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Introduction

WHY AND HOW WE ARE STUDYING BIBLE LANGUAGES

We have the Bible in the English language. We are confident that the King James Bible accurately preserves the very words of God. We believe that it is the authoritative, verbally inspired Word of God. Why then is the study of Biblical languages important? The answer lies in the very nature of languages. No two languages are completely parallel. There is not a word for word equivalence. Words are simply the vehicles for ideas. Often they are umbrellas which include several different shades of meaning. Translation is possible when the umbrella of one word of one language overlaps the umbrella of a word in another language. Because the two umbrellas may encompass two vastly different areas ambiguity occurs when the translation is read. Several problems present themselves.

Even though a passage is translated accurately it is possible that a shade of meaning is lost in translation. For example, In Exodus 20:13 we read לא תרצח (lo tir tsach). The verse is properly translated 'Thou shalt not kill.' Those opposing the death penalty have used this verse as their main biblical support. They argue that it prohibits any kind of induced death. This is simply not supported by the Biblical language. In Hebrew there are six words for *kill*. Only by appealing to the original Hebrew word used can the reader know that the prohibition is against *murder* not capital punishment or war. The Holy Spirit confirms this understanding by the Greek word he used in Matthew 19:18. Τὸ οὐ φονεύσεις. It clearly says "Thou shalt do no murder." in both Greek and English.

In another example, this time from Greek, the word '*sin*' is the translation of several Greek words: ἀμαρτία - to miss the mark, ἀμαρτημά - an isolated act of sin, παρακόα - to disobey, ἀνομία - unrighteousness, iniquity, to act as if there is no law, παρανομία - to go beyond the law, παραβάσις - to trespass - to go beyond the boundary, παραπτώμα - transgress, to fall beside the standard, ἀγνόμα - ignorance, and ἥπτημα - coming short of duty, a fault. Sin is the proper translation of each of these words but it does not always indicate the precise concept that God is revealing.

Sometimes the proper English translation of a Greek or Hebrew word has one or more homonyms spelled exactly like the proper translation. This causes ambiguity. The confusion is increased if one or more of the homonyms fits the context and grammar of the English sentence. Only reference to the original language text can clear the ambiguity.

For example, in Hebrews 4:12 we read, "For the word of God is quick, and powerful, and sharper than any twoedged sword." The word *quick* means fast, rapid. It also means alive. Only reference to the Greek text where we read ζῶν *living* settles the proper understanding.

Language is the expression of thoughts. People of different cultures and languages think differently. Even within a language (i.e. English) there are national distinctions. There is no way to perfectly translate idioms and peculiar grammatical implications from one language to another. The translator is forced to choose between a literal rendering or a dynamic equivalent. Either choice leaves the translation less than perfect. When one learns a language he becomes familiar with thought

patterns. The student will better understand what is being said and implied in the Word of God even if he can not always express that meaning in English.

For example, the OT phrase "slow to anger"¹ is literally "has a long nose"² in the Hebrew. The English phrase "apple of your eye"³ is literally "be the little man in your eye"⁴. The original idiom is translated by an English idiom. The translation is not literal but it is equivalent.

Greek tenses provide another example. Indicating time of an action is not their primary function. While the time may be a secondary factor, the main implication of a tense is kind of action. The present tense indicates continuing action; the aorist tense indicates punctiliar action, the perfect tense indicates action finished in the past with a continuing effect. The other tenses are combinations of those ideas.

There is no proper English translation that can perfectly carry these inferences. Galatians 2:20 is a good example. I am crucified with Christ: nevertheless I live. "I am crucified" is in the perfect tense. The perfect tense indicates a once and one finished actions whose effects continue to the present. According to Galatians, I was crucified in Christ in the past. That was a once and done action. But, the effect of that crucifixion continues to the present. The picture is not of one who is hanging on a cross but of one who has already died on a cross, but who is now free to live in spite of having been crucified. Jesus' words on the cross, ΤΕΤΕΛΕΣΤΑΙ "It is finished!" are another example of the perfect tense. The plan of salvation was finished on the cross. Its effect continues to reach forward from the cross in an ever present effect. Salvation is finished because it has been finished.

Another reason for familiarizing oneself with the Biblical languages is that commentaries, word studies, and other Bible study aids are written with a theological or philosophical bias. No aid is perfect because no author is perfect. With a working knowledge of the Bible languages the student is equipped to make a better critical judgment on the dependability of the aid he is using. The more familiar one is with the languages the more valid his judgments. If you do not know Greek and Hebrew you will be forced to use someone else's knowledge of the Greek and Hebrew.

If one is reading a commentary on a subject such as baptism the definition and connotations of the Greek word βαπτίζω will vary from a ceremonial sprinkling to total immersion, to "spiritual" identification. The ability to research the use of the word through the New Testament, to compare it with synonyms and with words indicating other similar actions (like ραντίζω to sprinkle) gives one the confidence to make a definitive judgment.

The final reason for studying the original language is the abundance of illustrations which arise out of language studies. If illustrations are the windows that let the light in, then those which arise naturally from the Scriptures are sky lights. They let in the light from above.

Researching the fiery darts of Ephesians 6:16 produced the following anecdote. As the Roman soldiers became lazy and inefficient during the decline of the empire they began to neglect their large, cumbersome, heavy shields on the premise that their armor was sufficient to protect them. Their enemies soon discovered that small fiery darts impaled in the breast plates of the Romans made the

¹ Exodus 34:6, Numbers 14:18, Psalm 86:15; 103:8; 145:8; Proverbs 14:29; 16:32, Joel 2:13, Jonah 4:2, Nahum 1:3

² ארך אפים

³ Deuteronomy 32:10; Psalm 17:8; Proverbs 7:2; Lamentations 2:18; Zechariah 2:8

⁴ כאישון עינר

breast plates unbearable. Once the Romans removed the breast plates they were defenseless against arrows, spears, and swords. Setting aside the shield of faith soon allows the devil to make us shed the breastplate of righteousness.

We will not be attempting to thoroughly learn Hebrew and Greek in this class. We will be introducing you to the inductive method of learning these languages which will give you the tools to learn the language on your own. You will be able to go as far as you want. We will be introducing you to the tools which will make your understanding of the Scriptures a little keener.

Instead of spending weeks learning vocabulary, grammatical forms and syntactical rules we will begin immediately reading and discussing the Hebrew Old Testament and the Greek New Testament. We will familiarize ourselves with these languages in the same way a child is introduced to his mother tongue. As we encounter significant concepts and grammatical forms we will discuss them. Hopefully you will grasp the inductive method and be able to teach yourself far more than the professor can teach you.

SECTION I: COMMENTARY GREEK

GRAMMAR

Before one can learn and use Greek he must have a knowledge of basic grammar. No language develops without a grammar. Grammar is the way in which the vocabulary of a language is treated so as to make it possible to convey thoughts from one person to another. English is basically a word position grammar. The usage of a word in a sentence is determined by its position in that sentence. Generally the order of an English sentence is:

Subject (modifiers) - Verb (modifiers) - Complement (modifiers)

To indicate a question we add an interrogative auxiliary verb:

Aux. Verb - Subject - Main Verb - Complement

To indicate a command we omit the subject:

Verb - Complement

All other verbal concepts (tenses, moods, voices) are conveyed by the addition of identifying auxiliary verbs.

Greek is an inflected language. Word usage is determined by morphemes. A morpheme is a sound unit added to a word to indicate its function. Word order in Greek indicates the priority of emphasis rather than usage in a sentence. For example:

Verb - Complement - Subject

indicates that the verbal idea is the most important concept.

Subject - Complement - Verb

indicates that the Subject is most important. etc.

Even though there are different grammars or syntaxes in English, Hebrew, and Greek the fundamentals of language remain the same. There is a subject, there is a verbal idea, and there is a complement in each complete thought. For that reason it is important to review basic grammatical forms.

Word Groups:	
Sentence	a group of words which stands alone expresses a complete thought. A sentence generally has an expressed subject and an expressed verb. It may have many other modifying components.
Clause	a group of words which may or may not stand alone expresses a complete thought. A clause has an expressed subject and an expressed verb. It may have many other modifying components.
Phrase	a group of words which working together as a unit in a sentence or clause.
Ellipse	a 'defective' sentence. A group of words which is intended to express a complete thought but which lacks an expressed verb. (The Ellipse, common to many Mediterranean languages, is the source of many of the italics in the King James Bible)
Verbals	participles, gerunds, infinitive phrases. The '-ing' and 'to ____' forms of a verb which are used in phrases as adjectives, nouns, or verbs.

Parts of Speech:	
Noun	names a person place or thing Proper Noun - specific name of a specific person place or thing.
Pronoun	generic word which takes the place of a person place or thing. Pronouns are specific to a usage. There are different forms to express person, relativity, reflection, etc.
Adjective	a word which modifies a noun.
Verb	a word which expresses action or state of being. A verb may be transitive (takes an object) or intransitive (takes no object)
Adverb	a word which modifies a verb, adjective, or another adverb.
Preposition	a word which precedes (is pre-positioned) to another word to express relationship.
Conjunction	a word used to connect two or more similar items (clauses, subjects, verbs, objects, etc)
Particle	a word necessary for clarity which doesn't fit into any other classification.

Word Usages:

Verb	the main action or state of being conveyed. The verb includes all auxiliary verbs. The complete verb is also known as the simple predicate.
Subject	the subject names the person, place, or thing which is the 'doer' of the verb. The subject of a sentence may be a noun, pronoun, noun clause, or a noun phrase. The simple subject is the specific person place or thing. The complete subject includes all modifiers.
Complement	the complement of a sentence is any noun (or noun concept) which receives the action of the verb or which modifies the state of being expressed by the verb.
Direct object	complement that receives the action of the verb
Predicate nominative	complement that renames the subject
Predicate adjective	complement which describes the subject
Indirect object	person, place, or things to whom or for whom the action of the verb is done if there is a direct object in the sentence.
Object of a preposition	the noun concept which follows a preposition.
Appositive	a noun concept which immediately follows a noun concept. The appositive restates the original noun concept.

