Class Number

304A

Class Title

INTRODUCTION TO GREEK AND THE NEW TESTAMENT

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Credits

2

Level

Graduate Level

This Syllabus is Approved for
Baptist International University School of the Scriptures

N. S. Desent, Ph.D., Th.D., D.D.

CLASS 304A INTRODUCTION TO GREEK AND THE NEW TESTAMENT

This Syllabus is an *Introduction to Greek and the New Testament*. This class informs the student of the history of the Greek language, the New Testament, and its manuscripts. This class also teaches the student the basics of the Greek language so he can read the words, study the words, and have a good understanding of how the Greek language functions. This class, being an *introduction,* is not intended to make the student an expert in the Greek language. The class is comprehensive for the scope, and profitable as a first step. We have provided other more advanced follow-up studies for those students who wish to continue their study.

This Syllabus can be used in conjunction with other Class Syllabi, which have Teaching on other subjects.

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CLASS 304A INTRODUCTIONTO GREEK AND THE NEW TESTAMENT

A Syllabus Approved for Baptist International University School of the Scriptures – 2 Credits.

N. Sebastian Desent, Ph.D., Th.D., D.D.
Historic Baptist Church

July 29, 2022

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CLASS 304A INTRODUCTION TO GREEK AND THE NEW TESTAMENT

Scripture References

2 Timothy 3:16
All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness:

Matthew 5
18 For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

John 5
39 Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me.

Matthew 24
35 Heaven and earth shall pass away, but my words shall not pass away.
Mark 13
31 Heaven and earth shall pass away: but my words shall not pass away.

Luke 21
33 Heaven and earth shall pass away: but my words shall not pass away.

Matthew 28:20

Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

1 Corinthians 14:37
If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord.

2 Peter 3
15 And account that the longsuffering of our Lord is salvation; even as our beloved brother Paul also according to the wisdom given unto him hath written unto you;
16 As also in all his epistles, speaking in them of these things; in which are some things hard to be understood, which they that are unlearned and unstable wrest, as they do also the other scriptures, unto their own destruction.

Luke 4
16 And he came to Nazareth, where he had been brought up: and, as his custom was, he went into the synagogue on the sabbath day, and stood up for to read.
17 And there was delivered unto him the book of the prophet Esaias. And when he had opened the book, he found the place where it was written,
18 The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the brokenhearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised,
19 To preach the acceptable year of the Lord.
20 And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him.
21 And he began to say unto them, This day is this scripture fulfilled in your ears.

1 Peter 1:25
But the word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you.

Introduction

The New Testament is the inspired and preserved word of God. The purpose of the New Testament is *first* to document the work and words of Jesus Christ as stated in Acts 1:1: "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach…."

Secondly, the New Testament divinely records the "New Covenant" that God has made with his people through Jesus Christ. Note Hebrews 8:6-13:

> 6 But now hath he obtained a more excellent ministry, by how much also he is the mediator of a better covenant, which was established upon better promises.
> 7 For if that first covenant had been faultless, then should no place have been sought for the second.
> 8 For finding fault with them, he saith, Behold, the days come, saith the Lord, when I will make a new covenant with the house of Israel and with the house of Judah:
> 9 Not according to the covenant that I made with their fathers in the day when I took them by the hand to lead them out of the land of Egypt; because they continued not in my covenant, and I regarded them not, saith the Lord.
> 10 For this is the covenant that I will make with the house of Israel after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to me a people:
> 11 And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord: for all shall know me, from the least to the greatest.
> 12 For I will be merciful to their unrighteousness, and their sins and their iniquities will I remember no more.
> 13 In that he saith, A new covenant, he hath made the first old. Now that which decayeth and waxeth old is ready to vanish away.

Notice the contrast Paul writes:

Old Testament (Covenant)	New Testament (Covenant)
Imperfect high priests	Jesus Christ the Excellent High Priest
Imperfect covenant	Perfect covenant
Promises	Better promises
Had faults	Faultless
Laws written in stone	Laws written in minds and hearts
No mercy, no permanent forgiveness	Mercy and no remembrance of sins and iniquities
Decays, waxes old, ready to vanish away	New and permanent

Thirdly, the New Testament contains the commandments of Christ – his doctrine – for us to do and teach. Note these two passages:

> Acts 1:2 – Until the day in which he was taken up, after that he through the Holy Ghost had given commandments unto the apostles whom he had chosen:

Matthew 28:18 –And Jesus came and spake unto them, saying, All power is given unto me in heaven and in earth.
19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

God Uses a Peculiar Language for His Old Testament

It is important to note that the Old Testament was given to the Jews. Romans 3:1-2 says: "What advantage then hath the Jew? or what profit is there of circumcision? Much every way: chiefly, because that unto them were committed the oracles of God."

Although the Hebrew language was a language only spoken by Israel, it is the language God chose to preserve his word. Jesus said in Matthew 5:18: "For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled." The "jot" and "tittle" are representative of the Hebrew alphabet.

God gave his Old Testament commandments for the Jews to obey – not the rest of the world.

Exodus 34:10 – And he said, Behold, I make a covenant: before all thy people I will do marvels, such as have not been done in all the earth, nor in any nation: and all the people among which thou art shall see the work of the LORD: for it is a terrible thing that I will do with thee.
11 Observe thou that which I command thee this day: behold, I drive out before thee the Amorite, and the Canaanite, and the Hittite, and the Perizzite, and the Hivite, and the Jebusite.

God chose Israel to be his peculiar people:

Deuteronomy 14:1 – Ye are the children of the LORD your God: ye shall not cut yourselves, nor make any baldness between your eyes for the dead.
2 for thou art an holy people unto the LORD thy God, and the LORD hath chosen thee to be a peculiar people unto himself, above all the nations that are upon the earth.

The world-wide language in Israel's day was Aramaic – also called Syriac (Syrian). God could have put his Old Testament in Aramaic – the language of Syria, Assyria, Persia, Babylon, and others. He could have used Egyptian – no doubt a language the Israelites were familiar with after 430 years of time in Egypt. But God chose a peculiar language for a peculiar people.

Deuteronomy 26:5 – And thou shalt speak and say before the LORD thy God, A Syrian ready to perish was my father, and he went down into Egypt, and sojourned there with a few, and became there a nation, great, mighty, and populous:
6 And the Egyptians evil entreated us, and afflicted us, and laid upon us hard bondage:

God chose to speak to his people in their language. As David said in 2 Samuel 23: "The Spirit of the LORD spake by me, and his word was in my tongue."

God Uses a World-Wide Language to Preserve His New Testament

In contrast, the new Testament was written in Greek. From the people Jesus interacted with we understand Jesus spoke Aramaic with his apostles, Hebrew in the synagogues, Greek with Syrophoenician, and Latin with Pilate.

The apostles likewise had the ability to speak multiple languages.

But we see the New Testament written in Greek. We see where Old Testament passages are translated into Greek. We see where Aramaic words quoted by Jesus are translated into Greek.

By this effort we understand that when God switched from his Old Covenant to his New Covenant, he also switched from a peculiar language to a world-wide language. The reasons are obvious:

> Mark.16
> 15 And he said unto them, Go ye into all the world, and preach the gospel to every creature.

> Matthew 28
> 19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

> Mark 13
> 10 And the gospel must first be published among all nations.

> Luke 24
> 47 And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem.

> Romans 1
> 5 By whom we have received grace and apostleship, for obedience to the faith among all nations, for his name:

> Romans 16
> 26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

The commandments in the Old Testament were particularly given to the Jews. The commandments in the New Testament are given to all. The main commandment being the obedience of faith (Romans 16:26). Or, more plainly stated in 1 John 3:23: "And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment."

The gospel of Jesus Christ is intended for all people to receive, so God chose a universal language to preserve his word. And by translation into English, God has provided the preserved word of God in the King James Version, knowing English would be the "world language" in these last days. (Note: *Anglophones* total more than 25% of the population, and non-native speakers outnumber native speakers 3 to 1. Every non-English country offers English speaking classes, and it is the most taught "foreign" language.)

Old Testament Quotes in the New Testament – a Perfect Translation

Some translations can be perfect, but not all translations are perfect. The 283 Old Testament passages directly quoted (and the 436 indirectly quoted) in Greek in the New Testament are *by definition* perfect and inspired (2 Timothy 3:16).

The total of 719 Old Testament passages are distributed among 23 of the 27 New Testament books as shown in the chart below:

Book	References
Matthew	114
Mark	61
Luke	73
John	29
Acts	84
Romans	98
1 Corinthians	28
2 Corinthians	21
Galatians	14
Ephesians	19
Philippians	3
Colossians	3
1 Thessalonians	1
2 Thessalonians	7
1 Timothy	2
2 Timothy	3
Titus	3
Hebrews	89
James	17
1 Peter	29
2 Peter	6
Jude	1
Revelation	14
Total	**719**

The chart shows the amount of scripture the writers knew and referenced. Matthew quotes the most passages by book at 114. Paul quotes the most overall at 291 passages. Luke (the only Gentile writer) quotes 157 passages.

Regardless of how the passage is rendered we can fully be assured they are Holy-Ghost-inspired translations.

Jesus' Words to the Jews

The New Testament tells us in John 5:39: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."

The Jewish scriptures (the Old Testament) testifies of Jesus Christ. All the prophets spoke of Christ:

> Luke 24:27 – And beginning at Moses and all the prophets, he expounded unto them in all the scriptures the things concerning himself.

> Acts 3:24 – Yea, and all the prophets from Samuel and those that follow after, as many as have spoken, have likewise foretold of these days.

> Acts 10:43 – To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.

Also the Psalms spoke of Christ in Luke 24:44: "And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled, which were written in the law of Moses, and in the prophets, and in the psalms, concerning me."

The Jewish Old Testament was divided into the law of Moses, the prophets, and the Psalms. In Luke 24:44 Jesus shows he fulfills all the Old Testament.

Greek Word Research in Bible Study

It is important to never use the lexicons and dictionaries to correct the King James Version of the Bible. The scholarship of the forty-plus language experts that not only translated the KJV, but also cross checked each other's work, *far exceeds* the scholarship of the authors of lexicons and dictionaries. Additionally, the KJV translators followed a Godly agenda when translating, which is lacking in most lexicons and dictionaries. And, we can say it should be obvious to all that God's hand has blessed the KJV far more than he has lexicons and dictionaries.

For over 400 years God has blessed the KJV. It has been used to win more souls and has been used to preach more sermons than any other book. The testimony and blessing of God on this Book is undeniable to an honest man.

Consequently, the study of Greek words should be used to better understand the words used, not correct. Any lexicon or dictionary used should be considered uninspired and fallible, so caution should always be used in study.

Still, we do not want to underestimate the benefit of word research in the original and translated languages. It is a worthy and necessary study that will increase the understanding of the word of God.

How To Use this Syllabus

Assuming some students may have little knowledge of Greek (and others more knowledge), we understand there will be some difficulty at first reading the Greek words and letters. Students new to the language should read the lesson parts he understands and pass over the Greek words, trying to get familiar with the letters.

The Connection of Greek to Love Commandment Doctrine

Jesus said: "But he answered and said, It is written, Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God" (Matthew 4:4). As obedient followers of Christ we should live by every word of the Bible. Knowing all we can about these words is a life-long effort, but it is an effort that shows a high regard for God's word. Learning how to identify the root words is a worthwhile effort.

Additionally, learning the way the words have been translated will help in better understanding the words, which in turn will help in preaching and teaching, and obedience to the Lord's commandments.

CLASS 304A INTRODUCTION TO GREEK AND THE NEW TESTAMENT

Lesson 1: Why Study Scriptural Languages

I.   **Every Word of God is Pure**

    A. Proverbs 30:5 – Every word of God is pure: he is a shield unto them that put their trust in him.
    B. Bible students should understand the etymology of words
    C. Bible students should understand the root words in the original languages
    D. Better understand the power and precision of the words God chooses

II.   **Knowledge of Words Increases Understanding**

    A. Knowing where words originate and how they are combined with other words gives clarity to the word
    B. The meaning of words in better understood
    C. Bible students can identify poor translations
    D. Translators can better translate
    E. Learning one root helps understand many words
    F. Learning prefixes and suffixes help understand many words
    G. Example – *theos* = God, + *ist* = a person who, + *a, an* = without, not
    H. Altogether an *"atheist"* is a person who does not have God.

III.   **Knowing Original Words Shows How They Are Translated**

    A. Some Greek and Hebrew words are translated differently depending on context
    B. It benefits the student to know how translation varies and why

Lesson 2: The Use of the Greek Language in Bible Study

I.   **The New Testament Was Originally Written in Greek**

    A. From Wiki
    B. The New Testament was written in a form of *Koine* Greek, which was the common language of the Eastern Mediterranean from the conquests of Alexander the Great (335–323 BC) until the evolution of Byzantine Greek (c. 600).
    C. Latin and Aramaic were also common languages spoken in the first century
    D. The New Testament Greek, which was the *linga franca,* or common language, of the Roman Empire.
    E. The authors of wrote in Greek ensuring that their manuscripts could be widely read and passed on to future generations.
    F. Greek was the Roman Empire's *lingua franca* as a result of the influence of Alexander the Great, who conquered a large section of the Ancient World, introducing people to the language.

II.   **There is Value in Reading and Understanding Greek**

    A. Greek is one of the oldest and most useful languages in the world.
    B. By learning Greek, one can get a deeper understanding of New Testament history and culture.
    C. The Greek alphabet is the base of the Roman alphabet.
    D. Knowing Greek will help one learn other European languages, such as French or English, more easily.
    E. One will gain an understanding of and an appreciation for the New Testament.
    F. One's knowledge of the New Testament will grow as he better understands the words God chose.

III.   **Use Greek to Help Understand, Not Correct the Word of God**

    A. Know that dictionaries and lexicons are fallible
    B. They are a man's opinion
    C. They are not authoritative
    D. The King James Version is authoritative
    E. Use the KJV English to define the Greek

Lesson 3: The Hellenistic Culture

I. <u>**The Hellenistic Culture**</u>

A. From Wiki
B. The Hellenistic period spans the period of Mediterranean history between the death of Alexander the Great in 323 BC and the emergence of the Roman Empire, as signified by the Battle of Actium in 31 BC and the conquest of Ptolemaic Egypt the following year.
C. The period of Greece prior to the Hellenistic era is known as Classical Greece, while the period afterwards is known as Roman Greece.
D. The Ancient Greek word Hellas (Ἑλλάς, Hellás) was originally the widely recognized name of Greece, from which the word Hellenistic was derived.
E. "Hellenistic" is distinguished from "Hellenic" in that the first encompasses all territories under direct ancient Greek influence, while the latter refers to Greece itself. Instead, the term "Hellenistic" refers to that which is influenced by Greek culture, in this case, the East after the conquests of Alexander the Great.
F. During the Hellenistic period, Greek cultural influence and power reached the peak of its geographical expansion, being dominant in the Mediterranean world and most of West and Central Asia, even in parts of the Indian subcontinent, experiencing prosperity and progress in the arts, astrology, exploration, literature, theatre, architecture, music, mathematics, philosophy, and science.
G. Despite this, it is often considered a period of transition, sometimes even of decadence or degeneration, compared to the enlightenment of the Greek Classical era.
H. The Hellenistic period saw the rise of New Comedy, Alexandrian poetry, the Septuagint, and the philosophies of Stoicism, Epicureanism, and Pyrrhonism.
I. Greek science was advanced by the works of the mathematician Euclid and the polymath Archimedes.
J. The religious sphere expanded to include new gods such as the Greco-Egyptian Serapis, eastern deities such as Attis and Cybele, and a syncretism between Hellenistic culture and Buddhism in Bactria and Northwest India.
K. After Alexander the Great's invasion of the Achaemenid Empire in 330 BC and its disintegration shortly after, the Hellenistic kingdoms were established throughout south-west Asia (Seleucid Empire, Kingdom of Pergamon), north-east Africa (Ptolemaic Kingdom) and South Asia (Greco-Bactrian Kingdom, Indo-Greek Kingdom).
L. The Hellenistic period was characterized by a new wave of Greek colonization which established Greek cities and kingdoms in Asia and Africa.
M. This resulted in the export of Greek culture and language to these new realms, spanning as far as modern-day India.
N. These new kingdoms were also influenced by the indigenous cultures, adopting local practices where beneficial, necessary, or convenient.
O. Hellenistic culture thus represents a fusion of the ancient Greek world with that of Western Asian, Northeastern African, and Southwestern Asian.
P. This mixture gave rise to a common Attic-based Greek dialect, known as Koine Greek, which became the lingua franca throughout the Hellenistic world.
Q. Scholars and historians are divided as to which event signals the end of the Hellenistic era.

R. The Hellenistic period may be seen to end either with the final conquest of the Greek heartlands by Rome in 146 BC following the Achaean War, with the final defeat of the Ptolemaic Kingdom at the Battle of Actium in 31 BC, or even the move by Roman emperor Constantine the Great of the capital of the Roman Empire to Constantinople in AD 330.

S. Angelos Chaniotis ends the Hellenistic period with the death of Hadrian in 138 AD, who integrated the Greeks fully into the Roman Empire; and a range from c. 321 BC to 256 AD may also be given.

II. **Alexander the Great**

A. From Wiki

B. Alexander III of Macedon (Greek: Ἀλέξανδρος Alexandros; 20/21 July 356 BC – 10/11 June 323 BC), commonly known as Alexander the Great, was a king of the ancient Greek kingdom of Macedon.

C. He succeeded his father Philip II to the throne in 336 BC at the age of 20 and spent most of his ruling years conducting a lengthy military campaign throughout Western Asia and Egypt.

D. By the age of thirty, he had created one of the largest empires in history, stretching from Greece to northwestern India. He was undefeated in battle and is widely considered to be one of history's greatest and most successful military commanders.

E. Until the age of 16, Alexander was tutored by Aristotle. In 335 BC, shortly after his assumption of kingship over Macedon, he campaigned in the Balkans and reasserted control over Thrace and Illyria before marching on the city of Thebes, which was subsequently destroyed in battle.

F. Alexander then led the League of Corinth and used his authority to launch the pan-Hellenic project envisaged by his father, assuming leadership over all Greeks in their conquest of Persia.

G. In 334 BC, he invaded the Achaemenid Persian Empire and began a series of campaigns that lasted for 10 years.

H. Following his conquest of Asia Minor, Alexander broke the power of Achaemenid Persia in a series of decisive battles, including those at Issus and Gaugamela; he subsequently overthrew Darius III and conquered the Achaemenid Empire in its entirety.

I. After the fall of Persia, the Macedonian Empire held a vast swath of territory between the Adriatic Sea and the Indus River.

J. Alexander endeavored to reach the "ends of the world and the Great Outer Sea" and invaded India in 326 BC, achieving an important victory over Porus, an ancient Indian king of present-day Punjab, at the Battle of the Hydaspes.

K. Due to the demand of his homesick troops, he eventually turned back at the Beas River and later died in 323 BC in Babylon, the city of Mesopotamia that he had planned to establish as his empire's capital.

L. Alexander's death left unexecuted an additional series of planned military and mercantile campaigns that would have begun with a Greek invasion of Arabia.

M. In the years following his death, a series of civil wars broke out across the Macedonian Empire, eventually leading to its disintegration at the hands of the Diadochi.

N. With his death marking the start of the Hellenistic period, Alexander's legacy includes the cultural diffusion and syncretism that his conquests engendered, such as Greco-Buddhism and Hellenistic Judaism.

O. He founded more than twenty cities that bore his name, with the most prominent being the city of Alexandria in Egypt.

P. Alexander's settlement of Greek colonists and the resulting spread of Greek culture led to the overwhelming dominance of Hellenistic civilization and influence as far east as the Indian subcontinent.

Q. The Hellenistic period developed through the Roman Empire into modern Western culture; the Greek language became the lingua franca of the region and was the predominant language of the Byzantine Empire up until its collapse in the mid-15th century AD.

R. His military achievements and unprecedented enduring successes in battle made him the measure against which many later military leaders would compare themselves, and his tactics remain a significant subject of study in military academies worldwide.

Alexander's Greek Empire (323 BC)
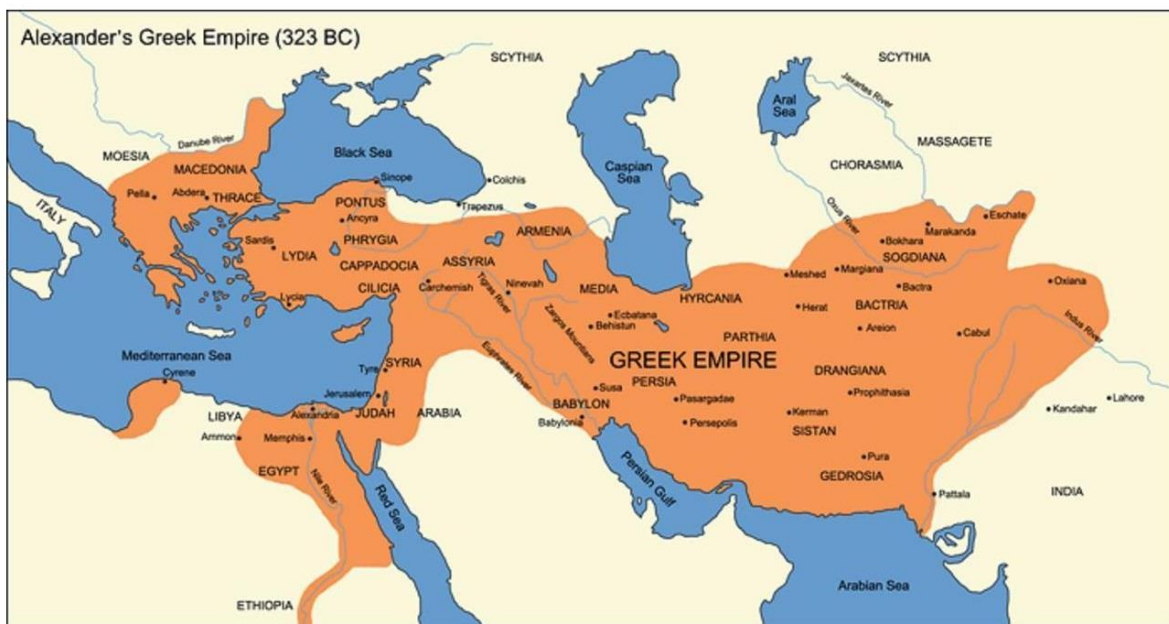
III.   **Daniels' Prophecies of Alexander the Great**

A. Daniel 8:1-26:

1 In the third year of the reign of king Belshazzar a vision appeared unto me, even unto me Daniel, after that which appeared unto me at the first.
2 And I saw in a vision; and it came to pass, when I saw, that I was at Shushan in the palace, which is in the province of Elam; and I saw in a vision, and I was by the river of Ulai.
3 Then I lifted up mine eyes, and saw, and, behold, there stood before the river a ram which had two horns: and the two horns were high; but one was higher than the other, and the higher came up last.

4 I saw the ram pushing westward, and northward, and southward; so that no beasts might stand before him, neither was there any that could deliver out of his hand; but he did according to his will, and became great.

5 And as I was considering, behold, an he goat came from the west on the face of the whole earth, and touched not the ground: and the goat had a notable horn between his eyes.

6 And he came to the ram that had two horns, which I had there seen standing before the river, and ran unto him in the fury of his power.

7 And I saw him come close unto the ram, and he was moved with choler against him, and smote the ram, and brake his two horns: and there was no power in the ram to stand before him, but he cast him down to the ground, and stamped upon him: and there was none that could deliver the ram out of his hand.

8 Therefore the he goat waxed very great: and when he was strong, the great horn was broken; and for it came up four notable ones toward the four winds of heaven.

9 And out of one of them came forth a little horn, which waxed exceeding great, toward the south, and toward the east, and toward the pleasant land.

10 And it waxed great, even to the host of heaven; and it cast down some of the host and of the stars to the ground, and stamped upon them.

11 Yea, he magnified himself even to the prince of the host, and by him the daily sacrifice was taken away, and the place of his sanctuary was cast down.

12 And an host was given him against the daily sacrifice by reason of transgression, and it cast down the truth to the ground; and it practised, and prospered.

13 Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the sanctuary and the host to be trodden under foot?

14 And he said unto me, Unto two thousand and three hundred days; then shall the sanctuary be cleansed.

15 And it came to pass, when I, even I Daniel, had seen the vision, and sought for the meaning, then, behold, there stood before me as the appearance of a man.

16 And I heard a man's voice between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision.

17 So he came near where I stood: and when he came, I was afraid, and fell upon my face: but he said unto me, Understand, O son of man: for at the time of the end shall be the vision.

18 Now as he was speaking with me, I was in a deep sleep on my face toward the ground: but he touched me, and set me upright.

19 And he said, Behold, I will make thee know what shall be in the last end of the indignation: for at the time appointed the end shall be.

20 The ram which thou sawest having two horns are the kings of Media and Persia.

21 And the rough goat is the king of Grecia: and the great horn that is between his eyes is the first king.

22 Now that being broken, whereas four stood up for it, four kingdoms shall stand up out of the nation, but not in his power.

23 And in the latter time of their kingdom, when the transgressors are come to the full, a king of fierce countenance, and understanding dark sentences, shall stand up.

24 And his power shall be mighty, but not by his own power: and he shall destroy wonderfully, and shall prosper, and practise, and shall destroy the mighty and the holy people.

25 And through his policy also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many: he shall also stand up against the Prince of princes; but he shall be broken without hand.

26 And the vision of the evening and the morning which was told is true: wherefore shut thou up the vision; for it shall be for many days.

B. Daniel 11:1-4:

1 Also I in the first year of Darius the Mede, even I, stood to confirm and to strengthen him.

2 And now will I shew thee the truth. Behold, there shall stand up yet three kings in Persia; and the fourth shall be far richer than they all: and by his strength through his riches he shall stir up all against the realm of Grecia.

C. 3 And a mighty king shall stand up, that shall rule with great dominion, and do according to his will.

D. 4 And when he shall stand up, his kingdom shall be broken, and shall be divided toward the four winds of heaven; and not to his posterity, nor according to his dominion which he ruled: for his kingdom shall be plucked up, even for others beside those.

IV.   **Hellenistic Judaism – Part 1**

A. From Oxford Bibliographies
B. The term "Hellenistic Judaism" is a conventional one, long used, but a misnomer according to many contemporary scholars.
C. Traditionally, "Hellenistic Judaism" was a designation for Judaism in the Greek-speaking world, including those Jews who spoke Greek and adopted (to some extent) a Greek way of life.
D. It has been argued, however, that all Judaism after the conquests of Alexander was Hellenistic Judaism.
E. The Hellenistic period begins with the conquests of Alexander, but when did it end? In one sense, it continued under the Romans and even encompassed the Byzantine period, ending only with the Islamic conquest.
F. For practical purposes, however, the bibliography given here covers primarily the period from Alexander to the Roman conquest under Pompey, circa 335 to 65 BCE, a period of almost three centuries.
G. From the point of view of the region or province of Judah, it takes in first Ptolemaic, then Seleucid, and finally Hasmonean rule.
H. The last is very important as almost a century of rule by a native Jewish dynasty of priest-kings.
I. Although many have seen the Maccabean revolt as opposing Hellenistic culture, this is to be very much doubted.
J. Hellenistic Judaism is part of a wider historical period and phenomenon known as "Second Temple Judaism," which refers to Judaism from Cyrus's conquest of Babylon to the fall of the Jerusalem temple in 70 CE, or the Persian, Greek, and early Roman periods.

K. Many of the major developments of Judaism during this time actually began in the Persian period, but they sometimes accelerated under Greek rule, and Greek rule brought its own influences and contributions to the Jewish people.

L. This has been most discussed with regard to Hellenization and the so-called Hellenistic reform preceding the Maccabean revolt.

V. **Hellenistic Judaism – Part 2**

A. From Wiki

B. Hellenistic Judaism was a form of Judaism in classical antiquity that combined Jewish religious tradition with elements of Greek culture.

C. Until the early Muslim conquests of the eastern Mediterranean, the main centers of Hellenistic Judaism were Alexandria in Egypt and Antioch in Syria (now in southern Turkey), the two main Greek urban settlements of the Middle East and North Africa region, both founded at the end of the fourth century BCE in the wake of the conquests of Alexander the Great.

D. Hellenistic Judaism also existed in Jerusalem during the Second Temple Period, where there was conflict between Hellenizers and traditionalists.

E. The major literary product of the contact of Second Temple Judaism and Hellenistic culture is the Septuagint translation of the Hebrew Bible from Biblical Hebrew and Biblical Aramaic to Koine Greek, specifically, Jewish Koine Greek.

F. Mentionable are also the philosophic and ethical treatises of Philo and the historiographical works of the other Hellenistic Jewish authors.

G. The decline of Hellenistic Judaism started in the second century and its causes are still not fully understood.

H. It may be that it was eventually marginalized by, partially absorbed into or became progressively the Koine-speaking core of Early Christianity centered on Antioch and its traditions, such as the Melkite Greek Catholic Church and the Greek Orthodox Church of Antioch.

VI. **The Greek and Latin Languages**

A. From Glosaidiomas.com

B. These two languages are considered the most influential and important languages in the history of ancient Europe, the birthplace of Western civilization in terms of culture, science, politics, arts, and so many other aspects.

C. They have both influenced most European languages.

D. They are connected through the influence of the Greek and Roman empires.

E. Greek did not originate from Latin for one simple reason: Greek is approximately two thousand years older than Latin.

F. Neither did Latin originate from Greek.

G. The two languages share in origin, as all languages came from Babel.

H. Both Greek and Latin belong to branches of the Indo-European language family, which does not necessarily make them all too similar, since these two branches are radically different.

CLASS 304A INTRODUCTION TO GREEK AND THE NEW TESTAMENT

I. Latin belongs to the Romance branch (the ancestor of so many modern languages such as Spanish, Italian, French, etc.).

J. Greek belongs to the Hellenic branch.

K. Here are some differences between these two very important languages:

- Greek and Latin have different alphabets, but same origin
- The Greek alphabet originated from the Phoenician Alphabet, which in turn originated from Egyptian hieroglyphs.
- The Latin language actually borrowed an early version of this alphabet thanks to the Etruscans (Italian ancestors originating from the Greek Empire).
- As a result, seeing as they share roots, these two alphabets are quite similar.
- However, they are not exactly the same and still hold significant differences between one another.
- Greek is a living language, whereas Latin is regarded as a "dead" or extinct language.
- Even though Greek originated thousands and thousands of years ago, unlike Latin, it is still spoken nowadays in Greece, Cyprus and some other countries, still evolving and developing over time.
- Latin, on the other hand, is no longer used in everyday life, having ceased to be Europe's lingua franca (dominant language) after the Middle Ages.
- Nowadays, it is used in very specific scenarios (terminology, religious ceremonies, etc.).
- Even though neither originated from the other, Greek and Latin still influenced each other.
- It was Latin that borrowed the most terms and vocabulary from the Greek language, in fact.
- After all, the Romans —Latin speakers— were fascinated by Greek culture; apart from their mythology and other parts of their culture, they also borrowed several terms in their language.
- This is evidenced by the fact that many terms in languages descending from Latin (Spanish, for example) originate from Greek.
- This heavy influence does not seem to be a two-way street, however, seeing as the influence of Latin on the Greek language is rather faint, probably because Greek is so much older.
- In conclusion, despite sharing origins at one point and influencing each other throughout history, these two titanic languages do not originate from one another and are, in fact, quite different. Nevertheless, it is safe to say that both their grammar, vocabulary, and the cultures they gave speech to have made the Western world what is it today.
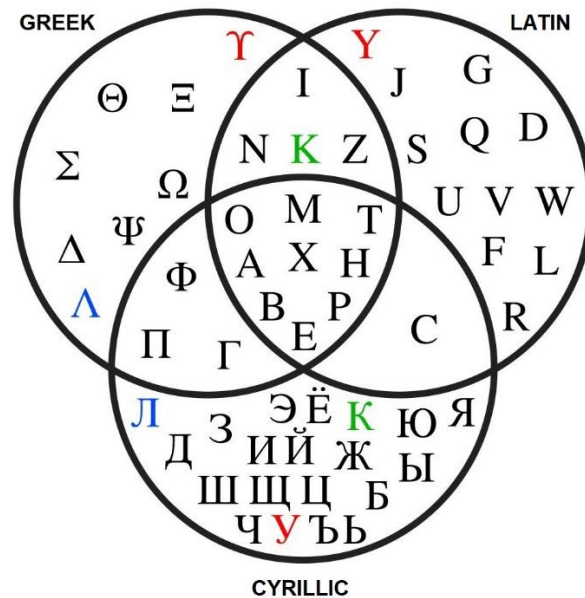
Greek vs. Latin	
Greek belongs to the Hellenistic branch of the Indo-European language family.	Latin belongs to the Italic branch of the Indo-European language family.
Greek originated in Greece.	Latin originated in Latium (Rome), Italy.
Greek is still a living language.	Latin is an extinct language.
Greek is the official language of Greece and Cyprus.	Latin is the official language of Vatican City.
Both languages were predominate during the Roman Empire, especially the first century.	
Both languages are sources for many of our English words.	
Jesus' accusation was in Greek, Latin, and Hebrew -- Luke 23:38	

VII.   <u>In Summary</u>

A. Alexander the Great influenced the known world and brought the Greek (Hellenistic) culture to the world.
B. This culture was received and used for many areas of life – science, books, religion, commerce, the arts, etc.
C. The Romans brought Latin as the empire's official language.
D. When dealing with government, Latin was the necessary language.
E. During the first century, people under the Roman Empire learned Latin, but also Greek.
F. The Jews also spoke Aramaic (Galilee region) and Hebrew (their religious language).

