural subject. The English has no middle voice, so translations have to ignore the middle or add words to represent it properly.

### **APPLICATION:**



Acts 3:19 **Repent ye therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;**

In the above passage, the verb is translated as if it were passive. However, the Greek verb has no passivity at all. The same form of the same word (επιστρεψατε) is used in the verse below where it is obviously not passive. Hence, the imperative is to convert, not so much to be converted.

Matt. 24:18 **Neither let him which is in the field return back to take his clothes.**

## ***Tense, Number, and Person***

1	Present	He that <u>is</u> without sin ...
2	Past	He <u>stooped</u> down.
3	Future	The Romans <u>shall come</u> .
4	Present Perfect	We <u>have found</u> the Messiah.
5	Past Perfect	He <u>had done</u> these things on the Sabbath day.
6	Future Perfect	He <u>shall have delivered</u> up the kingdom to God.

7. **Tense** indicates the time of the verb. The basic tenses are: **past** (1), **present** (2), **future** (3). The past is speaks of events prior to the present and is often indicated by an “-ed” ending, although there are many variations. The present speaks of action in the here and now. The future expresses action yet to occur and is often expressed by adding the helpers “will” or “shall” to the verb.

8. In addition to the basic tenses, there are the perfect tenses. **Present perfect** (4) shows a past action that is connected with the present and is usually indicated by the word “have”. In our example, they had found the Messiah in the past, but they still knew who he was in the present. **Past perfect** (5) declares an action to be completed in the past and is generally indicated by the word “had”. In our example, the things done on the Sabbath were complete as it was no longer the Sabbath. **Future perfect** (6) shows an action to be finished before a future time and will have both the helper “shall” or “will” and the word “have”. In our example, when that time comes, the kingdom will already be delivered.

9. **Person** and **number** are the modifications of verbs that make them agree to the subject. The forms must simply be memorized through usage.

## **Exercise VI: Verbs**

**Instructions:** *Find a verb in the Bible that matches the category listed. List the verse and the verb.*

**Copulative**

**Transitive**

**Active Voice**

**Passive Voice**

**Past Tense**

**Present Tense**

**Future Tense**

**Past Perfect**

**Present Perfect**

**Future Perfect**

**Singular**

**Plural**

# LESSON VII: ADVERBS

1. An **adverb** is a word that modifies a verb, adjective, participle, or another adverb. Sometimes adverbs can modify a phrase or clause. Adverbs can be distinguished by purpose, as in the table below. Adverbs can be tricky to identify, except for the adverbs of manner which are easily identified by their “-ly” ending.

1	Time	When? How long? How often?	After, again, ago, always
2	Place	Where? Whither? Whence?	Below, down, up, here, there
3	Cause	Why? Wherefore?	Wherefore, therefore, then
4	Manner	How?	Well, badly, easily, perhaps
5	Degree	How much? How little?	As, almost, enough, more, less
6	Modal	Assertions	Verily, truly, not, no, yes

2. **Adverbial phrases** are a combination of words used as a single adverb. Ex: “by and by”, “through and through”, “no more”, “as usual”.

3. **Conjunctive adverbs** are used to connect sentences used as modifiers and the term modified. Ex: “It shall come to pass, when I bring a cloud over the earth.”

4. As a rule, adverbs cannot modify nouns directly. Nouns can sometimes act like adverbs by giving information about time for instance.

## **APPLICATION:**



James 2:19 **Thou believest that there is one God; thou doest well: ...**

In the above passage, the word “well” is an adverb. That means that it modifies the verb “doest”, not the pronoun “thou”. Belief in God is good and always good. However, that does not make the person good. Hence, it is the “doing” that is well, not the person that is good. The person may not be good and still be doing well.

### **From Merriam-Webster:**

**usage** Adverbial *good* has been under attack from the schoolroom since the 19th century. Insistence on *well* rather than *good* has resulted in a split in connotation: *well* is standard, neutral, and colorless, while *good* is emotionally charged and emphatic. This makes *good* the adverb of choice in sports <“I’m seeing the ball real *good*” is what you hear -- Roger Angell>. In such contexts as <listen up. And listen *good* -- Alex Karras> <lets fly with his tomatoes before they can flee. He gets Clarence *good* -- Charles Dickinson> *good* cannot be adequately replaced by *well*. Adverbial *good* is primarily a spoken form; in writing it occurs in reported and fictional speech and in generally familiar or informal contexts.