Diagramming:

Sentence diagrams help to cross from language to language. Each position in a diagram is assigned a universal value. By locating words in the diagram we see the usage of the word in our thought pattern.

ORTHOGRAPHY - The Greek Alphabet

Orthography is the actual shapes of the letters of a language. The Greek alphabet that we used today is a fairly modern one. It is the great grandchild of the Phoenician alphabet developed in the fourteenth century B.C. by King Caedmus. This original alphabet of 16 characters is significant because it was the first set of symbols which represented basic sounds rather than objects like hieroglyphics and cuneiform. This alphabet, written right to left became the universal alphabet of the Middle East. It is conjectured that writing developed this way because it was first carved in stone. In carving right to left the finished letter is clearly seen to right of ones' writing tools.

When writing was introduced into Greece it was the Phoenician alphabet. The letters of the Greek alphabet retain their Semitic names and their Semitic order. At first Greek was written right to left also. Later it became fashionable to write βυστροφιδόν (bou strof a don) or 'turning as the ox.' In this method the writer simply reversed his writing when he came to the end of a line and went back the other way. The letters which were written left to right were written in mirror image of the normal letters. When writing changed from carving to pen and ink it became obvious that it was easier to read and write left to right. The Greeks and all who adopted their alphabet began to write exclusively left to right.

The Greek of Bible days was primarily a capital letter alphabet. It was not uniform. In some parts of the Greek speaking world the letter S was written 'σ' in others it was written 'C'. In some parts of the Greek world there were two letters F (digamma), Q (qoppa), and 'sampi' which the Koine dialect did not use. In 403 B.C. Athens passed a law that all official writings would be in Ionic characters. Gradually the present alphabet of 24 letters became the standard alphabet of the Greek world.

Between New Testament days and Medieval days a lower case alphabet was developed. The early printed editions of the Greek New Testament used a unique printed alphabet with many abbreviations and combination forms. Even in modern Greek there is a wide divergence of printed forms for letters. Included in an appendix are photographic reproductions of various manuscripts showing the difference in script and clarity.

Below are the forms of the letter used in this syllabus.

Capital Lower Case Name Pronunciation

α	α	Alpha	a as in father (long)
			a as in bat (short)
β	β	Beta	b as in ball
γ	γ	Gamma	g as in gift
δ	δ	Delta	d as in debt

ε	ε	Epsilon	e as in met
ζ	ζ	Zeta	dz as in adz
η	η	Eta	e as in obey
		Theta	th as in theme
Ι	ι	Iota	I as in magazine (long) i as in pit (short)
Κ	κ	Kappa	k as in kin
Λ	λ	Lambda	l as in long
Μ	μ	Mu	m as in man
Ν	ν	Nu	n as in no
Ξ	ξ	Xi	x as in relax
Ο	ο	Omicron	o as in omelet
Π	π	Pi	p as in pay
Ρ	ρ	Rho	r as in ring
σ	σ	Sigma	s as in sing
	ς	(lower case sigma at the end of a word)	
Τ	τ	Tau	t as in tale
Υ	υ	Upsilon	u as in unity
Φ	φ	Phi	ph as in phonetics
Χ	χ	Chi	ch as in chemical
Ψ	ψ	Psi	ps as in taps
Ω	ω	Omega	o as in tone

Other Orthographic Devices

` Rough breathing An h sound before an initial vowel

‘ Soft breathing Initial vowel takes its normal sound

Diphthongs Combination Pronunciation

αι	ai in aisle
ει	ei in height or a as in late
οι	oi in oil
αυ	au in kraut
ευ	eu in feud

ou	ou in group
ui	ee in wee

Accents: Originally

'	Acute	rising inflection in voice
`	Grave	falling inflection
ˆ	circumflex	rise and fall

Today: Stress the accented syllable.

Punctuation:

,	comma
.	period
;	question mark colon or semi-colon

Some consonant blends actually assimilate into a third letter for ease of pronunciation. These must be accounted for when analyzing a verb.

ζ	δ plus σ
ξ	κ, γ, or χ plus σ
ψ	π, β, or φ plus σ.

GREEK GRAMMAR NOUNS AND PRONOUNS

The grammatical use of an English noun is determined by its position in a sentence and its relationship to the words around. e.g. Jack gave Jack jr. the jack to jack his car off his sister's jack. The first Jack is the subject of the sentence. In an English sentence the subject usually leads the sentence. The second jack is an indirect object. The indirect object always comes after the verb and before the direct object. The third jack is the direct object. The direct object of a sentence follows the verb and the indirect object.

Greek grammar is not based on word order. Words are placed in a Greek sentence in order of their importance and emphasis. The most important word comes either first or last and then the sentence either ascends to or descends from it. Grammatical usage of nouns and adjectives is determined by their form rather than their position. The forms of a noun are called its inflections. The interpretation of these forms are called cases. Because the Greek language divides its nouns into arbitrary genders: masculine, feminine, and neuter; as well as number: singular, plural; there are a great many forms within the a given case.

Form	Case	Usage
VOCATIVE		used in situations of direct address.
NOMINATIVE		is the form used to indicate the subject or predicate nominative of a sentence. Quite often it is identical or very similar to the VOCATIVE case used in situations of direct address.
GENITIVE	GENITIVE - of	cases have identical forms but differing interpretation. The Genitive indicates something has "generated" out of something else. It is used to indicate possession or ownership.
	ABLATIVE - from	The Ablative indicates "from" or departure. It is almost identical to the genitive in result, it simply views the relationship in reverse.
DATIVE in, for, by, with, through, etc.	DATIVE	The case of the indirect object. It indicates to whom or for whom the action of the verb has been done.
	INSTRUMENTAL	Instrumental indicates what or who was used to accomplish an action or when the action

		was done.
	LOCATIVE	Locative indicates where an action was done.
ACCUSATIVE	ACCUSATIVE	The case of the direct object. It indicates the recipient of the verb's action. The Accusative is also used in conjunction with prepositions.

DEFINITE ARTICLES

One of the most important grammatical factors is the definite article, 'the.' The presence or absence of the definite article is always significant. The Greeks have no indefinite article 'a' or 'an'. When the definite article is present the noun is understood to be a specific person, place, or thing. This characteristic of the Greek article is so strong that the article can actually be used alone as a pronoun.

When the article is absent context determines the reading. Normally the absence of the article indicates the indefinite 'a' or 'an' should be supplied. When the addition of 'the' smooths the English reading without affecting the sense of the Greek it should be read.

There are two notable exceptions to this rule. When a sentence involves a predicate nominative and the predicate nominative expresses quality or identity the article is not used even though the nominative is definite. For example:

John 1:1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ λόγος.

The Jehovah's witnesses incorrectly diminish Θεός from 'God' to 'a god' because it does not have a definite article. They wrongly translate "And the word was a god." rather than "And the Word was God." Θεός lacks the definite article because Jesus Christ is in essence God. It indicates his deity. If the article were present the verse would be teaching that Jesus Christ and the Father are the same person. It does not.

The absence of the article is also significant when two or more nouns are joined by the coordinating conjunction καὶ. The absence of the article from the noun following καὶ indicates that the two nouns name the same object. For example:

2 Peter 2:20 τοῦ Κυρίου καὶ σωτήρος Ἰησοῦ Χριστοῦ,

Titus 2:13 τοῦ μεγάλου Θεοῦ καὶ σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ,

In the first Jesus Christ is described as the Lord and Savior. Lord and Savior are thus viewed as different aspects of the same person. You can not accept Him as Savior without accepting Him as Lord. In the Titus passage we read 'the great God and our Savior, Jesus Christ.' Here the deity of Christ is asserted. His deity (the great God) is linked to His saviorship. If He is one then He must be the other.

ADJECTIVES

The Greek adjective is similar to the noun in that it also shows case, gender, and number. Like nouns adjectives fall into one of three declensions. Adjectives are used in two ways. The usage of an

adjective is determined by its relationship to the definite article.

An adjective which immediately follows a definite article is said to be in the attributive position. It provides an attribute of the noun it modifies. For example:

ὁ ἀγαθὸς ἄνθρωπος = the good man.

ὁ ἄνθρωπος ὁ ἀγαθοῦς = the good man.

If the adjective has a definite article of its own it usually follows the noun. If it shares the definite article of the noun then it precedes the noun.

An adjective which does not follow the definite article is said to be in the Predicate position. In this position the adjective becomes a predicate adjective. The 'to be' verb is understood. For example:

ὁ ἄνθρωπος ἀγαθὸς = The man is good.

ἀγαθὸς ὁ ἄνθρωπος = The man is good.

PREPOSITIONS

A preposition is a word which shows the relationship in time, space, or logic. The Greek preposition is a restrictor placed on the case of a noun. As stated above the case of a noun indicates its usage in a sentence. Two cases, the genitive and the dative, carry the relational implication. When a more specific relationship is needed prepositions are added to these cases. The accusative case is also used in conjunction with prepositions. Usually the accusative is used with a preposition to express an idea which the genitive or dative can not.

The following chart demonstrates the basic idea of each preposition. As in English prepositions express more than physical relationships but the abstract expressions always reach back to the spatial relationships for their connotation.

GREEK VERBS

Greek sentences center upon the verb. The verb does more than show action in a Greek sentence. In essence it is the sentence. All the other words simply modify and specialize that which is stated by the verb. For example the verb $\lambda\epsilon\lambda\upsilon\sigma\omicron\iota\mu\eta\nu$ means "In the future I will have been released from whatever is holding me now." Therefore it is of the utmost importance that one captures the implications of the Greek verb.