G. As the Roman Empire expanded, the colonies under the empire learned new words – the Greek words for science, philosophy, commerce; and the Latin words for governmental and legislative concepts, military, and religion.
H. The Greek and Latin language worked closely together, so that many of our English words have roots in these languages.
I. Sometimes it is hard to discern the origin of some words, whether Greek or Latin, because the word's usage goes back to both languages.

A List of Greek and Latin Word Roots, Prefixes and Suffixes

Root	Meaning	Root	Meaning	Root	Meaning	Prefix Suffix	Meaning
duct	to lead/pull	micro	small	phobia	fear of	ab-	away from
tele	distance	spect	look, see	auto	self	a-, un-, -less	not, without
graph	write, draw	aque, aqua	water	rupt	break	em-. en-, -y, -ful	having, marked by
bio	life	astr, aster	stars	scope	see, watch	retro-	backwards
geo	earth	logy, ology	study of	pseudo	false	-ive, -ic	having quality of
rium	house	cycle	wheel	dynam	power	-al	result of
trans	across	nym, nom	name	ject	throw	-able, -ible	ability
pathy	feeling for	amor	love	pro	forward	-oid	resembling, like
cent, centi	hundred	derm, derma	skin	vor	eat greedily	-or, -er, -e	one who
carn	meat	chron	time	soci	joining in, being together	ex-	out of
omni	all, every	meter	measure	ped, pod	foot, footed	bi-	two
struc, struct	build	cent	hundred	con, com	together, with	tri-	three
hydro	water	trans	across			-ly	in the manner of

VIII.   The Greek Influence on the Old Testament

A. Many erroneously teach there is an Old Testament version in Greek, called the Septuagint, translated before Christ.
B. The Greek version of the Old Testament is in fact the Old Testament portion of Codex Vaticanus and contains the Apocrypha.
C. Vaticanus is Origen's fifth column, translated in the third century *after* Christ.

D. Origen (182-250 AD) was the head of the school of philosophy at the Library in Alexandria who translated the Hebrew Old Testament as a classical work, not as the inspired word of God.

E. There are only eight manuscripts of small portions (pieces) from four of the five books of Moses that have a BC dating. There is no "Old Testament" in Greek before Christ. These few manuscripts do not prove the whole Old Testament was translated before Christ, but that a few Jews translated some small portions.

F. Therefore, Christ and the apostles could not have quoted the Septuagint.

G. The Septuagint is corrupt and should never be considered authoritative.

IX. The Greek Influence on the Jewish Community

A. Some Jews in the first century (and before and after) were influenced by Greek philosophy and commerce in that they compromised God's law for acceptance in the Greek culture.

B. The Jews wanted to enter into commerce and to do this they had to make close alliances with Greeks.

C. To be a participant in the Greek culture, they allowed their children to yoke themselves with the worldly-influenced Greeks..

D. The way men made life-long business relationships was through making close association in their youth. These relationships would last a lifetime.

E. The concept of the "gymnasium" was instrumental in connecting Jewish boys with Greeks and their philosophy.

F. The word "gymnasium" comes from *"gymnos,"* meaning "naked." In the gymnasiums boys would participate in activities and sports being naked (especially wrestling, bathing, and playing games.

G. Sodomy was common and indulging in sodomy joined men together in long-term relationships.

X. Paul's Commentary on the Greeks

A. Acts 19:10 – And this continued by the space of two years; so that all they which dwelt in Asia heard the word of the Lord Jesus, both Jews and Greeks.

B. 17 And this was known to all the Jews and Greeks also dwelling at Ephesus; and fear fell on them all, and the name of the Lord Jesus was magnified.

C. Acts 20:21 – Testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ.

D. Romans 1:14 – I am debtor both to the Greeks, and to the Barbarians; both to the wise, and to the unwise.

E. 15 So, as much as in me is, I am ready to preach the gospel to you that are at Rome also.

F. 16 For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation to every one that believeth; to the Jew first, and also to the Greek.

G. Romans 10:12 – For there is no difference between the Jew and the Greek: for the same Lord over all is rich unto all that call upon him.

H. 1 Corinthians 1:22 – For the Jews require a sign, and the Greeks seek after wisdom:

I. 23 But we preach Christ crucified, unto the Jews a stumblingblock, and unto the Greeks foolishness;

J. 24 But unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God.

K. Galatians 3:28 – There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus.

L. Colossians 3:11 – Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all.

XI. **The Greek Influence on the Roman Empire**

A. From Wiki

B. Greeks had settled in Southern Italy and Sicily since the 8th century BCE.

C. In this way, Italian tribes came into contact with Greek culture very early on and were influenced by it.

D. The alphabet, weights and measures, coinage, many gods and cults (see *interpretatio romana)* as well as the building of temples were derived from the Greeks.

E. The Romans came into contact with Greek culture again during the conquest of Magna Graecia, Mainland Greece and the "Hellenistic countries" (countries that had been marked by Greek culture and language) in the 2nd and the 1st centuries BC.

F. The Romans, who had defeated Carthage but were still a society of peasants, saw in Hellenistic cities that daily life could be more comfortable than theirs.

G. Formerly sparsely-ornamented houses acquired columns, statues, mosaics on the floors, tapestries and paintings on the walls.

H. One didn't have dinner while sitting any more, but while reclining, according to Greek custom.

I. The Romans gained from the Greek influence in other areas: trade, banking, administration, art, literature, philosophy and earth science.

J. In the last century BC it was a must for every rich young man to study in Athens or Rhodes and perfect their knowledge of rhetoric at the large schools of philosophy.

K. It was also a must to speak Greek as well as Latin.

L. From Owlcation.com

The Ancient Greek ideas of warfare, religion, literature, art, and architecture all played significant roles in the development of future civilizations. From the architectural designs implemented by engineers worldwide to the use of the Greek alphabet as a basis for numerous languages, the ancient Greeks formed the foundation of civilization as we know it today.

However, the Greek's most heavily influenced civilization can be seen in the Roman Empire. Following the conquests of Alexander the Great, Greece became a center for new ideas and concepts within the Mediterranean. Years later, Greek knowledge of literature, art, architecture, and warfare were all implemented to great lengths by the Romans. With this heavy employment of Greek concepts, it could be concluded that Rome's success as an empire was largely due to the influence of the ancient Greek civilizations.

Education and Language

Greek ideas of education and language were highly sought within the Roman Empire. Greek slaves within Rome "were in high demand as tutors, musicians, doctors, and artists" (Spielvogel, 165). Teachers were often of Greek descent, and it was considered mandatory that "upper class Romans had to learn Greek and Latin in order to prosper in the Empire" (Spielvogel, 165). Rome deeply admired Greek educational concepts. To the Romans, Greeks were considered "masters of philosophy and the arts" (Fiero, 131).

Literature, Drama, and Music

Perhaps one of Greece's most influential concepts adopted by the Romans can be seen with literature, drama, and music. Literature, essentially, "served as a model for Rome, suggested themes for treatment, widened the mental horizon, opened new vistas," and "inspired new desires" within the Empire (Wedeck, 195). Examples of this can be seen with Ennius' adoption of the Greek hexameter, as well as with Plautus and Terence's "manners and customs depicted in their plays" that were mainly Hellenic in nature (Wedeck, 195). In addition, the poet Virgil's literary works relied largely upon Greek influence as well. The Aeneid was "inspired heavily by Homeric epics and was largely undertaken as a work meant to rival Homer" (Fiero, 140). Even Cicero recognized the importance of Greek literary influence which can be seen with the following statement:

"…And old as I myself am, it is but lately that I acquired a knowledge of the Greek language; to which I applied with the more zeal and diligence, as I had long entertained an earnest desire of becoming acquainted with the writings and characters of those excellent men, to whose examples I have occasionally appealed…" (Cicero, 224).

Essentially, Cicero "recognized the Greeks as artists, accomplished in literature, in the fine arts," and "men who supplied Rome with entertainment and instruction of various kinds" (Wedeck, 196). Thus, Cicero gives a descriptive idea of the way in which Greek concepts were explored by the Romans.

Greek drama and music also heavily influenced the Roman Empire as well. Roman dramas were crudely modeled on those of the Greeks and were largely "moral and didactic in intent" often drawing upon themes from both Greek and Roman history. (Fiero, 145). However, strong differences between Greek and Roman dramas can be clearly seen. Whereas Greek dramas were typically religious in nature, Roman dramas were used mostly for entertainment purposes only (Fiero, 145). The inclusion of music within Roman society was also a direct result of Greek influence as well. While little is known about Roman music, due to a lack of sufficient records, it is believed that Greek musical theories, as well as most Greek musical instruments were adopted by the Romans (Fiero, 158). Just like the Greeks, many Romans believed that music held special magical properties and spiritual powers (Fiero, 124). Building upon the music and religious ties maintained by the Greeks, however, the Romans expanded on the concepts of music by incorporating it into public entertainment, and their military. "Brass instruments, such as trumpets and horns, and

drums" became exceedingly popular during military processions (Fiero, 158). Thus, like literature, both Greek drama and music were heavily influential in early Rome.

Architecture and Art

In addition to literature, drama, and music the Greeks were also instrumental in influencing Roman architecture and art. Relying heavily upon Greek models, the Romans often constructed buildings and houses that implemented Greek styles such as colonnades and rectangular based designs. Essentially, all "furniture, utensils, houses" and "colonnades" were all the result of Greek models (Wedeck, 197). The Roman temple of Maison Carree is a terrific example of the Greek influence upon Roman architecture.

Greek and Roman architectural designs also varied to a large degree as well, however. Building upon Greek architectural concepts, the Romans incorporated concrete as a means of construction that allowed them to create enormous buildings unlike anything seen in Greece, and implement "forms based on curves such as the arch, vault, and dome" (Spielvogel, 164).

Nevertheless, Greek architectural design and artwork was prevalent in almost every Roman structure. Even the enormous Roman Colosseum displayed signs of Greek influence. At the Colosseum "on each level of the exterior, arches were framed by a series of decorative, or engaged, columns displaying the three Greek orders: Doric (at ground level), as well as Ionic and Corinthian" (Fiero, 147).

Greek art in the form of portraits and statues heavily influenced Roman artists as well. By the 3rd and 2nd Centuries B.C. the Romans incorporated many different forms of Greek artwork and design (Spielvogel, 163). Greek statues, above all else, were among the most popular designs incorporated by the Romans. Hellenic statues could often be seen within public buildings and even within private homes (Duiker and Spielvogel, 141). With this large influx of Greek art the Romans underwent a dramatic Hellenization process within their society. As Jerome Pollitt explains about Greek art in Rome: it was only "inevitable that, as time went by, the Romans would begin not only to examine their artistic subtleties and differences but also to assess what their value was, if any, to Roman society" (Pollitt, 155). Throughout early Roman history many replicate Greek statues were designed by Roman sculptors, many of which differed slightly from their Greek counterparts. Whereas Greek statues were largely idealistic works of art lacking imperfections, Roman statues focused on ideas of realism and incorporated even the "unpleasant physical details" of the subject (Duiker and Spielvogel, 141-142). The same can be said of Roman paintings which derived from Greek influence as well. Inspired by Greek murals, Roman painting typically included scenes from "literature, mythology, and everyday life" (Fiero, 156).

Religion

In addition to literature, art, and architecture the Romans were also heavily influenced by Greece in regards to religion. Like that of the Greeks, early Roman religious beliefs implemented a polytheistic system of worship based around gods and goddesses. Nearly

all of the Roman gods share basic characteristics of the Greek gods which demonstrates how instrumental Greece was in the overall development of Rome.

Neptune, the Roman god of the sea, shares a direct correlation with the Greek god Poseidon. The head god Jupiter, on the other hand, directly resembles the Greek god Zeus. Not all roman gods were given different names from their Greek counterparts, however. The Greek god Apollo, for instance, was adopted by the Romans and "was established as a deity of medicine and healing" (Bailey, 120). He maintained his Greek character, was worshiped with Greek rites, and maintained his Greek name in its entirety (Bailey, 121). The only difference between the Greek and Roman versions of Apollo was his functions. Whereas the Greeks worshiped Apollo for a variety of reasons, the Romans worshiped Apollo for his medicinal and healing characteristics. As was typical with Rome during this time, the Romans were willing to admit foreign deities, but "she would make her own terms with them" (Bailey, 121). Thus, many Roman gods and goddesses were, essentially, Greek gods in concealment.

The role that Greece played in Roman religion, nevertheless, was essential to Roman religious development. Greece's role can be summed up with Cyril Bailey's statement: "it may be questioned whether Rome would ever have reached the full measure of anthropomorphism, had it not been for her contact, first indirectly, and then directly with Greek religious thought and conceptions" (Bailey, 112).

Military Doctrines

Finally, one of Greece's most important contributions to the Roman Empire can be seen with their ideas of military formations and tactics. Greek military thinking became an intricate part of Roman military strategy and success. The Greek idea of the phalanx coupled with the concepts of teamwork and unity became the basis for the future Roman Legions. The Greek phalanx incorporated a system of order and movement of troops that was widely respected among the Romans (Lendon, 281). Julius Caesar later embraced this system of fighting while also integrating changes based on the Roman's experience (Lendon, 281). Thus, the Roman military was based upon a blending of Greek military theory and traditional Roman military thinking (Lendon, 278).

Whereas the Greek phalanx system was comprised of a compact unit of Greek troops marching shoulder to shoulder, the Roman Legion design incorporated a design that allowed for a loosely deployed force. Caesar recognized the role that terrain played in battles and quickly learned that poor topography caused general disorder among the Greek phalanx (Lendon, 289). Since uneven ground made it difficult to remain closely compacted the Greek phalanx was prone to breaking apart under attack. Maintaining order and closeness within the Greek phalanx was of the utmost importance and is described by Thucydides:

"All armies, as they come together, push out toward the right wing, and each side overlaps the enemy's left with its own right, because in their fear each man brings his uncovered side as close as possible to the shield of the man stationed to his right, thinking that the best protection is the tightness of the closing up." (Thucydides 5.71.1) (Krentz, 52).

Thus, for Caesar's loosely deployed Roman Legion the terrain was far less of a threat, and the vulnerability of the compact Greek phalanx "breaking apart" was a problem overcome (Lendon, 289). Even with these shortfalls in Greek strategy, however, their ideas of military deployment and formation played decisive roles in the future success of the Roman military. Greek concepts of trireme warships, catapults (artillery), armor, and siege weapons were all heavily incorporated into the early Roman Empire as well and played a pivotal role in future Roman conquest.

Conclusion

In conclusion, ancient Greece played a tremendous role in the development of the Roman Empire. Literature, education, art, architecture, religion, and military theories demonstrate only a few of the contributions made by the Greeks in Rome. Using Greek ideas and concepts to their advantage, the Romans continuously improved on Greek ideologies and thoughts which, ultimately, allowed for the creation of one of the most powerful empires the world ever saw. Greek thought was highly advanced for its time. If it had not been for the numerous divisions that existed within Greek culture, Greece might have potentially rivaled that of the Roman Empire had it been unified. Lacking cultural divisions, the Romans implemented these same basic Greek ideologies allowing for them to become a dominant power in the world for many years to come. Thus, as one can clearly see, the Romans success was largely based upon the Greeks. Without Greece it could be argued that Rome would not have been as successful as it was, and the world as we know it today would be far different.

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Lesson 4: Background on the Greek Language

I.   **From Britannica.com**

     A. The Greek language is an Indo-European language spoken primarily in Greece.

     B. It has a long and well-documented history—the longest of any Indo-European language—spanning 34 centuries.

     C. Phases of the Language

- The Ancient phase, subdivided into a Mycenaean period (texts in syllabic script attested from the 14th to the 13th century BCE)
- Archaic and Classical periods (beginning with the adoption of the alphabet, from the 8th to the 4th century BCE)
- The Hellenistic and Roman phase (4th century BCE to 4th century CE)
- The Byzantine phase (5th to 15th century CE)
- The Modern phase.

II.   **General Considerations**

     A. While it is possible that speakers of Hellenic or pre-Hellenic arrived earlier, there is no linguistic evidence of Hellenic prior to the first half of the 2nd millennium BCE on what is now the Greek peninsula, where the language brought by the relevant people(s) developed into Greek. Later,

     B. Greek-speaking people occupied most of the islands of the Aegean and, about 1000 BCE, the west coast of Anatolia.

     C. With few exceptions that is still the area occupied by the Greek language today.

     D. In the second quarter of the 1st millennium BCE, a vast "colonial" movement took place, resulting in establishments founded by various Greek cities all around the Mediterranean and the Black Sea, especially in southern Italy and Sicily.

     E. This extension of the linguistic area of Greek lasted only a few centuries; in the Roman period, Latin, more or less rapidly, took the place of Greek in most of these ancient colonies.

     F. After the conquest of Asia Minor, Syria, and Egypt by Alexander the Great, Greek was the standard language of the rulers in the new urban centers of these countries until the invasions of the Arabs and the Turks.

     G. "Colonial" Greek survived longest at Byzantium, as the official language of the Eastern Empire.

III.   *Koine* **Greek**

     A. *Koine* means "common and was used 300 BC to 600 AD.

     B. *Koine* is also called *Hellenistic Greek*

     C. From Wiki

D. *Koine* Greek (UK: /ˈkɔɪniː/; Modern Greek: Ελληνιστική Κοινή, romanized: Ellinistikí Kiní, lit. 'Common Greek'; Greek: [elinistiˈci ciˈni]), also known as Alexandrian dialect, common Attic, Hellenistic, or Biblical Greek, was the common supra-regional form of Greek spoken and written during the Hellenistic period, the Roman Empire and the early Byzantine Empire.

E. It evolved from the spread of Greek following the conquests of Alexander the Great in the fourth century BC and served as the lingua franca of much of the Mediterranean region and the Middle East during the following centuries

F. It was based mainly on Attic and related Ionic speech forms, with various admixtures brought about through dialect levelling with other varieties.

G. *Koine* Greek included styles ranging from more conservative literary forms to the spoken vernaculars of the time.

H. As the dominant language of the Byzantine Empire, it developed further into Medieval Greek, which then turned into Modern Greek.

I. Literary *Koine* was the medium of much of post-classical Greek literary and scholarly writing, such as the works of Plutarch and Polybius.

J. *Koine* is also the language of the Christian New Testament, of the Septuagint, and of most early Christian theological writing by the Church Fathers.

K. In this context, *Koine* Greek is also known as "Biblical," "New Testament," "ecclesiastical," or "patristic" Greek.

L. The Roman Emperor Marcus Aurelius also wrote his private thoughts in Koine Greek in a work that is now known as The Meditations.

M. *Koine* Greek continues to be used as the liturgical language of services in the Greek Orthodox Church.

IV. **Differences in Greek**

A. From Wiki

B. The Greek language is conventionally divided into the following periods:

1. Proto-Greek: the unrecorded but assumed last ancestor of all known varieties of Greek. The unity of Proto-Greek would have ended as Hellenic migrants entered the Greek peninsula sometime in the Neolithic era or the Bronze Age.

2. Mycenaean Greek: the language of the Mycenaean civilization. It is recorded in the Linear B script on tablets dating from the 15th century BC onwards.

3. Ancient Greek: in its various dialects, the language of the Archaic and Classical periods of the ancient Greek civilization. It was widely known throughout the Roman Empire. Ancient Greek fell into disuse in western Europe in the Middle Ages but remained officially in use in the Byzantine world and was reintroduced to the rest of Europe with the Fall of Constantinople and Greek migration to western Europe.

4. *Koine* Greek (also known as Hellenistic Greek): The fusion of Ionian with Attic, the dialect of Athens, began the process that resulted in the creation of the first common Greek dialect, which became a lingua franca across the Eastern Mediterranean and

Near East. *Koine* Greek can be initially traced within the armies and conquered territories of Alexander the Great; after the Hellenistic colonization of the known world, it was spoken from Egypt to the fringes of India.

After the Roman conquest of Greece, an unofficial bilingualism of Greek and Latin was established in the city of Rome and *Koine* Greek became a first or second language in the Roman Empire.

The origin of Christianity can also *be* traced through *Koine* Greek because the Apostles used this form of the language to spread Christianity. Because it was the original language of the New Testament, and the Old Testament was translated into it as the Septuagint, that variety of *Koine* Greek may be referred to as New Testament Greek or sometimes Biblical Greek.

5. Medieval Greek (also known as Byzantine Greek): the continuation of *Koine* Greek up to the demise of the Byzantine Empire in the 15th century. Medieval Greek is a cover phrase for a whole continuum of different speech and writing styles, ranging from vernacular continuations of spoken *Koine* that were already approaching Modern Greek in many respects, to highly learned forms imitating classical Attic. Much of the written Greek that was used as the official language of the Byzantine Empire was an eclectic middle-ground variety based on the tradition of written *Koine*.

6. Modern Greek (also known as Neo-Hellenic): Stemming from Medieval Greek, Modern Greek usages can be traced in the Byzantine period, as early as the 11th century. It is the language used by the modern Greeks, and, apart from Standard Modern Greek, there are several dialects of it.

V. **Examples of New Testament Manuscripts**

A. Greek Manuscript total: 5,856
B. Earliest manuscript: AD 130 (John Rylands Papyrus: P52)
C. Non-Greek Manuscripts (Armenian, Latin, etc.): 18,130+
D. Total Manuscripts: 23,986

E. Papyrus fragment P52 (circa 130 AD) image below

F.   Papyrus fragment P46 (circa 200 AD) image below
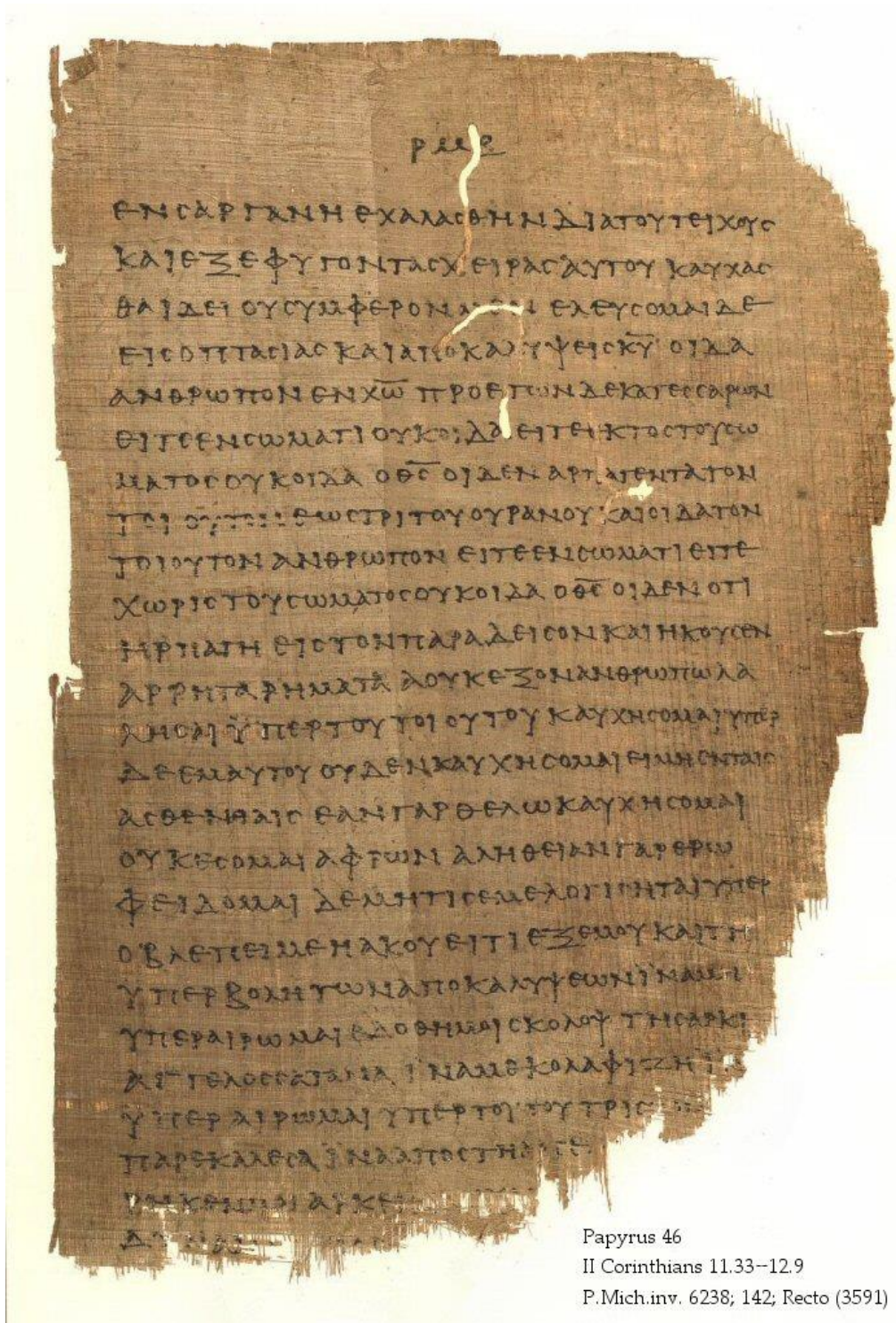
Papyrus 46
II Corinthians 11.33–12.9
P.Mich.inv. 6238; 142; Recto (3591)

G. Codex Vaticanus (circa 4th century AD) – Uncials on vellum – image below

Lesson 5: God Uses a Universal Language for His New Testament

I.   <u>**God Chose Hebrew for the Old Testament**</u>

    A. Matthew 5:18 – For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

    B. Luke 16:17 – And it is easier for heaven and earth to pass, than one tittle of the law to fail.

    C. Jesus and the apostles spoke Hebrew

    D. John 5:2 – Now there is at Jerusalem by the sheep market a pool, which is called in the Hebrew tongue Bethesda, having five porches.

    E. John 19:13 – When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha.

    F. 17 And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha:

    G. 20 This title then read many of the Jews: for the place where Jesus was crucified was nigh to the city: and it was written in Hebrew, and Greek, and Latin. Acts.21

    H. 40 And when he had given him licence, Paul stood on the stairs, and beckoned with the hand unto the people. And when there was made a great silence, he spake unto them in the Hebrew tongue, saying,

    I. Acts 22:2 – (And when they heard that he spake in the Hebrew tongue to them, they kept the more silence: and he saith,)

    J. Acts 26:14 And when we were all fallen to the earth, I heard a voice speaking unto me, and saying in the Hebrew tongue, Saul, Saul, why persecutest thou me? it is hard for thee to kick against the pricks.

II.   <u>**A Greek translation of the Hebrew Old Testament Should Never be Trusted**</u>

    A. Origen's Hexapla is a corrupt Greek translation of the Old Testament traced to Origen Adamantius

    B. Origen's work is the basis of Codices Vaticanus and Alexandrinus

    C. The Septuagint – a Greek translation of the Old Testament – comes from Vaticanus and traced to Origen.

    D. Origen Adamantius was a textual critic of the scriptures, making 6,000 changes to the word of God.

    E. Epiphanus "saw in Origen the father of all heresy." He blended Christianity with paganism.

    F. Origen castrated himself.

    G. The Septuagint contains the Apocrypha

Deuterocanonical and apocryphal books in the Septuagint		
Greek name	**Transliteration**	**English name**
Προσευχὴ Μανασσῆ	Proseuchē Manassē	Prayer of Manasseh
Ἔσδρας Αʹ	1 Esdras	1 Esdras or 1 Ezra
Τωβίτ (called Τωβείτ or Τωβίθ in some sources)	Tōbit (or Tōbeit or Tōbith)	Tobit

Ἰουδίθ	Ioudith	Judith
Ἐσθήρ	Esthēr	Esther (with additions)
Μακκαβαίων Α′	1 Makkabaiōn	1 Maccabees
Μακκαβαίων Β′	2 Makkabaiōn	2 Maccabees
Μακκαβαίων Γ′	3 Makkabaiōn	3 Maccabees
Μακκαβαίων Δ′ Παράρτημα	4 Makkabaiōn Parartēma	4 Maccabees
Ψαλμός PNA′	Psalmos 151	Psalm 151
Σοφία Σαλομῶντος	Sophia Salomōntos	Wisdom or Wisdom of Solomon
Σοφία Ἰησοῦ Σειράχ	Sophia Iēsou Seirach	Sirach or Wisdom of Sirach
Βαρούχ	Barouch	Baruch
Ἐπιστολὴ Ἰερεμίου	Epistolē Ieremiou	Epistle or Letter of Jeremiah
Δανιήλ	Daniēl	Daniel (with additions)
Ψαλμοί Σαλομῶντος	Psalmoi Salomōntos	Psalms of Solomon

III. God Chose Greek for the New Testament

A. Greek was the world-wide language in the first century
B. Greek was the language of commerce and education
C. Jesus and his apostles spoke and wrote Greek
D. By God selecting Greek for the New Testament shows he intended the gospel for all to receive.

IV. The Greek Language in the First Century

A. Philosophical and classical writings in Greek by Homer, Plato, Socrates, Aristotle, Pythagoras and Xenophanes.
B. Philosophies in the first century include pluralism, sophism, epicureanism, stoicism, Platonism, etc.
C. Greek was the Roman Empire's *lingua franca.*
D. Latin was Rome's official language for administration, government, legislation, and the military
E. We can estimate the population in the Roman Empire in the first century to be 4-5 million.
F. Considering the majority of the people spoke Greek, we can estimate 3-4 million speakers.

V.   <u>**The Textus Receptus is God's Preserved New Testament**</u>

    A. The Textus Receptus (T/R) means received text
    B. The received text is represented by greater than 96% of the extant Greek New Testament manuscripts
    C. Not part of the T/R are Vaticanus and Alexandrinus, which are corrupt manuscripts
    D. The T/R is Antiochian (or Byzantine) texts
    E. Vaticanus and Alexandrinus are "Alexandrian manuscripts"

PROVIDENTIAL PRESERVATION OF THE TEXT OF THE NEW TESTAMENT

TRADITIONAL TEXT LINE
5210 MSS. †

ALEXANDRIAN TEXT LINE
45 MSS. †

1 THE TWO CITIES

Dr. Jack Moorman, who spent many years in researching the question of Bible versions, has stated that the transmission of the Greek text of the New Testament is essentially a "tale of two cities", viz., Antioch and Alexandria. Dr. Moorman writes: "Just as surely as the King James text was woven into the spiritual life of Antioch in Syria, so was the modern versions text in Alexandria. Today a person must decide whether he is more comfortable with a Bible whose roots go back to one or the other of these two cities...certainly Antioch has by far the most glorious heritage."

ANTIOCH: Here was the springboard for the Gentile church. It became the center for Gentile Christians just as Jerusalem was for the Jews. "The disciples were called Christians first at Antioch" *(Acts 11:26)* . Antioch was the center for the outreach of the apostle Paul and his missionary journeys. Many of the disciples also visited Antioch. Antioch was the 'heartbeat' of Christianity.

ALEXANDRIA: The place where most of the modern texts and translations originated, had no such glory. It is true, however, that Alexandria became a center of intellectualism. Such men as Clement and Origen were active in this area. It was also noted as a place where every deviant sect was represented. Religious corruption and false doctrines were prevalent including Gnosticism, Arianism, pagan philosophy, etc. Alexandria was the place where the intellectuals of Christianity were attracted.

