

DIGGING DEEPER

Learning To use the Greek New Testament

When You don't Know The Language

by

O. William Cooper

This book is intended to be used for the furtherance of
the Gospel of Christ.
It is not for sale or resale.
All rights reserved.

DIGGING

DEEPER

How To use the Greek New Testament

When You don't Know The Language

by

O. William Cooper

Copyright © 1998-2002 by Logos Ministries, Inc.
4742 Westbury Drive
Fort Collins, Colorado 80526

First edition – June 5, 1998

Second edition – May 2002

"The Scripture text of the New American Standard Bible is used by permission of the Lockman Foundation, a corporation not for profit, LaHabra, California 1960, 1962, 1963, 1968, 1971, 1972, 1973, 1975,, 1977, all rights reserved."

**This book is intended to be used for the furtherance of
the Gospel of Christ.
It is not for sale or resale.
All rights reserved.**

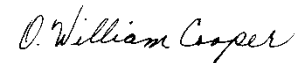
ACKNOWLEDGMENTS

This book, though shorter than most of my work, has required more expertise and care than any of the others. I am deeply indebted to Rev. Douglas Coone and Rev. Kiel Cooper for their proof reading and suggestions regarding the use of Greek in this work. Again, I am indebted to my wife, Ruth, and Rev. Mary Neil for their suggestions concerning the English text.

A computer whiz I shall never be. I know just enough to be very dangerous. Fortunately, Dr. Peter Stone has been able to teach and reteach me how to get the ideas on paper. He then took my work and was able to make it readable as it emerged from the printer.

Over twenty years, I have been teaching this material to lay people who want to know God's word at greater depth and to pastors who want to present the word of God with greater depth and clarity. Their need for clarity and more careful explanations has helped me present this material in a form that is much more useful and more easily understood than the first presentation. To the more than 500 who have allowed me the privilege of teaching them this material, I am most deeply grateful.

With deep gratitude,



O William Cooper

Ebenezer House
Livermore, Colorado
June 5, 1998

TABLE OF CONTENTS

Acknowledgements	iii
Table of Contents	v
Introduction To The Study of Greek	1
Tools For Studying The Greek Text	5
Introduction to the Greek Language	7
Introduction To The Greek Alphabet.....	11
Practicing With The Greek Alphabet	13
Introduction To The Greek Text.....	15
Practice With The Greek Text.....	19
Introduction To Strong's Concordance	21
Practice With Strong's Concordance.....	25
Introduction To Vine's Text.....	27
Practice With Vine's Text	33
Introduction To Greek Forms.....	35
Introduction To The Greek Form Chart.....	41
Practice With Greek Forms	43
Introduction To The Parsing Guide	45
Practicing The Use Of The Parsing Guide	49
Introduction To The Analytical Greek Lexicon	51
Practicing The Use Of The Analytical Greek Lexicon	55
Appendix 1 – Answers For The Greek Alphabet	57
Appendix 2 – Answers For The Greek Text.....	59
Appendix 3 – Answers For Strong's Concordance	65
Appendix 4 – Answers For Vine's Text.....	75
Appendix 5 – Answers For The Greek Form Chart	89
Appendix 6 – Answers For The Parsing Guide.....	93
Appendix 7 – Answers For Analytical Greek Lexicon	97
Conclusion.....	101

INTRODUCTION TO THE STUDY OF GREEK

We never say it out loud, but many of us really are afraid of languages. There are several reasons for this. We begin to learn languages, other than our own, quite late in our educational experience. In Israel, for instance, children are learning Hebrew, Arabic and English in the kindergarten. Another reason is that our educational process involves a low level of memorization. This makes it difficult for us to learn any language. English is quite simple in form. Languages, like Russian and German, can be much more complex. All of these reasons and more make it more difficult for us to learn foreign languages.

The same thing is true when it comes to the pastoral education. The time ministerial students spend in seminary or other schools was not increased even though the number of courses has increased. This has created a situation where cuts were required. Unfortunately, these cuts came in the reduction of courses in Bible and the number of classes required in Greek and Hebrew. Indeed, in some seminaries it is not necessary for students to study Greek or Hebrew at all.

All of these things come together to create a situation where the church is less familiar with the teachings of the Scripture than we have been in the past. The problem with this is that the Scriptures are our basic source of knowledge about God and His will for our lives. As this knowledge declines, we can also expect our awareness of God and His will for our lives to decrease as well. Interestingly, this comes at a time when there is more information and resources available, concerning Scripture, than ever before. It is for this reason that we must make it possible for the laity to study the Scriptures for themselves and for pastors to study the Scriptures in the languages in which they were written. That is the task to which this study is committed.

Languages, like people, have a personality all their own. The characteristics of each one are usually easy to identify. English, for example, is known for its many exceptions to the rules. It is known for having words that sound the same, but have quite different meanings - so, sew, sow. German, on the other hand, is known for its careful, precise meaning and few exceptions to its rules. Unlike German, Spanish is a romantic language. It is known for its beauty and deep emotion of expression, but with a lesser emphasis on precision of statement. The Greek is more like the German.

Though the original manuscripts of the New Testament books were probably written in Aramaic - a Semitic dialect spoken throughout much of the Near East prior to the time of Christ - our oldest and best New Testament documents are written in Koine Greek. It was not the dialect of the intellectuals. It was rather spoken by children in the marketplace and by soldiers on the battle field. This was the vernacular of the common people. We will give our attention to this dialect.

In this study, you will not learn Greek. You will learn enough about the Greek so that you can use the Greek New Testament.

We will begin by working with the Greek alphabet. Learning this alphabet will save a large amount of time in your research.

You also will learn how to look up the meaning of Greek words. As I said earlier, Greek tends to be very precise. In the Greek New Testament, for instance, there are 39 different words that are all translated by the word "come" in English translations. It is not

DIGGING DEEPER

difficult to understand how important it is to discover the precise meaning of a Biblical word or idea the author intended to convey.

The understanding of the precise meaning of a Biblical word can mean the difference between knowing the real meaning of a passage or misunderstanding it altogether. Luke chapter two is an excellent example.

*And she brought forth her firstborn son; and she wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn.
Luke 2:7*

The meaning of the word "inn" is interesting. The word translated "inn" is "kataluma" (καταλύμα) and literally means "guest chamber," a room on the roof of the house where guests slept. The word for "inn" is "pandoxeion" (πανδοξείον). It was a caravan stop. Think of it as a first century truck stop. It was thought of as a brothel. In one version of the Talmud, (a collection of commentaries on Mosaic law written by Rabbis between 250 and 500 A. D.) Rahab was spoken of as an "innkeeper" not a "harlot." It was to this kind of establishment that the Good Samaritan took the wounded traveler, as reported in Luke 10:34.

The difference between the two meanings is very significant. If the word is "guest chamber," then Luke was talking about the fact that when Joseph went to his parent's home with his pregnant, betrothed, but unmarried bride, they had no room for him there. On the other hand, if the word is "caravan stop" then the explanation which we have always heard is appropriate. The hotel space was already taken by earlier guests and all the rooms were full. The difference this makes in the meaning of the text is immense.

There are a host of passages where the precise meaning of the Greek text gives a totally different meaning to the passage. Because the meaning of the text is very important to us, we will want to learn how to discern exactly what the author was trying to say. You can do that even though you are not a Greek scholar.

THE PROCESS

We will follow a definite process in this learning experience. We will begin by becoming familiar with the Greek alphabet. We have created practice sessions to help you learn the alphabet. It will be immensely helpful as you study.

We then will look at the Greek text itself. You need to become familiar with it and how it can be used to your best advantage.

There are some books that will prove to be very helpful as you seek to interpret the meaning of the words and the way in which they are used.

We will explain the use of the Concordance. We will also show you how to use the "Strong numbers" to keep you from errors with Greek words that do not seem to be taken from their original root.

We will describe the use of **The Expanded Vine's Expository Dictionary of New Testament Words**. This volume is very helpful in giving you different shades of meaning. It also deals with synonyms and especially differences in shades of meaning.

Many people study the Bible on computer. There are a number of very good software packages available that can be of great help in such a study. We will deal with these at a later point in this study.

INTRODUCTION TO STRONG'S CONCORDANCE

We will then learn the important Greek forms. This will tell us how the words would be translated in English. This is extremely important in many different passages.

We will use what is called a "parsing guide" to identify the Greek form of each word. We will practice identifying these forms and then indicate how it would be said in English.

These steps will give us a lot of information about what the author meant in any given text. As people have learned these steps, they have come to a much greater understanding of the meaning of the text. This has resulted in a heightening of confidence and interest in the text. We hope that you will have the same experience.

TOOLS FOR STUDYING THE GREEK TEXT

There are four books a person needs in order to do the study described in this book. The books are as follows:

1. THE INTERLINEAR GREEK-ENGLISH NEW TESTAMENT volume IV

Jay P. Green Sr. General Editor and translator

Hendrickson Publishers

Peabody, Mass 01961 - 3473

Copyright second edition 1984

ISBN – 0-913-573-29-9

15th. printing

Be sure to get this particular version of this book. Other printings do not have the "Strong numbers" that are so helpful to our study.

2. A PARSING GUIDE TO THE GREEK NEW TESTAMENT

by Nathan E. Han

Copyright 1971

Herald Press, Scottdale, PA 15683

Library of Congress catalogue card number – 77-158175

Some people have more facility with languages than others. If you are one who finds this part quite easy, you may wish to make a substitution for the Parsing Guide by Han. The reasons for this choice are explained on page 45. Should you wish to make that substitution you would then choose the following book:

3. THE EXPANDED VINE'S EXPOSITORY DICTIONARY OF NEW TESTAMENT WORDS

by W. E.. Vine

John R. Kohlenberger III, Editor with James A. Swanson.

Copyright 1984

Bethany House Publishers

6820 Auto Club Road

Minneapolis, MN 55438

ISBN – 0 – 87123-619 – 2

There are several such books by W. E. Vine, but this one includes "Strong numbers." **Be very careful to get this book.** There is another book by W. E. Vine that contains the Strong numbers, but this one seems to work best.

4. THE EXHAUSTIVE CONCORDANCE OF THE BIBLE

by James Strong

Copyright 1890

Published by Abingdon Press, Nashville, Tenn.

ISBN – 0 – 917006 –01 - 1

38th. printing – 1980

This volume is also published by Macdonald Publishing Co. Mclean VA 22102. This company was later purchased by Hendrickson Publishers, Peabody, Mass. 01961 – 3473

5. THE ANALYTICAL GREEK LEXICON REVISED - 1978 EDITION

by Harold K. Moulton copyright 1978
Zondervan Publishing House
Grand Rapids, Michigan 49506
ISBN - 0 - 310 - 20280 - 9

As you progress in the use of this process you may begin to realize that you would like more information concerning the meaning of the different words you study. When that happens you will know that there is a book that gives even more definitive material:

THEOLOGICAL DICTIONARY OF THE NEW TESTAMENT - edited by Gerhard Kittel and Gerhard Friedrich. It was translated by Geoffrey W. Bromiley. It was published by William B. Eerdmans Publishing Company. The ISBN number is 0-85364-322-9. This volume is abridged from the ten volume original publication.

As you visit Christian book-stores, you will observe an increasing number of study books being published with the use of "Strong numbers." This trend can only make it easier for you to use the Greek New Testament when you do not really know the language. It will also make a growing number of Greek oriented resources available for your use. That is what this book is all about.

Should you have any difficulty finding these resources, please contact us and we will secure them for you.

INTRODUCTION TO THE GREEK LANGUAGE

It may come as somewhat of a surprise, but the Greek New Testament and Classical Greek though similar, are really somewhat different. New Testament Greek is called "Koine." The dictionary describes "koine" in these terms:

*The language used throughout the Greek world from Syria to Gaul (France) during the Hellenistic and Roman periods: Its spoken form consisted of colloquial Attic, supplemented by numerous Ionic words and some borrowing from other dialects.*¹

This was the language that the people of Israel spoke in the marketplace, but not the language of the courts and palaces.

The Near East and the whole Mediterranean Basin form an interesting area. There are two very distinct groups in the area in terms of language. There are two very distinct groups of people in the area. The languages match the type of people who form the bulk of the population.

The Spanish, Portuguese, Italian, Hebrew and Arabic people have a strong, common strain. These are people who are generally very emotional. Not surprisingly, the languages are as emotional as the people. These languages have the ability to express a depth of beauty and emotion that many languages lack. At the same time, they lack an exactness and precision that you find in more scientific languages. In some instances it is necessary to consult the context of a situation to discover the timing involved.

The Greek, however, is quite different. Historically, a philosophic frame of mind pervaded these people. Their sentence structure is calculating and direct. It is not surprising that some of our best Greek scholars have come from Germany. Their languages have much in common.