5. An adverb can sometimes be equivalent to a prepositional phrase. EX: “rapidly” = “in a rapid manner”. This alternative structure is sometimes used by translators.

**APPLICATION:**



Matt. 15:9 **But in vain they do worship me, teaching for doctrines the commandments of men.**

In the above passage, the phrase “in vain” comes from one word in the Greek which is an adverb. That means that “in vain” is actually “vainly” which modifies “do worship”. Here again, the person (they) may not be vain, but the action of worship is vain for them because they teach for doctrines the commandments of men.

6. Adverb placement changes meaning as in the sentences below.

1	Selene is <u>only</u> my wife.	Selene is my wife and nothing else.
2	Selene is my <u>only</u> wife.	I have no wife other than Selene.
3	I am saved <u>only</u> by faith.	I cannot be saved without faith.
4	I am saved by faith <u>only</u> .	I am saved by faith and nothing else.

# LESSON VIII: PREPOSITIONS

1. **Prepositions** show relation between the **object of the preposition** and another word.
2. The most important aspect of the preposition is in the definition of the word. The preposition is one of the broadest structures of the English language. Knowing the possible meanings and the contextual meaning of the preposition is essential.

See Harvey pg. 95-97.

## ***APPLICATION:***



Acts 2:17 ... I will pour out of my Spirit ... {KJV}

Acts 2:17 ... I will pour forth of my Spirit ... {ASV}

Acts 2:38 ... ye shall receive the gift of the Holy Ghost ...

What do these mean? Proper understanding here means a lot.

### **Exercise VII: Adverbs**

**Instructions:** *In the following verses, identify what the underlined adverbs modifies and what information is provides (such as: time, place, etc.).*

I The. 2:10 Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you that believe:

Acts 15:8 And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us;

Heb. 10:38 Now the just shall live by faith:

Luke 9:6 And they departed, and went through the towns, preaching the gospel, and healing everywhere.

II Tim. 4:1 I charge *thee* therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing and his kingdom;

James 1:22 But be ye doers of the word, and not hearers only, deceiving your own selves.

### **Exercise VIII: Prepositions**

**Instructions:** Give three examples of how the word “of” might be used. Give the example and state how it is used.



## ***Review Exam One***

Give three reasons for a Bible student to study English Grammar.

Name the parts of speech as given in the first lesson.

Name the two sections of a sentence.

Name two kinds of objects. Name three for a bonus point.

What is a noun? What is a pronoun? What is an adjective?

What is a verb?

Name the six verb tenses.

# LESSON IX: GERUNDS

1. Words that are forms of a verb are called **verbals**. The three kinds of verbals are gerunds, participles, and infinitives.
2. **Gerunds** are words based on the verb used as a noun. They all end with *-ing*.
3. The gerund can occupy any place in a sentence that a noun can, including subject or object.

Nominative	For the <u>preaching</u> of the cross is to them that perish foolishness ...
Direct Object	... preach unto it the <u>preaching</u> that I bid thee.
Object of Prep.	... they repented at the <u>preaching</u> of Jonas.

4. Some grammarians do not use the term "gerund", because sometimes there is no clear difference between a gerund and a present participle. Gerund is therefore not a fundamental part of speech.

## ***APPLICATION:***



Matt. 12:41 ... they repented at the preaching of Jonas ...

While English and Greek do not always have parallel grammar, the correct idea can be expressed anyway. In the above passage, the word "preaching" is a noun in the Greek. Some may think that the word "preaching" in this passage is a verb, but it is a verbal. The English translation uses a gerund to replace a Greek noun that might be awkward to translate. You can tell that this is a gerund because it (1) ends in *-ing*, (2) is the object of a preposition, (3) and is modified by the article (adjective) "the". It is functioning as a noun but looks like a verb, making it a gerund.

# LESSON X: PARTICIPLES

1. A **participle** is a verbal that shares in both the properties of a noun and a verb, but it is not a verb or a noun. The participle denotes continuance or completion of action, being, or state, relative to the time denoted by the main verb.