2 THE TWO ESSENTIALS

Since God has inspired his Word has He also preserved His Word? Has He preserved it for every generation?
The Westminster Confession(1646) states: "The Scriptures were immediately inspired of God and under His singular care and providence kept pure in all ages."
The Bible has the final say in the matter: 'The words of the Lord are pure words...Thou shalt keep them, O Lord, Thou shalt preserve them from this generation for ever. *(Psalm 12: 6,7)*.
If we accept the **Inspiration** of Scripture we must also accept that every word has been and will be **Preserved** through the ages in the church. Both together are essential doctrines.

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Traditional Text Line:

ANTIOCH
→ APOSTLES
→ ORIGINAL N.T.MSS. 30-90 A.D.
→ SYRIAN MSS.(PESHITTA). 100-200 A..D.
→ OLD LATIN & SYRIAC OF ORIGINALS.100-200 A.D.
→ PAPYRI MSS. (85%=TRAD.TEXT) † 150-400 A.D.
→ UNCIAL & CURSIVE MSS. (99%=TRAD.TEXT) † 150-1500A.D.
→ LATIN BIBLES (WALDENSIANS ETC.) 1100 A.D.-1300 A.D.
→ ERASMUS GREEK N.T. 1522 A.D.
→ MARTIN LUTHER BIBLE 1522 A.D.-1534 A.D. (GERMAN)
→ TYNDALES N.T.1525 A.D. COVERDALE BIBLE 1535 A.D. MATTHEWS BIBLE 1537 A.D. GREAT BIBLE 1539 A.D. (ENGLISH)
→ STEPHENS GREEK N.T. 1550 A.D.
→ GENEVA BIBLE 1560 A.D. BISHOPS BIBLE 1568 A.D. (ENGLISH)
→ BEZAS GREEK N.T. 1598 A.D.
→ KING JAMES BIBLE 1611 A.D.
THE PURE WORD OF GOD

Middle column:

CORRUPTION OF THE SCRIPTURES (Gnosticism, Arianism, pagan philosophy)

BIBLE OF: WALDENSIANS: (ITALIC) DONATISTS; GAULS; CELTS. 120-1400 A.D.

WYCLIFFE N.T. (ENGLISH) 1380 A.D.

CONSTANTINE 312 A.D.

REFORMATION 1517 A.D.

ANABAPTISTS 1525 A.D.

PROTESTANTISM

CATHOLICISM

MENNONITES, DUTCH BAPTISTS QUAKERS.

REFORMED. LUTHERAN, PRESBYTERIAN, C.OF E.

ENGLISH BAPTIST

ROMAN CATHOLIC

Alexandrian Text Line:

ALEXANDRIA
→ PAPYRUS MSS.(P66,P75,ETC.) 200 A.D.
→ CLEMENT 150-215 A.D.
→ ORIGEN 184-254 A.D.
→ EUSEBIUS 260-340 A.D.
→ VATICANUS MSS. 331 A.D.
→ SINAITICUS MSS. 331 A.D.
→ LATIN VULGATE 382 A.D.
→ JEROME 382 A.D.
→ ALEXANDRINUS MS.450 A.D.
→ RHEIMS-DOUAY BIBLE. 1582 A.D. (ENGLISH)
→ GREEK NEW TESTAMENTS GREISBACH 1805 A.D. LACHMANN 1850 A.D. TREGELLES 1870 A.D. TISCHENDORF1870 A.D ALFORD 1872 A.D.
→ WESTCOTT-HORT GREEK N.T.1881 A.D.
→ NESTLE GREEK N.T. 1898 A.D. (+26 revisions)
→ REVISED VERSION 1881 A.D.

A.S.V.,R.S.V.,J.B.,L.B.,T.E.V.,N.E.B.,N.I.V., N.A.S.V.,G.N.B.,N.R.S.V.,N.A.B.,C.E.V., N.B.V.,N.K.J.V.,(footnotes,) JEH. WITNESS BIBLE.etc.

CORRUPTED MODERN VERSIONS

3 THE TWO HERETICS*

CLEMENT: He accepted Greek philosophy and the Apocrypha as divinely authoritative. He was head of the catechetical school at Alexandria.and believed that salvation could be obtained through various means including baptism, faith and works, faith alone etc.

ORIGEN: He also became head of the catechetical school.A man of superior intellect he however denied the Bible's historicity, eternal punishment, the Holy Spirit's eternality, salvation by grace etc. He was given to the allegorizing of scripture.
* *Data from: "Final Authority" by William P.Grady.*

4 THE TWO FALSE WITNESSES *

Discarded and hidden for 1500 years, these two corrupted manuscripts form the basis of all MODERN VERSIONS. They disagree with each other in over 3000 places in the Gospels alone. It is the **VATICAN MSS** (which include the Apocrypha) that the translators mostly relied upon. Both had their roots in Alexandria and show the influence of Origen.
** *Data from H.C.Hoskier's "Codex B and its Allies".*

A total of 43 other manuscripts indicate some support for this text compared to 5210 which support the Traditional Text.†

John W. Burgon. states: "These are two of the least trustworthy documents in existence..." *('Revision Revised.')*

5 THE TWO APOSTATE REVISIONISTS

Westcott and Hort Both were apostates.Westcott did not accept: Genesis 1-3; Bodily resurrection of Christ; Miracles and literal coming of Christ. Was partial to Romish ways. Hort did not accept the infallibility of Scripture. He also favored Darwin's theory of evolution Both men did not believe in eternal punishment or the vicarious atonement. *(Data from, 'Life&Letters', 1896.,1903.)*

6 CHANGES COMPARED WITH THE TRAD. TEXT.*

GREEK WORDS: Added=306, Omitted=2987
VERSES: Omitted = 20
* *Data from E.W.Fowler's "Evaluating Versions of the N.T."*
Note; Most of these changes originate in the W-H text and most have been carried into the modern versions.

† Data from Jack Moorman's "Forever Settled."

VI. The Library at Alexandria

A. From Wiki
B. The Great Library of Alexandria in Alexandria, Egypt, was one of the largest and most significant libraries of the ancient world.
C. The Library was part of a larger research institution called the Mouseion, which was dedicated to the Muses, the nine goddesses of the arts.
D. The idea of a universal library in Alexandria may have been proposed by Demetrius of Phalerum, an exiled Athenian statesman living in Alexandria, to Ptolemy I Soter, who may have established plans for the Library, but the Library itself was probably not built until the reign of his son Ptolemy II Philadelphus.
E. The Library quickly acquired many papyrus scrolls, owing largely to the Ptolemaic kings' aggressive and well-funded policies for procuring texts.
F. It is unknown precisely how many such scrolls were housed at any given time, but estimates range from 40,000 to 400,000 at its height.
G. Alexandria came to be regarded as the capitol of knowledge and learning, in part because of the Great Library.
H. Many important and influential scholars worked at the Library during the third and second centuries BC, including, among many others: Zenodotus of Ephesus, who worked towards standardizing the texts of the Homeric poems; Callimachus, who wrote the Pinakes, sometimes considered to be the world's first library catalogue; Apollonius of Rhodes, who composed the epic poem the Argonautica; Eratosthenes of Cyrene, who calculated the circumference of the earth within a few hundred kilometers of accuracy; Aristophanes of Byzantium, who invented the system of Greek diacritics and was the first to divide poetic texts into lines; and Aristarchus of Samothrace, who produced the definitive texts of the Homeric poems as well as extensive commentaries on them.
I. During the reign of Ptolemy III Euergetes, a daughter library was established in the Serapeum, a temple to the Greco-Egyptian god Serapis.

Plan of Alexandria c. 30 BCE according to Otto Puchstein (c. 1890)

J. From Britannica.com

K. Library of Alexandria, the most famous library of Classical antiquity. It formed part of the research institute at Alexandria in Egypt that is known as the Alexandrian Museum (Mouseion, "shrine of the Muses").

L. Libraries and archives were known to many ancient civilizations in Egypt, Mesopotamia, Syria, Asia Minor, and Greece, but the earliest such institutions were of a local and regional nature, primarily concerned with the conservation of their own particular traditions and heritage.

M. The idea of a universal library, like that of Alexandria, arose only after the Greek mind had begun to envisage and encompass a larger worldview. The Greeks were impressed by the achievements of their neighbours, and many Greek intellectuals sought to explore the resources of their knowledge.

N. There is literary evidence of Greek individuals visiting Egypt especially to acquire knowledge: e.g., Herodotus, Plato (particularly in Phaedrus and Timaeus), Theophrastus, and Eudoxus of Cnidus (as detailed by Diogenes Laërtius in the 3rd century CE).

VII. **Origen of Alexandria (Origen Adamantius)**

A. From Wiki

B. Origen of Alexandria (c. 185 – c. 253), also known as Origen Adamantius, was an early Christian scholar, ascetic, and theologian who was born and spent the first half of his career in Alexandria.

C. He was a prolific writer who wrote roughly 2,000 treatises in multiple branches of theology, including textual criticism, biblical exegesis and hermeneutics, homiletics, and spirituality.

D. He was one of the most influential and controversial figures in early Christian theology, apologetics, and asceticism.

E. He has been described as "the greatest genius the early church ever produced".

F. Origen sought martyrdom with his father at a young age but was prevented from turning himself in to the authorities by his mother.

G. When he was eighteen years old, Origen became a catechist at the Catechetical School of Alexandria.

H. He devoted himself to his studies and adopted an ascetic lifestyle.

I. He came into conflict with Demetrius, the bishop of Alexandria, in 231 after he was ordained as a presbyter by his friend, the bishop of Caesarea, while on a journey to Athens through Palestine.

J. Demetrius condemned Origen for insubordination and accused him of having castrated himself and of having taught that even Satan would eventually attain salvation, an accusation which Origen vehemently denied.

K. Origen founded the Christian School of Caesarea, where he taught logic, cosmology, natural history, and theology, and became regarded by the churches of Palestine and Arabia as the ultimate authority on all matters of theology.

L. He was tortured for his faith during the Decian persecution in 250 and died three to four years later from his injuries.

M. Origen was able to produce a massive quantity of writings because of the patronage of his close friend Ambrose of Alexandria, who provided him with a team of secretaries to copy his works, making him one of the most prolific writers in all of antiquity.

N. His treatise On the First Principles systematically laid out the principles of Christian theology and became the foundation for later theological writings.

O. He also authored Contra Celsum, the most influential work of early Christian apologetics, in which he defended Christianity against the pagan philosopher Celsus, one of its foremost early critics.

P. Origen produced **the Hexapla, the first critical edition of the Hebrew Bible, which contained the original Hebrew text as well as four different Greek translations of it, and one Greek transliteration of the Hebrew,** all written in columns, side by side.

Q. He wrote hundreds of homilies covering almost the entire Bible, interpreting many passages as allegorical.

R. Origen taught that, before the creation of the material universe, God had created the souls of all the intelligent beings.

S. These souls, at first fully devoted to God, fell away from him and were given physical bodies.

T. Origen was the first to propose the ransom theory of atonement in its fully developed form, and he also significantly contributed to the development of the concept of the Trinity. Origen hoped that all people might eventually attain salvation, but was always careful to maintain that this was only speculation. He defended free will and advocated Christian pacifism.

U. Origen is considered by some Christian groups to be a Church Father though he does not have this status in Orthodox Christianity.

V. He is widely regarded as one of the most influential Christian theologians.

W. His teachings were especially influential in the east, with Athanasius of Alexandria and the three Cappadocian Fathers being among his most devoted followers.

X. Argument over the orthodoxy of Origen's teachings spawned the First Origenist Crisis in the late fourth century, in which he was attacked by Epiphanius of Salamis and Jerome but defended by Tyrannius Rufinus and John of Jerusalem. In 543, Emperor Justinian I condemned him as a heretic and ordered all his writings to be burned.

Y. The Second Council of Constantinople in 553 may have anathematized Origen, or it may have only condemned certain heretical teachings which claimed to be derived from Origen.

Z. His teachings on the pre-existence of souls were rejected by the Church.

VIII. **Origen and the Hexapla and Codex Vaticanus**

A. From wiki

B. Hexapla (Ancient Greek: Ἑξαπλᾶ, "sixfold") is the term for a critical edition of the Hebrew Bible in six versions, four of them translated into Greek, preserved only in fragments.

C. It was an immense and complex word-for-word comparison of the original Hebrew Scriptures with **the Greek Septuagint translation and with other Greek translations.**

D. The term especially and generally applies to the edition of the Old Testament compiled by the theologian and scholar Origen, sometime before 240.

E. Origen's eclectic recension of the Septuagint had a significant influence on the Old Testament text in several important manuscripts, such as **the Codex Sinaiticus and Codex Vaticanus.** The original work, which is said to have had about 6000 pages (3000 parchment sheets) in 15 volumes and which probably existed in only a single complete copy, seems to have been stored in the library of the bishops of Caesarea for some centuries, but it was destroyed during the Muslim invasion of 638 at the latest.

F. In the 5th century **the Septuagint in the edition of Origen was rewritten from the Hexapla,** while the scientific apparatus of Origen in this copy was ignored.

G. This version of the Septuagint was widely spread in Palestine.

H. At the beginning of the 7th century, Bishop Paul of Tella translated this text into Syriac, preserving the editorial letters of Origen (the so-called Syro-Hexapla); it is one of the main sources of reconstruction of the original.

I. Origen's work was probably lost in the conquest of Caesarea by the Arabs in 638 (or 653). In 1896–1900, fragments of the Psalter from the Hexapla were discovered in the Cairo Geniza.

J. Attempts to publish the text of Origen have been made since the 16th century.

Lesson 6: Transliteration verses Translation – Certain Examples

I. **The Words in the KJV are Pure Translation or Transliteration**

    A. The KJV is a word-for-word translation, but also employs a meaning-for-meaning dynamic equivalence by using italicized words.
    B. This makes the Bible readable and helps to better understand the word of God.
    C. Non-italicized words have corresponding words in the original languages (i.e., text to translate from).
    D. Every word in the KJV (excluding italicized words) can be researched in the original language and other translations.
    E. Transliterated words are words created in the English language from the original word – example: Baptism for the Greek word *baptizo*.

II. **Greek Words**

    A. Greek words have much influence in the English language
    B. Learning the root words helps with understanding words
    C. Understand transliteration and ecclesiastical words
    D. Trans means "to the other side" or "beyond"
    E. Literation comes from Latin *"littera"* (we get "literature") which means "letter" or "acquainted with letters"

III. **Transliteration in the KJV**

    A. Creating a new word in the target language using the source language sound and spelling
    B. Most names are transliterated
    C. Many ecclesiastical words are transliterated

IV. **Ecclesiastical Words in the KJV**

    A. Ecclesiastical words are usually transliterated words
    B. These are words with Christian connotation and usage
    C. The KJV translators intentionally kept the ecclesiastical words.
    D. Some examples:

- Most names – *Marcos* = Mark, *Petros* = Peter, *Lucas* = Luke, Iesous = Jesus, Ioannen = John
- Apostle
- Angel
- Christ
- Church
- Baptism

- Bishop
- Deacon
- Messiah
- Presbytery
- Pharisees
- Prophet
- Parables

CLASS 304A INTRODUCTION TO GREEK AND THE NEW TESTAMENT

Lesson 7: The Various Greek Texts

I. <u>**God's Word is Incorruptible Seed**</u>

    A. According to 1 Peter 1:23-35 God's word is incorruptible.
    B. This is not to say that some have tried to corrupt it.
    C. We have God's incorruptible, perfect, preserved, inspired word today.
    D. But we also have some who have corrupted the word of God.
    E. Thank God we can identify the difference.

II. <u>**Corruption of God's Word by Outside Influences**</u>

    A. Although God's word is perfectly given, the effort to corrupt God's word has never ceased.
    B. The attacks have gone on since God gave his word. From Genesis 2 to Revelation 22 God's word is attacked at every turn.
    C. From, "Yea hath God?" said to "if any man shall take away from the words of the book of this prophecy"; we can expect every single word God said to be denied, contradicted, challenged, mocked, ignored, belittled, misinterpreted, and scorned.
    D. Paul mentioned this corruption going on in his day.
    E. Note 2 Corinthians 2:17: "For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ."

    F. God's word has been the object of attack from many areas:

- The Devil
- Scholarship
- The ignorance of men
- The pride of men
- A hate for truth
- Humanism
- False religions

III. <u>**Various Texts Used**</u>

    A. Consequently, we have God's word perfectly preserved throughout history as a shining light (Psalm 119:105) and a few corrupt works being imposed upon Christianity as the word of God.

    B. We have the good and bad texts divided and obviously presented:

The Good	*The Bad*	*The Ugly*
Masoretic Text	Septuagint	Sinaiticus
MT	LXX	New World Translation

Textus Receptus (T/R)	Modern Critical Text (MCT)	Dark Ages
Byzantine	Alexandrian	Inquisition
Antiochian	Origen Adamantius	Paraphrases
Received Text	Codex Vaticanus	Idolatry
Erasmus	Wescott and Hort	False doctrines
Beza	Griesbach	Romanism
Stephanus	Lachmann	Nicolaitanism
Elzivers	Nestle-Aland	Douay-Rheims
Traditional Text	Eclectic Text	Traditions
Majority Text	Minority Text	Pope
Peshitta	UBS	Vatican
Old Syriac	Codex Sinaiticus	Persecutions
Received Text	Eusebius	Heresies
Tyndale	Constantine	Corruption
Coverdale	Hexapla	
Rogers	Tischendorf	
Taverner	Scrivener*	
Great Bible		
Coverdale Bible		
Bishop's Bible		
King James Version		
Bible-believers		

F.H.A. Scrivener was on the RV committee and was pro-RV. He was tasked by the committee to rebuild the Greek text underlying thee KJV. This Greek Text is generally accurate and useful to show departure texts. It should not be used for translation or deep study. It does not match the KJV underlying text perfectly. See Class 304B pp. 579-694.

IV.   **From Which Tree Do You Eat?**

    A. Jesus said in Matthew 12:33: "Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his fruit."
    B. The corrupt manuscripts produce corrupt translations.
    C. The good manuscripts are the basis of good translations.
    D. A poor translation of a good text is still poor.
    E. A good translation of a corrupt text is still corrupt.

FROM WHICH TREE DO YOU EAT?

THE EVIL TREE

THE GOOD TREE
WE ARE NOT THOSE THAT
CORRUPT THE BIBLE
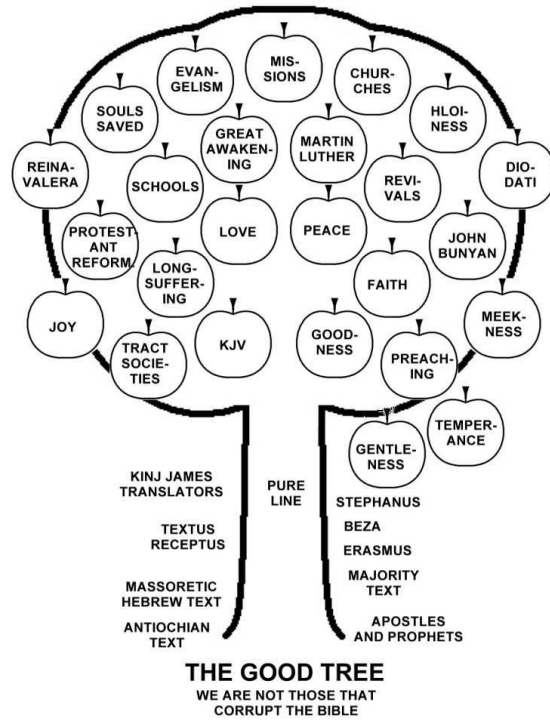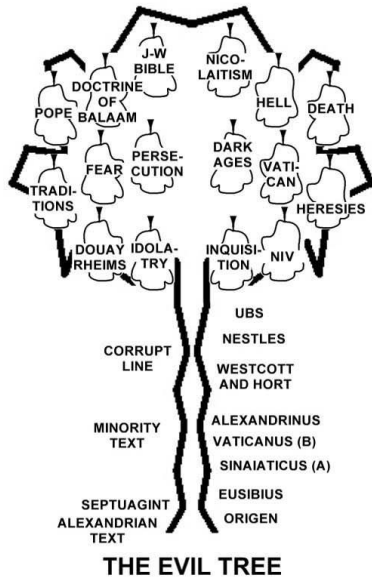
A corrupt tree cannot bring forth good fruit

Lesson 8: The Textus Receptus

From Class 214A Doctrine of the Scriptures
Lesson 55: The Greek Text Underlying the English Authorized Version

[Editor's Note: This *Preface* is found in the Greek New Testament printed by the Trinitarian Bible Society. It is a good edition of the Greek Text that is supposed to represent the text used by the Translators of the King James New Testament. The KJV Translators first identified the Greek New Testament to use, and then translated the New Testament into English from that text. We do not have that edition. TBS titled this edition the *Greek Text Underlying the English Authorised Version of 1611*. The TBS is close but it does not perfectly represent the KJV underlying text. See *Class 304B pp. 579-694*. Following the *Preface* are notes by this Editor in respect to Erasmus' New Testament.]

THE GREEK TEXT UNDERLYING THE ENGLISH AUTHORISED VERSION OF 1611
THE TRINITARIAN BIBLE SOCIETY

PREFACE

The Textus Receptus printed in this volume represents the Greek text followed by the translators of the English Authorised Version of the Bible first published in the year 1611. Its relationship to other editions of the Greek text printed in the 16th and 17th centuries is shown in the following paragraphs.

The first edition of the Greek text to be published was that of Desiderius Erasmus printed in Basle in 1516, which was followed by his edition of 1519, which was used by Martin Luther for his German translation. Erasmus also pulished editions in 1522, 1527, and 1535, the last two of which included some changes from the Complutensian Polyglot. The New Testament portion of this polyglot Bible of Complutum, or Alcala in Spain, was actually printed in 1514, but was not in circulation until 1522. Christopher Plantin reprinted the Complutensian Polyglot text in Antwerp in 1564, 1573, 1574, 1584 and 1590, and it was also printed in Geneva in 1609, 1619, 1620, 1628 and 1632.

Simon Colinaeus, a printer in Paris, published in 1534 an edition based upon those of Erasmus and the Complutensian Greek New Testament. This work of Colinaeus was never reprinted, but was superseded by the more famous editions of his step-son Robert Stephens, published in Paris in 1546, 1549, 1550 and 1551. The edition of 1550, known as the "royal edition" or editio regia, followed the text of the 1527 and 1535 editions of Erasmus, with marginal readings from the Complutensian Polyglot. The 1551 Geneva edition was a reprint of the 1550 text in which the present numbered verse divisions first appeared.

Theodore Beza published in Geneva four folio editions of the Stephens Greek text, with some changes and a Latin translation of his own, in 1565, 1582, 1588 and 1598. During this period Beza also published several octavo editions in 1565, 1567, 1580, 1590 and 1604. The editions of Beza, particularly that of 1598, and the two last editions of Stephens, were the chief sources used for the English Authorized Version of 1611.

The Elzevir partners, Bonaventure and Abraham, published editions of the Greek text at Leyden in 1624, 1633 and 1641, following Beza's 1565 edition, with a few changes from his later revisions. The preface to the 1633 Elzevir edition gave a name to this form of the text, which underlies the English Authorized

Version, the Dutch Statenvertaling of 1637, and all of the Protestant versions of the period of the Reformation – "Textum ergo habes, nunc ab omnibus receptum…" The Elzevir text became known throughout Europe as the Textus Receptus or Received Text, and in the course of time these titles came to be associated in England with the Stevens text of 1550.

The editions of Stephens, Beza and the Elzevirs all present substantially the same text, and the variations are not of great significance and rarely affect the sense. The present edition of the Textus Receptus underlying the English Authorized Version of 1611 follows the text of Beza's 1598 edition as the primary authority, and corresponds with the "New Testament in the Original Greek according to the text followed in the Authorised Version," edited by F. H. A. Scrivener, M.A., D.C.L., LL.D., and published by Cambridge University Press in 1894 and 1902.
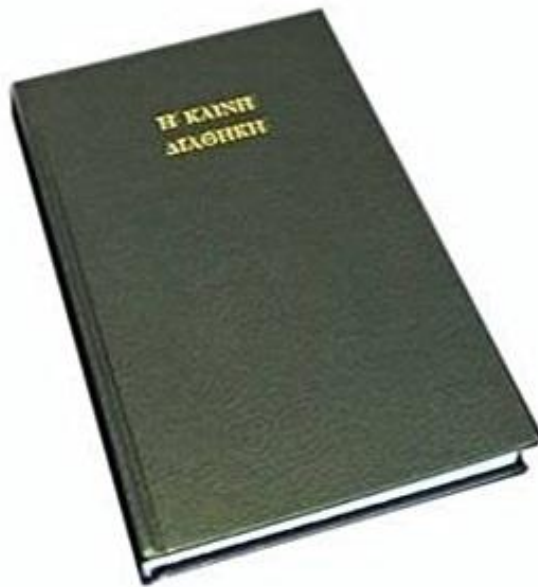
I. **Erasmus' First *Printed* Greek New Testament and The Polyglot New Testament**

    A. Erasmus printed the first Greek New Testament in 1516
    B. The following show the texts Erasmus used for his edition.

Notes by NSD (7/27/2015):

1. Erasmus' N. T. was the first published Greek New Testament.

Erasmus had access to both families of manuscripts and chose these as his basis [W. W. Combs, Erasmus and the textus receptus, DBSJ 1 (Spring 1996), 45.]:

Codex Basilensis A. N. IV. 2, *Minuscule 1* (on the list of Gregory-Aland), δ 254 (in von Soden's numbering) and formerly designated by 1eap to distinguish it from minuscule 1rK (which previously used number 1) is a Greek minuscule manuscript of the New Testament, usually dated palaeographically to the 12th century AD. It is written on 297 parchment leaves and contains the entire New Testament except the Book of Revelation.

Minuscule 2814 (in the Gregory-Aland numbering), Av20 (in von Soden numbering), formerly labelled as 1rK in all catalogues, but subsequently renumbered as a 2814 by Aland, is a Greek minuscule manuscript of the New Testament, dated palaeographically to the 12th century.

Codex Basiliensis A. N. IV. 1, known as Minuscule 2 (on the Gregory-Aland), ε 1214 (in Soden's numbering), is a Greek minuscule manuscript of the New Testament, dated palaeographically to the 11th or 12th century. It was used by Erasmus in his edition of Greek text of the New Testament and became the basis for the Textus Receptus in the Gospels. The manuscript has complex contents.

Minuscule 2815 (in the Gregory-Aland numbering), α 253 (von Soden), formerly labelled as 2ap in all catalogues, but subsequently renumbered by Aland, is a Greek minuscule manuscript of the New Testament, dated paleographically to the 12th century.

Minuscule 2816 (in the Gregory-Aland numbering), α597 (in von Soden numbering), formerly labelled as 4ap in all catalogs, but subsequently renumbered by Aland, is a Greek minuscule manuscript of the New Testament, paleographically had been assigned to the 15th century.

Minuscule 7 (in the Gregory-Aland numbering), ε 287 (in von Soden numbering), is a Greek minuscule manuscript of the New Testament, on parchment. Palaeographically it has been assigned to the 12th century.

Minuscule 817 (in the Gregory-Aland numbering), Θε52 (von Soden), is a Greek minuscule manuscript of the New Testament written on paper, with a commentary. It was used by Erasmus. Palaeographically it has been assigned to the 15th century.

2. The Complutensian Polyglot Bible had the Greek New Testament.

The Complutensian Polyglot Bible is the name given to the first printed polyglot of the entire Bible, initiated and financed by Cardinal Francisco Jiménez de Cisneros (1436–1517) and published by Complutense University. It includes the first printed editions of the Greek New Testament, the complete Septuagint, and the Targum Onkelos. Of the 600 printed six-volume sets, only 123 are known to have survived to date.

The New Testament was completed and printed in 1514, but its publication was delayed while work on the Old Testament continued, so they could be published together as a complete work. In the meantime, word of the Complutensian project reached Desiderius Erasmus in Rotterdam, who produced his own printed edition of the Greek New Testament. Erasmus obtained an exclusive four-year publishing privilege from Emperor Maximilian and Pope Leo X in 1516. Theodore Beza's Greek NT Text was used primarily, along with Erasmus' Greek NT Text and with various readings from the Complutensian Greek NT Text to form the Textus Receptus published by the Elzevir Brothers in 1633, and Erasmus' later editions were a

secondary source for the King James Version of the New Testament. The Complutensian Polyglot Bible was Tertiary source for the 1611 King James Version.

The Complutensian Polyglot Bible was published as a six-volume set. The first four volumes contain the Old Testament. Each page consists of three parallel columns of text: Hebrew on the outside, the Latin Vulgate in the middle (corrected by Antonio de Nebrija), and the Greek Septuagint on the inside. On each page of the Pentateuch, the Aramaic text (the Targum Onkelos) and its own Latin translation are added at the bottom. The fifth volume, the New Testament, consists of parallel columns of Greek and the Latin Vulgate. The sixth volume contains various Hebrew, Aramaic, and Greek dictionaries and study aids. For the Greek text, the minuscules 140, 234, and 432 were probably used.

Jerome's Latin version of the Old Testament was placed between the Greek and Hebrew versions, thus the synagogue and the Eastern church, as the preface explains it, are set like the thieves on this side and on that, with Jesus (that is, the Roman Church) in the midst.

II. **The Text We Received**

    A. The principle behind the "Textus Receptus" is that it is the text we received (i.e., from the previous generation).
    B. The text available to the previous generation.
    C. The text passed on without changing it.
    D. The text we pass on to the next generation without changing it.
    E. KJV translator knew they were handling the word of God.
    F. They rightly identified the manuscripts.
    G. They rightly did not add to or take away from the word of God.
    H. Revelation 22:18 – For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:
    I. 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

Lesson 9: The Modern Critical Text and Vaticanus

Codex Vaticanus is the primary source for the MCT (Modern Critical Text). Vaticanus is a corrupt Catholic critical text of the Old and New Testaments. Vaticanus includes the changed Greek translation of the Old Testament (called the Septuagint), the apocrypha, and a changed version of the New Testament.

The Modern Critical Text is Unreliable

Class 214B Doctrine of the Scriptures – Appendix, Lesson 63 contains the Trinitarian Bible Society's *Appendix* to their Chinese translation of *The Gospel According to John.* This is a wonderful essay and should be read by any student involved in the study of the T/R and the MCT. The author includes many examples of deletions, additions, and changes to the T/R.

We include an excerpt here (refer to Class 214B for the entire work):

Modern Critical Text (MCT) and the Alexandrian Text Type

"The Modern Critical Text represents a printed Greek Text that is the result of the work of textual scholars reaching from Griesbach (1775) to Nestle-Aland" – the latest edition of the latter was published in 2012. "The Greek Text that underlay the English versions of the sixteenth century, the so-called Textus Receptus (TR), remained the dominant text until the end of the nineteenth century." Under the historical dramatic upheaval of the Renaissance, Reformation, Enlightenment, Industrial Revolution and two World Wars, humanism, individualism, rationalism, scientism, positivism, and skepticism are gaining more and more influence. Consequently, people more and more naturally, easily, and instinctively accept the so-called 'scientific' and 'modern' innovations whilst questioning all tradition, orthodoxy, and authorities.

At the end of the nineteenth century, this influence also extended to the field of the Biblical text and translation. People began to question and challenge the foundation of our faith, the Word of God, the Received Text, and the traditional English translation, the Authorised (King James) Version. They began to accept the so-called 'scientific and objective' tenets of the modern critical text and the new translations produced by the so-called 'scientific and objective' research of scholars. Before the nineteenth century, men sought answers in science, but it was science which was based upon the Scriptures as the ultimate truth. However, during the nineteenth century theories came to the fore, which were derived from scientific discoveries that resulted from the abandonment of belief in the truth of the Scripture.