The precision of the Greek language is apparent in at least three areas:

There is a wide variety of words from which to choose. These words express a whole range of nuances to identify the idea the author has in mind. There are, for instance, 39 different words in the Greek New Testament that are all translated by the single English word "come" in our translations. Again, there are eight different words in the Greek New Testament that are all translated by the single English word "company" in our translations. And again, there are nine different words in the Greek New Testament that are translated by the single English word "consider" in our translations. These are only a few examples. They represent a long list.

There are forms, in the Greek New Testament Greek, we do not have in English. We can not accurately translate these forms into English. We can only describe what the author was trying to say as precisely as possible.

In Greek, the noun and the words that modify it almost always have the same endings. This takes the guess-work out of the process. In English, we must often study the context and then we might still wonder which word modifies which other word.

Emphasis is a strategic concern in any language. Modern inventions have given us a number of ways to indicate emphasis that all earlier peoples expressed, but not with these conveniences. We can emphasize words and ideas by the use of **bold print**, underlining,

¹ Jean L. McKechnie, Ed., Webster's New Twentieth Century Dictionary of the English Language, (New York, N. Y., Simon and Schuster, a Div of Gulf and Western Corp., 1979) P. 1008

DIGGING DEEPER

italicizing and a host of other methods. The writers of the New Testament had none of these. This did not keep them from adding emphasis to their text. They used other available means.

When earlier people wanted to add emphasis to their statements they often turned to repetition. In the Old Testament, David, in Psalm 136, used the words, "for His loving-kindness is everlasting" 26 times in the 14 sentences of this Psalm. Obviously, this is the message he wanted to convey in this beautiful song. There are a host of illustrations of this means of emphasis in the New Testament.

Again, when New Testament writers wanted to add emphasis to their words, they would put two words together to form a compound word. Let me illustrate. Hebrews 12:1 begins with the word "therefore." In the Greek text, this word is "toigaroun" (τοιγαροῦν). Actually, this word is made up of three Greek words – "toi" "gar" and "oun." All three of these words are, on occasion, translated as "therefore" in the New Testament. By this tool, the author, whatever his name, let it be known that he was adding very strong emphasis by this connective.

The New Testament authors used compound words to intensify the meaning of a given word. The word "prayer" was sometimes a translation of the word "parakaleo" (παρακαλέω). This is a compound word made up as follows:

- a. Para – beside
- b. Kaleo – to call beside
- c. It means "to call beside" and is an important part of their understanding of prayer.

In this instance the author not only added strong emphasis, but also broadened the understanding of praying. There are a host of such words in the New Testament.

Again, New Testament authors also added emphasis by telling us what an idea is not before telling us what it is. This is exactly what the apostle Paul did in Galatians chapter five. He gave a long negative list of the previous sins of these people. He then gave another long list of the fruits of the Spirit to which he was urging them to seek to grow.

We say all of this to indicate that the study of the Greek New Testament is a rich mine in which to dig. In Hebrews 1:1-4, the author said, "He is the radiance of His glory and the exact representation of his nature..." The Greek word for "exact representation" is quite interesting. The word "character" (χαρακτήρ) comes from the carving trade. It literally means to cut. First century plastic came in the form of a seal or cylinder on which an image had been carved. This was pressed into soft wax or clay. The mark left in the soft substance was an exact representation of the design in the cylinder. The author of Hebrews said that Jesus was an exact representation of who the Father is. What the clay was to the image carved into the cylinder, Jesus is to the Father.

There are nuances that do not translate very well in English. Our text for Romans 12:1 reads, "I urge you therefore brethren, by the mercies of God, to present your bodies a living and holy sacrifice..." Though this is not a wrong translation, it does not really contain the intensity that Paul expressed. A stronger translation might read, "Therefore, I beseech and go on beseeching you brethren, through the compassions of God,..." Paul described an ongoing action, not a single act.

There are emphases that can get glossed over in translation. On most occasions, the word "therefore" is a translation of the word "oun" (οὖν). In at least two places, Paul used the word "toigaroun" (τοιγαροῦν). It is like saying "therefore, therefore, therefore." In

INTRODUCTION TO STRONG'S CONCORDANCE

Romans 12:1, it identifies the transition from the theological section to the practical section of the epistle.

By studying the Greek text, one can identify these things and gain a much richer understanding of what the author was trying to say. On occasion, one will discover a much more accurate understanding of what the author wanted us to understand.

INTRODUCTION TO THE GREEK ALPHABET

The Greek alphabet consists of 24 letters. They are as follows:

LOWER CASE	NAME	UPPER CASE	SOUND
α	Alpha	Α	a - father
β	Beta	Β	b - boy
γ	Gamma	Γ	g - God
δ	Delta	Δ	d - day
ε	Epsilon	Ε	e - pet
ζ	Zeta	Ζ	z - haze
η	Eta	Η	a - hate
θ	Theta	Θ	th - this
ι	Iota	Ι	i - police
κ	Kappa	Κ	k - kitten
λ	Lambda	Λ	l - leg
μ	Mu	Μ	m-man
ν	Nu	Ν	n - not
ξ	Xi	Ξ	x - tax
ο	Omicron	Ο	o - over
π	Pi	Π	p - page
ρ	Rho	Ρ	r - rat
σ, ς	Sigma	Σ	s - send
τ	Tau	Τ	t - tap
υ	Upsilon	Υ	u - hue
φ	Phi	Φ	ph - phone
χ	Chi	Χ	ch - chasm
ψ	Psi	Ψ	ps - pepsi
ω	Omega	Ω	o - hotel

There are some observations that will help us at this point:

1. Observe that there is no letter "H." There is a good reason for this. In Greek, we get the letter "H" sound by the use of (^ or `) above a letter. The word "holy," in Greek, is "hagios" or (ἅγιος). This marking should always be in front of a vowel. The vowels are as follows: "a" or "α"; "e" or "ε"; "η" as in "hay", "i" or "ι", "o" or short "ο", "u" or "υ", "w" or "ω" long "o".
2. Greek uses accent marks which we do not have in English. There are three kinds (´)called acute accent; (`)grave accent and (~)called "circumflex" accent. These are interesting to know, but in most instances they will have little effect upon our study.

DIGGING DEEPER

3. Notice that there are two different forms of the letter for the sound "s." There is a good reason for this. The letter (σ) is only found at the beginning or in the midst of a word. The letter (ς), however, is only found at the end of a word.
4. If you find a word with two of the letter "g" together, it is pronounced "ng." The word "angel" is (αγγελός). It is pronounced "angelos."

As in English, we must take these Greek letters and put them together to form words. Let us look at a few examples:

The verb translated "I see" is "blepo"(βλέπω) in Greek. In order to write this word I must do the following:

1. I take the letter "beta" (β)
2. I add the letter "lambda" (λ)
3. I add the letter "epsilon" (ε)
4. I add the acute accent (´)
5. I then add the letter "pi" (π)
6. I finish the word with the letter "omega" (ω)
7. You add these together and you get (βλέπω)

Now, turn this around and go from the Greek to the English as we will be doing with the Greek New Testament. In the Greek New Testament, the word for God is "Theos" or (θεός) In order to say this word, I must figure out the letters first:

1. The first letter is " θ ". This is "theta" and the sound is (th) as in "**th**is."
2. The second letter is " ε ". This is "Epsilon" and the sound is "e" as in "**pet**."
3. The next letter is "o". This is "omicron" and the sound is "o" as in "**so**."
4. The final letter is "s". This is "sigma" and the sound is "s" as in "**Sam**."
5. When I put these sounds together, I get "theos."

{Notice that the final "s" is in this form (ς) and not in this form (σ) }.

[Observe, also, that when we transliterate these words, we omit the accent mark.]

Now, try a different kind of word. The word for unconditional love is "agape" (αγάπη). Here is how you decipher the way to say the word.

1. The Accent(´) is placed before the first word.
2. The first letter is "a", "alpha" as in "**hat**."
3. The second letter is "g" "gamma" or (γ) as in "**G**od".
4. The third letter is "α" "alpha" which sounds like "**hat**".
5. The next letter is "π" "pi" as in "**pat**."
6. The final letter is "eta" (η) which sounds like **hate**.
7. If you put these sounds together you get "agape."

These pieces of information are essential for our work with the Greek New Testament. There is much more to know, but this is what we need to know about the alphabet to carry out this study.

DIGGING DEEPER

When you finish with this exercise, turn to page 57 and compare your answers with those of the author.

DIGGING DEEPER

A word of explanation! There are some Greek words which have no "Strong numbers" above them. This is not an oversight. These are words which are used very frequently. Here are a few of these words:

- (καὶ) - which means "and"
- (ὁ) - which means "the"
- (τὸν) - which means "the" and (τῶν) which means "of the" and (τὸ) which is just one more form of the word "the."

1145	(no number)	2424
ἔδακρυσεν	ὁ	Ἰησοῦς
shed tears	the	Jesus
Figure 2		

You have several forms of the word "the" because in Greek its ending agrees with the word it modifies - "the God" (τὸν θεόν).

Perhaps a little practice with this process will be helpful. There is a Bible verse

I quoted as a child, whenever required to quote a verse of Scripture - John 11:35. In my King James Bible, it was translated, "Jesus wept." In the Greek text, it looks like this

You will note that in the Interlinear text, edited by Green, there are two different translations. In the Greek text it is translated "shed tears." In the left-hand margin the translation is "Jesus wept." This is because there are two different versions involved here.

For a child with a very poor memory, this verse was often a lifesaver.

In figure two, above, you have the essential information with which to begin your study. In order to complete this study, you will need to use the form chart, **The Parsing Guide**, by Hans, and **The Extended Vine's Expository Dictionary of New Testament Words**. You will notice, when you do this study, later, that it comes out a bit different than it appeared in the King James text.

Let's try another verse. There is an exciting picture of Jesus in Hebrews 13:8

2424	5547	5504	(no number)	4594	
Ἰησοῦς	Χριστός	ἔχθες	καὶ	σήμερον	
Jesus	Christ	yesterday	and	today	(is)
(no number)	846	(no number)	1519	(no number)	165
ὁ	αὐτός	καὶ	εἰς	τοὺς	αἰῶνας
the	same	even/and	unto	the	ages
Figure 3					

(Observe that the word "is" is in parenthesis. This is because the word is understood, but not written in the text.)

A few observations about this verse may be helpful:

1. Four words in the sentence are translated, but have no numbers. You will remember that we said that these words are used frequently and have easily remembered meaning.

INTRODUCTION TO STRONG'S CONCORDANCE

2. Notice in the Greek text the word "is" is in parenthesis. This means that the word is not in the Greek text, but, as in English, some words are understood to be present though they are not written.
3. The word (καὶ), usually translated "and," is here translated "even." The word is "and." By using the word "even," the translator attempted to help us understand the emotional tone of the writer of Hebrews. In this one word at least, the translator did as much interpreting as translating. This is not necessarily bad, but we need to be aware of it. There are cases where the translators have done substantial interpreting. In these instances, we are sometimes the recipients of their theological bias and this is usually not helpful at all.

PRACTICE WITH THE GREEK TEXT

1. Turn to Mark 3:5 in your Interlinear New Testament. Using the "Strong numbers" above the words, look up the Greek meaning of the major words of this verse in the Greek Dictionary in the back of Strong's Concordance.
2. Turn to the story of the birth of Jesus in Luke 2:1-7. Identify the words, in Luke 2:7, that you need to look up in the Greek Dictionary in the back of Strong's Concordance. Study the meaning of these words. How does it change your understanding of those events?
3. In Romans 1:18, 19, Paul makes a strong declaration. Choose the words which need to be pursued in order to understand this passage more completely. Look up these words in the Greek Dictionary in Strong's Concordance. What does this add to your understanding of these verses?

When you have completed this exercise, please turn to page 59, and compare your results with those of the author.

INTRODUCTION TO STRONG'S CONCORDANCE

A concordance is an index of the words that are used in any given written work. It is arranged alphabetically with identification of the location of each word. **Strong's Exhaustive Concordance of the Bible** is one such index.

This concordance is an index of Biblical words found in the **King James Version of the Bible**. This is because the King James Version was the most commonly used version of the Bible when this index was prepared. **Special notice!** It will not help you with other versions. For most people born before 1945, the memorization of verses was taken almost exclusively from the King James Version. This definitely will affect your use of the concordance as you progress in your study skills. This author uses the American Standard Version for study, but very often recall words in the King James because that is where I memorized them as a child.

Since the time Strong's Concordance was printed, a number of new versions of the Bible have been marketed: The American Standard Version- 1901, The New American Standard Version, The New International Version, The Revised Standard Version, The New Revised Standard Version, The New King James Version, etc. At the present time, exhaustive concordances have been printed for the NIV and the NASV. Others may be prepared as well. If you use the Strong's Concordance for the King James, it is recommended that you have a copy of the King James Version to use with it.

Anyone who is going to do serious Bible study will need an Exhaustive Bible Concordance. Determine which version of the Bible you want to use for Bible study and secure an exhaustive Concordance which is geared to that particular version. You will find it to be one of your most useful tools.