1	Ye were without Christ, <u>being</u> aliens from the commonwealth of Israel.
2	He will hear him from his holy heaven with the <u>saving</u> strength of his right hand.
3	They stand alone, <u>forsaken</u> by their friends.
4	I am full, <u>having received</u> of Epaphroditus the things which were sent from you.

2. The **present participle** denotes continuance of action, being, or state (1). It always ends in *-ing*. It may be used as an adjective (called a participial adjective) (2). Some grammar books refer to a participial noun, which we are calling a gerund.

3. The **perfect participle** denotes the completion of action, being, or state (some call this the **past participle**) (3). This participle often ends in *d, ed, t, n, or en*.

4. The **compound participle** denotes completion or action, being, or state, at or before the time represented by the main verb (3). This participle is formed using the word *having*.

5. Participles are explained in many different ways. Some say that they modify nouns. Others say that they modify verbs. This is mostly just a question of semantics. Often participles identify a secondary action and a time relationship between the secondary action and the main verb. In these cases, the Bible reader may often interpret the participle as an explanation of the verb, a result of the verb, or a description of how a command is to be fulfilled.

## **APPLICATION:**



Eph. 5:18-21 ... be filled with the Spirit; [19] Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your heart to the Lord; [20] Giving thanks always for all things unto God and the Father in the name of our Lord Jesus Christ; [21] Submitting yourselves one to another in the fear of God.

Here, the participles may explain how to fulfill the commandment to be filled with the Spirit (or results of keeping that commandment) by telling the reader secondary actions that take place simultaneous to the main verb. The actions may or may not be synonymous. The same is true for the passage below.

Acts 22:16 ... arise, and be baptized, and wash away thy sins, calling on the name of the Lord.

### **Exercise IX: Gerunds**

**Instructions:** *Identify whether the underlined word is a participle or a gerund.*

Ye have not yet resisted unto blood, striving against sin.

But avoid foolish questions, and genealogies, and contentions, and strivings about the law

It pleased God by the foolishness of preaching to save them that believe.

And my speech and my preaching was not with enticing words of man's wisdom.

For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:

But in vain they do worship me, teaching for doctrines the commandments of men.

### **Exercise X: Participles**

**Instructions:** *Identify the main verb and then the participles that relate to it.*

Go ye therefore, and make disciples of all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you:

And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things.

Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms and hymns and spiritual songs, singing with grace in your hearts to the Lord.

# LESSON XI: INFINITIVES

1. The **infinitive** is the third class of verbals. The infinitive is a verb with the word “to” directly preceding it.
2. The infinitive is generally used as a noun. It can be used as a noun in any case (1,2,3) but the possessive, as well as in an abstract sense (4).
3. Ordinarily, the “to” should not be separated (split) from the verb. The exception is with emphatic adverbs, as, “to diligently inquire”. Some would argue if this is a valid exception or not.
4. The infinitive can also be used as an adjective (5) and an adverb (6).

1	Nominative	<u>To err</u> is human.
2	Objective	He made the waters <u>to stand</u> as an heap.
3	Predicate Nominative	His ambition is <u>to fly</u> .
4	Abstract	<u>To tell</u> the truth, I fell asleep.
5	Adjective	He lacked the strength <u>to resist</u> .
6	Adverb	We must study <u>to learn</u> .

# LESSON XII: CLAUSES, COMPOUND, AND COMPLEX

1. A **clause** is a statement with a subject and a predicate.
2. An **independent clause** (1) can stand on its own as a complete thought. A **dependent clause** (2) must be used in conjunction with another clause to be complete.
3. A **simple sentence** (3), the simplest complete thought, contains only one independent clause and no dependent clauses.
4. A **complex sentence** (4) contains only one independent clause and at least one dependent clause.
5. A **compound sentence** (5) contains more than one independent clause and no dependent clauses.
6. A **compound-complex sentence** (6) contains at least one dependent clause and at least two independent clauses.

1	Independent	I was giving all diligence to write unto you.
2	Dependent	When he shall come to be glorified in his saints, ...
3	Simple	I was giving all diligence to write unto you.
4	Complex	When therefore ye see the abomination of desolation, let them that are in Judea flee unto the mountains.
5	Compound	Let him that is on the housetop not go down to take out things that are in his house, and let him that is in the field not return back to take his cloak.
6	Compound-Complex	When they shall see the Son of man coming on the clouds, he shall send forth his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds.