VOICE: The Direction of Action

The voice of a verb indicates the verb's action in relation to the subject of the sentence. In English we have two verbal voices: active and passive. Greek has three: active, passive, and middle.

The Active voice in both English and Greek indicates that the subject of the sentence is the doer of the verb's action. The subject is being active. e.g. I (subject) hit (verb) the ball (direct object). Notice the flow of the action:

Subject → Verb → Object.

This is the most common type of sentence. The Passive voice in both languages indicates that the subject of the sentence is the recipient of the verb's action. The subject is passive. e.g. I (subject) was hit (verb) by the ball. Notice the flow of this action:

Subject ← Verb ← (Prepositional Phrase).

The Greek language also uses a Middle voice which indicates that the subject of the sentence is both active and passive. It is the most difficult to define because its usage was not clearly defined in New Testament times. The middle voice the subject is both the doer and recipient of the verb's action. I (subject) hit (verb) myself (Direct object) with the ball. The subject is also the implied direct object. This voice is sometimes softened into a reflexive type statement. (e.g. I, myself, hit the ball.) but the subject is always doubly involved.

Subject → Verb → Subject

Biblically the best example of the middle voice is John 10:28 "And I give unto them eternal life; and they shall never perish." They shall never perish is in the middle voice. The connotation is "They shall never cause themselves to perish".

MOODS: The Certainty of Action

The second major grammatical connotation of the Greek verb is the Mood, or the relation of the verb's action to reality.

DEGREE OF CERTAINTY		
1	INDICATIVE	The indicative is used in the general narrative to declare an action or assertion.
2	SUBJUNCTIVE	The subjunctive is used when the certainty of a sentence is dependent on something outside the sentence.
3	OPTATIVE	The optative expresses a desire to see a condition come to pass.
4	IMPERATIVE	It commands another to bring a condition to pass.
In a numerical scale of certainty the Indicative would receive a 1, the Subjunctive a 2, the Optative a 3, and the Imperative a 4.		

INDICATIVE: A Statement of Fact

The indicative indicates a simple assertion or interrogation. It is the mood of certainty. Because it indicates certainty there is no need for qualification or condition. The future indicative sometimes has a imperative quality called the cohortative. (Ἀγαπήσεις τὸν πλησίον σου ὡς σεαυτόν, καλῶς ποιεῖτε· Thou shalt love thy neighbor as thyself. James 2:8). It can also on occasion indicate a degree of Potential. In Acts 24:19 (οὐς δεῖ ἐπὶ σοῦ παρεῖναι - Who ought to have been here before thee.) we find the Indicative of Obligation. In Romans 9:3 (ηυχόμεν γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι - For I could wish that myself were accursed.) we find the Indicative of Impulse. In John 11:21 (εἰ ἦς ὧδε, ὁ ἀδελπηός μου οὐκ ἂν ἐτεθῆνκει - If thou hadst been here, my brother had not died.) we have the Indicative of Condition.

SUBJUNCTIVE: **This** Truth is Subject to **that** Truth

The next step removed from reality is the subjunctive mood. While the Indicative assumes reality the Subjunctive assumes unreality. It steps from that which is actual toward that which is conceivable. As the certainty shades off the subjunctive yields to the OPTATIVE. When the element of intention or purpose is involved the IMPERATIVE.

The Subjunctive can be used in an imperative type way called the Hortatory (κραπτῶ μεν τῆς ὁμολογίας - Let us hold fast our confession. Heb. 4:15). If the subjunctive is used in a question it indicates deliberation rather than a request for information. (τί εἶπω ὑμῖν - What shall I say to you? I Cor. 11:22). In a command the subjunctive indicates a warning. (μὴ εἰσενήκης εἰς πειρασμόν - Lead us not into temptation. Matthew 6:13).

The optative mood expresses possibility. It is the mood of prayer and appeal. It can be volunative (ὁ δὲ Κύριος κατευθῆναι ὑμῶν τὰς καρδίας - May the Lord guide your hearts II Thes. 3:5). It can express potential (τί ἂν θέλοι λέγειν - What would he wish to say? Acts 17:18). Or it can be deliberative (διελογίζετο παταπὸς ἔν ὁ ἀποσμός οὗτος - She was pondering what manner of salutation this might be. Lk. 1:29)

The imperative mood is the mood of command. It functioned much like our imperative. The negative imperative bears consideration. If the imperative is in the present tense the prohibition is "Do not start doing this." (ἐγὼ εἶμι, μὴ φοβείσθε - It is I, be not afraid. Jn. 6:20). If the imperative is in the aorist tense the prohibition is to stop doing an action which you are presently doing. The imperative may be weakened into a plea or a granting of permission, especially if it occurs in the third person.

OTHER VERBALS	
INFINITIVES	The 'to' form of a verb: to be, to say, to throw, etc.
	The Greek infinitive is a verbal noun and not a mood.
	The infinitive is used in a sentence when the verbal implications of a action being described are larger than can be conveyed by a noun or conjugated verb.
	Infinitives can be used as adverbs to show purpose much like they are used in English. καὶ ἦλθούμεν προκυνήσαι αὐτόν. - And we have come to worship him. Mt. 2:2).
	The infinitive is often used in to express a temporal idea. καὶ ἐν τῷ σπείρειν αὐτόν. - As he was sowing [lit and in the to be sowing him]. Mt. 13:4) As a noun the infinitive phrase can serve in any noun function.
PARTICIPLES	The 'ing' form of a verb used most often as a adjective and also as a noun.
	The Greeks loved participles because they always include a sense of action in the noun or adjective use.
	When a participle functions as a noun it functions according to the definite article rules of an adjective
	The participle can also function as a pseudo-adverb. It is useful in bringing a sense of time to a noun.
	Translate the participial phrase as a unit. Then fit it into the structure of the sentence.

TENSES

An understanding of Greek verb tenses is also essential. English verb tenses are primarily concerned with the time of an action. We have our basic tenses: present, past, future. To them we add secondary tenses which indicate the degree of completion of an action in its time, eg. past perfect "He had traveled all night and was now tired." Greek tenses are the opposite. The main thrust of a Greek tense is the degree of completion of an action. Time is secondary if it is even considered. There are three kinds of action. Continuous action is represented by the PRESENT TENSE. Completed

action is represented by the PERFECT TENSE. Action viewed as occurring is represented by the AORIST TENSE. The aorist is by far the most complex yet popular tense of Koine Greek. If we were to attempt to diagram the definition of these tenses we would have the following:

	PAST	PRESENT	FUTURE	Implication
PRESENT		————		The action is happening.
AORIST		●		The action is viewed as complete
PERFECT	●————→			A complete action happened in the past but its effect is still here.

Secondary Tenses	PAST	PRESENT	FUTURE	
Imperfect			————	An action in the past that was happening
Future			● ————	An action that will happen. Can be viewed as complete or as as happening
Pluperfect	●————			An action that happened in the past and the effect continued but has come to an end.

THE PRESENT TENSE

The chief function of the Greek present tense is to indicate action in progress. e.g. I am sitting here typing. Because it indicates action in progress the present tense usually refers to something presently happening though on occasion context demands that it be continuing action in the past.

Usually continuing or unfinished action in the past is indicated by the use of the IMPERFECT tense. e.g. I was sitting here yesterday. The imperfect is always a past tense. It is one of the few that is time bound.

The future tense is an indefinite tense. Future finished or unfinished action is indicated by the Future tense. Context determines the interpretation.

The AORIST tense is the most significant Greek tense. Often it is similar to our simple past tense but only by coincidence. The aorist indicates action which is viewed as a single completed act. e.g. I sat down. It is usually viewed as past because it is finished action but can be present or future. One of the characteristics of Koine Greek (the greek of the NT) is its penchant for the Aorist tense.

The last major tense is the PERFECT tense. Like the Aorist the perfect is a pure action tense. It indicates a past completed action whose effect is presently continuing. e.g. I am sitting now because I sat down 5 minutes ago. It has no single English translation. Both English verbal concepts are necessary to express the single Greek verb in the perfect.

Translation is not a 'mathematical' science. There is more to translation than a legalistic application of the rules and definitions of words and grammar. One must get the "feel" of conventions of a language and then interpret the facts in that light. Below are listed some of the special uses of particular moods and tenses of Greek verbs. Presume that a mood or voice is to be taken in its general use unless context forces a special use.

Noun Forms (Declensions)

Do not be afraid of this word "declension." It only means "rule for spelling." The greek nouns and adjectives fell into 3 groups or spelling forms, or declensions. The First and Second are fairly easy to grasp. The third declension could be called "everything else!" Below are listed the most significant forms of nouns, adjectives, and verbs. The list is not exhaustive but it will help to identify these forms.