Later in the essay, the author gives these examples:

What is the most significant point, however, is that in the MCT – based on the decisions of textual critics – a great number of important texts are deleted, changed, or bracketed as not in the 'ancient manuscripts' or 'ancient scrolls.' David Blunt notes that "the devil seeks to

alter the Word of God. We have noted three major types of textual change he sponsors: omission, addition, and substitution" among which omission "is the **main** type of alteration found in the modern versions." Compared to the TR, "the Vatican manuscript omits 2,877 words in the gospels; the Sinai manuscript 3,455 words in the Gospels." By some estimates the omissions in the entire New Testament text can equate to as much as 200 verses (the equivalent of 1 and 2 Peter). Some may argue that most of the omitted material and the doctrines affected by omission in one verse are still in the NT, [75] "but these other occasions are often truncated and do not express as succinctly the doctrine as the omitted passage." Such is the case with 1 John 5:7-8, and material in John 7:53 – 8:11 is found nowhere else.

Some examples of the problems produced by modern textual criticism (bold added) are provided here:

1. **Omission**

   - Matthew 6:13
     TR: … For thine is the kingdom, and the power, and the glory, for ever. Amen.
     MCT deletes this benediction.

   - Mark 16:9-20 about the disciples' unbelief and the Great Commission is bracketed in MCT and not considered to be in the original Greek New Testament.

   - Luke 23:34
     TR: Then said Jesus, Father, forgive them; for they know not what they do.
     MCT does not have this sentence.

   - In John 4:42 "the Christ" is omitted in the MCT.
     TR: we have heard *him* ourselves, and know that this is indeed the Christ, the Saviour of the world.
     MCT: we have heard *him* ourselves, and know that this is indeed the Saviour of the world.

   - John 7:53 – 8:11 about the woman caught in adultery in bracketed in the MCT and is considered not to be in the original Greek New Testament.

   - Acts 8:37
     TR: And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus is the Son of God.
     MCT does not have this verse.

   - Romans 16:25 - 27
     TR: 25 Now to him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began,

26 But now is made manifest, and by the scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith:

27 To God only wise, be glory through Jesus Christ for ever. Amen.

MCT brackets these three verses and does not classify them as original.

- 1 Corinthians 11:29
  TR: For he that eateth and drinketh **unworthily,** eateth and drinketh damnation to himself, not discerning the Lord's body.
  MCT omits "unworthily"

- Colossians 1:14
  TR: In whom we have redemption through his blood, *even* the forgiveness of sins:
  MCT does not have "through his blood"

- 1 John 5:7-8
  TR: For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth
  MCT: For there are three that testify

- Revelation 1:11
  TR: Saying, I am Alpha and Omega, the first and the last
  MCT omits this sentence.

2. Addition

- Acts 16:7
  TR: After they were come to Mysia, they assayed to go into Bithynia: but the Spirit suffered them not.
  MCT: After they came to Mysia, they were attempting to go into Bithynia, but the Spirit **of Jesus** did not allow them.

3. Substitution

- John 6:69
  TR: And we believe and are sure that thou art that **Christ, the Son of the living God.**
  MCT: And we believe and know that thou art **the Holy One of God.**

- Luke 2:33 about virgin birth:
  TR: And **Joseph and his mother** marvelled at those things which were spoken of him.
  MCT: **His father and his mother** marvelled at those things which were

spoken of him.

- Romans 14:10
  TR: …for we shall all stand before the judgment seat of **Christ.**
  MCT: for we shall all stand before the judgment seat of **God.**

- Ephesians 5:9
  TR: For the fruit of the **Spirit** *is* in all goodness and righteousness and truth
  MCT: For the fruit of the **light** *is* in all goodness and righteousness and truth.

- 1 Timothy 3:16
  TR: And without controversy great is the mystery of godliness: **God** was manifest in the flesh
  MCT: And without controversy great is the mystery of godliness: **He** was manifest in the flesh

As is obvious from even a cursory look, many of these verses relate to Christology and are vital to our Christian faith. The fact that the earliest manuscripts do not contain these texts exhibits the noticeable impact of early heresies such as Gnosticism. We must give thanks to God that the early creeds such as the Apostles' Creed and the Nicene Creed were not established on so called "ancients manuscripts" discarded by the early church and picked up by many modern versions.

The believer today must choose between a modern reconstructed text based essentially on two manuscripts from the 4th century, which omits the deity of Christ in many places and is estimated by some to leave out approximately 200 verses (the equivalent of 1 and 2 Peter), or he must choose as a text one which God has used through the centuries. Do we use the text which God has blessed, and which best honours and glorifies the Lord, or do we not?

Lesson 10: History of the New Testament

I.   **General Background**

      A. The New Testament is comprised of 27 books, including four gospels, epistles, and the Revelation.
      B. There are eight writers of the New Testament
      C. These books were written between 50 and 96 AD

II.   **Authors and Estimated Dates**

      A. All dates are estimates.
      B. Matthew – Gospel written 70 AD
      C. Mark – Gospel written 60 AD
      D. Luke – Gospel written 75 AD; Acts written 80 AD.
      E. John – Gospel written 90 AD, Epistles written early 90's, Revelation written 96 AD
      F. Paul – Epistles written 50 – 60's, 2 Timothy written mid-60's
      G. James – Epistle written 60 AD
      H. Peter – Epistles written mid to late 60's
      I. Jude – Epistle written 80 AD

III.   **Canonization of the New Testament**

      A. The canonization means all the New Testament books assembled and catalogued as inspired.
      B. The books of the New Testament did not need to be canonized to be inspired, but simply the New Testament books were recognized as already being inspired.
      C. By the end of the first century the churches had already identified which books were inspired.
      D. Councils during the following centuries simply recognized what were the inspired books.

Lesson 11: Greek and Latin Roots

I.   **Knowing Greek and Latin Roots are Beneficial**

      A. Greek and Latin roots affect over 80% of the English language
      B. Greek and Latin words are used in the New Testament
      C. See *Class 224J Appendix 1* for a list of 1,700 Greek and Latin word roots
      D. See *Class 224J Appendix 1* for a more information on Greek and Latin roots

II.   **Common Greek Roots**

The 42 Most Common GREEK Roots

	Root	English Meaning	Examples				
1	anti	against, opposite	antiseptic	antibiotic	anticlimax	antisocial	antibody
2	astro	star	astronomer	astrology	astronaut	astrophysics	asteroid
3	auto	self, same	autograph	automobile	autobiography	automatic	autopilot
4	bio	life	biology	biotic	autobiography	biomechanical	bionic
5	chron	time	chronograph	chronology	chronic	synchronize	chronicle
6	cosm	universe, world, order	cosmos	microcosm	cosmology	macrocosm	cosmetic
7	cracy	type of government	democracy	theocracy	autocracy	technocracy	bureaucracy
8	crat	member of a type of government	democrat	theocrat	autocrat	technocrat	bureaucrat
9	cycl	circle, wheel	bicycle	tricycle	cycle	cyclic	unicycle
10	dem	people	demograph	democrat	democracy	demographer	epidemic
11	geo	earth	geologist	geography	geophysics	geometry	geopolitical
12	gon	angle	polygon	octagon	pentagon	hexagon	septagon
13	graph, gram	drawn, written	photograph	graphic	polygraph	telegram	hexagram
14	hemi, semi	half	hemisphere	semisweet	hemicranial	semi-annual	semiconscious
15	hydro, hydra	water	hydrate	hydrometer	hydraulic	hydrologist	hydrophobia
16	hyper	over, too much, a lot	hyperspace	hyperactive	hyperactivity	hypercritical	hypersensitive
17	kilo	one thousand	kilometer	kilogram	kilobyte	kiloton	kilowatt
18	mania	madness, insanity	pyromania	kleptomania	bibliomania	megalomania	maniac
19	mech	machine	mechanic	mechanistic	mechanize	biomechanical	mechanism
20	mega	big	megabyte	megalopolis	megahertz	megaton	megastar
21	meter	measure of	kilometer	hydrometer	speedometer	odometer	metric
22	micro	small	microphone	micrometer	microscope	microbiology	microcosm
23	mis	bad, badly, wrong, wrongly	mistake	misbehave	misnomer	mislead	misplace
24	mon, mono	one	monotonous	monotone	monarch	monotheist	monochrome
25	ologist	one who studies	biologist	geologist	astrologist	physiologist	hydrologist
26	ology	the study of	biology	geology	astrology	physiology	hydrology
27	pan	all, every	pantheism	panorama	pandemonium	pandemic	pantheon
28	path	suffering, sickness, disease	pathological	empathy	sympathy	psychopath	apathy
29	penta	five	pentagram	pentane	pentameter	pentagon	pentathalon
30	phobia	fear	hydrophobia	acrophobia	agoraphobia	ablutophobia	satanophobia
31	phon, phono	sound	microphone	telephone	phonograph	phonic	phoneme
32	photo	light	photograph	photon	photosynthesis	photoelectric	photogenic
33	phys	nature, body, natural science	physics	physiology	metaphysics	physical	geophysics
34	pod, ped	foot	pedal	bipedal	podiatrist	pedestrian	tripod
35	poly	many	polygon	polynomial	polytheism	polyandrous	polygraph
36	psych	mind	psychopath	psychology	psyche	psychic	psychiatry
37	pyro	fire	pyrotechnics	pyrotechnician	pyrolysis	pyromania	pyroclastic
38	scope	watch, see	microscope	telescope	scope	stethoscope	periscope
39	tele	distance	television	telephone	telescope	teleport	telekinesis
40	theo	god, religion	theology	theocracy	theocrat	theologian	pantheon
41	therm	heat	thermal	thermometer	thermonuclear	thermostat	hypothermia
42	tri	three	triangle	trilogy	trident	tricycle	tripod

III. Common Latin Roots

The 42 Most Common Latin Roots

	Root	English Meaning	Examples				
1	ann, enn	year, yearly	anniversary	annual	millennium	centennial	perennial
2	aqu	water	aquarium	aquamarine	aqueous	aquifer	aquatic
3	aud	sound	audio	audible	audience	audiovisual	audition
4	bene	good, well	benefit	benign	beneficial	benefactor	benevolent
5	bi	two	bicycle	binary	bifocal	bicep	binoculars
6	cent	one hundred	cent	centimeter	centurion	percent	percentile
7	circum	around	circumference	circumnavigate	circumscribe	circumvent	circumstance
8	con, co, col, com	with, together, joined	connect	collide	company	cooperate	common
9	contra, contro	against, opposite, different	contrast	contraindicate	contradict	contrary	contrarian
10	cred	believe	credit	credence	credible	incredible	creed
11	dict	say, speak, speech	diction	contradict	predict	edict	verdict
12	fract, frag	break	fracture	fragment	refract	fragile	infraction
13	inter	among, between	interval	internet	interrupt	intercollegiate	intercept
14	ject	cast, throw	eject	interject	trajectory	project	deject
15	lumin	light, shine; source	illuminate	illumination	luminous	lumen	luminary
16	magn	big	magnify	magnitude	magnanimous	magnificent	magnate
17	mal	bad, wretched, evil	malcontent	malice	malicious	malign	malfeasance
18	medi, midi	middle	medium	median	medieval	mediate	mediocre
19	migr	wander, moving	migrant	migrate	immigrate	immigrant	emigrate
20	min	less, smaller	mini	minus	minuscule	minimum	minute
21	miss, mit	send, let go	missile	transmit	remit	omit	dismiss
22	mort	death	immortal	morgue	mortal	mortality	mortician
23	multi	many	multiply	multitude	multiple	multiplex	multiplicity
24	non	not	nonviolent	nonfat	nonstop	nonverbal	nonprofit
25	omni	all	omnipresent	omniscient	omnivore	omnipotent	omnivorous
26	pre	before	previous	predict	predicate	prenuptial	prescription
27	quad	four	quad	quadrangle	quadruple	quadrilateral	quadruped
28	quer, quir, ques, quis	search, seek, ask	quest	inquisition	query	question	quiz
29	re-	again, back, backward	redo	rewind	resubmit	rebound	react
30	scrib, script	write	inscribe	scripture	script	scribe	scribble
31	sent, sens	feel	sense	sensitive	sensible	sentiment	consent
32	spect	watch, look at	spectator	spectacle	spectate	inspect	introspective
33	struct	build, put together, arrange	construct	structure	destruct	instruct	construction
34	sub	under, lower than, inferior	suburbs	subway	submarine	subzero	sublime
35	tempo	time	tempo	temporary	temporal	contemporary	protem
36	tain	hold	retain	contain	maintain	entertain	detain
37	tract	pull	tractor	attract	contract	subtract	distract
38	trans	across, beyond, through	transport	transmit	transcribe	translate	transparent
39	uni	one	unicorn	unicycle	universe	unity	unilateral
40	vac	empty	vacant	vacancy	evacuate	vacation	vacuum
41	vid, vis	see, visual	visible	video	vision	evidence	visit
42	volv, volut	roll, turn	convolution	revolution	revolve	revolver	devolve

IV. Extended Greek and Latin Prefix and Suffix List

Greek and Latin Prefix and Suffix List				
#	Prefixes	Derived From:	Meaning	Example
1	a-, ab-	Latin	off, from, down, away	abduct, avert
2	a-, an-	Greek	not, without, less	abiotic, anaerobic
3	actin-	G. aktis	a ray, beam, spoke	actinomycete
4	ad-	Latin	to, attached to,	adsorption
5	aer-	Greek	air	aerobic

6	amphi-	Greek	both, about, around	amphibian
7	ana-	Latin	away, through, again	analysis
8	andro-	Greek	man, male	androgens
9	angio-	Greek	a vessel, closed container	angiospermae
10	anthropo-	Greek	referring to man	anthropology
11	ant-, anti-	Greek	against, away, opposite	antibiosis
12	ante-	Latin	before	anteroom
13	ap-, aph-, apo-	Latin	from, off, separate	apogee
14	aqua-	Latin	water	aquatic
15	arche-, archeo-	Greek	ancient, primitive	archeology
16	arthri-, arthro-	G. arthron	joint, jointed	arthritis
17	asco-	G. askos	bag, sack, bladder	ascospore
18	aureo-	L. aureus	gold colored	aureomycin
19	auto-	G. autos	self	autoimmune
20	bi-	Latin	two, twice, double	bipolar, binocular
21	bio-, bios-	Greek	related to life	biology, biocidal
22	blasto-	G. blastos	an embryonic layer or cell	blastomere
23	brachy-	Greek	short	brachycephalic
24	brad-, brady-	Greek	slow, slowness	bradycardia
25	bry-, bryo-	G. bryon	moss, mossy	bryophyte
26	calic-, calix-	Latin	cuplike	calyx
27	cani-, canis-	Latin	dog	canine
28	cardia-	G. kardia	heart	cardiac
29	carn-	L. carnis	flesh	carnivore
30	carp-	L. carpalis	wrist, bones	carpel
31	cata-	Greek	decomposition, degradation	catabolism
32	cell-	L. cella	small room	cellular
33	cephal-	Latin	head	cephalic
34	chloro-	G. chloros	green, containing chloride	chlorophyll
35	chroma-, chromo-	Greek	colored	chromosome

36	chron-, chrono-	G. chronos	time	chronometer
37	circum-	Latin	around, near, about	circumnavigate
38	coel-	G. koilos	hollow cavity, belly	coelom
39	col-, com-, con-	Latin	with, together	combine, collide
40	contra-	Latin	against	contradict
41	crypto-	G. kryptos	hidden	cryptogamic
42	cyano-	G. kyanos	dark blue, blue-green	cyanobacteria
43	cyst-	G. kystis	bladder	cystitis
44	cyt-,cyte-,cyto-	G. kytos	cell, a hollow vessel	cytology
45	de-	Latin	undoing, removal of, from	dehydration
46	den-, dent-	L. dens	tooth	dentition
47	dendro-	Greek	tree	dendrochronology
48	derm-, derma-	Greek	skin, hide	dermatitis
49	deut-, deutero-	Greek	second, secondary	deuterium
50	di-	Greek	double, twice, two	disaccharide
51	dia-	Greek	through, across	diameter
52	diplo-	Greek	twofold, double	diploid
53	dis-	Latin	apart, away	dissolve
54	dorm-	Latin	to sleep	dormant, dormitory
55	drom-, drome-	Greek	a running, racing	dromendary
56	e-, ec-	Latin	out, out of	efferent
57	eco-	G. oikos	house, environment	ecology
58	ecto-	G. ektos	outside	ectoderm
59	en-, endo-	G. endon	within, internal	endoskeleton
60	entero-	G. enteron	intestine	enterocolitis
61	entomo-	G. entoma	insect	entomology
62	eo-, eos-	Greek	the dawn	Eocene, Eohippus
63	epi-	Greek	upon, above, top	epidermis
64	erythro-	Greek	red	erythrocyte
65	eu-	Greek	proper, true, good	eucaryotic

66	ex-	Latin	out, from	excise
67	exo-	Greek	outer, external	exoskeleton
68	extra-	L. exter	outside of, beyond	extracellular
69	flagell-	L. flagrum	whip, whiplike	flagellum
70	fuc-, fuco-	G. phyktos	seaweed, algae, lichen	fucoxanthin
71	gamo-	G. gamos	sexual union	gamogenesis
72	gastero- ,gastro-	G. gaster	stomach, belly	gastroenteritis
73	geno-	L.gene	origin, development	genotype
74	ge-, geo-	Greek	earth	geology
75	glu-, glyco-	Greek	sweet, sugar	glucose, glycogen
76	gon-,goni- ,gono-	Greek	reproductive, sexual	gonorrhea
77	gymn-, gymno-	G. gymnos	naked, bare	gymnosperm
78	gyn-,gyne- ,gyno-	Greek	woman, female	gynecology
79	halo-	G. hals	salt	halophile
80	haplo-	G. haploos	single	haploid
81	heme-, hemo-	G. haimo	blood	hemotologist
82	hemi-	Greek	half	hemisphere
83	hepta-	Greek	seven	heptane
84	herb-	L. herba	pertaining to plants	herbicide
85	hetero-	Greek	different, other, unlike	heterozygous
86	hex-, hexa-	Greek	six	hexagonal
87	hipp-, hippo-	G. hippos	horse	hippodrome
88	histo-	G. histos	tissue	histology
89	holo-	G. holos	whole, entire	holoblastic
90	homeo, homo-	Greek	same, similar, like	homogeneous
91	hyal-, hyalo-	G. hyalos	glassy, transparent	hyaloid
92	hydr-, hydro-	Greek	pertaining to water	hydrolysis
93	hyper-	Greek	above, more, over	hyperactive
94	hypo-	Greek	below, less, under	hypodermic

95	ichthy- ,ichthyo-	Greek	referring to fish	ichthyology
96	inter-	Latin	between	intercellular
97	intra-	Latin	within, inside	intracellular
98	intro-	Latin	inward, within	introvert
99	iso-	Greek	equal, same	isotonic
100	kine-	Greek	movement, moving	kinetics
101	leuc-, leuk-	Greek	white	leucocyte
102	lycan-	G. lykos	wolf	lycanthropy
103	macro-	Greek	large, big, long	macromolecule
104	man-, manu-	Latin	hand	manual
105	mastig-	G. mastigos	whip	mastigophora
106	meg-, mega-	Greek	great, large	megabyte
107	melan- ,melano-	Greek	black, dark	melanin
108	mero-	G. merus	part, piece	meroblast
109	mes-, meso-	G. mesos	middle, in between	mesoderm
110	met-, meta-	Greek	later, following, changed in position or form	metamorphosis
111	micro-	G. mikros	small	microbiology
112	milli-	Latin	a thousandth part	millimeter
113	mio-	G. meion	less, smaller	Miocene
114	mito-	G. mitos	thread	mitosis
115	mon-, mono-	Greek	one, single	monocular
116	morph-	Greek	shape, form	morphology
117	mor-, mort-	Latin	die, death,	mortality
118	muc-, muco-	Latin	consisting of many units	multicellular
119	mus-	Latin	mouse, as one running	muscle
120	myco-, mykos-	Greek	fungus, mushroom	mycology
121	myo-	G. mys	muscle	myoglobin
122	myxo-	Greek	slime, mucus	myxomycetes
123	nemato-	Greek	thread, threadlike	nematode
124	neuro-	Greek	name	nomenclature
125	ob-	Latin	against	obtuse
126	octa-	Greek	eight	octopus

127	olig-, oligo-	Greek	few, small, less	oligarchy
128	omni-	Latin	all, everywhere	omnipotent
129	oo-	Greek	pertaining to an egg	oocyte
130	ophthalmo-	Greek	referring to the eye	ophthalmologist
131	opisth- ,opistho-	Greek	behind, backwards, back	Opisthobranchia
132	orni-, ornitho-	Greek	bird	ornithology
133	orth-, ortho-	Greek	straight	orthodontist
134	osteo-	Greek	bone	osteocyte
135	oto-	Greek	referring to the ear	otology
136	ova-,ovi- ,ovul-	Latin	egg	ovary, oviduct
137	paleo-	Greek	old, ancient	paleontology
138	para-	Greek	beside, near, beyond	parasitism
139	path-, patho-	Greek	disease, suffer	pathogenic
140	ped-, pedi-	Latin	foot	pedicure
141	penna-, pinna-	Latin	feather, feathery	pinnate
142	pent-, penta-	Greek	five	pentagon
143	per-	Latin	through	pervade, peruse
144	peri-	Greek	around, surrounding	perimeter
145	pher-	Greek	bearing, carrying, support	pheromone
146	phil- philo-	Greek	loving, attracted to	philanthropy
147	phob-	Greek	fear, fearing	phobic
148	photo-	Greek	pertaining to light	photosynthesis
149	phyco-	Greek	seaweed, algae	phycology
150	phylo-	Greek	tribe, race, related group	phylogeny
151	phyto-	Greek	pertaining to plants	phytohormone
152	plasm-, plasma-	Greek	formative substance	plasmablasts
153	plati-, platy-	Greek	flat	platypus
154	pleio- pleo-	Greek	more, many	pleiomorphic

155	pod-,poda-,podi-	Greek	foot	podiatrist
156	poly-	Greek	many	polyhedron
157	post-	Latin	after	postnatal
158	pre-	Latin	before	prenatal
159	preter-	Latin	beyond	preterhuman
160	prim-	Latin	first	primary
161	pro-	Greek	before, on behalf of	proboscis
162	pro-	Latin	forward	progressive
163	proto-	Greek	first, primary	protozoa
164	pseudo-	Greek	FALSE	pseudopod
165	psilo-	Greek	bare, mere	psilopsida
166	pteri-, ptero-	Greek	fern, feather	pteridophyte
167	quadr-, quadri-	Latin	four	quadruped
168	radi-	Latin	ray, spoke of wheel	radial
169	re-	Latin	back, again	repeat
170	retro-	Latin	backward	retroactive
171	rhiz-, rhizo-	Greek	pertaining to roots	rhizoids
172	rhod-, rhodo-	Greek	a rose, red	rhodopsin
173	rota-	Latin	wheel	rotate
174	sapr-, sapro-	Greek	rotten, putrid, dead	saprobe
175	sarc-, sarco-	Greek	flesh, fleshy	sarcoma
176	schiz-, schizo-	Greek	split, splitting	schizocoel
177	se-	Latin	apart	secede
178	semi-	Latin	half	semicircle
179	soma-, somato-	Greek	body	somatic
180	sperma-,spermato-	Greek	seed	spermatozoa
181	sporo-	Greek	spore	sporophyte
182	staphylo-	Greek	bunch of grapes	staphylococcus
183	stoma-	Greek	mouth	stomate
184	strepto-	Greek	twisted, string of	streptococcus
185	sub-	Latin	below, under, smaller	subapical

186	supra-, super-	Latin	above, over	supernova
187	sym-, syn-	Greek	together, with	synthesis
188	taxi-, taxo-	Greek	to make order, arrangement	taxonomy
189	tel-,tele- ,telo-	Greek	distant, end	telophase
190	terra-, terre-	Latin	land, earth	terrestrial
191	tetra-	Greek	four	tetrapod
192	therm-, thermo-	Greek	heat	thermometer
193	thigmo-	Greek	touch	thigmotaxis
194	trans-	Latin	across, through, over	transfer
195	tri-	Latin	three	triangle
196	tricho-	Greek	hair	trichocyst
197	triplo-	Latin	triple	triploid
198	troche-, trocho-	Greek	wheel, hoop	trochophore
199	tropho-	Greek	nourishment	trophoblast
200	ultra-	Latin	beyond, exceedingly	ultraconservative
201	uni-	Latin	consisting of one	unicellular
202	vice-	Latin	in place of	vice-president
203	vid-, vis-	Latin	see	vision
204	xen-, xeno-	Greek	dry, desert	xerophyte
205	zoo-	Greek	animal, life	zoology
206	zyg-, zygo-	Greek	to join together	zygote
207				
#	Suffixes	Derived From:	Meaning	Example
208	-biosis	Greek	mode of living, way of life	symbiosis
209	-blast	Greek	formative, embryonic	mesoblast
210	-chaeta-, -chete	Greek	a bristle	Polychaeta
211	-chrome	Greek	color	mercurochrome
212	-cidal, -cide	Latin	killer, a killing	insecticide
213	-cocci, -coccus	Greek	round, seed, kernel	Streptococcus
214	-cyst	Greek	pouch, sac	trichocyst

215	-dactyl	Greek	finger	pentadactyl
216	-derm, -dermis	Greek	skin, layer	epidermis
217	-elle, -ule, -la, -le, -let, -ole	Latin	small, diminutive endings	globule, piglet
218	-emia	Greek	blood disease	anemia
219	-fer	Latin	bearer, producer, carry	conifer, transfer
220	-gamous, -gamy	Greek	marriage, sexual fusion	polygamy
221	-gen, -geny	Greek	origin, production	progeny, hydrogen
222	-genesis	Latin	origin, development of	embryogenesis
223	-gony	Latin	something produced	cosmogeny
224	-graph	Greek	drawing, writing	chromatograph
225	-hedral, -hedron	Greek	side	polyhedral
226	-hydrate	Greek	compound formed by union of water with other substance	carbohydrate
227	-ism	Greek	act, practice or result of	terrorism
228	-ite	Latin	a division or part	somite
229	-itis	Greek	inflammation or infection	appendicitis
230	-jugal, -jugate	Latin	to yoke, join together	conjugate
231	-logy	G. logos	science or study of	biology
232	-lysis, -lytic	Greek	loosening, separation, splitting into smaller units	photolysis
233	-mer, -merous	G. meros	a part, piece	polymer
234	-meter	G. metron	a measurement	diameter
235	-morph	Greek	form	endomorph
236	-mycin	Greek	derived from a fungus	aureomycin
237	-nomy	Greek	systematized knowledge of	astronomy

238	-oma	Greek	tumorous	carcinoma
239	-osis, -otic	Greek	abnormal condition, disease	neurosis
240	-phage	Greek	eater	bacteriophage
241	-phase	Greek	a stage or condition	metaphase
242	-phil, -phile	Greek	fear, fearing	hydrophobia
243	-phor, -phore	Greek	bearing, carrying, supporting	sporangiophore
244	-phyll	Greek	leaf	chorophyll
245	-phyta, -phyte	Greek	plant	epiphyte
246	-plasm	Greek	formative substance	cytoplasm
247	-plast	Greek	organized particle, granule	choroplast
248	-pod, -poda	Greek	foot	arthropod
249	-some	Greek	body	chromosome
250	-stasis	Greek	a stationary position	homeostasis
251	-stat, -static	Greek	stationary, still	hemostat
252	-stomy	Greek	opening into	colostomy
253	-therm	Greek	heat	homeotherm
254	-thes, -thesis	Greek	arrangement, in order	hypothesis
255	-tom, -tomy	Greek	dividing, surgery	lobotomy
256	-trope, -tropic	Greek	turning	phototropic
257	-vor, -vore	L. vorare	feeding	carnivore
258	-zoa,-zoan,-zoic	Greek	animal, life	protozoa

CLASS 304A INTRODUCTION TO GREEK AND THE NEW TESTAMENT

Lesson 12: Number of Greek Words Used in NT

I.   Greek Words in the New Testament

A. Approximately 130,000 words in the New Testament
B. Approximately 13,000 word-forms in the New Testament
C. Strong's concordance lists 5,624 Greek root words

II.   Greek Words and Percentages

A. Know 95% of the words helps to deduce the meaning of the others from the context.
B. In the Greek New Testament, there are 5400 lexical forms which are used 138,020 times.
C. There are about 1934 hapax legomenon (i.e., words used only once) in the Greek NT.
D. To know about 131,119 (138,020 x .95) words according to their instances in the GNT would require a person to know every word that occurs 6 or more times and a some that are used 5 times in the GNT.
E. That is, one would need to know about 1700 of the 5400 lexical forms.
F. If you know the Greek article along with καί and δέ, they know about 23% of the words in the GNT.
G. The 10 most common words cover nearly 38% of the GNT
H. The 18 words used 1000 or more times cover over 44% of the GNT.
I. To know 50% of the words in the GNT, you need to know the 27 most common words.
J. The 37 words used 500 or more times cover over 54% of the GNT.
K. The 100 most common words cover over 66% of the GNT.
L. The 200 most common words cover just about 75% of the GNT.
M. The 311 words use 50 or more times cover almost 80% of the GNT.
N. 319 words account for 110,425 word-occurrences, or 79.92% of the total word count, almost four out of five

III.   313 Most-Common Greek Words

#	Word	Meaning
313 MOST FREQUENTLY USED WORDS		
1	ὁ, ἡ, τό	the
2	καί	and
3	αὐτός, ή, ό	he; self
4	δέ	however, but
5	ἐν	in (with D)
6	εἰμί	I am; be
7	λέγω	say
8	ὑμεῖς, ὑμῶν	you
9	εἰς	to; in (with A)
10	ἐγώ	I
11	οὐ, οὐκ, οὐχ	no
12	οὗτος, αὕτη, τοῦτο	this
13	ὅς, ἥ, ὅ	who, which
14	θεός, οῦ, ὁ	God
15	ὅτι	that
16	πᾶς, πᾶσα, πᾶν	all
17	σύ	you, your
18	μή	not

19	γάρ	for
20	Ἰησοῦς, οῦ, ὁ	Jesus, Joshua
21	ἐκ, ἐξ	from, out of (with G)
22	ἐπί	on (with G, D, A); on the account of (with D); against (with A)
23	ἡμεῖς, ἡμῶν	we
24	κύριος, ου, ὁ	Lord
25	ἔχω	have
26	πρός	towards; near, at, by (with A)
27	γίνομαι	to happen, become
28	διά	through (with G); for, therefore (with A)
29	ἵνα	in order that; that
30	ἀπό	from, away from (with G)
31	ἀλλά	but, however
32	ἔρχομαι	come, go
33	ποιέω	make, do
34	τὶς, τί	who, which, what
35	ἄνθρωπος, ου, ὁ	man
36	Χριστός, οῦ, ὁ	Anointed, Christ
37	τις, τι	someone, something
38	ὡς	as, like
39	εἰ	if
40	οὖν	so, therefore
41	κατά	against, with (with G); according to, by, at (with A)
42	μετά	with (with G); after (with A)
43	ἦν	he was
44	ἀκούω	hear
45	πολύς, πολλή, πολύ	many
46	δίδωμι	give
47	πατήρ, πατρός, ὁ	father
48	ἡμέρα, ας, ἡ	day
49	πνεῦμα, τος, τό	spirit; breath
50	υἱός, οῦ, ὁ	son
51	εἷς, μία, ἕν	one; first
52	ἤ	or
53	ἀδελφός, οῦ, ὁ	brother
54	ἐάν	if, when, ever
55	περί	about, concerning; for, because (with G); around; about (with A)
56	λόγος, ου, ὁ	word
57	οἶδα	know
58	ἑαυτοῦ, ῆς, οῦ	self; his, her
59	λαλέω	sound; talk
60	οὐρανός, οῦ, ὁ	heaven
61	μαθητής, οῦ, ὁ	disciple
62	λαμβάνω	receive, take
63	γῆ, ῆς, ἡ	earth, land
64	μέγας, μεγάλη, μέγα	large, great
65	ἐκεῖνος, η, ο	that
66	πίστις, εως, ἡ	trust; faith
67	πιστεύω	trust; believe
68	ἅγιος, α, ον	holy
69	ἀποκρίνομαι	answer
70	ὄνομα, τος, τό	name
71	οὐδείς, οὐδεμία, οὐδέν	no one, nothing
72	γινώσκω	know
73	ὑπό	by, from (s G); under (with A)
74	ἐξέρχομαι	go out, come out
75	ἀνήρ, ἀνδρός, ὁ	man; husband
76	τέ	and, so
77	γυνή, αικός, ἡ	woman
78	δύναμαι	can, be able
79	οὕτως	in this manner