Special note - Make sure that your Exhaustive Concordance has the Strong numbers in the body of the text. These numbers are very important for your study procedure.

If you look at your copy of the concordance under the word "Come" you will find 39 different Greek words which are all translated in the King James Version as "come." You will only be able to separate them one from the other by checking the Strong number beside each word, or in the Interlinear Bible. The Strong's concordance entry will look something like this:

You may decide that you want to do a topical study of the word "love." If you look under the heading of "love," in Strong's Concordance, you will find nearly a full three column page of references to this word in the Old and New Testaments. This type of search can be done for any word in the Bible, including the word "and." **Just a reminder**, the

M't	2: 2 east, and are c' to worship him.	2064
	6 out of thee shall c' a Governor.	1881
	8 I may c' and worship him also.	2064
	11 when they were c' into the house.* "	
	3: 7 and Sadducees c' to his baptism, * "	
	7 to flee from the wrath to c'?	2195
	5:17 that I am c' to destroy the law.	*2064
	17 I am not c' to destroy, but to fulfil. "	
	24 and then c' and offer thy gift.	* "
	26 shalt by no means c' out thence.	1881
	6:10 Thy kingdom c'. Thy will be done	2064
	7:15 which c' to you in sheep's clothing. "	
	8: 1 was c' down from the mountain.	2597
	7 unto him. I will c' and heal him.	2064
	8 thou shouldest c' under my roof:	1525
	9 to another, C', and he cometh;	2064
	11 shall c' from the east and west.	2240
	14 Jesus was c' into Peter's house.	2064
	16 When the even was c', they	1096
	28 when he was c' to the other side	2064
	29 art thou c' hither to torment us	"
	32 when they were c' out, they went	*1881

Figure 1

DIGGING DEEPER

commonly used words like "I," "and," "we," "it," etc. are listed in a special section in the back of the concordance.

It is possible to do a study of the Greek New Testament without Strong's Exhaustive Concordance, but it is most difficult to do serious Bible study without it or one like it.

In the chapter on correlation, in the book *Discovering The Message Of Scripture*, we described the way one checks to see if what you have found in a given text is compatible with the teachings in the rest of Scripture.

Look at an example of this. In John 21:15-23, Jesus questioned Peter about whether or not he "loved" Jesus. Some have interpreted this passage to mean that Jesus is satisfied if we "like" him (φιλέω) while He "loves" us (ἀγαπά). As we indicated in the earlier chapter, we must check with the rest of Scripture to see if our findings are corroborated by them. In most every instance, the "love" of God is spoken of with the word (ἀγαπά). I can find no passage that encourages us to "love" God using the word (φιλέω). These and other pieces of information cause me to conclude that the suggestion of these scholars is not supported by Scripture. This very important procedure is ignored totally by a large number of students of the Bible. If you are willing to take the time to be sure of what the Bible really teaches, the use of Strong's Concordance can be an immensely helpful tool.

Look at the way we can use this tool. You are going to do a study of the conversation between Jesus and Peter, as recorded in John, chapter 21. You will focus attention on the paragraph John 21:15-23. The center of your interest in this paragraph is located in verses 15-17. Having done extensive observation, you eventually discover that Jesus seemed to ask the same question three times and Peter gave the same answer each time. The question immediately arises, why would they do this? You make several observations:

1. This immediately follows the disciples' abandonment of discipleship and returning to the fishing trade. They fished all night and did not catch a fish.
2. Jesus had just told them where to find a catch of fish. They reluctantly followed His suggestion in spite of the fact that He was not a fisherman. They caught more fish than their nets and boats could hold.
3. Jesus invited them to breakfast. He had fixed food on the fire, but invited them to bring some they had caught.
4. They had eaten breakfast.
5. We do not know if the other disciples were still present or not. We assume that they were.
6. At this point Jesus asked Peter this important question.
7. Following Peter's answers Jesus responded in different ways
 - a. "Feed my lambs."
 - b. "Feed my sheep."
 - c. "Feed my sheep."

We want to focus our attention on these verses:

So when they had dined, Jesus saith to "Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. ¹ He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto

INTRODUCTION TO STRONG'S CONCORDANCE

*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. (KJV)
John 21:15-17*

There are three sets of question and answers. We will deal with them separately.

1. Jesus said, "Lovest thou me more than these?" (KJV)
If you look in Strong's Concordance, under "lovest," you will observe that the Strong number is "25." In the Greek Dictionary, in the back of Strong's Concordance, number "25" is (ἀγαπάω). It means "to love." It comes from the word (ἀγαπή) which is very intensive and emotional. If you look back in the concordance itself, wherever the text speaks of God's love, it is almost always with the word (ἀγαπάω). This is love that has no limits or conditions. God loves because He loves.
2. Peter responded, "Thou knowest that I love thee." (KJV)
If you look in the concordance, under "love" you will notice that the word that Peter used is different than the one used by Jesus. Peter used the word "5368" which is (φιλέω) which means "to be a friend." It is a sentimental feeling. One might say that (ἀγαπάω), which Jesus used, is a matter of the heart, while (φιλέω) is a matter of the head. This friendship is affectionate, but it has limitations. It is a response, not an action. It is quite clear that the "love" of which Jesus spoke and the "love" of which Peter spoke are two totally different relationships.
3. Jesus asked again, "... Lovest thou me?" (KJV) Look in Strong's Concordance, under the heading of "lovest." You will notice, again, that Jesus used the same word - a love which is without limits and requires no response. He loved because He loved.
4. Peter answered a second time, "Thou knowest that I love thee." (KJV) Look again in Strong's Concordance under the heading "love." Again you will observe that the Strong's number is "5368." Peter again used the same word he used before. He was saying that he was a friend of Jesus; he had affection for Jesus, but it was not without limits. In effect, Peter did not answer the question Jesus asked.
5. Jesus asked Peter, a third time, "Lovest thou me?" (KJV) If you go back to Strong's Concordance and look under the heading of "lovest" you will see that this word has number "5368" beside it. Jesus asked a different question the third time. Jesus came down from the concept of love He spoke of in the first two questions, to the form of love Peter claimed in his responses.
6. Peter answered Jesus a third time, "...you know that I love thee." (KJV) Again, if you look in Strong's concordance, under "love" you will see that the number "5368" appears beside the second reference in John 21:17. Jesus finally asked, "Peter, do you like me as a friend?" Peter answered Jesus, "you know that I like you as a friend."

This is obviously a much different understanding of this verse than the English versions seem to present.

DIGGING DEEPER

As indicated earlier, you can gain this same information by using the Interlinear Bible. The process was done through Strong's Concordance to demonstrate how it can be used.

PRACTICE WITH STRONG'S CONCORDANCE

1. In I Thessalonians 5:23, Paul said, "and the very God of peace sanctify you wholly..." What does Paul mean by his use of the word "sanctify"?
2. In Matthew 5:5, Jesus said, "Blessed are the meek for they shall inherit the earth." (KJV) What did Jesus mean by this statement?
3. In Matthew 5:17, Jesus said, "Think not that I come to destroy the law or the prophets. I am not come to destroy, but to fulfill." (KJV) What was Jesus saying? What did He mean by this statement?

After you have answered each of these questions for yourself, compare your findings with those recorded in Appendix 3, on page 65 .

INTRODUCTION TO VINE'S TEXT

The book we are about to describe is of tremendous value in our study. A word of caution is in order, however. Observe the name of the book with great care. This is because other books by this author have been published on this subject, and their names are close to this one but only this book is helpful to us in this instance. These other volumes do not have the Strong numbers beside each word. These numbers are necessary for our use. The title of this excellent volume is: **The Expanded Vine's Expository Dictionary of New Testament Words - a Special Edition**. The ISBN number is 0-87123-619-2. Hereafter, we will refer to this volume as "Vine." We should add that there are other books by Vine which have Strong numbers. These are very good, however, but do not have the extensive descriptions which can be found in this volume.

This book was written by William E. Vine. Tremendous advances in Biblical data and available means to use this information made a revision and expansion of this text essential. This task was undertaken by Editor: John R. Kohlenberger III in 1952. The resulting volume is of inestimable value in our search to discover, "What does the New Testament text say?"

One might wonder, since there is a Greek Dictionary in Strong's Concordance, why would I need this volume?" Good question! In general terms, there is far more information in this volume than in Strong's Greek Dictionary. In most instances, I discover that I want more information than Strong's Greek Dictionary offers. The additional information can be found in Vine. This is not to degrade Strong's Greek Dictionary. It does exactly what it was intended to do. Our text purposes to give additional information and it does so very well.

An illustration would be helpful. In Vine, as we said earlier, there are 39 different Greek words listed which are translated by the English word "come." Now, all of these Greek words are in Strong's Greek Dictionary. You would not know, however, that they are all translated by the English word "come" without a great deal of work on each word.

Just as Strong's Concordance bases its work on the King James Version, so does the Expanded Vine's. If you are looking for a word and can not find it in Vine, look to see how it was translated in the KJV and you will find it under that name in Vine.

Take your copy of Vine and open it to the first page of the text. You will notice that it begins with the capital letter "A." Every word in the book is located alphabetically according to the English meaning. The first word to be considered is "abase." the second word is "abba." By the same token, the last word in the alphabetical list is "zealous." This makes it very easy to find the different words in this dictionary, especially if you do not know Greek.

Again, open your book to the first page of the text. For every word in the dictionary, there are three sets of numbers in the outside margin beside the description. Each number has a very special meaning. These numbers are always in the same order. Let me identify each set:

1. The first number is Strong's number. In the word "abase" the Strong number is 5013.
2. The second set of numbers are those prepared by Arnt and Gingrich in their **Greek-English Lexicon**. These numbers, like Strong's, are intended to help us identify each

DIGGING DEEPER

word in the New Testament. These are neither better nor worse than Strong's, but they are different. In the case of the word "abase," the Arnt-Gingrich number is AG:804C

3. The third set of numbers originate in Brown's **New International Dictionary of New Testament Theology**. Again, this numbering system is not better or worse, than Strong's, but it is different. The Brown's number for the word "abase" is CB:1271A. Each student should use the number system that seems best to him/her.

The use of these numbers is imperative. If the English word you wish to consider is only translated by one Greek word, there will be no problem. There are many words in the New Testament where eight to ten Greek words are all translated by the same English word. At this point the margin numbers keep us from false understandings. An illustration of this is found on the second page of the text. The English word "abide" is used in our translations to express the meaning of 12 different Greek words. By checking the Strong number of the word in the Interlinear New Testament, and then studying that word in Vine, you can be certain you are looking at the proper definition when you study the meanings listed in this text.

There is a regular pattern or format for the presentation of each Greek word. Again, look at the first page of the text. The study of the word "abase" begins with a capitalized word which does not make sense in English. It is a transliteration of a Greek word in English letters. The word, in this instance, is "tapeinoo." That is how you would say the Greek word in English. Beside this transliteration in parenthesis, is a word written in Greek. It is exactly the same word as previously transliterated. It looks like this, "ταπεινώω." **A CAUTION!!** The Greek word in Vine's may not be letter for letter the same as you find in the Interlinear New Testament. This is because Vine uses the root word, rather than the particular usage in any given text. If the number beside the word is the same, then the meaning will be the same as well.

You, also, will notice that under some headings there are several different words. These are identified by successive numbers in the right hand margin. Again, look at your copy of Vine. On the second page, the heading is the word "abide." On this page and the next, there are 12 different Greek words which are all translated "abide" in English. These are identified by successive numbers from 1 through 12. This can be most valuable to you. By knowing that there are other words translated "abide" you can then check the meaning of your word against that of the other 11 words so translated. This will enable you to gain an impression of the specific meaning of the word in relationship to others which have meanings which are close. For instance, on page 179 of the book, the heading is "child." Under this heading, there are nine different nouns, three verbs and three adjectives translated "child." What does an author mean by child? That is determined by the word he used:

1. "Teknon" (τέκνον) - means "child," "one begotten."
2. "Teknion" (τεκνίον) - means "little child"
3. "Huios" (υἱός) - means "son" – "a male child"
4. "Pais" (παῖς) – "a child identified by sex - boy or girl"

INTRODUCTION TO VINE'S TEXT

5. "paidion" – "a newborn child"

From this, it is easy to see precisely what the author meant when his word was translated "child." This is very important as we continually try to find out exactly what the author said.

The Greek language has many compound words in it. Sometimes this is done to add emphasis to the author's words. We can emphasize something by underlining it, by placing it in **bold** type, or even by printing it in *italics*. This was a luxury they did not have. They added emphasis by combining words with similar meanings. An illustration will be helpful. In Romans 12:1 the Greek word "οὖν" is translated as "therefore" in English versions. In Hebrews 12:1, the word "τοιγαροῦν" is made up of three words combined into one - toi - gar - oun. This word is also translated "therefore" in English translations. In reality, "therefore," in Hebrews 12:1, (τοιγαροῦν) is a much stronger word than "therefore" in Romans 12:1 (οὖν).