Noun and Adjective Inflection

FIRST DECLENSION					
SINGULAR			PLURAL		
NOM	βασιλεα	ἡμέρα	γλωσσα	γραφή	βασιλεα
GEN	βασιλεας	ἡμέρας	γλωσσας	γραφῆς	βασιλεων
DAT	βασιλεα	ἡμέρα	γλωσσα	γραφή	βασιλεαις
ACC	βασιλεαν	ἡμέραν	γλώσσαν	γραφὴν	βασιλεας

	SINGULAR	
NOM	μεσσιας	προφήτας
GEN	μεσσιας	προφήτου
DAT	μεσσιας	προφήτη
ACC	μεσσιας	προφήτην

	PLURAL	
NOM	μεσσίας	προφήται
GEN	μεσσίας	προφητῶν
DAT	μεσσίας	προφήταις
ACC	μεσσίας	προφήτας

SECOND DECLENSION						
	Singular			Plural		
	Masc	Fem.	Neut.	Masc	Fem.	Neut.
NOM	λόγος	οδος	δώρα	λόγοι	Οδοι	δδωρα

GEN	λόγου	οδδοῦ	δώρας	λόγων	οδων	δδωρων
DAT	λόγω	οδδῶ	δώρω	λόγοις	οδοῖ	δδωροῖ
ACC	λόφγον	οδδον	δώραν	λόγους	οδου	δδωροα

The Definite Article						
	Sing			Plural		
	Masc.	Fem.	Neu.	Masc.	Fem.	Neu.
Nom	ὁ	ἡ	τὸ	οἱ	ταί	τὰ
Gen	τοῦ	τάς	τοῦ	τῶν	τῶν	τῶν
Dat	τῷ	τῇ	τῷ	τοῖς	ταῖς	τοῖς
Acc	τόν	τήν	τὸ	τούς	τάς	τὰ

Pronouns Personal					
	Singular		Plural		
	1st	2nd	1st		
Nom.	ἐγὼ	σύ	ἡμεῖς		
Gen.	ἐμου	σοῦ	ἡμῶν		
Dat.	ἐμοί	σοί	ἡμῖν		
Acc.	ἐμέ	σέ	ἡμᾶς		
	Sing		Plural		
	Masc	Fem	Masc	Fem	Neut
Nom	αὐτοί	αὐταί	αυτοί	αὐταί	ἀτά
Gen.	αὐτῶν	αὐτῶν	αὐτῶν	αὐτῶν	αὐτῶν
Dat.	αὐτοῖς	αὐταῖς	αὐτοῖς	αυταις	αυτοῖς
Acc.	αὐτούς	αὐτάς	αυτούς	αὐτάς	αὐτά

Demonstrative (this)						
	Singular			Plural		
	Masc	Fem	Neut	Masc	Fem	Neut
Nom	οὗτος	αὕτη	τούτο	οὗτοι	αὗται	ταῦτα
Gen.	τούτου	ταυτῆ	τούτου	τούτων	τούτων	τούτων
Dat.	τούτ	ταυτ	τούτ	τούτοις	ταύταις	τούτοις
Acc.	τουτον	ταυτην	τουτο	τατούτους τα	ταύτας	ταῦτα

That						
	Sing			Plural		
	Masc.	Fem.	Neut.	Masc.	Fem.	Neut.
Nom	ἐκεῖνος	ἐκείνη	ἐκεῖνο	ἐκεῖνοι	ἐκεῖναι	ἐκεῖνα
Gen.	ἐκείνου	ἐκείνῃ	ἐκείνου	ἐκείνων	ἐκείνων	ἐκείνων
Dat.	ἐκείνῳ	ἐκείν	ἐκείνῳ	ἐκείνοις	ἐκείναις	ἐκείνοις
Acc.	ἐκείνον	ἐκείνην	ἐκεῖνο	ἐκεινοὺς	ἐκείνας	ἐκείνα

Relative Pronouns who						
	Singular			Plural		
		Masc.	Fem.	Fem.	Neu.	Nom.
Nom	ὅς	ἧ	ὅ	οἱ	αἱ	ἅ
Gen.	οὗ	ἧς	οὗ	ᾧν	ᾧν	ᾧν
Dat.	οἷς	αἷς	οἷς	οἷς	αἷς	ἅ
Acc.	ὃν	ἣν	ὃν	οὓς	ἅς	ἅ

Interrogative Pronouns who?, what?			
	Singular		Plural
Nom.	τίς	τί	
Gen.	τίνος	τίνος	
Dat.	τίνι	τίνι	
Acc.	τίνα	τί	

Indefinite Pronoun Someone Something					
	Singular		Plural		
	Mas/Fem	Neut	Mas/Fem	Neut	
Nom.	τις	τι	τινές	τινά	
Gen.	τινός	τινός	τινῶν	τινῶν	
Dat.	τινί	τινί	τισί(ν)	τισί(ν)	
Acc.	τινά	τι	τινάς	τινά	

Reflexive Pronouns of myself					
	Singular		Plural		
	Masc	Fem	Masc	Fem	
GEN	ἐμαυτοῦ	ἐμαυτῆς	ἐαυτῶν	ἐαυτῶν	
DAT	ἐμαυτῷ	ἐμαυτῇ	ἐαυτοῖς	ἐαυταῖς	
ACC	ἐμαυτόν	ἐμαυτήν	ἐαυτούς	ἐαυτάς	

Reflexive Pronouns of yourself					
	Singular		Plural		
	Masc	Fem	Masc	Fem	
GEN	σεαυτοῦ	σεαυτῆς	ἐαυτῶν	ἐαυτῶν	
DAT	σεαυτῷ	σεαυτῇ	ἐαυτοῖς	ἐαυταῖς	
ACC	σεαυτόν	σεαυτήν	ἐαυτούς	ἐαυτάς	

Reflexive Pronouns of himself, of herself, of itself						
	Singular		Plural			
	Masc	Fem	Neut	Masc	Fem	Neut
GEN	ἑαυτοῦ	ἑαυτῆς	ἑαυτοῦ	ἑαυτῶν	ἑαυτῶν	ἑαυτῶν
DAT	ἑαυτῷ	ἑαυτῇ	ἑαυτῷ	ἑαυτοῖς	ἑαυταῖς	ἑαυτοῖς
ACC	ἑαυτόν	ἑαυτήν	ἑαυτό	ἑαυτούς	ἑαυτάς	ἑαυτά

Present Active Participle ending - ing						
	Masc	Fem	Neut			
Nom	ων	ουσα	ον			
Gen	οντος	ουσης	οντος			
Dative	οντι	ουση	οντι			
Acc	οντα	ουσαν	ον			
	Masc	Fem	Neut			
Nom	οντες	ουσαι	οντα			
Gen	οντων	ουσῶν	οντων			
Dative	ουσι(ν)	ουσαις	ουσι(ν)			
Acc	οντας	ουσας	οντα			

MIDDLE/PASSIVE PARTICIPLE ENDINGS						
NOM	μενος	μενη	μενον	μενα		
GEN	μενου	μενης	μενου	μενων		
DAT	μενῷ	μενῇ	μενῷ	μενοῖ		
ACC	μενον	μενην	μενον	μενα		

VERBS

Verbs are built from the basic stem. Identifying morphemes are added to indicate tense, voice, mood, person, and number. Every verb develops according to this pattern.

(E)+(RE)+stem+(IN)+(CV)+ending

()	optional item	A sound which may or may not appear in a given form.
E	augment	An 'e' prefixed to the stem to show past tense. Augments only appear in the imperfect, aorist, and pluperfect active forms.
RE	reduplication	A doubling of the initial consonant of a word prefixed to the stem. Reduplication indicates the perfect or pluperfect.
Stem		the basic unit of the verb.
IN	infix	a sound placed between the stem and ending.
θη	passive infix	Indicates aorist or future passive
(σ)	active infix	indicates future or aorist tense
(k)		indicates pluperfect and perfect tenses.
CV	Connecting Vowel	the connecting vowel placed between infix and the ending.
	ο/ε	present or future
	α/η	aorist or perfect mood
	οι	indicates optative..
ENDING		the ending determines person, number, voice and mood.

Here are the major tenses in the indicative mood. Charts are available to identify the other tenses, voices, and moods.

Present		
	ACTIVE	
	SING	PLURAL
1ST	STEM + ω	STEM + ομεν
2ND	STEM + ετε	STEM + ετετε
3RD	STEM + ε	STEM + ουσι(ν)

MIDDLE/PASSIVE		
	SING	PLURAL
1ST	STEM + ομαι	STEM + ομεθα
2ND	STEM +	STEM + εσθε
3RD	STEM + εται	STEM + ονται

IMPERFECT		
ACTIVE		
	SING	PLURAL
1ST	ε + STEM + ον	ε + STEM + ομεν
2ND	ε + STEM + ες	ε + STEM + ετε
3RD	ε + STEM + ε	ε + STEM + ον

MIDDLE/PASSIVE		
	SING	PLURAL
1ST	ε + STEM + ομην	ε + STEM + ομεθα
2ND	ε + STEM + ου	ε + STEM + εσθε
3RD	ε + STEM + το	ε + STEM + οντο

FUTURE		
ACTIVE		
	SING	PLURAL
1ST	STEM + σ + ω	STEM + σ + ομεν
2ND	STEM + σ + ει	STEM + σ + ετε
3RD	STEM + σ + ε	STEM + σ + ουσι(ν)

MIDDLE		
	SING	PLURAL
1ST	STEM + σομαι	STEM + σομεθα
2ND	STEM + ση	STEM + σεσθε
3RD	STEM + σεται	STEM + σονται

PASSIVE		
	SING	PLURAL
1ST	STEM + θη + σομαι	STEM + θη + σομεθα
2ND	STEM + θη + σε	STEM + θη + σεσθε
3RD	STEM + θη + σεται	STEM + θη + σονται

AORIST		
ACTIVE		
	SING	PLURAL
1ST	ε + STEM + σ + α	ε + STEM + σ + αμεν
2ND	ε + STEM + σ + ας	ε + STEM + σ + ατε
3RD	ε + STEM + σ + ε(ν)	ε + STEM + σ + αν

MIDDLE		
	SING	PLURAL
1ST	ε + STEM + σ + αμην	ε + STEM + σ + αμεθα
2ND	ε + STEM + σ + ω	ε + STEM + σ + εσθε
3RD	ε + STEM + σ + ατο	ε + STEM + σ + αυτο

PASSIVE		
	SING	PLURAL
1ST	$\epsilon + \text{STEM} + \theta\eta\nu$	$\epsilon + \text{STEM} + \theta\eta\mu\epsilon\nu$
2ND	$\epsilon + \text{STEM} + \theta\eta\varsigma$	$\epsilon + \text{STEM} + \theta\eta\tau\epsilon$
3RD	$\epsilon + \text{STEM} + \theta\eta$	$\epsilon + \text{STEM} + \theta\eta\sigma\alpha\nu$