## **Exercise XII: Clauses, Compound, and Complex**

**Instructions:** *Identify whether the clauses below are independent or dependent.*

when that which is perfect is come

that which is in part shall be done away

when I was a child

I spake as a child

though there be that are called gods

there is one God

if meat causeth my brother to stumble

I will eat no flesh for evermore

it is not possible to eat the Lord's supper

when therefore ye assemble yourselves together

**Instructions:** *Identify whether the sentences below are simple, complex, compound, compound-complex.*

When I was a child, I spake as a child.

I spake as a child, and I felt as a child.

When therefore ye assemble yourselves together, one is hungry, and another is drunken.

A most excellent way show I unto you.

Neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with men, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God.

For though I made you sorry with my epistle, I do not regret it.

# LESSON XIII: CONJUNCTIONS & LOGIC

1. A **conjunction** is a word used to connect words, sentences, and parts of sentences. In the English of the King James, conjunctions introduce sentences, but this is sometimes frowned on in proper modern grammar.

2. **Coordinate conjunctions** join elements of the same rank. They come in four classes.

1	Copulative	Merely addition	and, also, moreover, etc.
2	Adversative	Opposition of meaning	but, still, yet, etc.
3	Alternative	Chosen or omitted	else, or, either, etc.
4	Illative	Consequence	then, so, because, etc.

3. **Subordinate conjunctions** join elements of different rank and come in four classes.

1	Causal	Effect, result, purpose	if, unless, except, etc.
2	Temporal	Time	after, before, until, etc.
3	Local	Rest in, motion to or from	where, there, whence, etc.
4	Degree/Manner	Likeness, equality, etc.	as, than, how, etc.

4. The conjunction implies a relationship between terms. Truth tables help to explain what conditions make a statement, including the conjunction, true. Consider:

Take the check	Deposit it	Take the check AND deposit it
True	True	True
True	False	False
False	True	False
False	False	False

Go to town	Stay here	EITHER go to town OR stay here
True	True	False
True	False	True
False	True	True
False	False	False

5. If the terms are equated to another term then that can be substituted, as below. He that takes the check and the deposit it will have \$500.

Take the check	Deposit it	Have \$500
True	True	True
True	False	False
False	True	False
False	False	False



This can be applied to Bible concepts.

**APPLICATION:**



Mark 16:16 **He that believeth and is baptized shall be saved; but he that believeth not shall be damned.**

Consider:

<b>Believeth</b>	<b>Baptized</b>	<b>Believeth AND is Baptized</b>
True	True	True
True	False	False
False	True	False
False	False	False

<b>Believeth</b>	<b>Baptized</b>	<b>Shall Be Saved</b>
True	True	True
True	False	False
False	True	False
False	False	False

Line one verifies that believing is essential. Line one verifies that baptism is essential. Line two denies the “faith only” doctrine. Line three denies the “baptismal regeneration” doctrine.

You have probably heard the common retort, “Christ didn’t say ‘He that is baptized not shall be damned.’” First, notice that “he that believeth not shall be damned” is the same as the third line of the truth table. If the third line is true, why isn’t the second? The answer is: it is true, whether Christ said it or not. It is a result of the logic implied by the conjunction.

Think about it!

### **Exercise XIII: Conjunctions & Logic**

**Instructions:** *Answer the questions based on the following statements.*

Whosoever shall put away his wife, except it be for fornication, **AND** shall marry another, committeth adultery.

**Assuming no fornication is involved**, does THIS VERSE say ...

If a person divorces his wife and marries another, he commits adultery.

If a person divorces his wife and does not marry another, he commits adultery.

If a person does not divorce his wife and marries another, he commits adultery.

If a person does not divorce his wife and does not marry another, he commits adultery.

If another verse said that “A person that does not divorce his wife and marries another commits adultery”, would it contradict this verse?

List the four kinds of coordinate conjunctions and what they mean.

List the four kinds of subordinate conjunctions and what they mean.