In Greek, they also used compound words to give specific meaning in graphic form. Again, an illustration would be helpful. We will look at the word "destroy" as used in Matthew 5:17 when Jesus said,

*Think not that I am come to destroy the law, or the prophets: I am not come to **de-**stroy, but to fulfill. (KJV) Matthew 5:17*

There are nine different Greek verbs which are all translated "destroy" in our English translations. The fifth of these nine verbs is the one Jesus used in Matthew 5:17. It is a compound word made up as follows:

STRONG'S NUMBER	GREEK WORD	MEANING
2596	κατα	down, against, oppose
3089	λύω	loosen, de- stroy, melt

The compound, strengthened word means "to totally obliterate." This is much stronger than to just say "λύω," which means to "loosen."

This compounding, so common in Greek writing, will only take on its real strength as we discover what the two or more words that were compounded together mean. Vine will give us a lot of help in discovering this information.

Often, when you study a word in Vine's, there is a statement at the end of the description. An illustration should help. At the end of the description of the six words which mean "instruct," you will find these words, "See compacted, conclude, knit together, prove." Each of these descriptions adds something to the description of "συμβιβάζω". I have discovered a lot of important pieces of information by looking up every one of these suggestions.

Another word of caution is in order. If you try to use this dictionary when studying the Septuagint, the Greek Old Testament, you will find a number of words not represented. This book is designed exclusively for use with the Greek **New** Testament.

DIGGING DEEPER

As you study the Greek New Testament, you may find that you want more information than either Strong's Greek Dictionary or Vine's provides. You will find more information in the **Theological Dictionary of the New Testament**, edited by Gerhard Kittel and Gerhard Friedrich and abridged by Geoffrey W. Bromiley. This is a one volume abridgement of the 10 volume edition with the same name. In this ten volume edition, there is more information than most of us will ever want to know concerning most New Testament words.

Some have wondered just how much we can benefit from searches in Vine's. Frankly, not every search is highly productive. There are other occasions, however, which make even the "dry runs" worth the effort. A good illustration of this can be seen in the description of the word "image," as found in Hebrews 1:3.

CHARACTER (χαρακτήρ) denotes, firstly, a tool for engraving (from charasso) to cut into, to engross; cp. Eng. character, characteristics); then, a stamp or impress, as on a coin or a seal, in which case the seal or die which makes an impression bears the image produced by it and vice versa, all the features of the image produced by it, and, of the instrument producing it..."²

Think about this information for a moment. According to the information from Logos Research software, from Washington, this word is used in Hebrews 1:3, but nowhere else in the New Testament. The author of Hebrews was giving a verbal description of the greatness of Jesus. In the midst of this verbal picture, the author said, of Jesus, "...the very image of his (God's) substance..." (ASV) or "The express image of his person."(KJV).

The information in Vine's helps us to understand that the author used a parallel that everyone in that culture would understand. The "χαρακτήρ" was a carving tool as well as the impression upon stone made by this carving tool. The exact shape of the tool was driven into the piece of stone that would become a signet when the carving was completed. When finished, this signet would be used like a modern credit card or signature reproduction.

Soft wax would be placed on a bill, or letter. The carved signet would be pressed into the soft wax leaving an exact impression of the signet in the soft wax. The author was saying that what the soft wax image was to the signet, an exact copy, Jesus is to the Father. This, of course, is what Jesus meant when he said,

*Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? **he that hath seen me hath seen the Father**; and how sayest thou then, Shew us the Father? (KJV) John 14:9*

This marvelous insight makes all these searches worth while.

²W. E. Vine, John R. Kohlenberger III, Editor **The Expanded Vine's Expository Dictionary of New Testament Words** (Minneapolis, Bethany House Publishers, 1984) 577

PRACTICE WITH VINE'S TEXT

In this practice, we want to use Vine's text to search for the meaning of words from specific texts and attempt to show how their definition affects the meaning of the passage.

1. In Mark 11:9, 10, you will find the word "**Hosanna**" mentioned twice. Look up the meaning of the word "Hosanna" in Vine's.
 - a. Write down what you have understood "Hosanna" to mean up until now.
 - b. Now, look up the meaning of the word "Hosanna" in Vine's.
 - c. Compare this meaning of "Hosanna" with the definition which you have assumed in the past.
 - d. Show how this affects the meaning of Mark 11:1-10.
2. In Philippians 3:10, in the Interlinear New Testament, Paul spoke of "the **fellowship** of his sufferings."
 - a. Look up the meaning of the word in the Greek Dictionary in Strong's Concordance. Now, look up the meaning of the word in Vine's. Compare the information you have found. What did you find?
 - b. Look to see how this word "fellowship" was used in each of the 11 other verses where it appears in the New Testament. The concordance itself will help you find these verses. What discovery did you make?
 - c. On the basis of your findings in "a," and "b," what does Paul mean when he spoke of "the fellowship of His sufferings" in Philippians 3:10?
3. In Matthew 4:10, Jesus said, "Thou shalt **worship** the Lord thy God." We must determine what he meant by "worship."
 - a. Find the meaning of the word "worship," as used in Matthew 4:10, in Vine's.
 - b. Some words are used thousands of times in the Bible. The word "Lord" is a good example of this. It appears 6668 times in the Bible. Unless you are doing very extensive research, little will be gained by studying every verse where such a word appears. We can learn, however, how to find some of the uses of the word that will give us insights into its meaning. There are 32 other verses in the Interlinear New Testament that use identically the same word for worship used in Matthew 4:10. The strong numbers under the heading of "worship" in the concordance, will help you identify these words. Choose some of these verses to see how the different authors used this word.

DIGGING DEEPER

- c. There are seven different words in the New Testament which are translated "worship" in English versions. Compare the meaning of each of these words as defined in Vine's and the Greek Dictionary.
- d. On the basis of this research, what did Jesus mean when he said, "Thou shalt **worship** the Lord thy God..."?

INTRODUCTION TO GREEK FORMS

Many of our difficulties in comprehending the real message of Scripture center around the variety of verb forms in the Greek. Our reaction to this fact is often a feeling of despair. This, however, is unnecessary.

There are three pieces of information that we need about each of the verbs in any given text in order to understand what the author said. Let me describe them for you:

1. **TENSE** - Tense describes the kind of action we are considering. This is difficult for us because English focuses its attention on the time of an action. Greek, however, focuses on the kind of action.
2. **VOICE** - Voice describes how the subject relates to the action - did the subject act or was it acted upon.
3. **MOOD** - Mood is the way in which the speaker or writer conceives of the action.

Every verb form in the New Testament needs to be identified in each of these three forms. These will help you understand exactly what the author meant when he used a specific verb.

If you were going to learn the Greek language, you would memorize these qualities. For our purposes, we just need to be able to understand what is meant by each one.

If you have a computer, there are elaborate software packages to identify these qualities for you. Two of the more powerful ones, listed alphabetically, are:

Hermeneutika Seattle, Washington 1-(206)-824-9673	Logos Bible Study Software Oak Harbor, Washington 1-800-875-6467
---	--

There are others, but these are two I have used with profit.

If you do not have a computer and these exciting software packages, you can still identify the tense, voice and mood of a verb for yourself. We will describe each form for you here. An easy-to-read chart will be found on page 41.

THE TENSE OF GREEK VERBS

1. Action that is ongoing

A. The Present tense - This is continuous action, right now. Paul used it in Romans 12:1

"I beseech you and keep on beseeching you..."

This describes a process that one experiences even as you speak. Paul was describing a process that he wanted the Roman believers to practice every day of their lives.

B. The Imperfect tense - This is continuous action that took place in the past

"If you loved me..." John 14:28

DIGGING DEEPER

Jesus was talking about a relationship that should have existed before He spoke to the disciples about the fact that he was going to the Father.

2. **Completed action** - This is action that was completely accomplished in the past.

A. The perfect tense - This is action that took place at a specific point in time in the past but the result continues into present and future.

When he has brought out all his own, he goes on ahead of them, and his sheep follow him because they know his voice. John 10:4

In this verse, Jesus described the Good Shepherd. He said, "They know his voice." Before Jesus said these words, his followers knew him in the same way that sheep totally know the voice of their shepherd. It is the possession of full knowledge because at some previous time they learned to identify their shepherd's voice.

B. The pluperfect tense - This is past action that continued to act in the past.

Now Judas, who betrayed him, knew the place, because Jesus had often met there with his disciples. John 18:2

Judas knew that Jesus was accustomed to going to this garden. Judas knew about it and had known about it for a long time.

3. **Action which is occurring.**

A. The Aorist Tense - The emphasis here is on the action and not on the time. It is a punctiliar action that takes place irrespective of time.

Remain in me, and I will remain in you. No branch can bear fruit by itself; it must remain in the vine. Neither can you bear fruit unless you remain in me. John 15:4

It is like saying, "The sun shines." The important thing is that the sun is shining. The sentence does not talk about when the sun shines.

<p>Important note: You will encounter I Aorist and II Aorist in some of the books and studies we will show you shortly. This is important for some Greek Scholars, but it will have no affect upon what we are doing. You may ignore these designations.</p>

B. The future tense - This is ongoing action in the future.

"By this is My Father glorified, that you bear much fruit, and so prove to be My disciples. John 15:8

Being Jesus' disciples is something that His disciples keep on doing into the future.

THE VOICE OF GREEK VERBS

This may sound strange, but it is not that difficult to understand. In a Greek verb, "voice" identifies the source of the action.

A. The Active voice - Active voice tells us that the subject produces the action.

For rulers are not a cause of fear for good behavior, but for evil. Do you want to have no fear of authority? Do what is good, and you will have praise from the same; Romans 13:3

By using the active voice, Paul emphasized the fact that his Roman readers were the ones who were to do the good. Doing good was something the believers were to do, not something to have done for them.

B. The Passive voice - In the passive voice, the subject is acted upon, as the title suggests.

*If a man abide not in me, he is cast forth as a branch, and is withered; and they gather them, and cast them into the fire, and **they are burned**. John 15:6*

Having used the passive voice, Jesus stressed the fact that the branches were burned, they did not burn themselves. It was the action of the vine dresser.

C. The Middle voice - In the middle voice, the subject initiates the action and participates in the results. It is sometimes identified as actions on one's own behalf.

*For it is written, As I live, saith the Lord, to me every knee shall bow, And **every tongue shall confess to God**. Romans 14:11*

Paul used the Middle voice to stress the fact that no one will have to accuse me. I will confess my own sin. In this instance, it is a way of adding emphasis to what he had said.

THE MOOD OF THE GREEK VERB

Mood shows how the action is related to reality from the speakers perspective. This may sound confusing. Let me illustrate the idea.

A. The Indicative mood - This is the mood of **certainty**. It is a statement of fact.

*One man esteemeth one day above another: another **esteemeth every day alike**. Let each man be fully assured in his own mind. Romans 14:5*

In English, this sentence simply says that the man esteems every day the same. In Greek, it tells us how he feels about it - he has real certainty and conviction about treating every day the same.

B. The Imperative mood - This is a command or request.

*Yea, and for this very cause adding on your part all diligence, **in your faith supply virtue**; and in your virtue knowledge; 2 Peter 1:5*

DIGGING DEEPER

The imperative mood adds emphasis to the idea that this is a command to be followed, not a suggestion. Having begun an experience of faith, the believer is commanded to fill out the incompleteness of that faith with virtue. One might call it one step removed from reality.

- C. **The Subjunctive Mood** - We use the Subjunctive mood to describe something which is uncertain. It expresses a wish, an exhortation, a conditional thought whose fulfillment is uncertain. One might call this two steps removed from reality.

If ye abide in me, and my words abide in you, ask whatsoever ye will, and it shall be done unto you. John 15:7

This was Jesus' way of saying that He wanted them to abide in Him, but it was not certain that they would obey that desire.

- D. **The Optative Mood** - The Optative mood expresses the desire which is least likely to occur. Remember, the Indicative mood declares certainty; the Subjunctive mood identifies the possible which is expected to occur; the Optative expresses a polite request with little or no hope of realization. Again, one might call this three steps removed from reality.

Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus: Romans 15:5

Paul, had no doubts about God's ability to bring a sense of unity among the Roman believers. The use of the Optative mood indicates that he intensely wanted to find unity among them, but had no reason to expect it soon.

THE INFINITIVE

The infinitive is usually easy to identify. If you take the verb "go" and place the word "to" in front of it, you have an infinitive - "to go," "to stand," "to walk." All of these are infinitives.

PARTICIPLES

A participle is easy to identify. In the present tense, participles end in the letters "ing." "Walking," "talking," "singing," and "standing" are all examples. In the past tense, it is slightly different. "walked," "talked," "fallen," and "divided" are examples of the past participle.

In every verb form there are two other pieces of information which are very important. Fortunately, these are found in English as well. These pieces of information are:

- Is it singular or plural?
- Is it first, second or third person?