Perfect		
ACTIVE		
	SING	PLURAL
1ST	$\text{RE} + \text{STEM} + \kappa + \alpha$	$\text{RE} + \text{STEM} + \kappa + \alpha\mu\epsilon\nu$
2ND	$\text{RE} + \text{STEM} + \kappa + \alpha\varsigma$	$\text{RE} + \text{STEM} + \kappa + \alpha\tau\epsilon$
3RD	$\text{RE} + \text{STEM} + \kappa + \epsilon$	$\text{RE} + \text{STEM} + \kappa + \alpha\sigma\iota(\nu)$ $\text{RE} + \text{STEM} + \kappa + \alpha\nu$

MIDDLE/PASSIVE		
	SING	PLURAL
1ST	$\text{RE} + \text{STEM} + \mu\alpha\iota$	$\text{RE} + \text{STEM} + \mu\epsilon\theta\alpha$
2ND	$\text{RE} + \text{STEM} + \sigma\alpha\iota$	$\text{RE} + \text{STEM} + \sigma\theta\epsilon$
3RD	$\text{RE} + \text{STEM} + \tau\alpha\iota$	$\text{RE} + \text{STEM} + \nu\tau\alpha\iota$

Pluperfect		
ACTIVE		
	SING	PLURAL
1ST	$\epsilon + \text{RE} + \text{STEM} + \kappa + \epsilon\iota\nu$	$\epsilon + \text{RE} + \text{STEM} + \kappa + \epsilon\iota\mu\epsilon\nu$
2ND	$\epsilon + \text{RE} + \text{STEM} + \kappa + \epsilon\iota\varsigma$	$\epsilon + \text{RE} + \text{STEM} + \kappa + \epsilon\iota\tau\epsilon$
3RD	$\epsilon + \text{RE} + \text{STEM} + \kappa + \epsilon\iota$	$\epsilon + \text{RE} + \text{STEM} + \kappa + \epsilon\iota\sigma\iota(\nu)$

GREEK STUDY TOOLS

There are a wealth of tools available for Greek studies. It would be impossible to name each one. Instead we will look at each class of tool and then introduce an example of each. Tools available today, if used properly can give the student with the most elementary knowledge of Greek the ability to seek and understand the source and meaning of our English Bible. This condition naturally generates the question: "Why study Greek?" The answer is speed, confidence, and efficiency. The more knowledgeable you are in Greek the less you will depend on the tools. The more knowledgeable you are in the Greek text the less you will have to depend on other's conclusions. It just makes you a better student.

The language tools which you purchase must be tailored to your ability and intentions. Not everyone has an aptitude for learning languages. Not everyone has a desire to be an expert in biblical languages. Greek and Hebrew language studies involve an expenditure of time and money. One can not do quality work in these areas without quality tools. We will attempt to present the tools in a progressive order from essential to extravagant. The Greek Text

One of your most important purchases will be that of the Greek text. There are several available. In the appendix to this chapter you will find photographic examples of several of them. (In a latter class we will deal with the differences between the readings of the various texts and why we choose the Received Text [Textus Receptus].) We recommend the text published by The Trinitarian Bible Society, 217 Kingston Road, London SW19 3NN, England. It follows the Received Text and has the clearest Greek type face of those we have seen. It has no critical notes or other helps. It is simply the Greek text of the New Testament. This is a text for someone who intends to do serious work with the Greek. Interlinear Texts

For most students a good interlinear Greek text is a better investment. Two Textus Receptus interlinear texts are in print. Jay Green's *The Interlinear Bible Vol IV* published by Hendrickson, and J. Ricker Berry's *Interlinear Greek-English New Testament* published by Zondervan. Berry's book includes a lexicon and a dictionary of Synonyms. In the footnotes of each page a list of alternate readings is given with the scholars who suggest them. Green's work does not have the extra notes but it has a clearer print face. Lexicons

Next in importance to the text is a lexicon. A lexicon gives the English equivalent for Greek words. It is not simply a Greek-English dictionary. A lexicon lists only the basic Greek words. It is up to the student to determine the grammatical form and denotation of the word as it is used. e.g. The word *elulukeimen* is looked up in a lexicon under *luw*. The other Analytical Lexicons

Because many Greek students do not immediately recognize the stem of a word and analyze its usage the analytical lexicon has been developed. The primary purpose of this tool is to identify the

grammatical form of a word and isolate the basic root. One of the better analytical lexicons is George V. Wigram's *The Analytical Greek Lexicon of the New Testament* published by Hendrickson or Zondervan. Unabridged Lexicons

The serious student will want to obtain an unabridged lexicon like Arndt & Gingrich's *A Greek-English Lexicon of the The Testament and Other Early Christian Literature* published by the University of Chicago, or Joseph Henry Thayer's *A Greek-English Lexicon of the New Testament* published by Baker Book House. The less specialized will want to purchase a smaller abridged lexicon. Grammar

Next in order of importance is a grammar book. For learning the basic grammar of the Greek language Ray Summers' *Essential of New Testament Greek* published by Broadman is very good. For the understanding of the grammatical usage Dana and Mantey's *A Manual Grammar of the Greek New Testament* published by MacMillan Co. is very good. The very serious scholar may want to invest in A.T. Roberts' *Grammar of the Greek New Testament* published by Broadman. Concordances

As there are concordances of English words so there are concordances of Greek words. The most usable concordance to most students is Englishman's *Greek Concordance* published by Zondervan. Like the Lexicon it lists Greek words by their basic stem rather than each grammatical form. This particular concordance has incorporated the Strong's numbering system so that even a person with no direct knowledge of the Greek language can take advantage of it.

Both Strong's and Young's concordances classify English words by their Greek or Hebrew source. Both these concordances include a lexicon. While they are a bit more difficult to use they can be of value in language studies. Septuagint

The Septuagint is a Greek Translation of the Old Testament. In some places it is fairly accurate. In others it is little more than a paraphrase. In still other places it seems to create its own Scripture. The primary value of the Septuagint is that it is where Hebrew theology was wedded to Greek vocabulary. The Holy Spirit used this union as a tool in writing the New Testament. By finding how a word was used in the Septuagint we often gain insight into how God intended it to be understood in the New Testament. There are grammars and concordances written specifically for the Septuagint Word Studies

The last category of tools are word studies. Some of the better known works are: Vine, W.E. *An Expository Dictionary of New Testament Words*, Fleming H. Revell Bengel, John Albert, *New Testament Word Studies Vol I & II*, Kregel Publications Vincent, Marvin R. *Word Studies in the New Testament Vol I- IV*, Eerdmans

Remember, books will not make you a scholar. They are not your master, nor your crutch. They are tools to be used to make you a better student of the word of God.

THE PROPER GREEK TEXT

The Art of Textual Criticism

Modern textual scholars accept the philosophy that the Bible evolved. If it evolved what we have now cannot possibly be what the original Bible was. They spend their time trying to 'restore' the original text. Only those who agree with modern thinking are allowed to speak with cultural authority. It does not matter what the Scriptures say about their inspiration and preservation. These critics insist the Bible is like any other book and is subject to the same corruptions.

While the New Testament is the single most highly attested literary work of the ancient world we find that no two manuscripts are identical in every point. Many are virtually identical having only incidental differences easily explained as scribal errors. While individual manuscripts might stray from the mainstream at any point the mainstream is always easily and unmistakably visible.

There is a small group of manuscripts whose readings are not a part of that mainstream. Because they fit into the theories of modern critical logic these non-traditional readings have been elevated above the traditional majority readings. Therefore as a student of the Greek New Testament you must make a fundamental choice between the traditional readings and the presently accepted readings.

In the latter 19th century scholars removed the origin and transmission of Scripture from the realm of the supernatural and placed it into the hands of fallible men. Intellectually it was assumed that the text had been contaminated and needed to be restored. The process of "restoration" is known as textual criticism. Dr. David Otis Fuller wrote,

"The average textual critic starts with a prejudice against the Bible as the verbally inspired Word of God."

Geisler and Nix in their General Introduction To the Bible state,

"Textual criticism is an art as well as a science."

To support their theory modern textual scholars divide the manuscript evidence into 'families' and try to trace the development of various readings. The manuscripts are arranged based on where they were supposedly copied, used, or translated. They are arranged by which early church father used them and what is in their commentaries. The arrangement is arbitrary. The parts of an individual manuscript can be assigned to different families. Individual readings are divided into families. This entire classification system just coincidentally fits their theories BECAUSE they were done AFTER the fact.

The theory says that manuscripts and readings must be "weighed not counted." This allows them to discount 98% of the manuscript evidence of the New Testament. He must contrive a complex web of guiding principles for weighing and evaluating the manuscripts. The theories originated among individual scholars and were present in the 1700's. Finally two men were able to establish them as the standard christian thinking, Drs. Westcott and Hort. These two men served on the revision committee which produced the Revised Version of 1881. They wrote a book together that became the standard

of textual discretion ever since. All modern textual criticism is a "fine-tuning" of their conclusions.

According to their theories the New Testament text was impure from the time it was written. It was the natural result of spiritual thinking which enjoyed no special divine origin or preservation. As such it had flaws. They even postulated that there were possibly two separate equally authoritative copies of the book of Acts. Through the years scribes in their copying began to 'correct' the text. Some accidentally added notes on the text into the text inventing new verses. They corrected the history, the geography, the theology, etc. of the works they were copying. They also added miracles and other things to the New Testament that were not a part of the original writing.