80	θέλω	will; wish to have	115	καλέω	call, summon
81	ἰδού	behold, look	116	ἕως	until
82	Ἰουδαῖος, ία, ον	Judean	117	προφήτης, ου, ὁ	prophet
83	παρά	from (with G); beside (with D); near, against (with A)	118	ἐγείρω	wake up
			119	ἀγαπάω	to love
84	νόμος, ου, ὁ	law	120	οὐδέ	and not
85	εἰσέρχομαι	enter; come into	121	ἀφίημι	let go; forgive
86	γράφω	write	122	σῶμα, τος, τό	body
87	ἄν	ever, would	123	λαός, οῦ, ὁ	people
88	κόσμος, ου, ὁ	order; the world	124	πάλιν	back; again
89	καθώς	as; just as	125	ζάω	to live
90	μέν	and; indeed	126	φωνή, ῆς, ἡ	sound, voice
91	χείρ, χειρός, ἡ	hand	127	ζωή, ῆς, ἡ	life
92	εὑρίσκω	find	128	δύο	two
93	ὄχλος, ου, ὁ	a crowd; horde	129	βλέπω	see
94	ἄγγελος, ου, ὁ	messenger, angel	130	ἀποστέλλω	send away, send out
95	ἁμαρτία, ας, ἡ	sin, guilt	131	νεκρός, ά, όν	dead
96	ἔργον, ου, τό	deed	132	ἀμήν	amen
97	δόξα, ης, ἡ	glory	133	σύν	with, together with (with D)
98	Παῦλος, ου, ὁ	Paul	134	δοῦλος, ου, ὁ	slave, servant
99	πόλις, εως, ἡ	city	135	ὅταν	when; inasmuch as
100	ἔθνος, ους, τό	nation, gentiles	136	ἀρχιερεύς, έως, ὁ	high priest
101	βασιλεία, ας, ἡ	kingdom	137	αἰών, ῶνος, ὁ	age
102	τότε	then; at that time	138	βάλλω	throw; put
103	ἐσθίω	consume; eat	139	μένω	remain, stay
104	καρδία, ας, ἡ	heart	140	θάνατος, ου, ὁ	death
105	χάρις, ιτος, ἡ	grace	141	παραδίδωμι	deliver, hand over
106	πρῶτος, η, ον	first	142	δύναμις, εως, ἡ	power; deed of power
107	Πέτρος, ου, ὁ	Peter	143	ζητέω	seek
108	ἄλλος, η, ο	other	144	ἀπέρχομαι	go away
109	ἵστημι	set; stand	145	ἀγάπη, ης, ἡ	love
110	πορεύομαι	go, proceed	146	μόνος, η, ον	only
111	ὑπέρ	for, then, on behalf of (with G); over (with A)	147	βασιλεύς, έως, ὁ	king
			148	οἶκος, ου, ὁ	house; family
112	ὅστις, ἥτις, ὅτι	who; whoever	149	κρίνω	to judge
113	νῦν	now	150	ἴδιος, α, ον	own
114	σάρξ, σαρκός, ἡ	flesh; body	151	ἐκκλησία, ας, ἡ	church, assembly

152	ἀποθνῄσκω	die
153	ὅσος, η, ον	as many as, whatsoever
154	παρακαλέω	to entreat; to encourage
155	ὅλος, η, ον	whole
156	μέλλω	be about to
157	ἀλήθεια, ας, ἡ	truth
158	ἀνίστημι	raise
159	ὥρα, ας, ἡ	hour
160	σῴζω	save
161	ψυχή, ῆς, ἡ	life, person, soul
162	πῶς	how?
163	ὅτε	when; while
164	ἐξουσία, ας, ἡ	power; authority
165	ἀγαθός, ή, όν	good
166	ὁδός, οῦ, ἡ	way, road
167	δεῖ	it is necessary
168	αἴρω	take up; remove
169	τίθημι	lay, put; set
170	ὀφθαλμός, οῦ, ὁ	eye
171	καλός, ή, όν	beautiful; good
172	ἀλλήλων	one another
173	τέκνον, ου, τό	child
174	Φαρισαῖος, ου, ὁ	Pharisee
175	ἕτερος, α, ον	other, another
176	γεννάω	bear; beget
177	ἄρτος, ου, ὁ	bread
178	αἷμα, τος, τό	blood
179	διδάσκω	to teach
180	φοβέομαι	fear, dread; respect
181	περιπατέω	go/walk about; behave, live
182	ἐκεῖ	there
183	τόπος, ου, ὁ	place
184	ἐνώπιον	before (with G)
185	πούς, ποδός, ὁ	foot
186	οἰκία, ας, ἡ	house
187	ἔτι	yet, still

188	εἰρήνη, ης, ἡ	peace, harmony
189	δικαιοσύνη, ης, ἡ	justice, righteousness
190	κάθημαι	sit
191	θάλασσα, ης, ἡ	lake; sea
192	ἀπόλλυμι	ruin; perish
193	ἀκολουθέω	to follow
194	πίπτω	fall
195	μηδείς, μηδεμία, μηδέν	no, nothing, nothing
196	ἑπτά	seven
197	οὔτε	and not
198	προσέρχομαι	come/go to, approach
199	πληρόω	make full, fill; complete
200	ἄρχω	begin; rule
201	προσεύχομαι	pray
202	καιρός, οῦ, ὁ	time, period
203	καγώ	and I
204	ὥστε	so that; therefore, so
205	μήτηρ, τρος, ἡ	mother
206	ὅπου	where
207	ἕκαστος, η, ον	each, every
208	ἀναβαίνω	go up, ascend
209	μᾶλλον	more
210	καταβαίνω	go down
211	ἐκβάλλω	throw out, drive out
212	Μωϋσῆς, έως, ὁ	Moses
213	ἀπόστολος, ου, ὁ	apostle, messenger
214	ὑπάγω	to go away, to go
215	πέμπω	send
216	δίκαιος, αία, ον	just, righteous
217	στόμα, τος, τό	mouth
218	πονηρός, ά, όν	wicked, evil
219	σημεῖον, ου, τό	sign
220	Ἰερουσαλήμ, ἡ	Jerusalem
221	βαπτίζω	wash, baptize
222	ἀνοίγω	open

223	μαρτυρέω	testify
224	εὐαγγέλιον, ου, τό	good news; gospel
225	ἐμός, ή, όν	my, mine
226	ὕδωρ, ὕδατος, τό	water
227	πρόσωπον, ου, τό	face
228	Σίμων, ωνος, ὁ	Simon
229	κεφαλή, ῆς, ἡ	head
230	δώδεκα	twelve
231	ἄγω	lead, bring
232	χαίρω	welcome; rejoice
233	ἀποκτείνω	kill
234	φῶς, φωτός, τό	light
235	πίνω	to drink
236	Ἀβραάμ, ὁ	Abraham
237	πῦρ, ός, τό	fire
238	ἱερόν, οῦ, τό	temple
239	αἰώνιος, ον	eternal
240	αἰτέω	to ask for
241	τηρέω	keep, guard
242	Ἰσραήλ, ὁ	Israel
243	τρεῖς, τρία	three
244	σάββατον, ου, τό	sabbath; week
245	ῥῆμα, τος, τό	word, saying
246	πλοῖον, ου, τό	a ship
247	πιστός, ή, όν	faithful, trustworthy
248	ἐντολή, ῆς, ἡ	command
249	φέρω	bring, carry; bear
250	πρεσβύτερος, α, ον	elder; older, old
251	κάρπος, οῦ, ὁ	fruit, crops; benefit
252	ἀπολύω	release
253	εἴτε	if, that
254	δαιμόνιον, ου, τό	demon, evil spirit
255	γραμματεύς, έως, ὁ	scribe, expert in the law
256	ὄρος, ους, τό	mountain

257	ἐρωτάω	ask, request
258	ἔξω	outside, out
259	Ἱεροσόλυμα, ων, τά	Jerusalem
260	θρόνος, ου, ὁ	chair, throne
261	θέλημα, τος, τό	what is willed
262	δοκέω	think, seem
263	κηρύσσω	proclaim; announce
264	ἤδη	now
265	δοξάζω	praise; glorify
266	Γαλιλαία, ας, ἡ	Galilee
267	ἀγαπητός, ή, όν	beloved, prized
268	ὧδε	here
269	νύξ, νυκτός, ἡ	night
270	ἱμάτιον, ου, τό	clothing
271	ὑπάρχω	be; possess
272	προσκυνέω	worship, to prostrate
273	ὁράω	to see
274	χαρά, ᾶς, ἡ	joy
275	συνάγω	gather; bring together
276	λίθος, ου, ὁ	stone
277	κράζω	shout, cry out, call
278	διδάσκαλος, ου, ὁ	teacher
279	Δαυίδ, ὁ	David
280	ἀσπάζομαι	greet; welcome
281	φημί	say; mean
282	μέσος, η, ον	middle
283	θεωρέω	perceive, observe
284	τοιοῦτος, αύτη, οῦτο(ν)	of such a kind
285	ἐπερωτάω	ask; ask for
286	δέχομαι	receive; take, accept
287	τρίτος, η, ον	third
288	συναγωγή, ῆς, ἡ	synagogue
289	πλείων, πλεῖον	more (comp. of πολύς)
290	μηδέ	and not

291	Πιλᾶτος, ου, ὁ	Pilate
292	πείθω	persuade, convince
293	λοιπός, ή, όν	left; other
294	ἀρχή, ῆς, ἡ	beginning; ruler
295	εὐαγγελίζω	bring good news
296	δεξιός, ά, όν	right
297	χρόνος, ου, ὁ	time
298	οὐχί	not; no; not?
299	ὅπως	how, that
300	ἐλπίς, ίδος, ἡ	hope
301	διό	therefore, for this reason
302	ἐπαγγελία, ας, ἡ	promise

303	σπείρω	scatter; sow seed
304	παιδίον, ου, τό	child
305	ἔσχατος, η, ον	last
306	σοφία, ας, ἡ	wisdom
307	εὐθύς	immediately; straight
308	γλῶσσα, ης, ἡ	tongue
309	τυφλός, ή, όν	blind
310	παραβολή, ῆς, ἡ	figure, parable
311	μακάριος, α, ον	blessed; fortunate
312	κακός, ή, όν	bad, evil
313	γραφή, ῆς, ἡ	writing

IV. Top Ten Words to Know

A. *Agape* – It is the word most commonly translated "love." The other Greek words for love are: *phileo* and *storge*.

B. *Adelphos* (adelphoi) – is the word for brother (brethren). It occurs some 346 times in the New Testament. It is where we get our word "Philadelphia" (phileo = love, adelphos = brother). See Mark 3:24,35; Hebrews 2:17.

C. *Anthropos* – Our English word anthropology is derived from this word, which means man, mankind, or human being. Found 560 times in the New Testament. See Matthew 16:26; Philippians 2:8; Luke 19:10.

D. *Baptizo* (baptizma) – Is the word transliterated into baptism. But that doesn't express its true meaning, which is always immersion, or to submerse. It never means anything other than that. Matthew 3:16; Acts 8:38.

E. *Eis* – A preposition meaning into, unto, to, towards, for, because of. See Acts 2:38; Matt 28:19; Gal 3:27.

F. *Ekklesia* – Most often translated "church," but it actually means a called-out assembly. See Acts 19:32; Romans 16:16; Matthew 16:18; Revelation 1:4

G. *Harmartia* – This word is translated sin. It means to miss the mark; to err, be mistaken. 1 John 3:4; James 4:17.

H. *Logos* – is the word used to describe Jesus the Christ in John 1:1. It literally means word. Occurs more than 325 times and is sometimes translated as doctrine, preaching, sayings. Acts 20:32; Matt. 13:20-23; Hebrews 4:12.

I. *Proskuneo* – A compound word from the words kuneo = to kiss + pros = toward; literally, to blow a kiss toward. Hence, to show a literal, physical gesture of acquaintance, affection, reverence. *Proskuneo* is usually translated "worship," which means much more than just a physical gesture. Revelation 4:10; Matthew 2:11, 28:9.

J. *Theos* – This is the word for God. Our English derivative is theology, the study of God. 1 John 4:1-15; Rev 4:8.

V.   Word Frequency

A. Knowing 313 of the most-common words gives 80% reading ability of the Greek New Testament.
B. Some chapters have higher frequency of these words.
C. See table below

Chapters of the New Testament Ordered by Vocabulary Knowledge
Using Vocabulary from *Learn to Learn to Read New Testament Greek by David Alan Black.*

John 17 89%	1 John 1 86%	1 John 5 85%	2 John 1 82%	John 16 82%	John 14 81%	1 John 4 80%	1 John 3 80%	John 15 79%	2 Corinthians 13 75%	1 John 2 74%	1 Corinthians 2 73%
3 John 1 73%	1 Corinthians 8 73%	John 9 72%	1 Thessalonians 1 71%	Revelation 10 71%	John 10 70%	John 5 70%	John 7 70%	Revelation 20 70%	John 3 69%	Hebrews 3 69%	2 Thessalonians 1 68%
2 Thessalonians 3 68%	John 20 67%	Colossians 4 67%	John 2 67%	John 8 67%	Romans 13 67%	John 13 66%	Romans 14 66%	Romans 10 66%	John 1 66%	Revelation 15 66%	Romans 7 66%
Romans 4 65%	Romans 6 65%	2 Thessalonians 2 65%	Matthew 20 65%	Galatians 1 65%	Ephesians 6 64%	Galatians 6 64%	1 Corinthians 1 64%	Matthew 22 64%	Revelation 13 64%	2 Corinthians 5 64%	Romans 5 64%
Hebrews 1 64%	2 Corinthians 3 64%	Revelation 17 63%	1 Corinthians 12 63%	Revelation 5 63%	Acts 3 63%	1 Corinthians 4 63%	1 Thessalonians 5 62%	Matthew 19 62%	2 Corinthians 2 62%	1 Thessalonians 3 62%	Revelation 1 62%
John 21 62%	2 Corinthians 1 62%	Mark 2 62%	1 Corinthians 13 62%	Matthew 17 62%	Galatians 3 62%	1 Corinthians 3 62%	1 Corinthians 6 61%	Ephesians 1 61%	Matthew 16 61%	Mark 12 61%	Mark 11 61%
John 12 61%	Hebrews 5 61%	Matthew 28 61%	Revelation 16 61%	Revelation 12 61%	Luke 19 60%	Mark 3 60%	Revelation 22 60%	Ephesians 5 60%	2 Timothy 1 60%	Matthew 12 60%	Matthew 4 60%
John 6 60%	2 Corinthians 4 60%	Ephesians 2 60%	Mark 16 60%	John 11 60%	Hebrews 2 60%	1 Timothy 3 60%	1 Thessalonians 4 60%	Revelation 11 60%	James 2 60%	Luke 20 59%	Philippians 1 59%
Ephesians 3 59%	Matthew 9 59%	Colossians 3 59%	1 Corinthians 10 59%	Colossians 1 59%	1 Corinthians 11 59%	Philemon 1 59%	2 Peter 3 59%	Revelation 2 59%	Mark 8 59%	1 Corinthians 7 59%	Revelation 3 59%
Matthew 18 59%	Acts 8 59%	Revelation 19 58%	1 Corinthians 14 58%	Revelation 4 58%	Romans 3 58%	2 Corinthians 8 58%	Matthew 21 58%	Mark 13 58%	Mark 9 58%	Romans 2 58%	Mark 10 58%
Revelation 14 58%	Luke 18 58%	1 Peter 1 58%	Romans 15 58%	Revelation 8 58%	Matthew 7 58%	Matthew 10 58%	1 Thessalonians 2 58%	Galatians 2 58%	John 4 58%	Matthew 3 58%	Matthew 11 57%
Acts 4 57%	Acts 11 57%	1 Corinthians 5 57%	Luke 4 57%	James 4 57%	Hebrews 8 57%	Revelation 7 57%	Romans 8 56%	Matthew 8 56%	Matthew 14 56%	1 Peter 4 56%	1 Corinthians 16 56%
Titus 3 56%	Galatians 4 56%	Hebrews 4 56%	Luke 15 56%	Matthew 24 56%	2 Peter 1 56%	Luke 24 56%	Galatians 5 56%	John 19 55%	Mark 5 55%	Acts 6 55%	2 Corinthians 6 55%
Romans 12 55%	1 Timothy 2 55%	1 Corinthians 15 55%	Luke 22 55%	Mark 1 55%	Matthew 26 55%	Luke 9 55%	Philippians 3 55%	Luke 17 55%	Matthew 5 55%	Matthew 25 55%	John 18 54%
Hebrews 10 54%	Acts 1 54%	Luke 16 54%	Acts 25 54%	Mark 4 54%	Acts 9 54%	Acts 24 54%	2 Corinthians 7 54%	2 Timothy 4 54%	Acts 15 54%	Titus 1 54%	Matthew 2 54%
Philippians 2 54%	Luke 6 54%	Luke 7 54%	2 Corinthians 12 54%	Philippians 4 54%	1 Peter 3 53%	Revelation 6 53%	Luke 5 53%	Hebrews 13 53%	Matthew 23 53%	Acts 26 53%	Luke 14 53%
Romans 9 53%	Luke 10 53%	Acts 10 53%	Acts 2 53%	Matthew 13 53%	1 Peter 5 53%	Matthew 6 52%	Ephesians 4 52%	1 Timothy 4 52%	Luke 11 52%	Acts 14 52%	Romans 11 52%
Hebrews 6 52%	Mark 7 52%	Matthew 15 52%	Acts 22 52%	2 Corinthians 9 52%	Luke 21 51%	2 Corinthians 10 51%	Luke 2 51%	Acts 5 51%	Titus 2 51%	Luke 23 51%	1 Timothy 1 51%
Luke 8 51%	James 5 51%	Luke 13 50%	Colossians 2 50%	Mark 14 50%	Revelation 18 50%	Acts 16 50%	Acts 17 50%	Acts 12 50%	2 Timothy 2 50%	1 Timothy 5 50%	Revelation 9 50%
Matthew 27 50%	James 1 49%	1 Corinthians 9 49%	Luke 12 49%	Jude 1 49%	Hebrews 7 49%	Hebrews 9 49%	Acts 23 49%	Acts 18 48%	Acts 21 48%	Acts 7 48%	Acts 13 48%
Acts 19 48%	James 3 48%	Mark 6 48%	1 Peter 2 48%	Luke 1 47%	Revelation 21 47%	Acts 28 47%	1 Timothy 6 47%	2 Corinthians 11 46%	Romans 1 46%	Mark 15 46%	2 Timothy 3 46%
Romans 16 46%	Acts 20 46%	Matthew 1 45%	Hebrews 11 43%	Hebrews 12 43%	2 Peter 2 41%	Luke 3 39%	Acts 27 38%				

https://biblicaltext.com/

VI.   Hebrew to Greek Words in the New Testament

A. There are words transliterated from the Hebrew found in Greek in the New Testament.
B. See table below:

Verse	Greek			Hebrew			English
Mat 12:1	σαββατον	sabbaton	4521	שבתון	shabbaton	7676	sabbath, rest
Mat 23:7	Ραββι	rabbi	4461	רבי	rabbi	7227	master
Mat 26:2	πασχα	pascha	3957	פסח	pesach	6453	passover
Mat 4:10	Σατανας	satanos	4567	שטן	satan	4566	adversary
Mat 5:18	αμην	amen	281	אמן	amen	543	amen
Mat 5:22	ρακα	raka	4469	ריק	reyq	7386	empty
Mat 5:22	γεεννα	gehenna	1067	גיא הנם	gai hinom	1516/2011	valley
Mat 6:19	σης	ses	4597	סס	sas	5580	moth
Mark 7:11	κορβαν	korban	2878	קרבן	qorban	7133	offering
Mark 14:36	Αββα	abba	5	אבא	abba	1	father
Luke 1:15	οινος	oinos	3631	יין	yayin	3196	wine
Luke 1:15	σικερα	sikera	4608	שכר	shekar	7941	strong drink
Luke 10:13	σακκος	sakkos	4526	שק	saq	8242	sackcloth
Luke 13:21	σατον	saton	4568	סאה	se'ah	5429	measure
Luke 16:19	βυσσος	boosos	1040	בוץ	buts	948	fine linen
Luke 16:7	κορος	koros	2884	כור	kor	3734	measure
John 6:31	μαννα	manna	3131	מן	man	4478	manna
John 12:13	ʹωσαννα	hosanna	5614	הושעה נא	hoshi'ah na	3467/4994	save now
Rom 9:29	Σαβαωθ	sabaoth	4519	צבאות	tsivot	5467	hosts
2 Cor 1:22	αρραβων	arrabon	728	ערבון	erabon	6162	pledge
2 Cor 11:33	σαργανη	sargane	4553	שרג	sarag	8276	wrapped
Rev 19:1	ʹΑλληλουια	halleluia	239	הללו יה	halelu yah	1984/3050	praise Yah

Lesson 13: The Benefits of Using Translations

I.   <u>Translations Help to Further Define Words</u>

    A. Reliable translations from TR-based texts help to understand word meanings.
    B. Translations are used by God to reach the world – Romans 16:26
    C. God uses other tongues to teach his people
    D. Isaiah 28:9 – Whom shall he teach knowledge? and whom shall he make to understand doctrine? them that are weaned from the milk, and drawn from the breasts.
    E. 10 For precept must be upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little:
    F. 11 For with stammering lips and another tongue will he speak to this people.

II.   <u>God Uses a Multiplicity of Testimony</u>

    A. Matthew 18:16 – But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established.
    B. 2 Corinthians 13:1 – This is the third time I am coming to you. In the mouth of two or three witnesses shall every word be established.

III.   <u>"Translation" is a Positive Concept</u>

    A. Colossians 1:13 – Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son:
    B. Hebrews 11:5 – By faith Enoch was translated that he should not see death; and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God.

IV.   <u>The Power of Parallel Bibles</u>

    A. Parallel columns of texts in different languages have been used for 2,000 years
    B. Origen to Erasmus used parallel texts
    C. Erasmus' first printed Greek text *(Novum Instrumentum)* on March 1, 1516, was the Greek *Textus Receptus* with his new Latin translation.
    D. Erasmus' New Testament changed history, making the New Testament widely available.
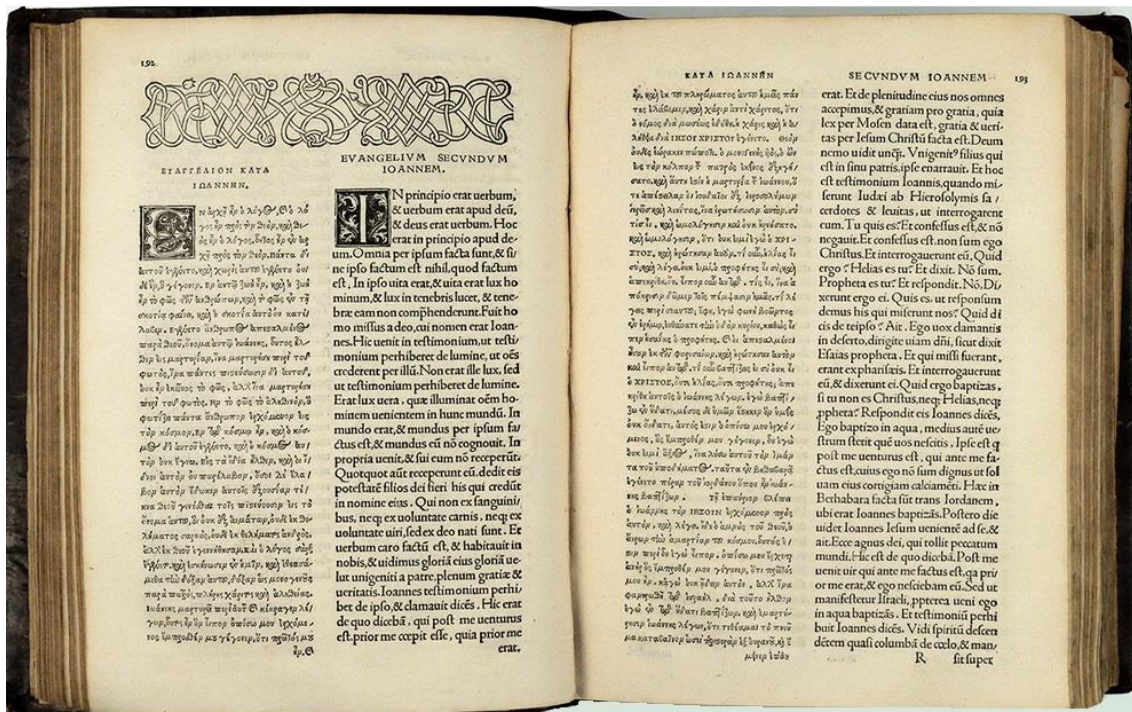
Lesson 14: The Greek Alphabet (Aleph-Bet)

I.   <u>**The Greek Alphabet**</u>

The Greek Alphabet

Αα	Ββ	Γγ	Δδ	Εε	Ζζ
alpha	beta	gamma	delta	epsilon	zeta
Ηη	Θθ	Ιι	Κκ	Λλ	Μμ
eta	theta	iota	kappa	lambda	mu
Νν	Ξξ	Οο	Ππ	Ρρ	Σσς
nu	xi	omicron	pi	rho	sigma
Ττ	Υυ	Φφ	Χχ	Ψψ	Ωω
tau	upsilon	phi	chi	psi	omega

II. **The Greek Alphabet Pronunciation**

THE GREEK ALPHABET

name	letter	spelling	capital	pronunciation	transliteration
Alpha	α	ἄλφα	A	father, hat	a
Beta	β	βῆτα	B	ball	b
Gamma	γ	γάμμα	Γ	gift	g, n
Delta	δ	δέλτα	Δ	den	d
Epsilon	ε	ἐ ψιλόν	E	met	e
Zeta	ζ	ζῆτα	Z	zoo, adze	z
Eta	η	ἦτα	H	they	ē
Theta	θ	θῆτα	Θ	thing	th
Iota	ι	ἰῶτα	I	marine, kit	i
Kappa	κ	κάππα	K	kitchen	k
Lambda	λ	λάμβδα	Λ	lamb	l
Mu	μ	μῦ	M	mother	m
Nu	ν	νῦ	N	nice	n
Xi	ξ	ξῖ	Ξ	taxi	x
Omicron	ο	ὀ μικρόν	O	pot	o
Pi	π	πῖ	Π	peanut	p
Rho	ρ	ῥῶ	P	rock	r
Sigma	σ ς	σίγμα	Σ	send	s
Tau	τ	ταῦ	T	tennis	t
Upsilon	υ	ὖ ψιλόν	Υ	lute, put	u, y
Phi	φ	φῖ	Φ	phone	ph
Chi	χ	χῖ	X	chemist	ch
Psi	ψ	ψῖ	Ψ	lips	ps
Omega	ω	ὠ μέγα	Ω	vote	ō

Lesson 15: Greek versus English

I. **The Proper Use of Greek in Study and Preaching**

    A. Learn to research English word etymology.
    B. Learn the root words, prefixes, and suffixes
    C. Greek words will shed light on the meaning of words

II. **Using the New Testament English to Study Greek**

    A. The King James Bible is the perfect translation of the Old and New Testaments
    B. KJV is translated from the Masoretic Text and the Textus Receptus
    C. Experts in language translated the work as a whole with the right agenda – getting the word f God to the people.
    D. Language experts checked and cross checked each other's work
    E. The English words settler all questions of translation
    F. Any translation or definition that corrects the KJV is faulty

III. **Greek used to Illuminate, Never to Correct**

    A. Using thee KJV to define Greek words is an excellent practice
    B. Never correct the KJV
    C. God has proved the KJV is the standard for us today

IV. **The Use of the Greek Language in Bible Study**

    A. Learning the Greek works, combined with etymology and the KJV as a definer, will help the student of the word of God in better understanding the word of God.
    B. When using Greek words in teaching and preaching, never correct the KJV. Instead, show how the KJV improved the understanding of the words.

Lesson 16: Greek to English Examples

GREEK TO ENGLISH EXAMPLES
SHOWING SPECIFIC LANGUAGE DESCRIPTION

7/27/21

The King James Version has 12,143 unique English words. The *Oxford English Dictionary* has approximately 90,000 words from A.D. 1500 – 1700. The words in the KJV were chosen from these available words. The original language testaments have a total of 14,298 words (8,674 in Old Testament and 5,624 in the New Testament). Many of the original words are translated into English using more than one word.

These numbers show us a few things:

- The KJV had about 90,000 words to choose from but settled on around 12,143. This shows the effort to keep the word of God understandable to the readers, even though they had access to a larger vocabulary.

- Knowing the original languages have 14,298 words, the KJV translators had six times the number of English words to choose from when determining the proper English word. Therefore, the potential existed for the translators to use many more words than they ended up using. This also shows the English words they used were the best words available.

- God does not waste or mince words. He says what he means and means what he says. God puts infinite teachings in a single book with a perfect number of words. A translation must capture these words *without being superfluous.* Every word of God is pure.

- The descriptiveness of English language (because of more words) tends to improve our understanding of the original words. Accordingly, through translation, God's word becomes more understandable and effective to the people of the world.

- Because the KJV is still the foremost English Version – even after 400 years – we can say that even with 12,143 unique words, we do not have to update it. Although now there are over 200,000 available English words today, the use of any of these words would not be an improvement to the KJV.

- The KJV translators also used *transliterated* words in places to help the readers understand the root words, the definition of these root words, and special ecclesiastical uses for the words.

Transliteration Versus Translation

One can *translate* a word from one language to the next, using the existing word in the target language that best describes the source-text word.

One can also *transliterate* a word from one language to the next. The transliteration of a word means creating a new word in the target language using the source-text word as a root. The KJV translators used many existing transliterated words that were carryovers from previous English versions, which is the same translation practice today. As to how many new transliterated words were created by the KJV translators, that would be an extensive study for another time.

There are a number of transliterated words in the King James Version. Many of these apply to names of people and places; and many are *ecclesiastical* words. Below is an example of some transliterated words in the KJV:

- Jesus – Jehovah Saves, (Greek *iēsou)* from *Yehoshua* (Joshua in the Old Testament – see Acts 7:45).

- Christ – the anointed one, Messiah (Greek *christou).*

- Apostle – one who is sent, messenger, envoy, representative (Greek *apostolōs).*

- Baptize – immerse, plunge, dip (Greek *baptizō).*

- Bishop – overseer – also, bishopric – office of a bishop, see Acts 1:20 and Psalm 109:8 (Greek *episkopēs).*

- Boanerges – the sons of thunder, see Mark 3:17 (Greek *boanērges).*

- Calvary – the skull, from *calvaria,* a skull (from *calva* scalp and *calvus* bald. Greek *kranion).*

- Church – a called-out assembly, congregation (Greek *ekklēsian).*

- Emmanuel – God with us – see Matthew 1:23, of Hebrew origin (Greek *emmanouēl).*

- Peter – stone (Greek *petros).*

- Presbytery – body of ordained elders (Greek *presbuteriou).*

- Golgotha – the place of a skull, see Matthew 27:33 (Greek *golgotha).*

- Lucifer – light bearer or carrier, star of the morning, see Isaiah 14:12 (Hebrew *hei·lel).* Latin lucifer is from *lux* (light) and *fer* (carrying)

- Rabbi – master, teacher – see John 1:38 and Matthew 23:8 (Greek *rabbi).*

- Satan – adversary, devil (1 Chronicles 21:1 from Hebrew *sa·tan;* Greek *satana).*

CLASS 304A INTRODUCTION TO GREEK AND THE NEW TESTAMENT

To understand the power of these transliterated words, just think of how they are still used today in mainstream Christianity.

As in the case of **_korban,_** the two English words (transliteration and translation) help to understand the meaning of the word. We have provided an examples below:

I.   <u>**Gift**</u> – Strong's 2878

korban: a gift, offering
Original Word: κορβᾶν
Part of Speech: Hebrew Noun, Masculin
Transliteration: korban
Phonetic Spelling: (kor-ban')
Definition: an offering
Usage: a gift, offering, anything consecrated to God.

English translations (emphasis added):

Matthew 27:6 – And the chief priests took the silver pieces, and said, It is not lawful for to put them into the **treasury**, because it is the price of blood.

Mark 7:11 – But ye say, If a man shall say to his father or mother, It is **Corban**, that is to say, a gift, by whatsoever thou mightest be profited by me; he shall be free.