This table should help to identify these pieces of information:

INTRODUCTION TO GREEK FORMS

PERSON	SINGULAR	PLURAL
1ST. PERSON	I	WE
2ND. PERSON	YOU	YOU
3RD. PERSON	HE,SHE, IT	THEY

To identify a verb form, properly it would look something like this: Present, indicative active, first person singular.

"Present" identifies the tense of the verb.

"Indicative" identifies the mood of the verb.

"Active" identifies the voice of the verb.

"First person singular" identifies the "person" of the verb.

Each of these designations has been explained on previous pages.

This is helpful. In English if we use the word "you," we are not certain if it is singular or plural unless we check the context. In Greek it is absolutely clear.

As we indicated earlier, the chart on page 41 will show us how to express each of these forms and combinations in English so that we can use them in our study.

One final word of encouragement is in order. This may seem difficult for you. It does to some. If that is the case, take heart. We will shortly show you how to use some helps that will give you this information and you will not have to figure it out. If you know this material it is helpful, but if that is confusing, just know that there is a way to do it that removes the confusion. A brief chart may be helpful for your use:

T E N S E	
PRESENT	Ongoing action
IMPERFECT	Continuous action in the past
PERFECT	Action at specific time in the past
PLUPERFECT	Past action continued in the past
AORIST	Action irrespective of time
FUTURE	Ongoing action in the future

V O I C E	
Active	The subject produces the action
Passive	The subject is acted upon
Middle	The subject initiates action on self

DIGGING DEEPER

M O O D	
Indicative	The mood of certainty
Imperative	A command
Subjunctive	It describes something uncertain
Optative	The desire least likely to be realized

The next chapter will give you the assistance I mentioned above.

INTRODUCTION TO THE GREEK FORM CHART

This chart is a quick reference tool to enable you to know how to express a Greek verb in English. On the table which follows, there are a number of abbreviations. These will be described at the end of the chart.

THE GREEK FORM	THE ENGLISH EXPRESSION
Pres. Ind. Act.	I say and keep on saying
Pres. Ind. Middle	I wash myself
Pres. Ind. Pas.	I am (being) washed
Pres. Ind. Infin.	To say, to be saying
Pres. Ind. Infin.	To wash myself
Pres. Pas. Infin.	To be washed
Imperf. Ind. Act.	I was washing
Imperf. Ind. Mid.	I was washing myself
Imperf. Ind. Pas.	I was being washed
Pres. Subj. Act.	I may see him
Pres. Subj. Mid.	I may be washed
Pres. Subj. Pas.	I may be being washed
2 Aor. Ind. Act.	I left
2 Aor. Ind. Infin.	To be left
2 Aor. Ind. Mid.	I left myself
2 Aor. Subj. Act.	I may leave
2 Aor. Subj. Mid.	I may wash myself
2. Aor. Act. Part.	The one loosing
2 Aor. Mid. Part.	Laying aside
2 Aor. Act. Imper.	You lay aside
Pres. Act. Part.	Washing
Pres. Mid. Part.	I am washing myself
Pres. Pas. Part.	Being washed by myself
1 Aor. Ind. Act.	I loosed
1 Aor. Ind. Mid.	I loose for myself
1 Aor. pas. Infin.	To be loosed
1 Aor. Subj. Act.	I may loose
1 Aor. Pas. Ind.	I was being loosed
Aor. Pas. Subj.	I may be loosed
Fut. Pas.	I shall be loosed
Aor Pas. Part.	Loosing
1 Aor. Act. Part.	having loosed
Fut. Ind. Act.	You shall loose and keep on loosing
Perf. Ind. Act.	I have loosed
Perf. Ind. Act. Infin.	To have been loosed

DIGGING DEEPER

ABBREV.	MEANING
Act.	Active
Aor.	Aorist
Fut.	Future
Ind.	Indicative
Imperf.	Imperfect
Infin.	Infinitive
Mid.	Middle
Part	Participle
Pas.	Passive
Perf.	Perfect
Pres.	Present
Subj.	Subjunctive

If I needed to know the Present Indicative Active of the word "forgive," I would begin with the form chart. The English expression of the Present Indicative Active for "say," is "I say and keep on saying." The Present Indicative Active form of the word "forgive" would be "I forgive and keep on forgiving."

Now, look at the Present Subjunctive Middle First Person Singular form of the word "beat." The English expression of this form, according to the chart, is "I may be beaten."

You can perform this procedure for any verb in the New Testament. There can be a slight problem, however. When you look at a word in the Greek New Testament, you will not know if it is a Present Indicative Active or an Aorist Passive Subjunctive. If you knew the Greek language, you could tell quite easily. Because you do not know the language, you need something to help you discover this information. We will show you how to do that for yourself in the next chapter.

PRACTICE WITH GREEK FORMS

1. In the Greek, the tense identifies what?.
2. In the Greek, the voice describes what?
3. In the Greek, the mood identifies what?.
4. The main verb in Romans 12:1 is "parakalo" (παρακαλῶ). Using the Greek Text, Parsing Guide, the form chart and Vine,
 - a. Identify the tense of this verb.
 - b. Identify the voice of this verb.
 - c. Identify the mood of this verb.
 - d. How would you say this verb, literally, in English?
5. In Acts 7:42, the author used the verb (γέγραπται). Using the books we have described, identify the following information:
 - a. What is the tense of this verb?
 - b. What is the voice of this verb?
 - c. What is the mood of this verb?
 - d. How would you say this in English?
6. In John 17:26, John used the word (ἐγνώρισα). Using the books we have described and the form chart, indicate the following information:
 - a. What is the tense of this verb?
 - b. What is the voice of this verb?
 - c. What is the mood of this verb?
 - d. How would you express this verb in English?
7. In II Corinthians 11:1, Paul used the word (ἀνείχεσθε). Using the books we have described and the form chart, indicate the following information:
 - a. What is the tense of this verb?
 - b. What is the voice of this verb?
 - c. What is the mood of this verb?
 - d. How would you express this verb in English?
8. In John 10:5, the apostle used the word (ἀκολουθήσωσιν). Using the books and other resources we have described, indicate the following information about this word:
 - a. What is the tense of the word?
 - b. What is the voice of this verb?
 - c. What is the mood of this verb?
 - d. How would you express this word in English?
9. In Luke 23:42, Luke used the word (μνήσθητι). Using the resources we have described, how would you answer the following questions:
 - a. What is the tense of this verb?

DIGGING DEEPER

- b. What is the voice of this verb?
 - c. What is the mood of this verb?
 - d. How would you express this verb in English?
10. In Luke 11:36, the physician used the word (φωτίζη). Using the resources we have described and used so far, how would you answer the following questions:
- a. What is the tense of the verb?
 - b. What is the voice of this verb?
 - c. What is the mood of this verb?
 - d. The verb is third person singular. How would you express this verb in English?

After you have worked with these answers, turn to page 89 where you will find the answers to each question.

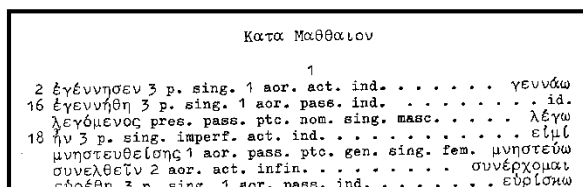
INTRODUCTION TO THE PARSING GUIDE

As we mentioned in the previous chapter, if you don't know the Greek language, you need some tool to identify the tense, voice and mood of each verb. This tool is called a "Parsing guide." There are several of these on the market. One that has proven helpful is: **A Parsing Guide To The Greek New Testament**, by Nathan E. Han. This book is published by Herald Press, Scottdale, Pa.

This book is arranged in the order of the Greek New Testament books and words. It lists every verb in the New Testament. It begins with the Greek word as it appears in the Greek text. The author then gives the following information about that Greek word:

- Person - 1st., 2nd., or 3rd. person
- Number - Singular or plural
- Tense
- Voice
- Mood
- The root word from which this word was derived

The following illustration, scanned from the book by permission from the publisher, should be helpful in understanding just how the book can be used.



Observe that the first verb in the book of Matthew is (ἐγέννησεν) The parsing guide then gives the following information:

Person	Third
Number	Singular
Tense	I Aorist
Voice	Active
Mood	Indicative
Root Word	(γεννάω) which means "to become," "to bear"

The third person singular is translated "He," she," or "it." The First Aorist Active Indicative is expressed in English as completed action. We would, therefore, translate this verb, "He fathered," or "He bore."

Notice that the next verse identified in the left margin is in verse 16. This does not mean that there are no verbs between verse 2 and 16. The same verb is used repeatedly in these verses.

DIGGING DEEPER

In verse 16, you have two verbs to parse. The first is (ἐγεννήθη). The parsing information for this verb is as follows:

Person	Third
Number	Singular
Tense	First Aorist
Voice	Passive
Mood	Indicative
Root word	γεννάω the same root as found in verse two

Again, the third person singular is translated "he," "she," or "it." In English, the first Aorist Passive Indicative of (γεννάω) would literally be "He was being fathered by..."

The second verb in Matthew 1:16 is λεγόμενος. The parsing guide gives us this information about this verb:

Tense	Present
Voice	Passive
Part of speech	Participle
Case	Nominative
Number	Singular
Gender	Masculine
Root Word	λέγω which means "I say."

NOTICE! As you can see, the information for a participle is listed differently than for other verbs. That is because it **is** somewhat different from others. It will always agree, in form, with the words it modifies.

In this situation, there are at least two differences:

- Case** – The way a word is written to show its relation to words nearby.
- Gender** – In Greek, nouns are given a gender identification. There are three gender identifications: Masculine, feminine and neuter. Here is an example of each:
 - Masculine – man
 - Feminine – woman
 - Neuter – chair

The root word (λέγω) means "I say," "I speak," "I ask." Again, on the chart, the present passive participle is translated "being washed." One might translate this word literally "being called Christ."

INTRODUCTION TO GREEK FORMS

We have said nothing about "cases" in Greek. There are eight "cases" in the Greek language. The table which follows indicates how to express each one:

ABBREV.	CASE	ENGLISH EXPRESSION
NOM.	NOMINATIVE	THE man
GEN.	GENITIVE	OF the man
ABL.	ABLATIVE	FROM the man
LOC.	LOCATIVE	IN the man
INS.	INSTRUMENTAL	BY the man
DAT.	DATIVE	FOR the man
ACC.	ACCUSATIVE	THE man
VOC.	VOCATIVE	O man

There will be times when this information will be very important. Most of the time we can use these tools to good advantage in discerning the case of specific words.

PRACTICING THE USE OF THE PARSING GUIDE

In this exercise, you will need only the Parsing Guide.

1. In Colossians 2:2, Paul used the word (παρακληθῶσιν) which comes from the root word (παρακαλέω) and means "to call near," "to console," or "to comfort." The Parsing Guide information is as follows:

Person	Third
Number	Plural
Tense	First aorist
Voice	Passive
Mood	Subjunctive

On the basis of this information and using the Form Chart on page 41, how would you express this verb in English?

2. In Acts 23:19, the Greek word (ἔξεις) is used. It comes from the root word (ἔξω) and means "to hold," "to possess," or "to keep." In view of the context, how would you express this verb in English?
3. In Hebrews 6:1, the Greek word (φερώμεθα) appears. The Parsing Guide tells us that the word comes from the root word (φέρω). This word means "to bear," "to carry," or "to endure." In view of the context, how would you express this verb in English?
4. In John 11:44, the Greek word (ἄφετε) appears. It comes from the root word (ἀφίημι) which means "to go," "to send forth," "to forgive," "to put away." In view of the context, how would you express this verb in English?
5. In John 10:6, the word (ἐλάλει) appears. It comes from the root word (λαλέω) and means "to talk," "to speak," "to preach." Using this information and the Form Chart, how would you express this verb in English?

After you have answered these five questions, turn to page 93 and check your answers with those recorded there.

INTRODUCTION TO THE ANALYTICAL GREEK LEXICON

The title of this book is **The Analytical Greek Lexicon Revised, 1978 edition**. It was written by Harold K. Moulton. It is published by Zondervan Publishing House, Grand Rapids, Michigan 49506.

As previously indicated, this volume is most useful to those who find learning the Greek alphabet was not too difficult. This is because there are no "Strong numbers" used in the book. Three of the big advantages in using this book are:

- a. It deals with every word in the New Testament, not just the verbs. This can be very important.
- b. It allows you to use any Greek New Testament, not just the one that incorporates "Strong numbers."
- c. It also includes the root definition of all Greek words.

Because this volume does not use "Strong numbers," the process is slightly different. To demonstrate how this process works, we will walk through the process with a verb and then do one with a different part of speech.

A. THE VERB

We will take a verb from Romans 12:1. In the Greek text the verse looks like this. The word in question is highlighted.