Persecution and the natural dispersion of the New Testament led to isolation. A text would be copied in an area and begin to take on a local flavor. The destruction of manuscripts by the enemies of Christianity, and the supposed failure of Christians to immediately view the New Testament writings as Scripture accelerated this degenerative process. The geographical separation of the various Christian communities eventually produced manuscript text types which had variants common to their unique manuscript history. These similar manuscripts are grouped into families and a genealogical history is written for them.

Once this concept became common thinking the scholars could have a field day. Manuscripts are subjectively sorted. Readings are isolated listed and categorized. And then the critic re-creates the New Testament as HE perceives it. If he is a theological liberal (and most are) he will discount any supernatural event when the evidence can be manipulated to justify his choice.

There are only a few very old complete, or almost complete manuscript books called Codices (singular *codex*). These are assigned capital letter identifiers. The oldest existing full manuscripts came from Egypt and have several unifying characteristics. They have short, incomplete readings. They have omissions where supernatural events are recorded. They have theological errors. They are exactly what an evolutionist textual critics loves! They are given prestige above all others. Codex B (Vaticanus) and Codex \aleph (Sinaiticus) are their names. Whenever these two manuscripts agree on an adverse reading that reading becomes the choice of Scholars.

Manuscripts which are similar to B and \aleph are called Alexandrian manuscripts. Codex D is not as old as B and \aleph and was found in Italy. Manuscripts and translations that are similar to D are assigned to the Western family. Originally a few manuscripts with variants which didn't fit into the major families were labeled Caesarean. About 5% of the existent manuscripts fit into one of these 3 categories. The vast majority of manuscripts come from Greece and the Eastern churches which continued to use Greek as their living language. 95%+ of the existing manuscripts are identified as Byzantine or Syrian family.

Because of the antiquity of the actual manuscripts, and because the text was characteristically abbreviated, terse, and grammatically coarse Westcott and Hort held the Alexandrian family to be closest to the original text and thus to be Neutral. The Western family was held to be next in age. Characteristically it is the opposite of the Alexandrian text. It demonstrates a tendency to "fill out" the text adding readings that appear in no other manuscript categories. Because of its uniformity and its "smooth" readings the Syrian family was held to be a later, conscious, artificial editing of Neutral, Caesarean, and Western readings into a single, universally authoritative text. Beside being synthetic it was viewed as rather late in development and of little value in determining the original text.

Modern scholars like to disown the Westcott-Hort family assignments. They like to distance themselves from the 1881 Westcott-Hort Greek New Testament BUT the standard Greek New Testament used in translation and college classes is simply the 28th revision of their work. Modern textual critics start from Westcott-Hort and include or exclude a few of their readings.

Geisler and Nix demonstrate the academic bias in their description of the process by which readings are judged:

The evidence available for textual criticism is of two kinds:
internal and external. External Evidence There are three varieties of external evidence.

Chronological:

The date of the text type (not necessarily the manuscript is important. Earlier text types are to be preferred to later ones.

Geographical:

A wide distribution of independent witnesses that agree in support . . . are to be preferred.

Genealogical:

Witnesses to variants are to be weighed and not counted.

1. The relative order of families: Of the four major textual families . . .
 - a. the Alexandrian is considered to be the most reliable text, although it sometimes shows a learned correction. However
 - b. readings supported by good representatives of two or more text types are to be preferred to single text types.
 - c. The Byzantine (Syrian or Received Text) is generally considered to be the poorest
2. Consideration of individual manuscripts: When the manuscripts within an individual text type are divided in their support of a variant, the true reading is probably
 - a. the reading of the manuscripts which are generally the most faithful to their own text type;
 - b. the reading which differs from that of the other text types;
 - c. the reading which is different from the Byzantine textual family, and/or
 - d. the reading which is most characteristic of that textual type to which the manuscript in question belongs.

Internal Evidence

1. The more difficult reading
2. The shorter reading
3. The more verbally dissonant reading
4. The less refined, grammatical construction, word, etc.

This system is blatantly biased against the Byzantine text [TR]. The King James Bible is base

directly on these "Syrian" readings. According to modern scholarship it should be discarded as obsolete, faulty, and misleading.

The Westcott-Hort system can be demonstrated to "assume facts not in evidence." The very concept of manuscript families is suspicious. It can not be demonstrated that any manuscript is the direct offspring of another. No non-Syrian manuscript, even the great examples of the Alexandrian text type (e.g., Codex B and Codex a) are pure. These great codices include supposedly late Syrian readings. According to textual critics these inconsistencies are explained as later modifications text. In truth there was an obvious interaction of manuscripts to the point where no manuscript can claim genealogical purity.

If one accepts the concept of manuscript families for the purpose of discussion then the conjectured ages of the text types become a major factor. Again the Westcott-Hort theory proves false. It is asserted that the Byzantine type is late in date and thus not reliable. Bruce Sturz in his book *The Byzantine Text-Type & New Testament Textual Criticism* establishes an early date for many Byzantine readings. While he does not take a *Textus Receptus* stand he proves that the Syrian (Byzantine, *Textus Receptus*, Traditional) readings are at least as ancient as the readings of the other families. (See attached Summary of Sturz's work.)

John Burgon, a noted textual scholar of the 19th century, demonstrated the existence of Byzantine readings by a ratio of 3:2 in the writings of the Ante-Nicene fathers (Christian writers from 100 A.D. to 300 A.D.). The Bodmer Papyri (scraps of the New Testament written on papyrus sheets) verify the existence of Byzantine readings as early as A.D. 200 and possibly earlier. No actual manuscripts predate those which contain Byzantine readings.

The third criticism of the Syrian text is that it contains conflation (passages which were developed by combining two or more variant readings into a single coherent reading. Because Westcott and Hort could not prove by physical evidence that the Syrian text was a later text they attempted to do so by "internal evidence." They conjectured that in the fourth century Lucian of Antioch, an Arian heretic, produced a recension of the New Testament in an attempt to restore the text. Lucian's recension supposedly used conflation whenever it was impossible to ascertain the true reading of a disputed passage. Dr. Hort listed 8 examples (Mk.6:33; 8:26; 9:38; 9:49; Lk 9:10; 11:54; 12:18; 24:53). Although he asserted that there were many more he failed to note them. Further study by E.A. Hutton produced 4 more (Mat.27:41; John 18:40; Acts 20:28; Ro. 6:12).

In order to assert that a reading is a conflation it is necessary the 2 or more source readings, the resultant reading, and then to demonstrate clearly that the conflate is the result of emendation. Burgon studied Hort's 8 conflation and came to the academic conclusion Hort was wrong. His "conflations" do not stand up to an unbiased examination. Sturz went one step further. He showed that Alexandrian and Western texts show both conflation and deficiencies in several places where they leave the traditional text. (See below) Pickering states, "Whatever explanation may be given for the origin of the 'Byzantine' readings in Mark 8:26; Luke 11:54; and Luke 12:18 they are not conflation of the Neutral and Western readings. The same thing may be said, though not as emphatically about Mark 6:33 and Luke 9:10. A simple perusal of the supposed conflation using the Kurt-Aland text and its critical apparatus demonstrates the simple lack of basis by which the assertion of conflation is made.

The most ancient manuscripts Codex B and Codex X contain conflations in Mark 1:28; 1:40; John 7:39; 13:24; and Revelation 6:1,2,5,7,8; 17:4. The Western family characterized by Codex D contains conflations also (John 5:37; Matthew 4:13; and Acts 10:34). The Westcott Hort theory is self-defeating. If the assertions that conflation is evidence of a later text and if a few conflations indicate the general unreliability of a text type then we have no reliable text of the New Testament. If instead reason and reality prevail we may safely assume that a full text supported by manuscript evidence is probably the true text as God is not given to imperfect revelation. The evidence of 'conflations' in no wise demands a late date for the Byzantine tradition. In fact as the other families appear to be diminutive versions of the Byzantine type a very early date is demanded.

While it might be conceded that the Byzantine text is fuller than that of X, B, or D we have no reason to believe that the Byzantine readings are conflations. Recent research in secular literature of the New Testament age has demonstrated that the tendency of ancient copyists was to shorten rather than to lengthen a text. Burgon proved that this was the habit of the scribe of codex D. Sturz proved that this was the habit of the Alexandrian scholars in general.

History has no record of a Lucian recension of the New Testament. If a Lucian recension could be proven it would further strengthen the authority and antiquity of the Received Text. A gathering of scholars for the express purpose of restoring the true text of the New Testament held less than 2 centuries after its writing, a gathering of scholars whose native tongue was Greek, and who had in their possession New Testament manuscripts of greater antiquity than any we possess (perhaps even first or second generation copies), would be in a far better position to determine the proper reading of a passage. Because the motivator behind such an endeavor was an Arian heretic the result would have had to be accurate to be accepted by the churches at large after its completion. Since history omits it and logic refutes it one can only assume that the recension of Antioch never occurred. If in fact the Byzantine text is at least as old as the Alexandrian text (Codex B and Codex X) then where did it come from? Since the readings of the other text types can be explained as divergences from its text, and since it dominated Christianity through the centuries, one is safe to conclude that it is the original text of the New Testament.

The mere inclusion of a reading in the Received Text is not an automatic grounds for dismissal. Since the genealogy of manuscripts can not be established and since the antiquity of the Byzantine readings is not to be challenged we are free to reject the tenets of external and internal evaluation as postulated by Geisler and Nix and other like-minded New Testament textual critics. The presence of the great majority of manuscripts can no longer be dismissed without consideration. The Character of Textual Critics

Under normal circumstance the character of a scholar is not germane to the authority of his work. In most cases it is the facts which speak and not the writer. In the study of the text of the Scriptures the character of the critic is of utmost importance. The Word of God is not just any ancient literary work. It is the preserved, living, perfect revelation of God. Those who deny the supernatural character of the Bible have a tendency to down play the supernatural elements of the Bible. It is therefore essential to examine the character of the men who ask the churches of Jesus Christ to abandon the Bible they have used for 18 centuries in favor of the new critically produced model. An *ad hominem* argument is valid.