As in the case of **_dóron_**, the two translated words give good understanding of the kind of gift:

II.   <u>**Gift**</u> – Strong's 1435

dóron: a gift, present, spec. a sacrifice
Original Word: δῶρον, ου, τό
Part of Speech: Noun, Neuter
Transliteration: dóron
Phonetic Spelling: (do'-ron)
Definition: a gift, present, a sacrifice
Usage: a gift, present.

English translations (emphasis added):

Matthew 5:23 – Therefore if thou bring thy **gift** to the altar, and there rememberest that thy brother hath ought against thee;

Luke 21:4 – For all these have of their abundance cast in unto **the offerings** of God: but she of her penury hath cast in all the living that she had.

As in the case of ***guné,*** the context determines whether the word should be translated *woman* or *wife*.

III.   **Woman** – Strong's 1135

guné: a woman
Original Word: γυνή, αικός, ἡ
Part of Speech: Noun, Feminine
Transliteration: guné
Phonetic Spelling: (goo-nay')
Definition: a woman
Usage: a woman, wife, my lady.

English translations (emphasis added):

Matthew 1:20 – But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy **wife**: for that which is conceived in her is of the Holy Ghost.

Matthew 5:28 – But I say unto you, That whosoever looketh on a **woman** to lust after her hath committed adultery with her already in his heart.

The following examples show the translation variants:

IV.   **Girl** – Strong's 2877

korasion: girl
Original Word: κοράσιον, ου, τό
Part of Speech: Noun, Neuter
Transliteration: korasion
Phonetic Spelling: (kor-as'-ee-on)
Definition: girl
Usage: a little girl, a young girl; a girl, maiden.

English translations (emphasis added):

Matthew 9:24 – He said unto them, Give place: for the **maid** is not dead, but sleepeth. And they laughed him to scorn.

Matthew 14:11 – And his head was brought in a charger, and given to the **damsel**: and she brought it to her mother.

V.   **Bosom, Chest** – Strong's 2859

kolpos: the bosom
Original Word: κόλπος, ου, ὁ
Part of Speech: Noun, Masculine
Transliteration: kolpos
Phonetic Spelling: (kol'-pos)
Definition: the bosom
Usage: (a) sing. and plur: bosom; (sinus) the overhanging fold of the garment used as a pocket, (b) a bay, gulf.

English translations (emphasis added):

Luke 6:38 – Give, and it shall be given unto you; good measure, pressed down, and shaken together, and running over, shall men give into your **bosom**. For with the same measure that ye mete withal it shall be measured to you again.

Acts 27:39 – And when it was day, they knew not the land: but they discovered a certain **creek** with a shore, into the which they were minded, if it were possible, to thrust in the ship.

VI.   **Cut** – Strong's 2875

koptó: to cut (off), strike, by ext. to mourn
Original Word: κόπτω
Part of Speech: Verb
Transliteration: koptó
Phonetic Spelling: (kop'-to)
Definition: to cut (off), strike, to mourn
Usage: (a) I cut, cut off, strike, smite, (b) mid: I beat my breast or head in lamentation, lament, mourn, sometimes with acc. of person whose loss is mourned.

English translations (emphasis added):

Matthew 11:17 – And saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not **lamented**.

Matthew 21:8 – And a very great multitude spread their garments in the way; others **cut down** branches from the trees, and strawed them in the way.

Matthew 24:30 – And then shall appear the sign of the Son of man in heaven: and then shall all the tribes of the earth **mourn**, and they shall see the Son of man coming in the clouds of heaven with power and great glory.

Luke 8:52 – And all wept, and **bewailed** her: but he said, Weep not; she is not dead, but sleepeth.

Revelation 1:7 – Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him: and all kindreds of the earth **shall wail** because of him. Even so, Amen.

VII.   **Entice** – Strong's 1185

deleazó: to lure
Original Word: δελεάζω
Part of Speech: Verb
Transliteration: deleazó
Phonetic Spelling: (del-eh-ad'-zo)
Definition: to lure
Usage: I allure, entice (by a bait).

English translations (emphasis added):

James 1:14 – But every man is tempted, when he is drawn away of his own lust, and **enticed**.

2 Peter 2:14 – Having eyes full of adultery, and that cannot cease from sin; **beguiling** unstable souls: an heart they have exercised with covetous practices; cursed children:

2 Peter 2:18 – For when they speak great swelling words of vanity, they **allure** through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error.

VIII.   **Request** – Strong's 1189

deomai: I request, beg
Original Word: δέομαι
Part of Speech: Verb
Transliteration: deomai
Phonetic Spelling: (deh'-om-ahee)
Definition: to want, entreat
Usage: I want for myself; I want, need; I beg, request, beseech, pray.

English translations (emphasis added):

Matthew 9:38 – **Pray ye** therefore the Lord of the harvest, that he will send forth labourers into his harvest.

Luke 5:12 – And it came to pass, when he was in a certain city, behold a man full of leprosy: who seeing Jesus fell on his face, and **besought** him, saying, Lord, if thou wilt, thou canst make me clean.

Romans 1:10 – **Making request**, if by any means now at length I might have a prosperous journey by the will of God to come unto you.

IX.   **Bonds** – Strong's 1199

desmos: a band, bond
Original Word: δεσμός, οῦ, ὁ
Part of Speech: Noun, Masculine; Noun, Neuter
Transliteration: desmos
Phonetic Spelling: (des-mon')
Definition: a band, bond
Usage: a bond, chain, imprisonment; a string or ligament, an impediment, infirmity.

English translations (emphasis added):

Mark 7:35 – And straightway his ears were opened, and the **string** of his tongue was loosed, and he spake plain.

Luke 8:29 – (For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him: and he was kept bound with chains and in fetters; and he brake the **bands**, and was driven of the devil into the wilderness.)

Luke 13:16 – And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this **bond** on the sabbath day?

Jude 1:6 – And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting **chains** under darkness unto the judgment of the great day.

Do English Words Hinder the Understanding of the Greek Words?

Modernists love to give the impression that the Greek is better than English if you want to understand the word of God. This is not always true. As my first pastor said, we use the original languages only to shed some light on the word, never to correct or replace a word.

Here is a good practice for understanding original-language words: to understand the meaning of a Greek or Hebrew words, use the definition as presented in the KJV. Many "corrections" to how a word is translated come from Greek and Hebrew lexicons, which are written by men. Who are these men? What was their purpose in the making the lexicon? What sources did they use for their definitions? Ultimately is comes down to whom you want to trust – a man who made a lexicon about whom you may not know much, or 47-plus expert translators who knew multiple languages and cross-checked their work among themselves.

Only when there were two English words that competed for the text (because they were both excellent translations), did the translators select by vote which one went into the text, and which one was to be put in the margin. One will note that his kind of honesty no longer is found in modern translations.

So, for the best definition of a Greek or Hebrew word, in context, go to the King James Version. To show why *many translators* are best for defining the word (instead of a lexicon), we offer three verses:

> Proverbs 11:14 – Where no counsel is, the people fall: but in the multitude of counsellers there is safety.

> Proverbs 14:28 – In the multitude of people is the king's honour: but in the want of people is the destruction of the prince.

> Proverbs 15:22 – Without counsel purposes are disappointed: but in the multitude of counsellers they are established.

Furthermore, we know modern lexicons are generally corrupted by rationalism or some other agenda. And, how Greek and Hebrew words are understood *today* is not necessarily how they were understood millennia ago. Biblical Greek and Hebrew is much different from modern Greek and Hebrew. We can say that students of the language of the word of God who are closer to the time the language was used should have a better understanding, but this does not mean older is better. For example, Origen's work of translating was based on his apostate mind and thinking he could improve upon the originals. He did not handle the word of God as though it is the word of God. He approached the translation trying to produce classical Greek work for use by scholarship – not for Bible-believers.

The Example of Agape

There was an old example regarding *agape* that many preachers do not use any more. The old teaching was that *agape* love was a "deep godly love." The teaching went on to say that just using "love" in a translation does not capture the true essence – that the English word is just not good enough. We shall use this example because it will show the fallacy of this reasoning.

This interpretation of *agape* has lost its weight because honest people studied the words instead of just *drinking the Kool-Aid,* and accordingly, they realized the truth.

The old teaching used John 21:15-17 to show the word "love" is not as accurate as the Greek word for love *(i.e., "agape")*. They taught that the English loses or hides the meaning of the passage. (And, as one man said, "poppycock!)

They said there are many kinds of love, and when Greek uses *agape* instead of *phileo* for expressing love, it is showing the difference between a deep, godly, pure love *(agape)* versus a brotherly or friendly type of love *(phileo)*. They take the portion in John to show how Jesus used this word with Peter. However, when we see how it is used, we find their argument lacking. Here is the passage (with added Greek insertions):

> John 21:

15 So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest *[agapas]* thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love *[philō]* thee. He saith unto him, Feed my lambs.
16 He saith to him again the second time, Simon, son of Jonas, lovest *[agapas]* thou me? He saith unto him, Yea, Lord; thou knowest that I love *[philō]* thee. He saith unto him, Feed my sheep.
17 He saith unto him the third time, Simon, son of Jonas, lovest *[phileis]* thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love *[philō]* thee. Jesus saith unto him, Feed my sheep.

There are four "kinds of love" the argument goes:

> *Storge* – a family love
> *Eros* – a physical or sexual love
> *Phileo* – a human love, love of friends
> *Agape* – a divine love, unconditional love, or love of choice

Then, they say that Peter, when asked by Jesus if he had a deep love, answered the Lord that he loved him with a friendly love, not a deep godly love. The third time, Jesus uses Peter's word, asking him if he really loved him – even with just a friendly love – wherein Peter confirms that he does love him with a friendly love. This sounds pretty far-fetched considering if Peter was really grieved the third time, he probably would have answered with an *agape* love.

There are some who say the *philo* love is a stronger love than *agape,* which would be a better argument considering the discourse. Peter, saying he loves Jesus more that what Jesus asks him. However, as we study the words and how they are used, students will understand the words cannot and should not be interpreted either way in this passage.

But where do we trace the roots of this interpretation?

The old faulty example has its roots in Westcott and Catholicism. Note this portion of a commentary by Glen Giles found at www.addtoyourlearning.com:

> In 1881 B. F. Wescott in his commentary *The Gospel of St. John* (reprinted by Wm. Eerdmans, Grand Rapids, MI, 1971) claimed that *agapao* was the "higher love" and the "loftier word" (p. 303) and that *phileo* was merely a feeling of affection, "the feeling of natural love" (p. 303). This claim led to his interpretation that in the John 21 dialogue, Jesus was calling Peter to a higher love (as indicated by Jesus' use of *agapao),* but Peter was only able to muster a *phileo* (friendship love). With the 3rd question about Peter's love for Jesus, Jesus goes to Peter's level and asks him if he even has phileo for him and tests even "the truth of the feeling which St. Peter claimed" (p. 303). Jesus no longer uses *agapao* but *phileo*, a lower form of love.

Does the use of the two words for "love" in John 21:15-17 indicate two different meanings, or rather, do they indicate the words can be used interchangeably?

We find further the commentator Glen Giles writes:

> Others have also come to this conclusion that the use of the words *phileo* and *agapao* in John 21 are synonymous. Bauer, Arndt, and Gingrich say *(A Greek-English Lexicon of the New Testament and Other Early Christian Literature,* 1974, p. 4), *"agapao* and *phileo* seem to be used interchangeably here, cf., the freq. interchange of synonyms elsewh. in the same chapter."

> W. Gunther and H. G. Link *(Dictionary of New Testament Theology, Vol. 2,* p. 542-43) say *agapao* and *phileo* are used synonymously in Jn 3:35 and 5:20 (cf. 16:27) "of the Father's love for the Son, and in Jn. 21:15 ff., when Jesus asked Peter whether he loved him and in Peter's reply." Gunther and Link go on to say, "The attempts of B. F. Wescott and others to find significance in the variation between these two verbs in Jn 21:15 ff. have now generally been abandoned – the more so because opposite and mutually inconsistent conclusions have been drawn from the variation (as by Wescott on the one hand, and R. C. Trench on the other)."

Glen Giles also mentions that in this same passage there are two Greek words for **feeding** sheep *(boske* and *poimaine);* two Greek words for **sheep** and **lambs** *(arnia* and *provbata);* and two Greek words for **knowing** *(oida* and *ginosko).* However, one rarely hears of the differences of these words.

Proper Understanding Comes from Reading the KJV

First, we know that Jesus and Peter were very likely **NOT** speaking Greek when they were talking, but rather Aramaic. When John wrote his gospel, he wrote it in Greek. The question then is, why in John's translation did he use two different words? This, of course, shows us that John either wanted to show a difference, or that John used the words interchangeably.

We shall go with the words being interchangeable, based on the uses elsewhere by John and other places in in the New Testament. See the chart and examples below, showing how both words are used in the same way:

TRANSLATIONS OF *AGAPE* AND *PHILEO* COMPARED					
ITEM	REFERENCE	VERSE	COMMENT	*AGAPE*	*PHILEO*
1	MATTHEW 5:43	Ye have heard that it hath been said, Thou shalt love thy neighbour, and hate thine enemy.	HUMAN LOVE	✓	

2	JOHN 13:34	A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another.	HUMAN LOVE	✓	
3	EPHESIANS 5:33	Nevertheless let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband.	HUMAN LOVE	✓	
4	1 JOHN 2:10	He that loveth his brother abideth in the light, and there is none occasion of stumbling in him.	HUMAN LOVE	✓	
5	TITUS 2:4	That they may teach the young women to be sober, to love their husbands, to love their children,	WOMAN'S LOVE FOR HER HUSBAND		✓
6	EPHESIANS 5:25	Husbands, love your wives, even as Christ also loved the church, and gave himself for it;	MAN'S LOVE FOR HIS WIFE	✓	
7	EPHESIANS 5:28	So ought men to love their wives as their own bodies. He that loveth his wife loveth himself.	MAN'S LOVE FOR HIS WIFE	✓	
8	HEBREWS 13:1	Let brotherly love continue.	BROTHERLY LOVE		✓
9	1 PETER 2:17	Honour all men. Love the brotherhood. Fear God. Honour the king.	BROTHERLY LOVE	✓	
10	JOHN 11:3, 36	3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick. 36 Then said the Jews, Behold how he loved him!	JESUS' LOVE FOR LAZARUS		✓

11	JOHN 12:25	He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal.	MEN LOVING LIFE		✓
12	REVELATION 2:4	Nevertheless I have somewhat against thee, because thou hast left thy first love.	FIRST LOVE	✓	
13	1 CORINTHIANS 16:22	If any man love not the Lord Jesus Christ, let him be Anathema Maranatha.	ADORATION LOVE FOR CHRIST		✓
14	MARK 12:30-31	30 And thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength: this is the first commandment. 31 And the second is like, namely this, Thou shalt love thy neighbour as thyself. There is none other commandment greater than these.	COMMANDED LOVE	✓	
15	ROMANS 13:8	Owe no man any thing, but to love one another: for he that loveth another hath fulfilled the law.	COMMANDED LOVE	✓	
16	MATTHEW 5:44	But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;	COMMANDED LOVE	✓	
17	JOHN 5:20	For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.	A GODLY LOVE -- GOD'S LOVE FOR HIS SON		✓

18	JOHN 3:35	The Father loveth the Son, and hath given all things into his hand.	A GODLY LOVE -- GOD'S LOVE FOR HIS SON	✓	
19	JOHN 10:17	Therefore doth my Father love me, because I lay down my life, that I might take it again.	A GODLY LOVE -- GOD'S LOVE FOR HIS SON	✓	
20	JOHN 16:27	For the Father himself loveth you, because ye have loved me, and have believed that I came out from God.	A GODLY LOVE		✓
21	REVELATION 3:9	Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee.	JESUS LOVES THE ANGEL OF THE CHURCH	✓	
22	REVELATION 1:5	And from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood,	JESUS' LOVE FOR US	✓	
23	REVELATION 3:19	As many as I love, I rebuke and chasten: be zealous therefore, and repent.	JESUS' LOVE FOR US		✓
24	JOHN 20:2	Then she runneth, and cometh to Simon Peter, and to the other disciple, whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him.	JESUS LOVE FOR JOHN THE APOSTLE		✓

25	JOHN 13:23	Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved.	JESUS' LOVE FOR JOHN THE APOSTLE	✓	
26	JOHN 3:16	For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.	GOD LOVING THE WORLD. SEE JOHN 3:19 ABOVE.	✓	
27	JOHN 3:19	And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.	NOT A GODLY LOVE	✓	
28	JOHN 12:43	For they loved the praise of men more than the praise of God.	NOT A GODLY LOVE	✓	
29	2 TIMOTHY 4:10	For Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia, Titus unto Dalmatia.	NOT A GODLY LOVE	✓	
30	2 PETER 2:15	Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;	NOT A GODLY LOVE	✓	
31	MATTHEW 23:6	And love the uppermost rooms at feasts, and the chief seats in the synagogues,	PHARISEES LOVE UPPER SEATS		✓
32	LUKE 11:43	Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.	PHARISEES LOVE UPPER SEATS	✓	

33	MARK 14:44	And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he; take him, and lead him away safely.	TRANSLATED "KISS"		✓
34	LUKE 6:32	For if ye love them which love you, what thank have ye? for sinners also love those that love them.	SINNERS' LOVE	✓	
35	1 JOHN 2:15	Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him.	LOVE OF THE WORLD	✓	
36	REVELATION 22:15	For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie.	MEN LOVING LIES		✓

We have shown above that these words are very close in meaning and how they can be used interchangeably. We now review how Strong defined the words, and passages using that word.

Love – Strong's 25
agapaó: to love
Original Word: ἀγαπάω
Part of Speech: Verb
Transliteration: agapaó
Phonetic Spelling: (ag-ap-ah'-o)
Definition: to love
Usage: I love, wish well to, take pleasure in, long for; denotes the love of reason, esteem.

Matthew 5:44 – But I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you;

Mark 12:33 – And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices.

Luke 11:43 – Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets.

Luke 7:5 – For he loveth our nation, and he hath built us a synagogue.

John 3:16 – For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.
19 And this is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.

John 12:43 – For they loved the praise of men more than the praise of God.

2 Peter 2:15 – Which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness;

Love – Strong's 5368
phileó: to love
Original Word: φιλέω
Part of Speech: Verb
Transliteration: phileó
Phonetic Spelling: (fil-eh'-o)
Definition: to love
Usage: I love (as in friendship), regard with affection, cherish; I kiss.

Matthew 6:5 – And when thou prayest, thou shalt not be as the hypocrites are: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

Matthew 26:48 – Now he that betrayed him gave them a sign, saying, Whomsoever I shall **kiss**, that same is he: hold him fast.

Luke 20:46 – Beware of the scribes, which desire to walk in long robes, and **love** greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts;

John 5:20 – For the Father **loveth** the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.

John 11
3 Therefore his sisters sent unto him, saying, Lord, behold, he whom thou lovest is sick.
36 Then said the Jews, Behold how he loved him!

John 21:17 – He saith unto him the third time, Simon, son of Jonas, **lovest** thou me? Peter was grieved because he said unto him the third time, **Lovest** thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I **love** thee. Jesus saith unto him, Feed my sheep.

We see the Greek words are slightly different and that there are nuances between the two words. Furthermore, since every word of God is inspired and breathed by the Holy Ghost, there is a purpose for each word used.

Consequently, instead of using a lexicon, we believe the context should dictate the proper understanding and translation of the word, and this is best seen in the KJV. As D.A. Carson, theologian and author of *Exegetical Fallacies* writes on page 31, "Although it is doubtless true that the entire range of αγαπάω (agapao, to love) and the entire range of φιλέω (phileo, to love) are not exactly the same, nevertheless they enjoy substantial overlap."

Then there are some who contend that *phileo* is actually a stronger word than *agape* for describing a deep love. People who study the word mention that *agape* is used over 300 times in the New Testament and *phileo* is used less than 50, showing *agape* is more common and *phileo* is more of a special word. *Phileo* sometimes is used showing more emotion. *Agape* love is a commanded love – Mark 12:30-31; Romans 13:8; Matthew 5:44; where *phileo* is a relationship love – 1 Corinthians 16:22.

Regardless of men's opinions and commentaries, we are thankful to have a King James Bible to settle the matter – a book that has endured hundreds of years longer than any commentator's work.

Summary

Dr. Thomas Holland (https://brandplucked.webs.com) commented the following:

> If it be asked: "Then why did God use two different Greek words *(agapao* and *phileo)* to often mean the same thing?"; then we answer that God used not just two but six different Hebrew words in the Old Testament to refer to love.

> The various Hebrew words translated as love are # 157, 1730, 2836, 5690, 7355, and 7474. Number 157 *ah-hehv* is used in Deut. 4:37: "because the Lord LOVED thy fathers"; and in 1 Kings 3:3: "and Solomon LOVED the Lord"; but the same word is also translated as "friends" and "lovers."

> The Hebrew word # 1730 *dohd* is used in Proverbs 7:18: "let us take our fill of LOVE"; and in Song of Solomon 4:10: "How fair is thy LOVE"; but the same word is also translated as "uncle" in Leviticus 10:4; 20:20, and 1 Samuel 10:14-16: "Saul said unto his UNCLE...."

> The Hebrew word # 2836 *ghah-shak* is used in Deut. 7:7: "The Lord did not SET HIS LOVE upon you, nor choose you, because ye were more in number than any people..."; and in Isaiah 38:17: "but thou has IN LOVE to my soul delivered it from the pit of corruption." But the same Hebrew word can also mean "filleted" as in Ezekiel 27:17: "the court should be FILLETED with silver."

> The Hebrew word # 5690 *gagah-veem* is used in Ezekiel 33:31: "with their mouth they shew MUCH LOVE." Number # 7355 *rah-gham* is found in Psalm 18:1: "I will LOVE thee, O Lord," but it also means "to shew mercy", to pity" and "to have compassion." See Exodus 33:19 and Psalm 103:13. In like manner the Hebrew word # 7474 *rag-yah* is used

in Song of Solomon 6:4: "Thou art beautiful, MY LOVE." Six completely different Hebrew words, yet each of them can be used to express the same idea in certain contexts – "love"; yet most of these same words can mean other things in different contexts.

Commentary on John 21:1-17

Before ending this study, we should like to give a commentary on the passage so often used to show a difference in word meanings for love.

First, we made note Jesus was not speaking Greek to Peter in this passage. He was speaking Aramaic. John, when recording and translating the words, chose what words to write based on Holy Ghost inspiration. As to which words they used in Aramaic, we can ask them when we see them. For now, we have the word of God, which is what God wants us to have.

Secondly, the Lord asks Peter if he loved him "more than these."

The Lord must be referring to the fish, because they had just finished eating and it was Peter who reverted to his fishing life, likely due to his denial of Christ making him think he was unworthy to serve the Lord.

There are only three options for "these":

1) Do you love me more than you love fish, fishing, nets, and boats, etc.?
2) Do you love me more than these other disciples love me?
3) Do you love me more than you love the other disciples?

We shall go with option 1. Options 2 And 3 we can eliminate because for 2), Peter is not a mind reader, and that question from the Lord is not answerable by Peter; and for 3), Jesus commanded his disciples to love one another, with Jesus always being number one – i.e., that love for him should make love for others be hate (see John 13:34; 15:12; and Luke 14:26). Peter gave no indication he was preferring the other disciples over Jesus. However, by saying, "I go a fishing," Peter showed he desired the fish work over the Lord's work (John 21:3).

There are also only three interpretations for the root words for *love* in these passages:

1) *Agape* love is a higher love than *phileo* love.
2) *Phileo* love is a higher love than *agape* love.
3) Both words are used interchangeably in this passage.

From the study chart above we conclude the answer is 3, although option 2 does see more plausible than option 1. We choose option 3 based on the use of the words by John as shown in the table above.

Third, you will notice Peter des not directly answer the Lord's question. He does not say "I do love thee more than these." Instead, he simply says, "Yea, Lord; thou knowest that I love thee."

Fourth, verse 17 says Peter was grieved because Jesus asked him the third time, "Lovest thou me?" The grief in Peter's heart likely was not because a different word was used, but rather that Jesus asked him three

times. Upon that third time we can imagine all the weight of his denial coming to the forefront of his mind (see Matthew 26:75).

Fifth, it was by this three-fold questioning that Peter revenges his disobedience (2 Corinthians 10:6). He denied Christ thrice (Matthew 26:34, 72). He has now confirmed his love thrice.

Sixth, Jesus shows Peter that he will not deny him further, and that even unto death he will be faithful to his Savior. Jesus confirms that Peter will fulfill his promise in Matthew 23:35 when Peter said: "… Though I should die with thee, yet will I not deny thee…."

Seventh, Peter's faithfulness unto death should not be dependent upon another person's faithfulness – John 21:21-22.

Lesson 17: Matthew Chapter 1 – Interlinear

I.   <u>Matthew 1:1-3</u>

976 [e]	1078 [e]	2424 [e]	5547 [e]	5207 [e]	1138 [e]	5207 [e]	11 [e]
Biblos	geneseōs	Iēsou	Christou	huiou	Dauid	huiou	Abraam
1 Βίβλος	γενέσεως	Ἰησοῦ	Χριστοῦ ,	υἱοῦ	Δαυὶδ ,	υἱοῦ	Ἀβραάμ :
[The] book	of [the] genealogy	of Jesus	Christ	son	of David	son	of Abraham
N-NFS	N-GFS	N-GMS	N-GMS	N-GMS	N-GMS	N-GMS	N-GMS

11 [e]	1080 [e]	3588 [e]	2464 [e]	2464 [e]	1161 [e]	1080 [e]	3588 [e]	2384 [e]	2384 [e]
Abraam	egennēsen	ton	Isaak	Isaak	de	egennēsen	ton	Iakōb	Iakōb
2 Ἀβραὰμ	ἐγέννησεν	τὸν	Ἰσαάκ ,	Ἰσαὰκ	δὲ	ἐγέννησεν	τὸν	Ἰακώβ ,	Ἰακὼβ
Abraham	begat	-	Isaac	Isaac	then	begat	-	Jacob	Jacob
N-NMS	V-AIA-3S	Art-AMS	N-AMS	N-NMS	Conj	V-AIA-3S	Art-AMS	N-AMS	N-NMS

1161 [e]	1080 [e]	3588 [e]	2455 [e]	2532 [e]	3588 [e]	80 [e]	846 [e]	2455 [e]	1161 [e]
de	egennēsen	ton	Ioudan	kai	tous	adelphous	autou	Ioudas	de
δὲ	ἐγέννησεν	τὸν	Ἰούδαν	καὶ	τοὺς	ἀδελφοὺς	αὐτοῦ .	3 Ἰούδας	δὲ
then	begat	-	Judah	and	the	brothers	of him	Judah	then
Conj	V-AIA-3S	Art-AMS	N-AMS	Conj	Art-AMP	N-AMP	PPro-GM3S	N-NMS	Conj

1080 [e]	3588 [e]	5329 [e]	2532 [e]	3588 [e]	2196 [e]	1537 [e]	3588 [e]	2283 [e]	5329 [e]	1161 [e]	1080 [e]
egennēsen	ton	Phares	kai	ton	Zara	ek	tēs	Thamar	Phares	de	egennēsen
ἐγέννησεν	τὸν	Φαρὲς	καὶ	τὸν	Ζαρὰ	ἐκ	τῆς	Θάμαρ ,	Φαρὲς	δὲ	ἐγέννησεν
begat	-	Perez	and	-	Zerah	out of	-	Tamar	Perez	then	begat
V-AIA-3S	Art-AMS	N-AMS	Conj	Art-AMS	N-AMS	Prep	Art-GFS	N-GFS	N-NMS	Conj	V-AIA-3S

II. Matthew 1:4-5

3588 [e]	2074 [e]	2074 [e]	1161 [e]	1080 [e]	3588 [e]	689 [e]	689 [e]	1161 [e]	1080 [e]	3588 [e]
ton	Hesrōm	Hesrōm	de	egennēsen	ton	Aram	Aram	de	egennēsen	ton
τὸν	Ἐσρώμ ,	Ἐσρὼμ	δὲ	ἐγέννησεν	τὸν	Ἀράμ . **4**	Ἀρὰμ	δὲ	ἐγέννησεν	τὸν
-	Hezron	Hezron	then	begat	-	Ram	Ram	then	begat	-
Art-AMS	N-AMS	N-NMS	Conj	V-AIA-3S	Art-AMS	N-AMS	N-NMS	Conj	V-AIA-3S	Art-AMS

284 [e]	284 [e]	1161 [e]	1080 [e]	3588 [e]	3476 [e]	3476 [e]	1161 [e]	1080 [e]
Aminadab	Aminadab	de	egennēsen	ton	Naassōn	Naassōn	de	egennēsen
Ἀμιναδάβ ,	Ἀμιναδὰβ	δὲ	ἐγέννησεν	τὸν	Ναασσών ,	Ναασσὼν	δὲ	ἐγέννησεν
Amminadab	Amminadab	then	begat	-	Nahshon	Nahshon	then	begat
N-AMS	N-NMS	Conj	V-AIA-3S	Art-AMS	N-AMS	N-NMS	Conj	V-AIA-3S

3588 [e]	4533 [e]	4533 [e]	1161 [e]	1080 [e]	3588 [e]	1003 [e]	1537 [e]	3588 [e]	4477 [e]	1003 [e]
ton	Salmōn	Salmōn	de	egennēsen	ton	Boes	ek	tēs	Rhachab	Boes
τὸν	Σαλμών . **5**	Σαλμὼν	δὲ	ἐγέννησεν	τὸν	Βόες	ἐκ	τῆς ᾿	Ραχάβ ,	Βόες
-	Salmon	Salmon	then	begat	-	Boaz	out of	-	Rahab	Boaz
Art-AMS	N-AMS	N-NMS	Conj	V-AIA-3S	Art-AMS	N-AMS	Prep	Art-GFS	N-GFS	N-NMS

1161 [e]	1080 [e]	3588 [e]	5601 [e]	1537 [e]	3588 [e]	4503 [e]	5601 [e]	1161 [e]	1080 [e]	3588 [e]
de	egennēsen	ton	Iōbēd	ek	tēs	Rhouth	Iōbēd	de	egennēsen	ton
δὲ	ἐγέννησεν	τὸν	Ἰωβὴδ	ἐκ	τῆς ᾿	Ρούθ ,	Ἰωβὴδ	δὲ	ἐγέννησεν	τὸν
then	begat	-	Obed	out of	-	Ruth	Obed	then	begat	-
Conj	V-AIA-3S	Art-AMS	N-AMS	Prep	Art-GFS	N-GFS	N-NMS	Conj	V-AIA-3S	Art-AMS

III.   Matthew 1:6-8

2421 [e]	2421 [e]	1161 [e]	1080 [e]	3588 [e]	1138 [e]	3588 [e]	935 [e]	1138 [e]	1161 [e]
Iessai	Iessai	de	egennēsen	ton	Dauid	ton	basilea	Dauid	de
Ἰεσσαί , 6	Ἰεσσαὶ	δὲ	ἐγέννησεν	τὸν	Δαυὶδ	τὸν	βασιλέα .	Δαυὶδ	δὲ
Jesse	Jesse	then	begat	-	David	the	king	David	then
N-AMS	N-NMS	Conj	V-AIA-3S	Art-AMS	N-AMS	Art-AMS	N-AMS	N-NMS	Conj

1080 [e]	3588 [e]	4672 [e]	1537 [e]	3588 [e]	3588 [e]	3774 [e]	4672 [e]	1161 [e]	1080 [e]
egennēsen	ton	Solomōna	ek	tēs	tou	Ouriou	Solomōn	de	egennēsen
ἐγέννησεν	τὸν	Σολομῶνα	ἐκ	τῆς	τοῦ	Οὐρίου , 7	Σολομὼν	δὲ	ἐγέννησεν
begat	-	Solomon	out of	the [wife]	-	of Uriah	Solomon	then	begat
V-AIA-3S	Art-AMS	N-AMS	Prep	Art-GFS	Art-GMS	N-GMS	N-NMS	Conj	V-AIA-3S

3588 [e]	4497 [e]	4497 [e]	1161 [e]	1080 [e]	3588 [e]	7 [e]	7 [e]	1161 [e]	1080 [e]	3588 [e]
ton	Rhoboam	Rhoboam	de	egennēsen	ton	Abia	Abia	de	egennēsen	ton
τὸν	Ῥοβοάμ ,	Ῥοβοὰμ	δὲ	ἐγέννησεν	τὸν	Ἀβιά ,	Ἀβιὰ	δὲ	ἐγέννησεν	τὸν
-	Rehoboam	Rehoboam	then	begat	-	Abijah	Abijah	then	begat	-
Art-AMS	N-AMS	N-NMS	Conj	V-AIA-3S	Art-AMS	N-AMS	N-NMS	Conj	V-AIA-3S	Art-AMS