παρακαλῶ οὖν ὑμᾶς ἀδελφοί διὰ τῶν οἰκτιρῶν τοῦ θεοῦ παραστῆσαι τὰ σώματα ὑμῶν θυσίαν ζῶσαν ἁγίαν εὐάρεστον τῷ θεῷ τὴν λογικὴν λατρείαν ὑμῶν. Romans 12:1

The word highlighted in bold print is "parakalo" (παρακαλῶ). This is the verb we want to translate. We will go one step at a time.

1. Because you know the Greek alphabet reasonably well, you know that the first letter of this word "π" is equivalent to the English letter "p." This tells us where to begin our search in the lexicon. Words beginning with the letter "π" first appear on page 297.
2. The second letter of our word is "α". That, of course, is at the beginning of the words that start with the letter "π."
3. The third letter in this word is "ρ" or "r" in English. Words that begin with "παρ" are first observed on page 300, column 2.
4. The next letter we look for is the letter "α," which, of course, are the first words after the "ρ" in the Lexicon.
5. The next letter we need is the letter "κ." The first words that begin "παρκα" appear on page 303 in column 2.
6. The next letter in our search is "α." Again, this would be among the first in that section, on page 303.
7. The next letter in our search is the letter "λ." Beginning on page 303, there is a long list of words that begin "παρκαλ."
8. The last letter in our word is the letter "ω." As you follow down the list and turn the page you spot the word we are looking for. It is the seventh word in the first column.

DIGGING DEEPER

9. As you look at the line where this word appears, you see the following:
"παρακαλῶ.....1 pers. sing. pres. ind. παρακαλέω"
10. Each part of this line has a very specific meaning and contribution to our information. Let us identify what each part means.
- "παρακαλῶ" - this is the word we are trying to translate.
 - "1 pers." – this means first person.
 - "Sing." – this means singular.
 - So far, this means that our word is in the first person singular. It would be translated "I."
 - "pres." – this stands for present tense.
 - "Ind." – this stands for Indicative mood
 - When no "voice" is mentioned it will be in the active voice.
 - "παρακαλέω" – the word at the right end of the line identifies the root word from which our word is derived.
11. If you look above the word "παρακαλέω" you will see a series of "id." in each line. This is a way to instruct us to look at the word above this one. On the next line above you find the same sign – "id." Again you look at the line above.
12. If you turn back one page, you will see an indented paragraph that begins with the Greek word "παρακαλέω". This is the word we are looking for. If you read the paragraph, you will notice that it gives us a definition for the word we have in question.
13. Notice in the first line this appears (παρά & καλέω). This means that our word is a compound word made up of these two words.
14. The paragraph then goes on to tell us that the word means, literally, "to call for." It continues by giving a series of synonyms. Among them you will find these words, "to call upon, exhort, admonish, persuade." Now we have the base meaning of our word.
15. Next we have to deal with the "pres. Ind."
- You will remember that "pres." stands for Present tense. Previously we indicated that present tense describes action going on right now. It describes action that continues.
 - You may remember that "Ind." stands for Indicative mood. This is used when the author wants to emphasize that he is dealing with certainty. This is something that is going to happen.
 - The active voice suggests that the subject, which in this case is "I," is the one doing the acting.
16. When you put all these parts together one should translate this word, "I (exhort, or admonish or persuade) you and never stop persuading you..."
17. It is a long process, but it tells you something you would have no other way to know for sure.

B. OTHER PARTS OF SPEECH

The process for translating other parts of speech is nearly the same, but there are a few differences. We will walk through this case and point out the changes. As we come to this search, we have something new. In English we do not have word endings that agree as many other languages do. Greek is one of them. A rule to keep in mind – the noun and the word that modifies it almost always have the same ending or form. Let me illustrate. In

INTRODUCTION TO THE ANALYTICAL GREEK LEXICON

Hebrews 1:7, of the Greek text, you will find the words (τοὺς ἁγγέλους). The letters (ους) at the end of each word are the endings I am talking about. In English, the words and their modifiers are sometimes difficult to identify. In Greek, that is seldom a problem.

These case endings have individual meanings. A brief chart will help us to remember what these are:

CASE	ABBREV.	TRANSLATION
NOMINATIVE (subject)	NOM.	ANGEL
GENATIVE- (possession or de- scription)	GEN.	OF AN ANGEL
DATIVE – (in- strumentality)	DAT. or LOC.	TO/FOR AN AN- GEL
ACCUSATIVE (object)	ACC.	ANGEL
VOCATIVE (direct address)	VOC.	ANGEL!

1. In Acts 4:31 you will see the words (πνεύματος ἁγίου)
 2. Let us walk through the process with the words "(πνεύματος ἁγίου)
 3. First we will look up the word (πνεύματος].
 4. Again, words beginning with the letter "π" begin on page 297.
 5. The second letter in the word is "ν". Words beginning with (πν) appear first in column 2 of page 330.
 6. The third letter in our word is "ε". Words that begin with "πνε" appear first toward the bottom of page 330. We are very close to finding our word.
 7. If you follow down the rest of page 330 and then at the top of 331, you will soon come to the word (πνεύματος).
 8. When you read the line beside our word, this is what you will see:
"πνεύματος" Gen. Sing....."πνεῦμα"
 9. Now, let's look at what this means.
 - a. Remember, "Gen. "means Genitive and usually includes the word "of."
 - b. "sing." means singular.
 - c. "Πνεῦμα" – this is the root word from which "πνεύματος" is derived.
 - d. If you look above the word "πνεῦμα", in the right column, you see the word "πνέω".
 - e. If you look just below these words you will see "πνέω" along with defining paragraphs.
 - f. Look at the second paragraph. Here you will see the word "πνεῦμα."
 - g. Here it states that the word means "wind," "air in motion," "spirit."
 - h. Up to this point the translation would be "of spirit." Notice, however, that the word "Πνεύματος" is capitalized. In this instance it is a reference to deity.
-
1. Now, let's look at the word "ἁγίου".
 2. It is interesting to note that this word is also capitalized.
 3. Words that begin with "αγ" are found on page 2 of the lexicon.

DIGGING DEEPER

4. If you follow the words that begin with "αγ" on pages 2 and 3, you come at last to page 4
5. The fifth word from the top of column one is the word we seek.
6. If you read that line you will see this:
7. ἁγίου ...Gen. ...sing...Masc. and neut.....(ἁγιος)
8. Now let's spell out what this all means:
 - a. Gen. this means Genative and agrees with the case of πνεύματος. We will translate this word also with "of."
 - b. Sing. means singular. Observe that πνεύματος was also singular. The two words totally agree in their endings.
 - c. Masc. – stands for masculine. Unlike English, but like many languages, Greek attaches gender to its words.
 - d. Neut. stands for Neuter. This stands for words that are neither masculine nor feminine, like chair.
 - e. The word ἁγιος is defined on page 3. The Lexicon states that this word means "to separate from common condition and use; "to dedicate," "to be holy."
 - f. We would therefore literally translate this word "Of holy."
9. When you put the two words together you would literally translate them "of Spirit of Holy." In English word order we would say "of Holy Spirit."
10. You can perform this search for almost any word in the New Testament. There are some that will not appear simply because they are used so often. The translation of the English word "the" is the most common example.

There are many places in the Greek New Testament where the ability to do this kind of search is extremely important. If it is at all possible, I encourage you to practice with the use of this book because of the great help it will be for you.

PRACTICING THE USE OF THE ANALYTICAL GREEK LEXICON

In this exercise, we want to practice using the lexicon. The more familiar we become with the way the book is to be used, the more useful it will be in our study.

1. In II Corinthians 3:7 you will find the words "προσώπου αὐτοῦ".
 - a. Identify the part of speech indicated in the Lexicon.
 - b. Trace the word to its root and record what you learn.
 - c. Explain this verse in view of your discovery.
2. There is a very vivid word picture in Matthew 3:1. The apostle used the words "ἐν τῇ ἐρήμῳ."
 - a. Identify the part of speech indicated in the Lexicon.
 - b. Trace the word to its root and record what you learn.
 - c. How would you say this in English?
3. In Acts 7:2, you will find the word "ἄνδρες" in the Greek text.
 - a. Identify the part of speech indicated in the Lexicon.
 - b. Trace the word to its root and record what you learn.
 - d. How would you express this word in English?
4. In Romans 12:21, you will see these words in the Greek text:
"ἀλλὰ" "νίκα" "ἐν" "τῷ ἀγαθῷ τὸ κακόν." We want to focus our attention on the word κακόν.
 - a. Identify the part of speech indicated in the Lexicon.
 - b. Trace the word to its roots and record what you have learned.
 - c. How would you say this in English?
5. In Hebrews 1:3, you find these words in the Greek text:
"ὅς ὢν ἀπαύγασμα τῆς δόξης καὶ **χαρακτήρ** τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα..."
Notice that in this verse the word **χαρακτήρ** has been highlighted in bold print. This is the word we want to study.
 - a. Identify the part of speech indicated in the lexicon.
 - b. Trace this word to its root and record what you learn.
 - c. Explain this verse in view of your discovery.

When you finish with your study of these words, turn to the chapter titled APPENDIX 7 – ANSWERS FOR THE ANALYTICAL GREEK LEXICON on page 97 and compare your findings.

APPENDIX 1

ANSWERS FOR THE GREEK ALPHABET

1. On the table which follows, write the names for the Greek letters and then write the upper and lower case letters.

NAME	LOWER CASE	UPPER CASE
Alpha	α	Α
Beta	β	Β
Gamma	γ	Γ
Delta	δ	Δ
Epsilon	ε	Ε
Zeta	ζ	Ζ
Eta	η	Η
Theta	θ	Θ
Iota	ι	Ι
Kappa	κ	Κ
Lambda	λ	Λ
Mu	μ	Μ
Nu	ν	Ν
Xi	ξ	Ξ
Omicron	ο	Ο
Pi	π	Π
Rho	ρ	Ρ
Sigma	σ, ς	Σ
Tau	τ	Τ
Upsilon	υ	Υ
Phi	φ	Φ
Chi	χ	Χ
Psi	ψ	Ψ
Omega	ω	Ω

2. Write your name in Greek letters.

My name is Bill Cooper. In Greek it would be written - Βιλλ Κοοπέρ

3. Write the name of your street in Greek letters.

I live on Cucharas Mountain Drive. It would be written Κυχαρας Μουνταιν Δριβε. [remember, there is no letter "v" in Greek.

4. Write the names of your parents/children/friends in Greek letters.

Wife - Ruth - in Greek it is Ρύθ

Daughter - Ruth - Ρύθ

Son - Kiel - Κιελ

DIGGING DEEPER

Mother - Leatha - Λεάθα

Father - Oscar - Οσκαρ

I drive a Φορδ car.

5. **Take a copy of the Greek New Testament and copy the Greek words for John 1:1.**

Ἐν ἀρχῇ ἦν ὁ λόγος καὶ ὁ λόγος ἦν πρὸς τὸν θεόν καὶ θεὸς ἦν ὁ λόγος John 1:1

6. **Take a copy of the Greek New Testament and copy the Greek words for John 3:16.**

Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν υἱὸν τὸν μονογενῆ ἔδωκεν ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' εἴη ζωὴν αἰώνιον. John 3:16

APPENDIX 2

ANSWERS FOR THE GREEK TEXT

1. Take your Interlinear New Testament and turn to Mark 3:5. Using the "Strong numbers" above the words, look up the Greek meaning of the major words of this verse in the Greek Dictionary in the back of Strong's Concordance.

The first verb, in Mark 3:5, is περιβλεψόμενος. In the Interlinear New Testament, the "Strong number" above this word is 4017. When I look in the Greek Dictionary in Strong's Concordance, under number 4017, I find the following:

- a. It is a compound word. The origin is as follows:

STRONG'S NUMBER	GREEK WORD	MEANING
4012	περί	through
991	βλέπω	look, behold

- b. It is "to look through a whole area," "to look all around."

In this passage, the people watched to see if Jesus would heal on the Sabbath. They believed it was acceptable to save life on the Sabbath, but not to improve life, such as healing a withered hand.

Jesus was disturbed by their legalism and lack of compassion and looked around the synagogue studying their insincere faces.

The second verb in this verse is συλλοπούμενος. In the Interlinear New Testament, the Strong's number above this Greek word is 4818. I looked in the Greek Dictionary in Strong's Concordance under number 4818. I discovered that this, too, is a compound word. It is made up as follows:

STRONG'S NUMBER	GREEK WORD	MEANING
4862	σύν	union together, with
3076	λυπέω	distress, cause grief, cause sorrow

It means to be greatly distressed by someone, to be afflicted jointly with someone's condition. This word painfully described Jesus' anguish as He looked at these legalistic Jews in their preference for legalism over compassion.

- c. Ἐκτεινόν - In the Interlinear New Testament you will find Strong's number 1614 written over this word. I looked in the Greek Dictionary in Strong's Concordance and found that this again is a compound word. When studying compound words, it is usually important to check the words from which it is made up. It is usually a way of strengthening the force of the compound word, but there are

DIGGING DEEPER

times when checking the root words gives one real ADDITIONAL insights into the use of the word.