The first recorded textual critic of the Scriptures was Origen, a man branded as a heretic by the pastors of his day. Born in the academic atmosphere of Alexandria, Egypt, Origen was the recipient of generations of philosophical speculation. He was the educational descendent of Justin Martyr. Justin was a neoplatonic philosopher who espoused the cause of Christianity but never laid down the robe of a pagan philosopher. He maintained that Socrates and Heraclitus were spiritual equals to Abraham and Elijah. Origen was directly influenced by the heretic Tatian. Tatian who was an open gnostic. Tatian took it upon himself to harmonize the gospels by excising any passage not conducive to his doctrines. This work, the Diatesseron, was banned by the early churches as heretical because of its omissions and perversions. Origen's immediate mentor was Clement of Alexandria. Also a philosopher first and Christian second, Clement sought to reconcile Christianity with gnosticism. He taught that as the Law was given to Israel to guide her to Christ so philosophy was given to the Greeks. He refused to believe that pagan thought could be evil.

Origen stands in a class of his own among early church fathers. His intellectual influence permeated the Egyptian and later the Caesarean churches. He is known as the first true Christian gnostic because of his successful intellectual merging of Christianity and gnosticism. Irregularly ordained he rose to the head mastership of the school of catechumens in Alexandria. Using the school as a base of operation he launched into wild speculation concerning Christianity.

His major work, *De Principiis* is full of conjecture and heresy. His concept of God was strictly neoplatonic. He viewed God as unapproachable light. He had no room for a personal, knowable God. He did not believe in a literal heaven but that God resides in Christ. He saw Christ not as God incarnate but as a constant creation of God. "God is light. The only begotten son therefore is the glory of this light, proceeding inseparably from himself as brightness does from light . . ." He did not believe in a literal, eternal hell. His doctrine was much like that of Dr. Moon. He asserted that hell was a spiritual purgatory where spiritual beings are purified by punishment until they are fit to dwell with God. As such even Satan will eventually be saved. Like the gnostics Origen viewed all physical matter as evil. His doctrine of salvation was the gnostic concept of privileged knowledge and stepped initiation. Origen's doctrines were so heretical that he and his followers were branded heretics and Origen was deposed from his position in the school in Alexandria.

Among his other pursuits Origen was a collector and critic of Bible manuscripts. He is beloved by textual critics because of his supposed painstaking work as an editor of early Greek texts. His integrity and method are demonstrated by his decision to omit Matthew 19:17-21 on the basis of his theology and not because of any manuscript evidence. He had no concept of verbal inspiration of the Scriptures as he was given to using whatever text happened to be available even if it contradicted a reading he had used earlier.

Spanning the centuries we come to Dr. Brooke Foss Westcott and Dr. Fenton John Anthony Hort who successfully established the edited Greek text of the New Testament. Pooling the manuscript discoveries and conjectures of Lachmann, Tischendorf, Trageles, and Alford among others these men used their power of argument to persuade the scholarly community to replace the text used by the church for centuries with an eclectic text of their own invention. Much of their text depends on the intellectual and scribal integrity of Origen. The texts of Alexandria, those most influenced by Origen, form the basis of the Westcott-Hort text.

According to their own words they were guilty of several heretical beliefs. They denied the verbal inspiration of the Scriptures. They rejected the literal account of Genesis 1-3 in favor of evolutionary theory. Though they were nominal protestants they appear to have had some Roman Catholic sympathies. They rejected the vicarious, substitutionary death of Christ. Their greatest disqualification was their preformed bias against the traditional text. They began their scholarly careers with the intent of dislodging the traditional text. Before they knew of Greek texts they had already labeled the Textus Receptus to be "villainous" and "vile".

Determining the text of Scriptures is not to be left in the hands of men with questionable credentials. Too much is at stake. If the work that they did called simply for the lifting of the Greek text from one page to another without change then perhaps they could be trusted if carefully watched. It is unthinkable that men of this caliber should be allowed to authoritatively define the New Testament text. The objection may be raised that good conservative men since the days of Westcott and Hort have reviewed, revised, and modified their work. This may be true but because the basic assumptions of Westcott-Hort continue to form the foundation of textual criticism the results are nearly the same. Miscellaneous Facts and Observations

The issue of antiquity of manuscript is rendered moot by an often overlooked fact. Within 100 years after the death of the apostles Marcion and some 80 other heretics began altering the scriptures to fit their doctrines. Their reason for doing so was the same as the modern critic, they wanted to 'correct' errors which had crept into the text. Corrupted copies of the New Testament were so prevalent that agreement between them was impossible according to the church fathers yet is the consistent contention of the modern critic that no variant was introduced intentionally. The adage, the stream is purest nearest its source, does not hold true if the chief source of pollution is near that source. The purifying rays of time and the providential preservation by the Holy Spirit caused the true text to reemerge and dominate the faulty. In the case of New Testament manuscripts old is not necessarily better. Dr. Hodges has demonstrated mathematically that time is on the side of the genuine text.

A universal disclaimer is made by all textual critics wishing to remain in the conservative camp. They state that the overwhelming majority of the New Testament is established without controversy. Only 1 in 1000 words is even in question. None of these questionable readings in any way affects the doctrines taught by the Bible. Dr. G. Vance Smith, a unitarian scholar whom Westcott insisted be a part of the translating committee disagrees. He said, "Since the publication of the Revised New Testament it has been frequently said that changes of translation which the work contains are of little importance from a doctrinal point of view. . . to the writer, any such statement appears to be in the most substantial sense contrary to the facts of the case."

It has been argued that Erasmus and the King James Translators did not have access to the readings of the Alexandrian manuscripts. This is simply not true. Though Erasmus directly worked with only 5 or 6 manuscripts in his preparation of the Greek New Testament for printing he had already examined hundreds of others and was thoroughly familiar with the New Testament text. Through the auspices of Professor Paulus Bombasius of Rome he had access to the readings the Alexandrian text types. He made a conscious decision to reject them. These same readings were likewise available to the translators of the King James Bible through the auspices of Cyril, patriarch

of Alexandria who personally possessed Alexandrinus. We may thus assume that the King James translators like Erasmus also knowingly rejected these readings.

For these reasons we believe that the traditional text of the Greek New Testament to be the authoritative text. We believe that it should be given that status until uncontroverted evidence is produced proving otherwise. Therefore we reject references by Biblical scholars to "the better texts" or to the "older readings" or to any parallel to these statements.

On the Antiquity of the Egyptian Manuscripts

It is not to be denied that the most ancient substantial copies of the Greek New Testament are those found in Egypt, Codex B and Codex X. Most of the other most ancient uncial manuscripts are also found in Egypt. This should not surprise us for two reasons. First the climate of Egypt is conducive to the preservation of things. Lacking the dampness of other locations in the ancient world Egypt is the depository of more ancient relics of organic composition than any other place. Secondly they were written on vellum (animal skin) rather than papyrus as most books were. And thirdly, the attitude of the scribes and scholars of Egypt. In those places where the Word of God was respected a copy of the New Testament was used until it was no longer usable. In respect to the Word of God the copy was then destroyed after an accurate copy was produced. In Egypt where there seems to have been a much more lenient attitude toward accuracy. A few mistakes does not seem to have mattered. Inaccurate copies were simply set aside and corrected at leisure. Those which were extremely inaccurate found their ways to shelves where a millennium later they were discovered and hailed as the most pure text. No less than Sir Frederick Kenyon stated, "It does not follow that because a reading is ancient it is necessarily correct."

MAKING LANGUAGE STUDIES THE SERVANT

The study of Bible Languages has been neglected by many fundamentalists for 3 reasons: learning Greek and Hebrews is hard work, making original language studies relative to your hearer is hard work, and the fear that a better knowledge of God's word through language studies will somehow undermine one's faith. There is no denying the first reason. Learning Bible languages is hard work. The other two reasons fall under the wisdom of a statement made by the late Dr. John R. Rice. Scholarship is a wonderful servant but a terrible master.

Too many preachers who continue their education continue it to inflate their own ego rather than to become more effective preachers. If the preacher is seeking education for education's sake he will often try to turn his pulpit into a college or seminary lectern. He confuses the end with the means. He confuses the tools with the task.

If a preacher misuses his knowledge of Biblical languages he can hurt rather than help his ministry. Too many statements like "This is more clear in the original." or "The Greek actually says" or the like can undermine his people's confidence in their Bibles and/or their ability to understand the Bible. It fosters a negative elitist attitude. Soon the hearers begin to feel that only by spending four years in Bible college will they be able to understand the Word. A clergy-laity attitude develops as the impression is given that only the "initiated" know the real truth of Scripture. This is simply not true. Good Christians for centuries have loved, studied, and understood the Word of God without knowing Greek or Hebrew.

A second related wrong impression is left by over use of the original languages, the English Bible is not the true Word of God. It is wrong and self-defeating to assert that the Bible was verbally inspired in its autographs and then to say that there is question about the authenticity of certain passages is to remove the inspired word of God from the present Christian by at least two degrees.. Those autographs have not been available to the churches for almost 2000 years. The Bible we use is a translation of the Greek text now extant. To take the hearer one further degree from the inspired word with statements like "In the Greek it says" "What the Bible really says" is inaccurate, unnecessary and counter-productive. These statements cause our hearers to lose faith in their own Bible. They discount the Bible doctrine of PRESERVATION.

If it does not affect the faithful old saint in the pew it certainly does affect the next generation of Christians and preachers. They look down with impudence at anyone who is not so proficient as they in their knowledge of languages.

What are the rules which will give us maximum benefit for our effort?