760 [e]	760 [e]	1161 [e]	1080 [e]	3588 [e]	2498 [e]	2498 [e]	1161 [e]	1080 [e]	3588 [e]
Asaph	Asaph	de	egennēsen	ton	Iōsaphat	Iōsaphat	de	egennēsen	ton
Ἀσάφ . 8	Ἀσὰφ	δὲ	ἐγέννησεν	τὸν	Ἰωσαφάτ ,	Ἰωσαφὰτ	δὲ	ἐγέννησεν	τὸν
Asa	Asa	then	begat	-	Jehoshaphat	Jehoshaphat	then	begat	-
N-AMS	N-NMS	Conj	V-AIA-3S	Art-AMS	N-AMS	N-NMS	Conj	V-AIA-3S	Art-AMS

IV. <u>**Matthew 1:9-11**</u>

2496 [e]	2496 [e]	1161 [e]	1080 [e]	3588 [e]	3604 [e]		3604 [e]	1161 [e]	1080 [e]	3588 [e]
Iōram	Iōram	de	egennēsen	ton	Ozian		Ozias	de	egennēsen	ton
Ἰωράμ ,	Ἰωρὰμ	δὲ	ἐγέννησεν	τὸν	Ὀζίαν .	**9**	Ὀζίας	δὲ	ἐγέννησεν	τὸν
Joram	Joram	then	begat	-	Uzziah		Uzziah	then	begat	-
N-AMS	N-NMS	Conj	V-AIA-3S	Art-AMS	N-AMS		N-NMS	Conj	V-AIA-3S	Art-AMS

2488 [e]	2488 [e]	1161 [e]	1080 [e]	3588 [e]	881 [e]	881 [e]	1161 [e]	1080 [e]	3588 [e]
Iōatham	Iōatham	de	egennēsen	ton	Achaz	Achaz	de	egennēsen	ton
Ἰωαθάμ ,	Ἰωαθὰμ	δὲ	ἐγέννησεν	τὸν	Ἄχαζ ,	Ἄχαζ	δὲ	ἐγέννησεν	τὸν
Jotham	Jotham	then	begat	-	Ahaz	Ahaz	then	begat	-
N-AMS	N-NMS	Conj	V-AIA-3S	Art-AMS	N-AMS	N-NMS	Conj	V-AIA-3S	Art-AMS

1478 [e]	1478 [e]	1161 [e]	1080 [e]	3588 [e]	3128 [e]	3128 [e]	1161 [e]	1080 [e]
Hezekian	Hezekias	de	egennēsen	ton	Manassē	Manassēs	de	egennēsen
Ἐζεκίαν . **10**	Ἐζεκίας	δὲ	ἐγέννησεν	τὸν	Μανασσῆ ,	Μανασσῆς	δὲ	ἐγέννησεν
Hezekiah	Hezekiah	then	begat	-	Manasseh	Manasseh	then	begat
N-AMS	N-NMS	Conj	V-AIA-3S	Art-AMS	N-AMS	N-NMS	Conj	V-AIA-3S

3588 [e]	301 [e]	301 [e]	1161 [e]	1080 [e]	3588 [e]	2502 [e]	2502 [e]	1161 [e]	1080 [e]	3588 [e]
ton	Amōs	Amōs	de	egennēsen	ton	Iōsian	Iōsias	de	egennēsen	ton
τὸν	Ἀμώς ,	Ἀμὼς	δὲ	ἐγέννησεν	τὸν	Ἰωσίαν ,	**11** Ἰωσίας	δὲ	ἐγέννησεν	τὸν
-	Amos	Amos	then	begat	-	Josiah	Josiah	then	begat	-
Art-AMS	N-AMS	N-NMS	Conj	V-AIA-3S	Art-AMS	N-AMS	N-NMS	Conj	V-AIA-3S	Art-AMS

V. Matthew 1:12-13

2423 [e]	2532 [e]	3588 [e]	80 [e]	846 [e]	1909 [e]	3588 [e]	3350 [e]	897 [e]
Iechonian	kai	tous	adelphous	autou	epi	tēs	metoikesias	Babylōnos
Ἰεχονίαν	καὶ	τοὺς	ἀδελφοὺς	αὐτοῦ	ἐπὶ	τῆς	μετοικεσίας	Βαβυλῶνος .
Jeconiah	and	the	brothers	of him	at [the time]	of the	carrying away	to Babylon
N-AMS	Conj	Art-AMP	N-AMP	PPro-GM3S	Prep	Art-GFS	N-GFS	N-GFS

3326 [e]	1161 [e]	3588 [e]	3350 [e]	897 [e]	2423 [e]	1080 [e]	3588 [e]	4528 [e]
Meta	de	tēn	metoikesian	Babylōnos	Iechonias	egennēsen	ton	Salathiēl
12 Μετὰ	δὲ	τὴν	μετοικεσίαν	Βαβυλῶνος :	Ἰεχονίας	ἐγέννησεν	τὸν	Σαλαθιήλ ,
After	then	the	carrying away	to Babylon	Jeconiah	begat	-	Shealtiel
Prep	Conj	Art-AFS	N-AFS	N-GFS	N-NMS	V-AIA-3S	Art-AMS	N-AMS

4528 [e]	1161 [e]	1080 [e]	3588 [e]	2216 [e]		2216 [e]	1161 [e]	1080 [e]	3588 [e]
Salathiēl	de	egennēsen	ton	Zorobabel		Zorobabel	de	egennēsen	ton
Σαλαθιὴλ	δὲ	ἐγέννησεν	τὸν	Ζοροβαβέλ ,	**13** Ζοροβαβὲλ	δὲ	ἐγέννησεν	τὸν
Shealtiel	then	begat	-	Zerubbabel		Zerubbabel	then	begat	-
N-NMS	Conj	V-AIA-3S	Art-AMS	N-AMS		N-NMS	Conj	V-AIA-3S	Art-AMS

10 [e]	10 [e]	1161 [e]	1080 [e]	3588 [e]	1662 [e]	1662 [e]	1161 [e]	1080 [e]	3588 [e]
Abioud	Abioud	de	egennēsen	ton	Eliakim	Eliakim	de	egennēsen	ton
Ἀβιούδ ,	Ἀβιοὺδ	δὲ	ἐγέννησεν	τὸν	Ἐλιακίμ ,	Ἐλιακὶμ	δὲ	ἐγέννησεν	τὸν
Abiud	Abiud	then	begat	-	Eliakim	Eliakim	then	begat	-
N-AMS	N-NMS	Conj	V-AIA-3S	Art-AMS	N-AMS	N-NMS	Conj	V-AIA-3S	Art-AMS

VI.   Matthew 1:14-16

107 [e]	107 [e]	1161 [e]	1080 [e]	3588 [e]	4524 [e]	4524 [e]	1161 [e]	1080 [e]	3588 [e]
Azōr	Azōr	de	egennēsen	ton	Sadōk	Sadōk	de	egennēsen	ton
Ἀζώρ . **14**	Ἀζὼρ	δὲ	ἐγέννησεν	τὸν	Σαδώκ ,	Σαδὼκ	δὲ	ἐγέννησεν	τὸν
Azor	Azor	then	begat	-	Zadok	Zadok	then	begat	-
N-AMS	N-NMS	Conj	V-AIA-3S	Art-AMS	N-AMS	N-NMS	Conj	V-AIA-3S	Art-AMS

885 [e]	885 [e]	1161 [e]	1080 [e]	3588 [e]	1664 [e]	1664 [e]	1161 [e]	1080 [e]	3588 [e]
Achim	Achim	de	egennēsen	ton	Elioud	Elioud	de	egennēsen	ton
Ἀχίμ ,	Ἀχὶμ	δὲ	ἐγέννησεν	τὸν	Ἐλιούδ . **15**	Ἐλιοὺδ	δὲ	ἐγέννησεν	τὸν
Achim	Achim	then	begat	-	Eliud	Eliud	then	begat	-
N-AMS	N-NMS	Conj	V-AIA-3S	Art-AMS	N-AMS	N-NMS	Conj	V-AIA-3S	Art-AMS

1648 [e]	1648 [e]	1161 [e]	1080 [e]	3588 [e]	3157 [e]	3157 [e]	1161 [e]	1080 [e]	3588 [e]
Eleazar	Eleazar	de	egennēsen	ton	Matthan	Matthan	de	egennēsen	ton
Ἐλεάζαρ ,	Ἐλεάζαρ	δὲ	ἐγέννησεν	τὸν	Ματθάν ,	Ματθὰν	δὲ	ἐγέννησεν	τὸν
Eleazar	Eleazar	then	begat	-	Matthan	Matthan	then	begat	-
N-AMS	N-NMS	Conj	V-AIA-3S	Art-AMS	N-AMS	N-NMS	Conj	V-AIA-3S	Art-AMS

2384 [e]	2384 [e]	1161 [e]	1080 [e]	3588 [e]	2501 [e]	3588 [e]	435 [e]	3137 [e]	1537 [e]
Iakōb	Iakōb	de	egennēsen	ton	Iōsēph	ton	andra	Marias	ex
Ἰακώβ , **16**	Ἰακὼβ	δὲ	ἐγέννησεν	τὸν	Ἰωσὴφ ,	τὸν	ἄνδρα	Μαρίας ,	ἐξ
Jacob	Jacob	then	begat	-	Joseph	the	husband	of Mary	out of
N-AMS	N-NMS	Conj	V-AIA-3S	Art-AMS	N-AMS	Art-AMS	N-AMS	N-GFS	Prep

VII.   Matthew 1:17

3739 [e]	1080 [e]	2424 [e]	3588 [e]	3004 [e]	5547 [e]
hēs	egennēthē	Iēsous	ho	legomenos	Christos
ἧς	ἐγεννήθη	Ἰησοῦς ,	ὁ	λεγόμενος	Χριστός .
whom	was born	Jesus	the [One]	being called	Christ
RelPro-GFS	V-AIP-3S	N-NMS	Art-NMS	V-PPM/P-NMS	N-NMS

3956 [e]	3767 [e]	3588 [e]	1074 [e]	575 [e]	11 [e]	2193 [e]	1138 [e]	1074 [e]
Pasai	oun	hai	geneai	apo	Abraam	heōs	Dauid	geneai
17 Πᾶσαι	οὖν	αἱ	γενεαὶ	ἀπὸ	Ἀβραὰμ	ἕως	Δαυὶδ	γενεαὶ
All	therefore	the	generations	from	Abraham	to	David [were]	generations
Adj-NFP	Conj	Art-NFP	N-NFP	Prep	N-GMS	Prep	N-GMS	N-NFP

1180 [e]	2532 [e]	575 [e]	1138 [e]	2193 [e]	3588 [e]	3350 [e]	897 [e]	1074 [e]
dekatessares	kai	apo	Dauid	heōs	tēs	metoikesias	Babylōnos	geneai
δεκατέσσαρες ;	καὶ	ἀπὸ	Δαυὶδ	ἕως	τῆς	μετοικεσίας	Βαβυλῶνος ,	γενεαὶ
fourteen	and	from	David	until	the	carrying away	to Babylon	generations
Adj-NFP	Conj	Prep	N-GMS	Prep	Art-GFS	N-GFS	N-GFS	N-NFP

1180 [e]	2532 [e]	575 [e]	3588 [e]	3350 [e]	897 [e]	2193 [e]	3588 [e]	5547 [e]
dekatessares	kai	apo	tēs	metoikesias	Babylōnos	heōs	tou	Christou
δεκατέσσαρες ;	καὶ	ἀπὸ	τῆς	μετοικεσίας	Βαβυλῶνος	ἕως	τοῦ	Χριστοῦ ,
fourteen	and	from	the	carrying away	to Babylon	until	the	Christ
Adj-NFP	Conj	Prep	Art-GFS	N-GFS	N-GFS	Prep	Art-GMS	N-GMS

1074 [e]	1180 [e]
geneai	dekatessares
γενεαὶ	δεκατέσσαρες .
generations	fourteen
N-NFP	Adj-NFP

Lesson 18: Matthew 1:1 – Using Strong's Numbers

I. <u>**Strong's Numbering System**</u>

A. From Wiki
B. The purpose of Strong's Concordance is not to provide content or commentary about the Bible, but to provide an index to the Bible.
C. This allows the reader to find words where they appear in the Bible.
D. This index allows a student of the Bible to re-find a phrase or passage previously studied.
E. It also lets the reader directly compare how the same word may be used elsewhere in the Bible.
F. Each original-language word is given an entry number in the dictionary of those original language words listed in the back of the concordance.
G. These have become known as the "Strong's numbers."
H. The main concordance lists each word that appears in the KJV Bible in alphabetical order with each verse in which it appears listed in order of its appearance in the Bible, with a snippet of the surrounding text (including the word in italics).
I. Appearing to the right of the scripture reference is the Strong's number. This allows the user of the concordance to look up the meaning of the original language word in the associated dictionary in the back, thereby showing how the original language word was translated into the English word in the KJV Bible.

J. Strong's Concordance includes:

- The 8,674 Hebrew root words used in the Old Testament. (Example: אֱנוֹשׁ (H582))
- The 5,624 Greek root words used in the New Testament. (Example: λόγος (G3056))

II. <u>**Strong's Dictionaries**</u>

A. In the 1890 version, Strong added a "Hebrew and Chaldee Dictionary" and a "Greek Dictionary of the New Testament" to his concordance.
B. In the preface to both dictionaries, Strong explains that these are "brief and simple" dictionaries, not meant to replace reference to "a more copious and elaborate Lexicon."
C. He mentions Gesenius and Fürst as examples of the lexicons that Strong's is drawn from.
D. His dictionaries were meant to give students a quick and simple way to look up words and have a general idea of their meaning.
E. Strong reportedly based his lexicons on the work of contemporary scholars such as Gesenius, Fürst, Liddell & Scott, Thayer, and Brown, Driver, and Briggs. According to the preface, he and his team also made "numerous original suggestions, relations, and distinctions... especially in the affinities of roots and the classification of meanings." The work is intended to represent the best of 19th century scholarship, and both a simplification of it and an improvement on it. An important feature of Strong's dictionaries is the listing of every translation of a source word in the AV (King James) after the definition itself.
F. It is important to note ***Strong's association with the committee working on the American Revised Version*** of the Bible.

G. His work *does not tend to support the authority of the King James Version.*
H. He was part of the effort to update and replace it with what the translators believed would be a better version.
I. As a result, he contributed deeper and more thorough study of Biblical languages, especially etymology, but also an inherently suspicious attitude toward the Textus Receptus, the King James, and toward traditional, less "secular" definitions of original words.
J. The translation committee *was associated with the higher critical movement and with the Westcott-Hort version of the Greek text. Strong, a Methodist layman and college professor, was acceptable to the committee,* but one cannot assume he shared all of its views.

III. **Example of Strong's Numbering**

A. The top row shows the Strong's numbering of the words

Matthew 1 - Click for Chapter

976 [e]	1078 [e]	2424 [e]	5547 [e]	5207 [e]	1138 [e]	5207 [e]	11 [e]
Biblos	geneseōs	Iēsou	Christou	huiou	Dauid	huiou	Abraam
Βίβλος	γενέσεως	Ἰησοῦ	Χριστοῦ ,	υἱοῦ	Δαυὶδ ,	υἱοῦ	Ἀβραάμ :
[The] book	of [the] genealogy	of Jesus	Christ	son	of David	son	of Abraham
N-NFS	N-GFS	N-GMS	N-GMS	N-GMS	N-GMS	N-GMS	N-GMS

B. Following images show definition for Strong's 976

◀ 976. biblos ▶

Strong's Concordance

biblos: (the inner) bark (of a papyrus plant), hence a scroll, spec. a book
Original Word: βίβλος, ου, ἡ
Part of Speech: Noun, Feminine
Transliteration: biblos
Phonetic Spelling: (bib'-los)
Definition: (the inner) bark (of a papyrus plant), a scroll, a book
Usage: a written book, roll, or volume, sometimes with a sacred connotation.

NAS Exhaustive Concordance

Word Origin

of uncertain origin

Definition

(the inner) bark (of a papyrus plant), hence a scroll, spec. a book

NASB Translation

book (8), books (1), record (1).

Englishman's Concordance

Matthew 1:1 N-NFS
GRK: ΒΙΒΛΟΣ γενέσεως Ἰησοῦ
KJV: *The book* of the generation of Jesus
INT: *[the] book* of [the] generation of Jesus

Mark 12:26 N-DFS
GRK: ἐν τῇ βίβλῳ Μωυσέως ἐπὶ
NAS: have you not read *in the book* of Moses,
KJV: read in *the book* of Moses, how
INT: in the *book* of Moses [in the part] on

Luke 3:4 N-DFS
GRK: γέγραπται ἐν βίβλῳ λόγων Ἡσαίου
NAS: as it is written *in the book* of the words
KJV: in *the book* of the words
INT: it has been written in *[the] book* of [the] words of Isaiah

Luke 20:42 N-DFS
GRK: λέγει ἐν Βίβλῳ Ψαλμῶν Εἶπεν
NAS: says *in the book* of Psalms,
KJV: saith in *the book* of Psalms, The LORD
INT: says in *[the] book* of Psalms said

Acts 1:20 N-DFS
GRK: γὰρ ἐν Βίβλῳ Ψαλμῶν Γενηθήτω
NAS: For it is written *in the book* of Psalms,
KJV: in *the book* of Psalms,
INT: indeed in [the] *book* of Psalms Let become

Thayer's Greek Lexicon

STRONGS NT 976: βίβλος

βίβλος, βίβλου, ἡ (or rather ἡ βύβλος (but the form βίβλος is more common when it denotes a writing), the plant called papyrus, Theophrastus, hist. plant. 4, 8, 2f; (Pliny, h. n. 13, 11f (21f)); from its bark (rather, **the cellular substance of its stem** (for it was an endogenous plant)) paper was made (see Tristram, Nat. Hist. etc., p. 433f; especially Dureau de la Malle in the Memoires de l'Acad. d. Inscriptions etc. tom. 19 part 1 (1851), pp. 140-183, and (in correction of current misapprehensions) Prof. E. Abbot in the Library Journal for Nov. 1878, p. 323f, where other references are also given)), **a written book, a roll or scroll**: Matthew 1:1; Luke 3:4; Mark 12:26; Acts 1:20; τῆς ζωῆς, Philippians 4:3; Revelation 3:5, etc.; see βιβλίον. (From Aeschylus down.)

Strong's Exhaustive Concordance

book.

Properly, the inner bark of the papyrus plant, i.e. (by implication) a sheet or scroll of writing -- book.

Forms and Transliterations

βιβλιω βιβλίω βίβλοι βίβλοις ΒΙΒΛΟΣ βίβλος βιβλου βίβλου βιβλους βίβλους βιβλω βίβλω βίβλῳ biblo biblō bíbloi bíblōi BIBLOS biblou bíblou biblous bíblous

Acts 7:42 N-DFS
GRK: γέγραπται ἐν Βίβλῳ τῶν προφητῶν
NAS: as it is written *in the book* of the prophets,
KJV: in *the book* of the prophets,
INT: it has been written in [the] *book* of the prophets

Acts 19:19 N-AFP
GRK: συνενέγκαντες τὰς βίβλους κατέκαιον ἐνώπιον
NAS: brought *their books* together
KJV: brought *their books* together,
INT: having brought the *books* burnt [them] before

Philippians 4:3 N-DFS
GRK: ὀνόματα ἐν βίβλῳ ζωῆς
NAS: whose names *are in the book* of life.
KJV: names [are] in *the book* of life.
INT: names [are] in *[the] book* of life

Revelation 3:5 N-GFS
GRK: ἐκ τῆς βίβλου τῆς ζωῆς
NAS: his name *from the book* of life,
KJV: name out of *the book* of life, but
INT: from the *book* of life

Revelation 20:15 N-DFS
GRK: ἐν τῇ βίβλῳ τῆς ζωῆς

Lesson 19: Using Other Lexicons

I. **The Danger of Lexicons and Commentaries**

   A. Definitions continue to changeover time – they cannot be relied upon for accuracy.
   B. Most lexicographers have an unbiblical agenda
   C. Most correct the Textus Receptus with MCT, Vaticanus, or Westcott/Hort
   D. An "analytical lexicon" does not define words – it tells you the grammatical details of inflected words: number and case for nouns, tense and number, etc. for verbs.
   E. A "reader's lexicon" is organized verse by verse through the New Testament canon.
   F. All lexicons and commentaries tend to be corrupt and "correct" the KJV. They either are based on the corrupt MCT, or they copy bad information from previous lexicons.
   G. G. A. Riplinger said, "Greek grammars and lexicons do not teach Greek. They teach unbelief"
   H. 1 Thessalonians 5:21 – Prove all things; hold fast that which is good.
   I. Proverbs 14:15 – The simple believeth every word: but the prudent man looketh well to his going.
   J. Psalm 1:1 – Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful.
   K. Colossians 2:8 – Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ.

II. **Available Lexicons (Not Recommended)**

   A. Joseph H. Thayer – Greek-English Lexicon of the New Testament
   B. The Brown-Driver-Briggs (BDB) Hebrew and English Lexicon
   C. Liddell-Scott-Jones (LSJ) – Liddell and Scott's Greek-English Lexicon
   D. Bauers/Danker's BDAG Greek-English Lexicon
   E. Johannes Louw and Eugene Nida, Greek-English Lexicon of the New Testament
   F. William Mounce, Mounce's Complete Expository Dictionary of Old and New Testament Words
   G. William E. Vine, Expository Dictionary of New Testament Words
   H. Bagster's Analytical Greek Lexicon
   I. Strong's Dictionary
   J. Etc., etc., ad nauseum

III. **From G. A. Riplinger's Book**

   A. Hazardous Materials: Greek and Hebrew Study Dangers
      THE VOICE OF STRANGERS, THE MEN BEHIND THE SMOKESCREEN, BURNING BIBLES WORD BY WORD
      Hardcover
      January 1, 2008
   B. See *Class 304H Study Dangers* to read this book

C.   Image from rear cover below

UESTIONING the word of God came first with the serpent's skeptical query, "Yea, hath God said…?" (Gen.3). Questioning today's Holy Bible is just as rebellious, as questioning ones gender. God did it right the first time. A man-made makeover brings "confusion" and defaces and mutilates God's creation. Only pride and perversion would propel men to presume that they could improve upon God's own handiwork. This book will bring Greek and Hebrew study out of the closet for the first time. Tumbling out come the starving skeletons of the authors of Greek and Hebrew study tools, lexicons and editions, the sordid sources from which new versions, such as the NIV, TNIV, NKJV, ESV, NASB, and HCSB, take their corrupt words. These are the very same study 'aids' which kill a sermon or Bible study when used to 'define' a word in the Holy Bible. Lexicon and Bible dictionary authors dug down into the depths of pagan lore, then ransacked the English dictionary to find a match which could burn the Bible word-by-word. The smoke darkens the directing light of the holy scriptures. This book will document that men who want to change and redefine the Holy Bible are likely to want to change anything – even Bible doctrine, their own gender, and their god. For example, Luciferian connections shadow Trench's *Synonyms of the New Testament* and Ginsburg's TBS Hebrew Masoretic text.

IN THIS BOOK you will learn such things as the connection between new version editor and child molester C.J. Vaughan, whose all 'boys' school parades their cross-dressing perversion in this photo, and tools such as *Strong's Concordance*, *Vine's Expository Dictionary*, the Unitarian J.H. Thayer's *Greek-English Lexicon*, Moulton's Lexicon and Vincent and Wuest's *Word Studies*. Heresy trials defrocked editors of the popular *Hebrew-English Lexicon* by Brown, Driver, and Briggs and the New Testament Greek-English Lexicon by Frederick Danker. All Greek-English New Testament lexicons plagiarize the first Greek-English lexicon written by Scott and Liddell, who harbored the pedophile author of *Alice in Wonderland* who took improper photographs of Liddell's child and remains a suspect in the Jack the Ripper murder case. The book demonstrates that Greek texts from UBS to TBS fail to reach the perfection of the Holy Bible, where God's words shall not pass away. Why are good Christians putting aside their inspired Holy Bibles to look for light in these conflicting and uninspired Greek and Hebrew tools, made by men who all denied the very truths of the Bible?

IV. Riplinger's Genealogy of Corrupt Lexicons

A. From Hazardous Material
   How Dictionaries Are Made
   Poison Passed From the Past to the Present, page 72
B. Riplinger lists these works flowing from the same sources:

Pagan Greeks (Plato, Homer, et al.)
Liddell-Scott *Greek-English Lexicon* (1843)
Catholic 'Fathers' & Heretics
Trench's *Synonyms of the New Testament* (1854)
Revised Version (1881)
Vincent's *Word Studies in the New Testament* (1887)
Thayer's *Greek-English Lexicon* (1887)
Strong, *Concordance with Greek-Hebrew Lexicon* (1890)
American Standard Version (1901)
Bullinger, *A Critical Lexicon and Concordance to the English and Greek New Testament*
Non-Literary Secular Egyptian Papyri
Moulton-Milligan *Vocabulary of the Greek New Testament*
Vine's *Expository Dictionary of the New Testament* (1940)
Wuest, *Word Studies in the Greek New Testament* (1940-1966)
Metzger, *Lexical Aids for Students of New Testament Greek* (1946)
Bauer, Danker, Arndt & Gingrich *Greek-English Lexicon of the New Testament and Other Christian Literature* (translated from German in 1957, revised 1979, 2000)
Kittel (1933-1942) / translated from German by Bromiley (1963-1974) as the *Theological Dictionary of the New Testament*
Barkley, *New Testament Words*
Earl, *Word Meanings in the New Testament*
Eadie, *A Commentary on the Greek Text*
Jenni, *Theological Lexicon*
Kubo, *A Reader's Greek-English Lexicon of the New Testament*
Mounce, *The Analytical Lexicon to the Greek New Testament*
Mounce's Complete Expository Dictionary of Old and New Testament Words
Newman, *Concise Greek-English Dictionary*
Pennington, *New Testament Greek Vocabulary*
Perschbacher, *The New Analytical Greek Lexicon*
Renn, *Expository Dictionary of Bible Words*
Robertson, *Word Pictures in the New Testament*
Rogers, *The New Linguistic and Exegetical Key to the Greek New Testament*
Zodhiates, *Hebrew-Greek Key Word Study Bible, Complete Word Study Old and New Testament Dictionary*
RSV, NIV, TNIV, NKJV, NASB, ESV, HCSB, CEV, *Good News For Modern Man, Jerusalem Bible, New American Bible, The Message, New Living Translation, The Net Bible et al.*
Berry's Greek-English Interlinear
The Zondervan Greek-English Interlinear

CLASS 304A INTRODUCTION TO GREEK AND THE NEW TESTAMENT

Jay P. Green, *The Interlinear Greek-English Bible,*
Farstad, *The Majority Text Greek New Testament Interlinear*
Mounce, *Interlinear for the Rest of Us: The Reverse Interlinear*
Metzger, *The Greek New Testament (with Concise Greek-English Dictionary)*
The UBS Greek New Testament: *A Reader's Edition (with Greek English Dictionary) et al.*

Lesson 20: Verb Tenses

I.   **Greek Grammars Vary**

   A. Made by men
   B. Men do not agree
   C. None can be trusted fully
   D. The KJV is the inerrant Greek Grammar
   E. Authors of grammars admit the other grammars have errors

II.   **Examples of Ephesians 2:8**

   A. King James Bible
       For by grace **are ye saved** through faith; and that not of yourselves: it is the gift of God:

   B. New International Version
       For it is by grace you have been saved, through faith—and this is not from yourselves, it is the gift of God—

   C. New Living Translation
       God saved you by his grace when you believed. And you can't take credit for this; it is a gift from God.

   D. English Standard Version
       For by grace you have been saved through faith. And this is not your own doing; it is the gift of God,

   E. Berean Study Bible
       For it is by grace you have been saved through faith, and this not from yourselves; it is the gift of God,

   F. Berean Literal Bible
       For by grace you are saved through faith, and this not of yourselves; it is the gift of God,

   G. New King James Version
       For by grace you have been saved through faith, and that not of yourselves; it is the gift of God,

   H. New American Standard Bible
       For by grace you have been saved through faith; and this is not of yourselves, it is the gift of God;

   I. NASB 1995
       For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;

J. NASB 1977
For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;

K. Amplified Bible
For it is by grace [God's remarkable compassion and favor drawing you to Christ] that you have been saved [actually delivered from judgment and given eternal life] through faith. And this [salvation] is not of yourselves [not through your own effort], but it is the [undeserved, gracious] gift of God;

L. Christian Standard Bible
For you are saved by grace through faith, and this is not from yourselves; it is God's gift—

M. Holman Christian Standard Bible
For you are saved by grace through faith, and this is not from yourselves; it is God's gift—

N. American Standard Version
for by grace have ye been saved through faith; and that not of yourselves, it is the gift of God;

O. Aramaic Bible in Plain English
For it is by his grace that we have been saved through faith, and this faith was not from you, but it is the gift of God,

P. Contemporary English Version
You were saved by faith in God, who treats us much better than we deserve. This is God's gift to you, and not anything you have done on your own.

Q. Douay-Rheims Bible
For by grace you are saved through faith, and that not of yourselves, for it is the gift of God;

R. International Standard Version
For by such grace you have been saved through faith. This does not come from you; it is the gift of God

S. Literal Standard Version
for by grace you are saved, through faith, and this [is] not of yourselves—[it is] the gift of God,

T. New American Bible
For by grace you have been saved through faith, and this is not from you; it is the gift of God;

U. NET Bible

For by grace you are saved through faith, and this is not from yourselves, it is the gift of God;

V. New Revised Standard Version
For by grace you have been saved through faith, and this is not your own doing; it is the gift of God—

W. New Heart English Bible
for by grace you have been saved through faith, and that not of yourselves; it is the gift of God,

X. Weymouth New Testament
For it is by grace that you have been saved through faith; and that not of yourselves. It is God's gift, and is not on the ground of merit--

Y. World English Bible
for by grace you have been saved through faith, and that not of yourselves; it is the gift of God,

Z. Young's Literal Translation
for by grace ye are having been saved, through faith, and this not of you -- of God the gift,

III.   Greek Verb Tenses

A. From Ezraproject.com
B. Below is a brief explanation of each of the Greek verb tenses.

C. PRESENT TENSE

In English, we know that the present tense describes something happening right now. It informs us of the time when an action takes place.

In Greek, however, the present tense primarily tells us the type of action. The Greek present tense indicates continued action, something that happens continually or repeatedly, or something that is in the process of happening. If you say, for instance, "The sun is rising," you are talking about a process happening over a period of time, not an instantaneous event. The Greeks use the present tense to express this kind of continued action.

In contrast, Greek uses the aorist tense to show simple action. An aorist verb simply tells you that something happened, with no indication of how long it took. Aorist is like a snapshot; present is like a video.

When the verb in question is in the imperative, subjunctive, or optative mood, or is an infinitive, present tense says nothing at all about the time when an action takes place. It does not mean that something is happening right now. Its only significance is to show that

the action happens continuously or repeatedly. In Ephesians 5:18, for example, Paul uses a present imperative when he tells believers to "be filled with the Spirit." The present tense makes it clear that this is a continuing experience, which they should maintain constantly.

We face a slightly different situation when we deal with verbs in the indicative mood, the verb form used for statements of fact. Indicative verbs bear a double burden: they must reveal the time of an action, not just the type of action. A present indicative verb describes an action taking place at the present time. Normally, this action is a continued action taking place right now.

However, that is not always the case. Suppose a Greek writer wants to describe a balloon that pops right now! He will have to use the present tense, even though the balloon burst takes only a moment. There is no process; it doesn't happen gradually. It would be nice if you could use the aorist tense to describe it, but that won't work because the balloon didn't pop yesterday — and aorist indicative verbs can only describe the past.

Acts 9:34 is a similar situation. Peter has been called to the bedside of Aeneas, who has been paralyzed for eight years. The apostle announces, "Aeneas, Jesus Christ heals you!" And the word "heals" is present tense. Is Peter describing a long process of healing that gradually begins to happen? Not this time. Healing happens instantaneously; the next clause says, "And immediately he arose."