STRONG'S NUMBER	GREEK WORD	MEANING
1537	ἔκ	from, source
1614	τείνω	to stretch

Compound words, which Mark frequently used, tend to place stronger emphasis than a single word with the same meaning. Jesus commanded the man with the withered hand to really stretch out his withered hand as far as possible.

- d. ἔξτείνειν - In the Interlinear New Testament, this word had the Strong's number 1614 over it just as the previous word had. Both words, though written differently, have the same root ἔκτείνω. The difference is that the previous word is a command and this word is not. Jesus commanded the man to stretch out his arm as far as he could. The man responded to the command and stretched out his arm just as Jesus commanded.
- e. ἀποκατεστάθη - In the Interlinear New Testament, you will find the Strong number 600 above this word. In the Greek Dictionary, I looked up number 600. As was true of the other words, this is a compound word.

STRONG'S NUMBER	GREEK WORD	MEANING
575	ἀπό	"off," "after"
2525	καθίστημι	"go down," "ordain," "designate"

The early church used this word to convey the idea "to reconstitute," "to restore." In verse five, Jesus healed a man who had a withered hand. Mark described the result by saying that the withered hand was "restored as sound as the other hand." This was important because the measuring stick, for the Pharisees, was whether or not the person being healed had his life saved or improved. This word answers that question - His life was improved to be like it had originally been. It was not life threatening. The word "restored" means that the hand had once been whole. Now it was restored, returned to that original wholeness. This, of course, is what Jesus does with every part of our lives.

2. Turn to the story of the birth of Jesus, in Luke 2:1-7. Identify the word(s), in Luke 2:7, that you need to look up in the Greek Dictionary in the back of Strong's Concordance. Study the meaning of this/these words. How does it change your understanding of these events?

ANSWERS FOR THE GREEK TEXT

In Luke 2:7, many translations use the word "inn." "There was no room for them in the **inn**." Above this word, in the Interlinear New Testament, you will find the Strong number - 2646.

I, then, looked under the heading "inn" in Strong's Concordance. There are only two listings in the New Testament.

LOCATION	IDENTIFICATION	STRONG'S NUMBER
Luke 2:7	"no room for them in the inn	2646
Luke 10:34	on his own beast and brought him to an inn	3829

I looked up both words in the Greek Dictionary in the back of Strong's Concordance.

STRONG'S NUMBERS	GREEK WORD	MEANING
2646	κατάλυμα	guest chamber, lodging place, be a guest
3829	πανδοχεῖον	all-receptive, public lodging place

The word πανδοχεῖον, used in Luke 10:34, the story of the Good Samaritan, is found nowhere else in the Gospels or the book of Acts. The place described by this word was a caravan stop. It had a bad reputation from a moral perspective. You might think of it as a first century brothel.

The word κατάλυμα, used in our text, has a different Strong number - 2646. This word appears three times in the Gospels. (I learn that the word κατάλυμα appears three times from a search in the Logos computer software mentioned earlier.) The three appearances are as follows:

- **Mark 14:14** - Jesus gave instructions to his disciples to follow a servant carrying water and tell the house-master where he enters that "The teacher says, 'Where is the **guest room**.'.." This is a place on the flat roof of a Jewish home where guests slept. We usually refer to this as the Upper Room.
- **Luke 22:11** - parallel verse to Mark 14:14
- **Luke 2:7** - There was no room for them in the inn.

DIGGING DEEPER

The meaning of this word makes a big difference in what we understand this text to say.

- a. If the word is "inn" (πανδοχείον), it means that there were more people in Bethlehem than there were rooms in which to sleep. This is simply overcrowding.
 - b. If the word is καταλύμα, as it is, which means guest room, then this means that Joseph's family would not make room for him and his very pregnant, espoused, but not yet married bride-to-be.
3. In Romans 1:18, 19, Paul made a strong declaration. Choose the words which need to be pursued in order to understand this passage more completely. Look up the words in the Greek Dictionary in Strong's Concordance. What does this add to your understanding of these verses?

There are six words in these two verses that need to be studied to determine what the Apostle Paul said.

- a. **Wrath** - In the Interlinear Bible, the Strong number over this word is 3709. I looked in the Greek Dictionary in the back of Strong's Concordance under 3709. This word for "wrath" is "orge" (ὀργή). The word is described as "violent passion," "anger," "indignation," "vengeance," "wrath." This is one of the most extreme words for anger in the New Testament. Paul used this particular word to stress a point. God was extremely angry over the kinds of unrighteousness Paul had previously described.
- b. **Revealed** - In the Interlinear New Testament, the Strong's number 601 appears above this word. I looked up number 601 in the Greek Dictionary. I discovered that it is a compound word. As we indicated earlier, compound words usually add strong emphasis to an idea. This word, ἀποκαλύπτω, is made up of these two parts:

STRONG'S NUMBER	GREEK WORD	MEANING
575	ἀπό	off
2572	καλύπτω	to cover, hide

It is easy to see where we get the word "apocalypse," "uncover" from these words. This word forms the name of the last book of our Bible.

I looked in **The Parsing Guide**, as described on page 45, under Romans 1:18, 19, and found that this word is Present Indicative. This is ongoing action. The wrath of God is being revealed and keeps on being revealed.

- c. **Ungodliness** -Above this word in the Interlinear New Testament, the Strong number 763 can be found. I looked in the Greek Dictionary under this number. The word is ἀσεβεία "asebiah" and means "impiety." It is a compound word which makes a strong statement:

ANSWERS FOR THE GREEK TEXT

STRONG'S NUMBER	GREEK WORD	MEANING
1	α	not
4576	σέβομαι	to revere, adore, worship

It is from this combination that we get our word "unrighteousness." It is a strong word which describes people or actions which do NOT reflect reverence, adoration or worship of God.

- d. **Unrighteousness** - The Strong number above this word is 93. I looked up the word in the Greek Dictionary and discovered that it is the same kind of compound word as "c" above.

STRONG'S NUMBER	GREEK WORD	MEANING
1	α	not
1349	δίκη	justice, rightness, to show right

This word describes an act or situation which is not just/right. It is unrighteousness in its strongest form.

Unfortunately, we tend to use "ungodly" and "unrighteous" interchangeably. They are a bit similar, but not the same. Ungodly basically points to our relationship, or lack of it, with God. unrighteous focuses on our relationships with other human beings.

- e. **"Hold"** - The Strong number 2722 appears over this word, "κατεχόντων," in the Interlinear New Testament. The Greek Dictionary, under 2722, indicates that this is a compound word:

STRONG'S NUMBER	GREEK WORD	MEANING
2596	κατά	down, against
2192	ἔχω	to hold

This is a vivid picture of "holding down" of "suppression." Paul was talking about suppressing the truth.

- f. **Truth** - The Strong number above this word is 225. The Greek Dictionary reveals that this, too, is a compound word. The coupling of two words gives additional information. The word is "aletheuo" (ἀληθεύω).

DIGGING DEEPER

STRONG'S NUMBER	GREEK WORD	MEANING
1	Α	not
2990	λανθάνω	to hide

It carries two meanings:

1. It represents something that is true, accurate.
 2. It carries the additional idea that this truth is "exposed," "not hidden."
- e. **What may be known** - The Strong's number above this word in the Interlinear New Testament is 1110. This word, "ginosko" (γινώσκω) means "to know." The Expanded Vine's Expository Dictionary of New Testament Words, as described on page 5, indicates that "ginosko" describes knowledge which is progressing, but not yet complete. That is precisely what we have here. We, as believers, have considerable knowledge of God, but our discovery is far from complete.
- f. **"Manifest"** - KJV; **"plain"** – NIV, "evident" NASB - This word, in the Interlinear New Testament, is "phaneros" (φανερός). Above this word is "Strong's number" 5318. The Greek Dictionary indicates that it represents something that is "apparent," "something manifest."

The difference between ἁποκαλύπτω and φανερός is one of degree - ἁποκαλύπτω is "total unveiling," while φανερός reveals something at a lesser level.

In these verses, Paul said that God's violent passion was continuously exposed against the rebellion of evil men, against the worship of false gods, and their injustice against other people who suppress the truth in their injustices. This is because limited human beings are only capable of an incomplete discovery of God. To this degree, the discovery of God up to the limit of our ability has been made manifest, apparent.

These people tried to suppress, to hinder the discovery of who God is and what He is like by their stubborn rebellion and unjust life. Despite these efforts, what limited human beings can discover of God has been uncovered, exposed to the light of our observation.

APPENDIX 3

ANSWERS FOR STRONG'S CONCORDANCE

As we said earlier, our purpose in each of these appendices is not to get the right answer, but to provide a guide for your practice of the process. This is an attempt to be very deliberate so that you can observe every detail of the process.

1. **In I Thessalonians 5:23, Paul said, "And the very God of peace sanctify you wholly..." What does Paul mean by his use of the word sanctify? Answer this by using the process described on 21.**

I looked in Strong's Concordance under the word "sanctify." There are six uses of this word in the New Testament. The Strong number listed beside all six references is "37." I turned to the Greek Dictionary in the back of the Concordance and looked under number "37." It says that the Greek word for "sanctify" is "hagiadzo" (ἁγιάζω), which means "to make holy," "to purify," "to consecrate," "to worship." It comes from the word, number "40," "hagios," (ἅγιος) which means "to make sacred," "to make blameless."

As I study these definitions, two ideas stand out in my mind. These ideas are present in both words: "hagiadzo" (ἁγιάζω) and "hagios" (ἅγιος). Both words place a serious stress on purifying and making holy. Both words also stress the idea of consecration. It appears that a careful definition of this word is to purify the heart and life so as to consecrate oneself, to set oneself apart for God.

In I Thessalonians 5:23, Paul has just given a long list of things they need to be and do. He begins this paragraph, 5:23, 24, with a benediction, "May the God of peace sanctify you wholly..." On the basis of my word search, there are several pieces of information that I gain from this part of verse 23.

- a. "Sanctify," in this situation, is something that God does.
- b. When God "sanctifies" my life, He purifies me. "Purify" does not point to a life that was always pure and obedient, just the opposite. It is to take my life, with all its impurity and disobedience and cleanse away everything that is unlike God and contrary to His Biblical instructions for my life.
- c. It is to take that cleansed, purified life and present it to God in worship and service. Like the lamb of the Old Testament sacrifice, this life is available for no other purpose, it is set apart for divine use.

Paul modifies the word "sanctify" with the word "wholly," which means "complete to the end," "absolutely perfect." This suggests the extent of this sanctifying process. We are increasingly being sanctified - purified and set apart for God.

2. **In Matthew 5:5, Jesus said, "Blessed are the meek, for they shall inherit the earth." What did Jesus mean by this statement?**

DIGGING DEEPER

I looked up the word "meek" in Strong's Concordance and found it was used only four times in the New Testament.

LOCATION	NUMBER
Matthew 5:5	4239
Matthew 11:29	4235
Matthew 21:5	4239
I Peter 3:4	4239

The word "meekness," number 4236, was used nine times by the Apostle Paul. "Meekness," number 4240, was used once by James and once by Peter.

As you can see, the numbers are only slightly different. When I turned to the Greek Dictionary, in the back of Strong's Concordance, I discovered that all of these words come from the same root - "praus" (πραύς) number 4239. This word means "mild," "humble," "meek," "gentle." This is an inward quality rather than an outward appearance. It is the ability to see God's dealings with us as good, no matter how they may appear or feel. It must **not** be construed as weakness as it usually is in English.

Thus far, this definitive effort has been somewhat helpful, but not as much as we would like. It does not feel as if we have reached the basic understanding. At this point, we must find a way to dig deeper. We can do this by looking to see how this word was used elsewhere in the same book by the same author.

A. In Matthew 11:29, Jesus used this word when He said, "Take my yoke upon you and learn of me; for I am meek and lowly in heart: and ye shall find rest to your souls." Jesus coupled "meek" with the word "lowly." This is very significant. Both words describe a circumspect inner self view in which one senses his/her servant relationship to God.

This verse gives us some helpful information:

1. To be meek is to be like Jesus.
2. The combination of "meek and lowly" leads to "rest to your souls."
3. "Meek" is a process of growth, not an achievement.
4. The process of becoming "meek" is enabled by two factors:

Becoming servant to Jesus – "take my yoke upon you." It is to live according to His direction and for His purposes.

Study His ways – "learn of me" Meekness is a learned personal quality. It is not as natural as breathing.

B. **Matthew 21:5**

"Say to the Daughter of Zion, 'Behold, your king is coming to you, gentle and mounted on a donkey, even on a colt, the foal of a beast of burden.'" Matthew 21:5

This is a quotation from Zechariah 9:6. The context in which Jesus quoted this verse was the triumphal entry into Jerusalem. He identified Himself as the Messiah spoken of by Zechariah. The image Zechariah captured was a significant one. When a king came for battle, he rode a fiery white horse. On the other hand, when he came in peace or when he returned to his palace in victory, he came riding upon a white donkey. This is the image Zechariah used and which Jesus quoted. Jesus was saying that He came to instill peace in the hearts of those who obey Him. He came not to subjugate people, but to peacefully set them free.