Remember: a preacher has two main obligations: Study and preach . As a Christian my main responsibility is to be a soulwinner. I am to bear fruit. As a pastor I am to lead, watch over, and protect the flock entrusted to me. As a preacher I am to spend time studying the Word so that when I preach I preach truth. I am to educate and then motivate them.

Every good educator knows that he must go into class over prepared. One seeks to fill himself

with knowledge in the subject to be taught and teaches from the overflow. The pulpit ministry is no different. I must over learn, over-study, and over-prepare before I am ready to teach. This condition instills confidence in the hearers. If my audience thinks that I am simply passing on what I have read in a book that they can read then they have little respect for what I say. Unfortunately most expository preaching falls into this trap. Either the preacher does a line by line comment on the Scripture or he gives a book report on the last commentary he read. Preaching is not just dispensing information. It is dispensing information in a way that grips the hearer, permeates his being, and motivates him to change his life. Preachers do less preparation for their messages than most junior executives do for a board meeting.

A knowledge of Biblical languages is important at the studying stage. Use them to find the true thrust and importance of the passage under consideration. Be sure that you are looking at a passage correctly. Use them to find the idea being emphasized by the Holy Spirit. Make that the emphasis of your teaching. Use the original language to find illustrations and points of elucidation which will make your hearer more prone to remember and apply your message. Use languages to clear ambiguities and paradoxical statements. Use them to become knowledgeable about the passage or subject under consideration.

Remember to keep references to the originals to a minimum. The truly educated man is the man who uses the tools at his disposal to take a difficult problem and resolve it into manageable, understandable units. The good teacher is the man who can take a complex truth and reduce it to understandable terms without diluting or abridging it. He bends to the level of his hearers and lifts them step by step toward his own.

Remember, your hearers don't need to know HOW you came to your conclusion. They want to know your conclusion. They want their heart lifted from the mundane and placed in the presence of God. They want to know how to live and what decision to make. They don't care how you got your wisdom, they just want to tap it. They want to sense that you have spent time in the presence of God and have come back to take them there.

Learn to differentiate between the product and the process. Share the process only with those who express a genuine interest in it. Keep direct, annotated references to Greek and Hebrew to a minimum. Use them publicly only when absolutely necessary. This will give your people confidence in your knowledge of the word and qualifications as a dependable authority without shaking confidence in their own ability to study the Word.

Remember that it is not necessary to retranslate the Bible. There may be some difficult passages where a public appeal to the originals is helpful. There may also be some passages where the language of translation has evolved over time and needs to be defined by the original text. But, as a whole, the translations of the Scriptures are more than adequate. The most maligned translation, The King James Bible, is probably the most accurate English translation of the Scriptures. We believe that it perfectly preserves the Word of God. There may be times when it is helpful to clear up a passage but it is not necessary to retranslate it. There are no more than 20 obsolete words which need to be looked up in a dictionary. Most of the difficult grammar is a direct result of an accurate translation of the original readings in which God used difficult grammar. Theological words such as expiate, propitiate, concupiscence, etc. need to be defined and added to one's vocabulary rather than diluted and

abridged to make the Scriptures "more understandable to the common man." Remember, bring men to the standard, don't bring the standard back to the men.

Remember to get your theology from the English Bible. A little knowledge is a dangerous thing. Unless you spend years of specialized study in languages you will not have sufficient proficiency in the Greek and Hebrew to take your theology directly from the originals". The devil will throw you tidbits and ego inflating revelations which will lead you down a thousand rabbit trails. When all is said and done you will come to the ultimate conclusion: If it's true its not new. And if it's new it's not true. Each generation is the empirical capstone of all knowledge that has gone before. Learn to build on knowledge rather than try to reestablish it. In the long run you will save time and misery.

A PRACTICAL TEST

DETERMINATION - Have a reason to check the Hebrew or Greek text.

In the beginning Hebrew or Greek study will take considerable amounts of time. If you spend time studying the Hebrew or Greek text you will feel obligated to use it in your message. Be sure that you have a reason to appeal to the Hebrew or Greek text.

Go to the Hebrew or Greek text if there is a word, phrase, or grammatical form which you can not understand. Go to the Hebrew or Greek text if you sense a deeper meaning that is escaping you from the English text. Go to the Hebrew or Greek text looking for an illustration to let the light in. Go to the Hebrew or Greek text to 'fine tune' a thought. Go to the Hebrew or Greek text if you have time to be curious.

TRANSLATION - Accurately translate relevant words or units.

Focus on the part of the text which drew you to the Greek text. Translate that part along with its immediate context. Be accurate. Use a lexicon. If the word is inflected determine its parsing. Be accurate. Use an analytical lexicon if necessary. Determine the usage of the word(s) under consideration. If necessary diagram the sentence. Write your English translation as a smooth English sentence. Compare your translation to the English text. If your translation is not equivalent to the KJV reading you have made a judgment error. Go back and find it. If your translation is equivalent to the KJV then go to the next step.

EVALUATION - Use only that which legitimately adds to the study.

What matter of significance did you discover by your study? It really doesn't matter that a verb is aorist or perfect in its tense if the English text already conveys the proper tense. It doesn't matter if a word is translated 200 times by the same English word if this is one of the 200 times. It isn't news if a dog bites a man, but if a man bites a dog, that's news. There are two reasons reason an audience rebels against "In the Greek it says ...". They rebel if the speaker is trying impress them with his intelligence and education. They rebel if the reference is unnecessary. Evaluate. Evaluate. Evaluate. Is it true? Is it necessary? Is it helpful?

APPLICATION - Use your findings in the least obtrusive manner.

The final step is application. How will you use what you have learned. Remember your hearers are interested in the product not the process. They want truth. They want to have their hearts lifted to God. They want to have their lives purified. They don't want to hear how you learned what you

are telling them. Find a way to present the truth with as few references to "In the Greek" as you can. Preaching is proclaiming truth. Let them ask you after the service if they want to know how you learned what you have just preached.

Occasionally it is necessary to say "In the Greek..." If you are dealing with a controversial subject and a particular Greek word or grammatical device is the determining factor then a reference to Greek is in order. For example, the Bible word wine does not always refer to beverage alcohol. If you are teaching the Bible doctrine of abstinence you must establish this fact. You must define the Greek word and publicly examine its usages in Scripture.

If you are building a sermon around a particular Greek definition you must present that definition. For example, in preaching on "Jesus wept." the words "and stirred himself" in John 11:33 is the middle active form of *emβριμαομαι*. The whole story hinges on this situation. In the midst of all the grief and woe caused by Lazarus' death Jesus "stirred himself into a furious rage." His tears were not tears of sorrow; they were tears of rage! Angry at sin and the pain it caused to those He loved Jesus commanded Lazarus to come forth as a commander commanding his troops in battle. The anger stirred here was the anger that carried the man Jesus Christ to the cross without hesitation. The definition and voice of *emβριμαομαι* is central to the message. It must be identified.

If an illustration rises directly out of the ancient usage of a particular word or idiom it may be necessary to refer directly to the Greek. For example, the word *βαπτίζω* translated baptize in English has been assigned various theological meanings. To the Roman Catholics it means sprinkling. To the Greek Orthodox it is the immersion 3 times forward of a naked baby. To the Mennonites it is affusion or pouring. To the Baptists it is immersion after salvation. To the hyperdispensationalists it is a spiritual work of God. In a papyrus fragment we read of a "submerged boat" is baptized. In other places we read that the word is used of cloth submerged in a dye vat. In every ancient usage *βαπτίζω* is associated with immersion.

CONCLUSION

Remember scholarship is a wonderful servant but a terrible master. Use scholarship to make you a more effective, more accurate, more informative communicator of God's truth. Use it to build people's faith in the word of God. Use it to build their interest in the word of God. Use it whet their appetite for the word of God. Don't use it to build your ego. Don't use it to prove your education. Don't use it to establish their ignorance. Don't use it to correct the Scriptures. Use it, don't abuse it.

SUGGESTED BOOK LIST

Grammars: Summers, Ray. Essential of New Testament Greek, Broadman Dana, H.e. and Julius R. Mantey. A Manual Grammar of the Greek

New Testament, MacMillan Co. Lexicons: Baurer, Arndt, Gingrich. A Greek-English Lexicon of the The

Testament and Other Early Christian Literature, University of

Chicago Thayer, Joseph Henry Thayer. A Greek-English Lexicon of the New

Testament, Baker Book House Wigram, George V. The Analytical Greek Lexicon of the New

Testament Hendrickson Publishers or Zondervan Greek Texts: The New Testament, Trinitarian Bible Society, 39 Caldwell,

Brampton, Ontario L6W-1A2 (1-416-454-4688) Green, Jay P. The Interlinear Bible Vol IV, Hendrickson

Berry, J. Ricker. Interlinear Greek-English New Testament,

Zondervan Concordances: The Englishman's Greek Concordance of the New Testament, Zondervan, Grand Rapids, MI MI Strong, James. Strong's Exhaustive Concordance of the Bible

Miscellaneous Helps: Vine, W.E. An Expository Dictionary of New Testament Words,

Fleming H. Revell Bengel, John Albert, New Testament Word Studies Vol I & II,

Kregel Publications Vincent, Marvin R. Word Studies in the New Testament Vol I-IV,

Eerdmans

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There are two words for "I know" in Greek. One is γινωσκω/ (ginosko - Strongs #1097) and the other is οἶδα (oida - Strongs #1492). What is the difference between these words. Why did God use 1492 in I John 5:13. Assignment 2

Make a list of the Greek study tools (Title, Author) that you have available to you, either in your personal library, your church library, or a local Bible College library. Classify them according to type. Assignment 3 Transliterate I John 5:6 from Greek to English (Substitute English letters for the Greek letters. Ignore accents and soft breathing marks). Transliterate I John 5:7 from English to Greek. (Substitute Greek letters for English letters.)