# LESSON XIV: PUNCTUATION

1. **Punctuation** is the use of marks to divide sentences into parts.
2. Marks are generally used to make a sentence more discernable. They indicate pauses in oral reading. There are no punctuation marks in the Bible manuscripts.
3. Changing punctuation can greatly change the meaning of a sentence. Punctuation marks should be used and read with caution. Public Scripture reading should always be done in a way that communicates the proper punctuation through proper breaks and pauses so that the hearer can understand the sentence properly.
4. The common punctuation marks are:

Comma	,	Hyphen	-
Semicolon	;	Dash	—
Colon	:	Parentheses	( )
Period	.	Brackets	[ ]
Question Mark	?	Quotation Marks	“ ”
Exclamation Point	!	Apostrophe	‘

5. The **comma** denotes the least separation between sentence elements. They can set off words, phrases, or clauses in a series or when the expression is not essential to the sentence. They also set off a noun for direct address. The lack of a comma in a series indicates that the paired terms are the same or closely related.
6. The **semicolon** indicates a greater separation than the comma. Semicolons often replace a conjunction in connecting the parts of a compound sentence.
7. The **colon** denotes an even greater degree of separation. Colons can make a formal introduction for a speech, lengthy quotation, or list. They also separate chapter in verse or other textual markers.
8. The **period** denotes the greatest degree of separation and the end of a sentence. The **question mark** denotes a question. The **exclamation mark** indicates passion, emotion, or volume.
9. **Dashes** are used for sudden breaks in a sentence.
10. The **parentheses** include an expression with no necessary connection to the sentence. They often provide auxiliary information.
11. **Brackets** enclose words. **Apostrophes** indicate letter omission or possession. **Hyphens** join word parts. **Quotation marks** indicate *verbatim* recollection. They also can indicate

sarcasm where what is said in quotations marks is not intended seriously or is stated with great reservation (He thinks he is a “scholar”).

12. Other common marks may indicate accent or pronunciation.

# LESSON XV: LITERAL & FIGURATIVE LANGUAGE

1. The following words need consideration.

## really

**1 a** : in reality : **ACTUALLY** <things as they *really* are> <there was nothing peculiar about her doing this, *really* -- Peter Taylor> **b** : **TRULY, UNQUESTIONABLY** -- used as an intensifier <a *really* beautiful day>

**2** -- used to emphasize an assertion <you *really* should read Yeats> <*really*, you're being ridiculous>

## literal

**1 a** : according with the letter of the scriptures **b** : adhering to fact or to the ordinary construction or primary meaning of a term or expression : **ACTUAL** <liberty in the *literal* sense is impossible - B. N. Cardozo> **c** : free from exaggeration or embellishment <the *literal* truth> **d** :

characterized by a concern mainly with facts <a very *literal* man>

**2** : of, relating to, or expressed in letters

**3** : reproduced word for word : **EXACT, VERBATIM** <a *literal* translation>

## figurative

**1 a** : representing by a figure or resemblance : **EMBLEMATIC** **b** : of or relating to representation of form or figure in art <*figurative* sculpture>

**2 a** : expressing one thing in terms normally denoting another with which it may be regarded as analogous : **METAPHORICAL** <*figurative* language> **b** : characterized by figures of speech <a *figurative* description>

2. In normal prose, the reader assumes the language is literal unless there is a reason to believe otherwise. Reasons for interpreting an expression as figurative include: highly figurative context, absurdity of statement, idiomatic expression, or abnormal prose. Of these, absurdity of statement is the hardest to prove and the easiest to misuse. What you may think is absurd may sound reasonable to someone else.

3. Certain abnormal prose styles may use figurative language without warning. Such styles include **poetic prose**, as the Psalms, or **apocalyptic prose**, named after the style of the book of Revelation.

4. **Idioms** are terms or expressions peculiar to a language whose meaning may not be derived from the conjoined meanings of its elements. Idioms may be dropped into literal contexts without warning.

5. **Similes** compare two things using words such as: like, as, than.

6. **Metaphors** compare two things by saying something is something else.

7. **Hyperbole** is a type of figurative language that uses exaggerated language.
8. **Personification** treats a nonhuman thing as a human. This can be done with the vocative case in Greek.
9. **Metonymy** substitutes an attribute or recognizable symbol for an object and is common in literal contexts.
10. **Synecdoche** substitutes a part for a whole and is common in literal contexts.
11. **Sarcasm** is a sharp remark with a literal content that may not be sincerely intended.
12. An **allegory** is an elaborate analogy, often in the form of a story.