Summary: The Greek present tense usually describes action that is in the process of happening, or action that continues over a period of time. In the indicative mood, however, it can refer to other types of action.

D. AORIST TENSE

The aorist tense is the Greek grammarian's term for a simple past tense. Unlike the other past tenses (imperfect and perfect), the aorist simply states the fact that an action has happened. It gives no information on how long it took, or whether the results are still in effect.

Aorist is an ideal tense to describe an action that happens at a particular point in time. This is why some grammar books describe it as "punctiliar." Aorist verbs describe the entire action as a single event.

This does not mean that aorist tense always describes actions which are over in an instant. John 2:20 says, "This temple was built (aorist) in forty-six years." Forty-six years is a big point in time!

When you find the aorist tense in the indicative mood, it routinely communicates two ideas: (1) past tense and (2) simple type of action.

When you encounter an aorist participle, it still describes a simple action, but it may not refer to action in the past. Most often, an aorist participle describes an action that takes place before the main verb of the sentence. [There are exceptions to this rule.]

When you see an aorist anywhere other than indicative or participle, there is no time frame involved. You should focus exclusively on the type of action: simply the fact that an event happened, with no extra information about continuing action or completed action.

Aorist is the default tense, especially when a writer is describing the past. If in doubt, Greeks would use aorist. If you see any other tense, you should suspect that it was used deliberately to make a point.

E. IMPERFECT TENSE

Students just learning Greek usually like the imperfect tense, because it only occurs in the indicative mood – no participles, no infinitives, no imperatives. And anyone who is seriously trying to master the language is always grateful for something that they don't have to learn!

The meaning of the imperfect tense is straightforward:

Past time – Imperfect always describes something that happens in the past.

Continued action – Imperfect always describes something that is continued, repeated or habitual. There are some minor refinements of this explanation, but it is almost always safe to view an imperfect verb as continued action, not the simple action of the aorist or the completed action of the perfect tense.

When you encounter an imperfect verb in Greek, imagine that you have been zapped in a time machine and dumped into a scene in the past. You look around and ask, "What's going on?" Maybe you're standing in a French village in the Dark Ages, and all you see are peasants chopping down trees. You don't know when they started their task, and you don't know how long they will keep it up. You just know that the work was in process when you looked.

That's when Greek uses the imperfect tense. When you return to the 21st century to give your report, you say, "The peasants were chopping down trees."

Summary: The imperfect tense is the ideal way to describe an action that was in the process of happening at some time in the past.

F. FUTURE TENSE

Greek has three tenses that describe the past: aorist, imperfect, and perfect. This allows a Greek writer to be specific about the three different types of action that can come into play: simple, continued, and completed.

But there is only one future tense, and the Greeks had to use it to cover all the possible types of action. It is probably best to assume that most future tense verbs are describing

simple actions, without including extra concepts like continued action. This is not an area where you should build elaborate arguments on the grammar.

What can we say about a future tense verb? Grammarians have rightly pointed out that there are at least two shades of meaning which can be conveyed by a future tense verb:

1. Prediction — Most future tense verbs are simple predictions of what will happen.

Example: "It will rain tomorrow."

Biblical example: Matthew 1:21 – "And she shall bear a Son."

As we read the New Testament, it is important to remember that a prediction is only as good as the person who does the predicting. When God says something is going to happen, you can count on it. But when the Pharisees predict something, you might want to get a second opinion!

2. Command — Occasionally a future tense verb is actually a command or instruction.

Example: "You will clean your room!"

Biblical example: Matthew 19:18 – "You shall not commit murder."

How can you tell which idea is in effect for a given verse? There is no difference in the spelling or forms of the word, so you must examine the context and use your common sense to determine which idea makes the best sense in that passage.

G. PERFECT TENSE

The perfect tense in Greek is used to describe a completed action which produced results which are still in effect all the way up to the present. Sample translation: "I have believed."

Notice that the perfect tense carries two ideas: (1) completed action and (2) continuing results. The action was completed at some time in the past, and the results continue up to the present.

Example: We can see the perfect tense in action in 1 John 1:3: "What we have seen and [have] heard we proclaim to you also."

The apostle John is making the point that he was an eyewitness to the earthly ministry of Jesus Christ, and that personal experience serves as the basis for the message that he proclaims decades later. You might paraphrase the first verb as "We saw Him, and we can still visualize what we saw." One writer has explained the second verb as "We heard Him, and His words are still ringing in our ears." John saw and heard Jesus many years earlier, and that era of his life has been completed. But the results continue. What he learned so many years ago remains with him now.

H. PLUPERFECT TENSE

The pluperfect is a seldom-used tense related to the perfect. It occurs only 86 times in the New Testament, and most Greek teachers spend little time on it. But to be complete, here is an explanation:

The pluperfect has the same meaning as the perfect tense, except that it only brings the results of an action up to a selected time in the past. The perfect tense, in contrast, brings the results all the way up to the present.

While perfect tense is usually translated "I have believed," pluperfect is translated "I had believed." If I want to tell you that I have memorized the Greek alphabet and I still remember it well enough to pass a quiz today, the perfect tense is the best choice to use. On the other hand, suppose I have not studied Greek recently. I probably could not pass a quiz today, but I got a really good score on the quiz I took last month. The pluperfect is the tense of choice for that idea: "When I took the quiz last month, I had learned the Greek alphabet perfectly."

IV.   <u>**Greek Tense Illustrated**</u>

TIME AND ASPECT OF TENSE-FORMS

Tense-Form	Aspect	Time	Example
Present	Imperfective	Non-Past	λύω (I am untying)
Imperfect	Imperfective	Past	ἔλυον (I was untying)
Future	Perfective	Non-Past	λύσω (I will untie)
Aorist	Perfective	Past	ἔλυσα (I untied)
Perfect	Stative	Non-Past*	λέλυκα (I have untied)
Pluperfect	Stative	Past	ἐλελύκειν (I had untied)

*The Greek perfect tense-form is non-past (even if we think of the verb's action as a past event in English) because its aspect focuses us on the resulting state.

V.   **Mounce's Master Verb Chart**

Mounce's Master Verb Chart

Tense	Aug/ Redup	Tense Stem	Tense Form	Conn. Vowel	Personal Endings	1st Sing paradigm
Present act		pres		ο/ε	prim act	λύω
Present mid/pas		pres		ο/ε	prim mid/pas	λύομαι
Imperfect act	ε	pres		ο/ε	sec act	ἔλυον
Imperfect mid/pas	ε	pres		ο/ε	sec mid/pas	ἐλυόμην
Future act		fut act	σ	ο/ε	prim act	λύσω
Liquid fut act		fut act	εσ	ο/ε	prim act	μενῶ
Future mid		fut act	σ	ο/ε	prim mid/pas	πορευσομαι
Liquid fut mid		fut act	εσ	ο/ε	prim mid/pas	μενοῦμαι
1st future pas		aor pas	θησ	ο/ε	prim mid/pas	λυθήσομαι
2nd Fut pas		aor pas	ησ	ο/ε	prim mid/pas	ἀποσταλήσομαι
1st aorist act	ε	aor act	σα		sec act	ἔλυσα
Liquid aorist act	ε	aor act	α		sec act	ἔμεινα
2nd aorist act	ε	air act		ο/ε	sec act	ἔλαβον
1st aorist mid	ε	aor act	σα		sec mid/pas	ἐλυσάμην
2nd aorist mid	ε	aor act		ο/ε	sec mid/pas	ἐγενόμην
1st aorist pas	ε	aor pas	θη		sec act	ἐλύθην
2nd aorist pas	ε	aor pass	η		sec act	ἐγράφην
1st perfect act	λε	perf act	κα		prim act	λέλυκα
2nd perfect act	λε	perf act	α		prim act	γέγονα
Perfect mid/pas	λε	perf pas			prim mid/pas	λέλυμαι

Lesson 21: Voices, Etc.

I.   **Introduction**

    A. From Daedalus.umkc.edu
    B. The essential concepts related to the Ancient Greek verb: voice, mood, aspect, tense, person, number, and the verb stem.
    C. One should be familiar with these essential concepts

II.   **Voice**

    A. The Greek verb has three VOICES, the active, middle, and passive.
    B. The active voice is used when the subject of the sentence is the agent of the action described in the verb.
    C. The middle voice denotes that the subject is both an agent of an action and somehow concerned with the action.
    D. The passive voice is used to show that the subject of the verb is acted on.

III.   **Mood**

    A. There are four MOODS, the indicative, subjunctive, optative, and imperative.
    B. These are the finite moods. To them are added, in the conjugation of the verb, the infinitive and participles.
    C. The indicative is the most common verb form you will encounter. It is used for simple statements and questions.
    D. The subjunctive and optative are used in contexts to denote prohibitions, conditions, purpose, and suppositions. These will be covered in more detail beginning in lesson thirty-three.
    E. The imperative is used to give orders and commands
    F. The infinitive has voice and tense but not person and number. It is translated with the English word "to ...". i.e. ἔχειν is the infinitive form of the verb ἔχω and it is translated "to have."
    G. The participle is a verbal noun that is translated with the English ending -ing. i.e. ἔχων is the participle of the verb and it is translated "having".

IV.   **Tense**

    A. There are seven TENSES, the present, imperfect, future, aorist, perfect, pluperfect, and future perfect.
    B. The present tense is used to describe an ongoing action in the present time.
    C. The imperfect tense is used to describe an ongoing action in the past.
    D. The future is used to describe a simple or ongoing action in the future.
    E. The aorist tense is used to describe a simple action in the past.

F. The perfect tense is used to describe a completed action in the present time.
G. The pluperfect is used to describe a completed action in the past.
H. The future perfect is used to describe a completed action in the future.
I. The present, future, perfect, and future perfect indicative are called primary tenses; the imperfect, aorist, and pluperfect indicative are called secondary tenses.

V.   **Person and Number**

A. There are three PERSONS, 1st person, 2nd person, and third person.
B. There are three NUMBERS, as in nouns (31), singular, plural and dual.
C. The English first person singular pronoun is 'I'
D. The English second person singular pronoun is 'you'
E. The English third person singular pronouns are 'he', 'she', and 'it'
F. The English first person plural pronoun is 'we'
G. The English second person plural pronoun is 'you (all)'
H. The English third person plural pronoun is 'they'

VI.   **Accent**

A. The accent of verbs is *recessive,* i.e. it is thrown as far back as possible.

VII.   **Verb Stems**

A. The STEM of a verb is its fundamental part, from which its various tenses are formed. The stem of λύω, loose, is λῦ or λυ, of βουλεύω, plan, βουλευ, of πέμπω, send, πεμπ.

VIII.   **Present Indicative Active**

A. PARADIGMS

B. λύω (Present Active Indicative)

1st Person Singular	λύω	I loose
2nd Person Singular	λύεις	you loose
3rd Person Singular	λύει	he looses
2nd Person Dual	λύετον	
3rd Person Dual	λύετον	
1st Person Plural	λύομεν	we loose
2nd Person Plural	λύετε	you loose
3rd Person Plural	λύουσι	they loose

C. βουλεύω (Present Active Indicative)

1st Person Singular	βουλεύω	I plan
2nd Person Singular	βουλεύεις	you plan
3rd Person Singular	βουλεύει	he/she/it plans
2nd Person Dual	βουλεύετον	
3rd Person Dual	βουλεύετον	
1st Person Plural	βουλεύομεν	we plan
2nd Person Plural	βουλεύετε	you plan
3rd Person Plural	βουλεύουσι	they plan

D. πέμπω (Present Active Indicative)

1st Person Singular	πέμπω	I send
2nd Person Singular	πέμπεις	you send
3rd Person Singular	πέμπει	he/she/it sends
2nd Person Dual	πέμπετον	
3rd Person Dual	πέμπετον	
1st Person Plural	πέμπομεν	we send
2nd Person Plural	πέμπετε	you send
3rd Person Plural	πέμπουσι	they send

E. ἁρπάζω (Present Active Indicative)

1st Person Singular	ἁρπάζω	I rob
2nd Person Singular	ἁρπάζεις	you rob
3rd Person Singular	ἁρπάζει	he/she/it robs
2nd Person Dual	ἁρπάζετον	
3rd Person Dual	ἁρπάζετον	
1st Person Plural	ἁρπάζομεν	we rob
2nd Person Plural	ἁρπάζετε	you rob
3rd Person Plural	ἁρπάζουσι	they rob

Lesson 22: Adjectives

I.   **Adjectives Of The Vowel Declension.**

A. Declension Of Ἀγαθός, Good, And Of Ἄξιος Worthy
B. Learn the declension of ἀγαθός, good, and of ἄξιος,worthy.

II.   **ἀγαθός, good**

Masculine Nominative Singular	ἀγαθός
Masculine Genitive Singular	ἀγαθοῦ
Masculine Dative Singular	ἀγαθῷ
Masculine Accusative Singular	ἀγαθόν
Masculine Vocative Singular	ἀγαθέ
Masculine Nominative Accusative and Vocative Dual	ἀγαθώ
Masculine Genitive and Dative Dual	ἀγαθοῖν
Masculine Nominative and Vocative Plural	ἀγαθοί
Masculine Genitive Plural	ἀγαθῶν
Masculine Dative Plural	ἀγαθοῖς
Masculine Accusative Plural	ἀγαθούς
Feminine Nominative Singular	ἀγαθή
Feminine Genitive Singular	ἀγαθῆς
Feminine Dative Singular	ἀγαθῇ
Feminine Accusative Singular	ἀγαθήν
Feminine Vocative Singular	ἀγαθή
Feminine Nominative Accusative and Vocative Dual	ἀγαθά
Feminine Genitive and Dative Dual	ἀγαθαῖν
Feminine Nominative and Vocative Plural	ἀγαθαί
Feminine Genitive Plural	ἀγαθῶν
Feminine Dative Plural	ἀγαθαῖς
Feminine Accusative Plural	ἀγαθάς
Neuter Nominative Singular	ἀγαθόν
Neuter Genitive Singular	ἀγαθοῦ
Neuter Dative Singular	ἀγαθῷ
Neuter Accusative Singular	ἀγαθόν
Neuter Vocative Singular	ἀγαθόν
Neuter Nominative Accusative and Vocative Dual	ἀγαθώ
Neuter Genitive and Dative Dual	ἀγαθοῖν
Neuter Nominative and Vocative Plural	ἀγαθά
Neuter Genitive Plural	ἀγαθῶν
Neuter Dative Plural	ἀγαθοῖς
Neuter Accusative Plural	ἀγαθά

III. <u>ἄξιος, worthy</u>

Masculine Nominative Singular	ἄξιος
Masculine Genitive Singular	ἀξίου
Masculine Dative Singular	ἀξίῳ
Masculine Accusative Singular	ἄξιον
Masculine Vocative Singular	ἄξιε
Masculine Nominative Accusative and Vocative Dual	ἀξίω
Masculine Genitive and Dative Dual	ἀξίοιν
Masculine Nominative and Vocative Plural	ἄξιοι
Masculine Genitive Plural	ἀξίων
Masculine Dative Plural	ἀξίοις
Masculine Accusative Plural	ἀξίους
Feminine Nominative Singular	ἀξίᾱ
Feminine Genitive Singular	ἀξίᾱς
Feminine Dative Singular	ἀξίᾳ
Feminine Accusative Singular	ἀξίᾱν
Feminine Vocative Singular	ἀξίᾱ
Feminine Nominative Accusative and Vocative Dual	ἀξίᾱ
Feminine Genitive and Dative Dual	ἀξίαιν
Feminine Nominative and Vocative Plural	ἄξιαι
Feminine Genitive Plural	ἀξίων
Feminine Dative Plural	ἀξίαις
Feminine Accusative Plural	ἀξίᾱς
Neuter Nominative Singular	ἄξιον
Neuter Genitive Singular	ἀξίου
Neuter Dative Singular	ἀξίῳ
Neuter Accusative Singular	ἄξιον
Neuter Vocative Singular	ἄξιον
Neuter Nominative Accusative and Vocative Dual	ἀξίω
Neuter Genitive and Dative Dual	ἀξίοιν
Neuter Nominative and Vocative Plural	ἄξια
Neuter Genitive Plural	ἀξίων
Neuter Dative Plural	ἀξίοις
Neuter Accusative Plural	ἄξια

IV. <u>The Formation Of Vowel Declension Adjectives</u>

A. The masculine and neuter of these adjectives follow the O-Declension, the feminine the A-Declension. They are, therefore, said to be the Vowel Declension.
B. If ε, ι, or ρ precedes ος, the nominative singular feminine ends in ᾱ, otherwise in η.
C. The nominative, genitive, and vocative plural feminine follow the accent of the masculine, as ἄξιαι (following the accent of ἄξιος, like ἄξιοι), not ἀξίαι (from the nominative singular ἀξίᾱ), and ἀξίων, not ἀξιῶν as in nouns of the A-Declension.

D. Some adjectives of the Vowel Declension have the masculine and feminine alike, as ἄπορος, ἄπορος, ἄπορον, impassable, impracticable.

CLASS 304A INTRODUCTION TO GREEK AND THE NEW TESTAMENT

Lesson 23: Prepositions

I.   **Case Usage with Prepositions**

A. Prepositions are used with the genitive, dative, and accusative. Some prepositions are used with only one of these cases, others with two, others with all three.
B. The prepositions ἀντί, instead of, ἀπό, off from, from, Latin ab, ἐξ, out of, from Latin ex, and πρό, before, Latin prô, take only the genitive. ἐξ signifies from within, out of, ἀπό, off from, away from.
C. ἐν, in, Latin in with the ablative, and σύν, with, Latin cum, take only the dative.
D. ἀνά, up, and εἰς, into,Latin in with the accusative, take only the accusative.
E. ἀμφί, about, διά, through, on account of, κατά, down, μετά, in company with, after, and ὑπέρ, over, Latin super, take the genitive and accusative.
F. ἐπί, on, upon, παρά, alongside of, beside, περί, round about, πρός, over against, at, to, and ὑπό, under, Latin sub, take the genitive, dative, and accusative.
G. In general, the genitive with prepositions denotes that from which something proceeds, the dative that inor by which something is or takes place, the accusative that towards, over, along, or upon which motion occurs, as:

ἄγγελός ἐστι παρὰ Κύρου, he is a messenger from (from beside) Cyrus;
παρὰ τῷ Κύρῳ ἦσαν οἱ στρατηγοί, the generals were with (beside) Cyrus;
ἄγουσι τὸν ἄνθρωπον παρὰ Κῦρον, they bring the fellow to Cyrus.

H. The chief relations expressed by the prepositions are place and time; but they express also cause, origin, means, agency, condition, purpose, and other important ideas. The original force of the preposition shades off into many meanings.
I. Prepositions are used in forming compound verbs (93).
J. In determining the force of a preposition in any sentence, the pupil should study the connection of the preposition with the other words in the sentence, or with the verb to which it is prefixed, keeping the original meaning of the preposition in mind. The general vocabulary must be constantly consulted.

II.   **Grammar Notes**

A. The genitive follows verbs signifying to rule, lead, or direct. Thus, τῶν ὁπλῑτῶν ἄρχει, he commands the hoplites, Κλέαρχος τοῦ δεξιοῦ κέρως ἡγεῖται, Clearchus leads the right wing.
B. The genitive may denote the time within which anything takes place. Thus, ὡρμᾶτο τῆς νυκτός, he set out in the night,ταῦτα τῆς ἡμέρᾱς ἐγένετο, this happened during the day.

III.   **Examples of Confusion with Prepositions**

A. "By" him or "through" him. This makes a big difference. Jesus either made all things, or things were made *through* him.

B. King James Bible
All things were **made by him**; and without him was not any thing made that was made.

C. New International Version
Through him all things were made; without him nothing was made that has been made.

D. New Living Translation
God created everything through him, and nothing was created except through him.

E. English Standard Version
All things were made through him, and without him was not any thing made that was made.

F. Berean Study Bible
G. Through Him all things were made, and without Him nothing was made that has been made.

H. New American Standard Bible
All things came into being through Him, and apart from Him nothing came into being that has come into being.

I. Holman Christian Standard Bible
All things were created through Him, and apart from Him not one thing was created that has been created.

J. International Standard Version
Through him all things were made, and apart from him nothing was made that has been made.

K. NET Bible
All things were created by him, and apart from him not one thing was created that has been created.

L. Aramaic Bible in Plain English
Everything was in his hand, and without him not even one thing existed of the things that existed.

M. GOD'S WORD® Translation
Everything came into existence through him. Not one thing that exists was made without him.

N. Jubilee Bible 2000
All things were made by him, and without him was not any thing made that was made.

O. King James 2000 Bible
All things were made by him; and without him was not any thing made that was made.

P. American King James Version
    All things were made by him; and without him was not any thing made that was made.

Q. American Standard Version
    All things were made through him; and without him was not anything made that hath been made.

R. Douay-Rheims Bible
    All things were made by him: and without him was made nothing that was made.

S. Darby Bible Translation
    All things received being through him, and without him not one [thing] received being which has received being.

T. English Revised Version
    All things were made by him; and without him was not anything made that hath been made.

U. Webster's Bible Translation
    All things were made by him; and without him was not any thing made that was made.

V. Weymouth New Testament
    All things came into being through Him, and apart from Him nothing that exists came into being.

W. World English Bible
    All things were made through him. Without him was not anything made that has been made.

X. Young's Literal Translation
    all things through him did happen, and without him happened not even one thing that hath happened.

Lesson 24: Plurals

I. Greek Plural

A. From mylanguages.org
B. Learning the Greek Plural displayed below is vital to the language.
C. Greek Plurals are grammatical numbers, typically referring to more than one of the referent in the real world.
D. In the English language, singular and plural are the only grammatical numbers.
E. Grammar Tips:
F. While in English, the plural is formed by adding (s) to the singular. In Greek, to form the plural of nouns we have to take into account the gender of the word and change the singular suffix accordingly. Here are some examples for each gender:

II. Masculine

A. -ος becomes –οι, for example: ένας φίλος (one friend) becomes δύο φίλοι (two friends)
B. -ής –ές, ένας μαθητής (one pupil) becomes δύο μαθητές
C. -ας –ες, ένας αγώνας (one race) becomes δύο αγώνες
D. -ούς –ούδες, ένας παππούς becomes (one grandfather) δύο παππούδες
E. -ές –έδες, ένας καφές (one coffee) becomes δύο καφέδες

III. Feminine

A. -η –ες, for example: μία κόρη (one daughter) becomes δύο κόρες (two daughters)
B. -α –ες, μία χώρα (one country) becomes δύο χώρες
C. -ος –οι, μία οδός (one street) becomes δύο οδοί
D. -ού, -ούδες, μία αλεπού (one fox) becomes δύο αλεπούδες

IV. Neuter

A. -ο –α, ένα δώρο (one gift) becomes δύο δώρα
B. -ι –ια, ένα παιδί (one child) becomes δύο παιδιά
C. -μα –ματα, ένα σώμα (one body) becomes δύο σώματα
D. -ος –η, ένα δάσος (one forest) becomes δύο δάση
E. -ας –ατα, ένα τέρας (one monster) becomes δύο τέρατα

V. Other Examples

A. Note that these rules only apply to the Nominative case of nouns.
B. The other three cases (Genitive, Accusative and Vocative) have their own suffixes.

C. Here are some examples:

English Plural	Greek Plural
Plural	Plhthyntikos - Πληθυντικός
my book	to vivlio mou - το βιβλίο μου
my books	ta vivlia mou - τα βιβλία μου
our daughter	Η korh mas - Η κόρη μας
our daughters	oi kores mas - οι κόρες μας
I'm cold	Krywnw - Κρυώνω
we're cold	Krywnoume - Κρυώνουμε
his chickens	Oi kotes tou - Οι κότες του
their chicken	Ta kotopoula tous - Τα κοτόπουλά τους

Lesson 25: Articles

I.   **Definition of an "Article" in Grammar**

    A. From greekboston.com

    B. According to Webster's Dictionary, a "noun" is defined as a word that serves, "as the subject of a verb, can be interpreted as singular or plural, can be replaced with a pronoun, and refer to an entity, quality, state, action, or concept."

    C. In the English language, nouns aren't paired with an article because they aren't grouped into various genders. This isn't the case in the Greek language.

    D. Nouns are considered to be either Masculine, Feminine, or Neuter. Each of these nouns are paired with what is known as an "article."

    E. According to Webster's Dictionary, an "article" as it pertains to grammar is defined as, "any of a small set of words or affixes (such as a, an, and the) used with nouns to limit or give definiteness to the application."

    F. Articles are further classified as being definite articles or indefinite articles.

    G. Here are the definitions, as defined by Webster's Dictionary:

    H. Definite Article. "the word the used in English to refer to a person or thing that is identified or specified; also : a word that is used in a similar way in another language"

    I.   Indefinite Article. "he word a or an used in English to refer to a person or thing that is not identified or specified"

II.   **Articles in the Greek Language**

    A. In the English language, articles are the words that accompany nouns in a sentence. Articles take on the same role in the Greek language. However, there is an additional set of rules in place concerning articles in the Greek language. Since nouns in Greek are grouped into masculine, feminine, and neuter, this means that the articles change depending on the gender of the noun. The articles further change depending on if it's the singular or plural form of the noun and also what case the noun is. A case is defined by Webster's Dictionary as, "an inflectional form of a noun, pronoun, or adjective indicating its grammatical relation to other words."

    B. While learning Greek, the concept of genders and cases can be confusing when first learning about it. In this case, we are only going to show you the articles for the singular nominative, or singular subject case.

    C. Definite Articles

        Masculine – ο πατέρας, O Pateras, The Father
        Feminine – η μητέρα, I Mitera, The Mother
        Neuter – το παιδί, To Pethi, The Child

    D. Indefinite Articles

        Masculine – ένας πατέρας, Enas Pateras, A Father

Feminine – μία μητέρα, Mia Mitera, A Mother
Nueter – ἕνα παιδί, Ena Pethia, A Child

III. Definite Article Declension

A. From wiki
B. The definite article is declined thus:

	Masculine			Feminine			Neuter		
	Singular	**Dual**	**Plural**	**Singular**	**Dual**	**Plural**	**Singular**	**Dual**	**Plural**
Nominative	ὁ (*ho*)	τώ (*tṓ*)	οἱ (*hoi*)	ἡ (*hē*)	τώ (*tṓ*)	αἱ (*hai*)	τό (*tó*)	τώ (*tṓ*)	τά (*tá*)
Accusative	τόν (*tón*)		τούς (*toús*)	τήν (*tḗn*)		τᾱ́ς (*tā́s*)			
Genitive	τοῦ (*toû*)	τοῖν (*toîn*)	τῶν (*tôn*)	τῆς (*tês*)	τοῖν (*toîn*)	τῶν (*tôn*)	τοῦ (*toû*)	τοῖν (*toîn*)	τῶν (*tôn*)
Dative	τῷ (*tôi*)		τοῖς (*toîs*)	τῇ (*têi*)		ταῖς (*taîs*)	τῷ (*tôi*)		τοῖς (*toîs*)

C. The forms τᾱ́ (*tā́*) and ταῖν (*taîn*) for feminine duals also exist, but are rare, e.g.
Plato, *Leg.* 775e, 955d.

Lesson 26: Compound Words

I. **Compound Words in *Koiné* Greek**

    A. From rdrdbiblestudy.com
    B. Whereas English has a lot of compound nouns, the majority of *Koiné* Greek compound words are verbs plus a preposition, though they are also constructed with other parts of speech.
    C. Greek compound verbs are constructed as follows:

        Preposition + Verb
        Adjective + Verb
        Preposition + Noun

    D. Greek compound words offer a lot of insight into the language.

II. **Example**

    A. For example, in English, "star" is one thing, "fish" is another. "Starfish" doesn't really have anything to do with a humongous sphere of burning gases or a fish with fins. But, then again, it sort of does. Putting the two words together forms a unique meaning, yet the meaning of the two original words is echoed in the new meaning – the symbolic shape of a star plus a water-dwelling creature.
    B. It's the same with Greek in most instances.
    C. Sometimes the meaning of the individual parts of the word won't change that much.
    D. But many times, they enhance each other, and the meaning changes ever so slightly.
    E. The ever-so-slightly adjusted meaning is used to create a new word with a deeper, richer meaning.
    F. The post "What Did Paul Mean by Rightly Dividing?" points out that the Greek word translated "rightly dividing" is a compound verb.

        ortho– straight, right, correct
        tomeo– cut

        Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth. 2 Timothy 2:15 (KJV)

    G. This example of a Greek compound word helps us to understand the multi-layered meaning (not multiple meaning, but multi-layered meaning) of what Paul is communicating in 2 Timothy 2:15.

III. **Paul's Use of *Huper* Compounds**

A. From freebiblecommentary.org
B. Paul had a special fondness for creating new words using the Greek preposition huper, which basically means "over" or "upper."
C. When used with the genitive (ablative) it means "in behalf of."
D. It can also mean "about" or "concerning," like peri (cf. 2 Cor. 8:23; 2 Thess. 2:18).
E. When used with the accusative it means "above," "over," or "beyond" (cf. A. T. Robertson, A Grammar of the Greek New Testament in the Light of Historical Research, pp. 625-633).
F. When Paul wanted to accentuate a concept, he used this preposition in a compound.
G. Following is a list of Paul's special use of this preposition in compounds.

H. Hapax legomenon (used only once in the NT)

- Huperakmos, one past the prime of life, 1 Cor. 7:36
- Huperauxanō, to increase exceedingly, 2 Thess. 1:3
- Huperbainō, to overstep or transgress, 1 Thess. 4:6
- Huperkeina, beyond, 2 Cor. 10:16
- Huperekteina, overextend, 2 Cor. 10:14
- Huperentugchanō, to intercede, Rom. 8:26
- Hupernikaō, to be abundantly victorious, Rom. 8:37
- Huperpleonazō, to be in exceeding abundance, 1 Tim. 1:14
- Huperupsoō, to exalt supremely, Phil. 2:9
- Huperphroneō, to have lofty thoughts, Rom. 12:3

I. Words used only in Paul's writings.

- Huperairomai, to exalt oneself, 2 Cor. 12:7; 2 Thess. 2:4
- Huperballontōs, above measure, exceedingly, 2 Cor. 11:23; (adverb only here, but verb in 2 Cor. 3:10; 9:14; Eph. 1:19; 2:7; 3:19)
- Huperbolē, an overshooting, an extraordinary armoring, Rom. 7:13; 1 Cor. 12:31; 2 Cor. 1:8; 4:7,17; 12:7; Gal. 1:13
- Huperekperissou, beyond all measure, Eph. 3:20; 1 Thess. 3:10; 5:13
- Huperlian, in the highest degree or preeminently, 2 Cor. 11:5; 12:11
- Huperochē, prominence, excellence, 1 Cor. 2:1; 1 Tim. 2:2
- Huperperisseuō, to super abound, Rom. 5:20 (middle voice, to be abundantly filled, overflowing, 2 Cor. 7:4)

J. Words used by Paul and rarely in other NT writers

- Huperanō, far above, Eph. 1:21; 4:10; and Heb. 9:5
- Huperechō, excellence, preeminence, Rom. 13:1; Phil. 2:3; 3:8; 4:7; 1 Pet. 2:13
- Huperēphanos, assuming or haughty, Rom. 1:30; 2 Tim. 3:2 and Luke 1:51; James 4:6; 1 Pet. 5:5.

Lesson 27: Additions and Deletions to God's Word

I.   **God Warns Against Changes to His Word**

  A. Adding to God word
  B. Taking away from God's word
  C. Changing God's word
  D. Questioning – Genesis 3:1
  E. Proverbs 30:5 – Every word of God is pure: he is a shield unto them that put their trust in him.
  F. 6 Add thou not unto his words, lest he reprove thee, and thou be found a liar.
  G. Revelation 22:18 – For I testify unto every man that heareth the words of the prophecy of this book, If any man shall add unto these things, God shall add unto him the plagues that are written in this book:
  H. 19 And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book.

II.   **The Modern Critical Text Corrupts God's Word**

  A. Source of the MCT is Origen and Codex Vaticanus
  B. MCT changes God's word
  C. MCT adds to and takes away from God's word
  D. 2 Corinthians 2:17 – For we are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ.
  E. 2 Timothy 3:8 – Now as Jannes and Jambres withstood Moses, so do these also resist the truth: men of corrupt minds, reprobate concerning the faith.
  F. Use *Class 409 Verse Comparison Chart* to verify textual accuracy