Poetic	He maketh me to lie down in green pastures: he leadeth me beside the still waters.
Apocalyptic	Immediately after the tribulation of those days shall the sun be darkened, and the moon shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken.
Idiom	bowels of mercies, son of Belial, God breathed
Simile	the day of the Lord so cometh as a thief in the night
Metaphor	God is light, and in him is no darkness at all.
Hyperbole	Behold, I was shapen in iniquity; and in sin did my mother conceive me.
Personification	O death, where is thy sting? O grave, where is thy victory?
Metonymy	let him deny himself, and take up his cross, and follow me
Synecdoche	Whosoever believeth that Jesus is the Christ is born of God.
Sarcasm	And when he was come to the king, the king said unto him, Micaiah, shall we go to Ramothgilead to battle, or shall I forbear? And he said, <u>Go ye up, and prosper, and they shall be delivered into your hand.</u> And the king said to him, How many times shall I adjure thee that thou say nothing but the truth to me in the name of the LORD?
Allegory	For it is written, that Abraham had two sons, the one by a bondmaid, the other by a freewoman. ... Which things are an allegory: for these are the two covenants

13. No figure of speech should be taken to mean more than the context suggests.
14. **Parallelism** is a stylistic device that equates two statements or terms stated in succession. It is a trademark of Hebrew poetry (Ps. 19:1) and is even found in the New Testament (James 5:20).
15. **Imagery** is the use of vivid words that appeal the senses to describe something, increasing the comprehension and affect of the words.

## **Exercise XV: Literal & Figurative Language**

**Instructions:** *Name the reasons for making a figurative interpretation in literal prose.*

1)

2)

3)

4)

**Instructions:** *Identify the figure of speech employed in the sentences and briefly explain your answer.*

Ye are like unto whited sepulchers.

O Jerusalem, Jerusalem, *thou* that killest the prophets

Ye compass sea and land to make one proselyte, and when he is made, ye make him twofold more the child of hell than yourselves.

*Ye* serpents, *ye* generation of vipers!

I have gathered thy children together, even as a hen gathereth her chickens under *her* wings.

The scribes and the Pharisees sit in Moses' seat.

**Instructions:** *Identify the following prose styles as literal, poetic, or apocalyptic. Refer to their contexts to make your decision.*

Song 8:5-7

Isa. 13:10

Gen 7:17-19

## Tips for Better Writing

1. Set an aim. Do not deviate.
2. Pre-write. At least outline. Think about what you are going to write before you write anything.
3. Rewrite. Good writing is usually rewritten.
  - a. Spelling
  - b. Usage
  - c. Construction
  - d. Content.
  - e. Put your work away and come back to fresh.
  - f. Have someone else read it.
4. Know your reader.
  - a. Never overestimate his knowledge and understanding.
  - b. Never underestimate his intellect.
5. Begin with a clever statement and follow it with something concise and clear.
6. Be orderly and logical in arranging sentences and paragraphs. Be meticulous and leave nothing to chance. Possible orders:
  - a. Chronological
  - b. Categorical
  - c. Progressive
7. Use transitions from thought to thought.
8. Use Active Voice as often as possible. You may have to rewrite an entire sentence, but the results are often worth while.
9. If you choose to use Passive Voice, do so for a reason.
  - a. Emphasize passiveness of the subject.
  - b. Treat the subject as a victim.
10. Use active verbs whenever possible. Avoid forms of “to be”.
11. Use vivid imagery. This may include figurative language.
12. When embedding quotes, try to make them appear natural.
13. Use the right word for the job.
  - a. Don't use big words to sound smart.
  - b. Don't be afraid to use a big word if it is a better word. Providing a definition in the text is often helpful.
  - c. Use strong words for strong points.
  - d. Be precise.
14. Use rhetorical devices for powerful effects.
  - a. Alliteration
  - b. Assonance
  - c. Rhetorical Questions
  - d. Parallelism
  - e. Repetition
  - f. Avoid clichés.
15. Never hide ignorance or error with style.