Having exhausted this source, we, then, turn to the use of this word by other authors in the New Testament.

C. I Peter 3:4

But let it be the hidden person of the heart, with the imperishable quality of a gentle and quiet spirit, which is precious in the sight of God. I Peter 3:4

The word translated "gentle" is really the word for "meek." In this verse, Peter was giving admonition to Christian wives concerning their adornment. He adds to our information in this verse.

1. A "meek and quiet spirit" is a more beautiful adornment for the Christian wife, than silver, gold or braids.
2. "meek and quiet spirit" is an incorruptible adornment. The word "incorruptible" means "that which cannot decay," "that which is unending in its scope and duration."
3. "Meek and quiet spirit" is an inner quality.

We next turn our attention to words which are similar, but not identical. These words would have the same root meaning. The example here is "meekness" where the basic word is "meek." The Apostle Paul used this word repeatedly. James and Peter also used it.

D. I Corinthians 4:21

What do you desire? Shall I come to you with a rod or with love and a spirit of gentleness? I Corinthians 4:21

In this passage, Paul was busy defending both his apostleship and his conduct in relationship to his coming to visit the Corinthian church. The word translated "gentleness" is literally "meekness." Paul drew a sharp contrast between "come unto you with a rod" and "coming in love and a spirit of meekness." This gives us some information about meekness.

DIGGING DEEPER

1. "Meekness" can exist in compliment with "love." Love is not alien to "meekness."
2. "Meekness" is a gentle expression of Christian conduct and behavior.
3. "Meekness" is strong enough that it does not need force to achieve its will.
4. "Meekness" is the opposite of force.

E. II Corinthians 10:1

Now, I, Paul, myself urge you by the meekness and gentleness of Christ-I who am meek when face to face with you, but bold toward you when absent! II Corinthians 10:1

In this paragraph, Paul is defending his apostleship and ministry. There are those in Corinth who would make trouble for Paul. Paul described his mental attitude as he speaks to them. He claimed to entreat the Corinthian Christians by "the meekness and gentleness of Christ...." This adds to our store of information about the meaning of "meek."

1. "Meek" is again linked with the word "gentle."
2. The "meek spirit" is a quality in the life of Jesus. It is a quality of life that we as Christians should emulate and display in every aspect of life.
3. The combination of "meek" and "lowly" leads to "rest to your souls."
4. "Meek" is a process of growth, not an achievement.
5. The process is enabled by two factors:
 - Becoming a servant to Jesus - "take my yoke upon you." Living according to His direction and for His purposes.
 - Study His ways - "learn of Me." "Meekness" is a learned personal quality. It is not natural.

F. Galatians 5:23

gentleness, self-control; against such things there is no law. Galatians 5:23

This verse, of course, is a part of the list of the fruit of the Spirit. There are some pieces of information in this verse which help describe "meekness" for us:

1. "Meekness" is a by-product of the Holy Spirit's presence and action. it is not a goal to be achieved, but a discovery which occurs because of the Spirit's work within us.

ANSWERS FOR STRONG'S CONCORDANCE

2. "Meekness" is listed in concert with eight other qualities which the Holy Spirit produces in the life of the believer. "Meekness" will be evident in the life of the believer as these other qualities also become evident.
3. "Meekness" in the believer is in keeping with the law and leads to cooperation with it.

G. Galatians 6:1

"Brethren, even if a man is caught in any trespass, you who are spiritual, restore such a one in a spirit of gentleness, each one looking to yourself, lest you too be tempted. Galatians 6:1

The word translated "gentleness" is really "meekness.."

1. "Meekness" is the vital ingredient in establishing restoration between alienated believers.
2. It allows the erring believer to regain his/her sense of value. They realize, as they experience this "meekness," that they are not the only one who has failed.
3. "Meekness" is a quality found in those who are spiritual. "Spiritual" is the opposite of "carnal," "It is to be transformed in nature," "to regenerate," "to be guided by the Holy Spirit."
4. "Meekness" enables the believer to consider the failure of other believers against the background of his/her own weakness. "Meekness" enables us to see human weakness and failure in perspective.

H. Ephesians 4:2

With all humility and gentleness, with patience, showing forbearance to one another in love. Ephesians 4:2

1. "Meekness," like the other four qualities mentioned in this verse, is essential to "walking worthy of our calling." It is not optional; it is essential.
2. "The unity of the Spirit and the bond of peace," are intertwined with these qualities - among them is "meekness."
3. Again "meekness" and "lowliness" are mentioned together. "Lowliness," "the humbleness of mind," "the modesty of person," is the atmosphere in which meekness thrives.

I. Colossians 3:12

And so, as those who have been chosen of God, holy and beloved, put on a heart of compassion, kindness, humility, gentleness and patience. Colossians 3:12

DIGGING DEEPER

1. "Those who have been chosen of God, holy and beloved," have a heart that includes qualities like: "compassion," "kindness," "lowliness," "**meekness**," "longsuffering," "forbearing," "forgiveness," "love," "peace" and "thankfulness."
 - a. Notice that "lowliness" and "meekness" are mentioned together again.
 - b. "Meekness," like the other qualities, is a condition of the heart; not outward actions.
2. "Meekness," like the other qualities of the heart, has to do with the relationships between believers.

J. I Timothy 6:11

But flee these things, you man of God; and pursue righteousness, godliness, faith, love, perseverance and gentleness. I Timothy 6:11

1. The righteous flee evil and follow after good.
2. "Meekness" is a quality the righteous follow after.
3. "Meekness" is found in the lives of people of God.

K. II Timothy 2:25

With gentleness correcting those who are in opposition, if perhaps God may grant them repentance leading to the knowledge of the truth. II Timothy 2:25

1. The Lord's servants are "meek."
2. "Meekness" is the atmosphere in which the Lord's servants correct/instruct those outside the kingdom.
3. "Meekness" works with God in the extension of forgiveness to sinners.
4. "Meekness" is a quality of the Lord's servants.

L. Titus 3:2

To malign no one, to be uncontentious, gentle, showing every consideration for all men. Titus 3:2

1. God's servants show "meekness" to all men and women.
2. Observe that "gentle" or "meek" is mentioned in company with "malign no one," "uncontentious" and "consideration."
3. "Meekness" is the opposite of "maligning" and "contentiousness."

M. James 1:21

Therefore putting aside all filthiness and all that remains of wickedness, in humility receive the word implanted, which is able to save your souls. James 1:21

This verse was written to Christians.

1. "Meekness" is the atmosphere in which we receive the implanted word.
2. It is the opposite of the evils reported in James 1:21

N. James 3:13

Who among you is wise and understanding? Let him show by his good behavior his deeds in the gentleness of wisdom. James 3:13

1. "Meekness" is the atmosphere of wisdom. The word translated "gentleness" is really "meekness."
2. "Meekness" is one of the ingredients of wisdom.
3. It is the vehicle by which wisdom and understanding are expressed.

O. I Peter 3:15

But sanctify Christ as Lord in your hearts, always being ready to make a defense to everyone who asks you to give an account for the hope that is in you, yet with gentleness and reverence. I Peter 3:15

1. People who sanctify Christ as Lord in their hearts explain their faith with "meekness" and awe.
2. "Meekness" is the atmosphere which surrounds those who sanctify Christ as Lord of their lives.

The final step in this process is to apply these findings to the text that we want to understand. The verse, again, is as follows:

Blessed are the gentle, for they will inherit the earth. Matthew 5:5

Jesus was not encouraging His followers to be doormats. Just the opposite! He encouraged them to have such inner spiritual strength that they could face opposition as Jesus did. He wanted them to become so spiritually tenacious and gentle that they could see the weakness of others against the background of their own human frailty.

Saying "blessed are the meek," Jesus gave a prophetic message. The citizens of His kingdom would daily pursue the process of becoming more and more like Jesus, by being gentle and meek while others are aggressive and harsh.

DIGGING DEEPER

Having pronounced this blessing, Jesus announced the consequences of this blessing "They shall inherit the earth." "Inherit" means to be the heir. The emphasis here is not so much on receiving a gift as it is upon exerting control and giving direction. "Meek" people appear to be followers, not leaders. Jesus was saying, those who are "meek" will in fact be the controllers of all creation.

3. **In Matthew 5:17, Jesus said, "think not that I come to destroy the law, or the prophets: I am not come to destroy, but to fulfill." (KJV) What was Jesus saying? What did He mean by this statement?**

The key words in this statement are "destroy" and "fulfill." I looked up the word "destroy" in Strong's Concordance. The Strong number beside the word "destroy" in Matthew 5:17, is 2647. I turned to the Greek Dictionary in the back of Strong's Concordance and looked up number 2647. The word is "kataluo" (καταλύω). This is a compound word:

2596 - (κατα) - it means "down," "against," "opposition"

3089 - λύω – "loosen," "destroy," "dissolve," "melt."

When you put these two words together, you have a very strong word which means "to destroy against," "to totally annihilate." Jesus said he did not come "to annihilate," "to eradicate" the law and the prophets.

Jesus came to "fulfill" the law and the prophets. The word "fulfill" is our next search. In Strong's Concordance, under the topic "fulfill," the number beside this word, in Matthew 5:17, is 4137.

I looked in the Greek Dictionary in the back of Strong's Concordance under the number 4137. The Greek word is "pleroo" (πληρώω) which means "to complete," "to fill full," "to finish or complete," "to fill a hollow place," "to cram full." This word was used in the marketplace to identify a "full measure" as opposed to "a false measure." Sellers of grain placed a wheat measure in the grain pile and filled until grain ran off on all sides of the container. Only then was the measure "filled full."

Now, look at our verse again. Jesus said, "I came to 'fill full' the law and the prophets." He was saying that the purpose of His coming was to invest the law and the prophets with all the meaning and purpose that God intended them to possess.

Jesus illustrated what he meant by a series of "you have heard that it was said,... but I say to you..."

A. Matthew 5:21-22

You have heard that the ancients were told, "You shall not commit murder" and "whoever commits murder shall be liable to the court." But I say to you that everyone who is angry with his brother shall be guilty before the court; and whoever shall say to his brother, "Raca," shall be guilty before the supreme court; and whoever shall say, "You fool," shall be guilty enough to go into the fiery hell. Matthew 5:21, 22

ANSWERS FOR STRONG'S CONCORDANCE

B. Matthew 5: 27, 28

You have heard that it was said, "You shall not commit adultery;" but I say to you, that everyone who looks on a woman to lust for her has committed adultery with her already in his heart." Matthew 5:27, 28

C. Matthew 5:33, 34

Again you have heard that the ancients were told, "you shall not make false vows, but shall fulfill your vows to the Lord. But I say to you, "Make no oath at all, either by heaven, for it is the throne of God. Matthew 5:33, 34

Notice that in each of these examples, the law dealt with the action. The law "filled-full" dealt with the thought even before the action. This is what Jesus was talking about when He said, "I am not come to destroy, but to fulfill."

APPENDIX 4

ANSWERS FOR VINE'S TEXT

1. In Mark 11:9, 10, you will find the word "Hosanna" mentioned twice. Look up the meaning of the word "Hosanna" in Vine's.

Before studying Greek, I always considered the word "Hosanna" to describe overwhelming praise.

When I looked under the heading "Hosanna," in Strong's Concordance, I discovered that the word does not appear in the Old Testament and only appears five times in the New Testament, in the Gospels of Matthew and John. That was a surprise.

When I looked up the word "Hosanna" in Vine's, I immediately discovered that in Hebrew, it means "save, we pray." In much later times, the word seems to have become an utterance of praise rather than a prayer. Originally, however, it was a cry for help. The cry of the people, when Jesus rode triumphantly into Jerusalem was taken from Psalm 118 which was recited at the Feast of Tabernacles.

In Mark 11:1-10, Jesus was coming to Jerusalem from Galilee, to celebrate the Passover. This was His regular custom. At that time, Israel was under the domination of Rome and paid great tribute to Caesar. This was a terrible spiritual embarrassment to the people of Israel. The fact that this is a quotation from Psalm 118: 26 says that it was definitely an outburst of praise. On the other hand, the fact that Jesus was so very deliberate in instructing His disciples to go and get the colt reminds us that Zechariah contains a prophecy concerning this situation.

Rejoice greatly, O daughter of Zion! Shout in triumph, O daughter of Jerusalem! Behold, your king is coming to you; He is just and endowed with salvation, humble, and mounted on a donkey, even on a colt, the foal of a donkey.
Zechariah 9:9

The Jews were tired of Roman dominance. They thought the Messiah would come as a conquering king and they wished that He would come now.

This leads me to think that the outburst "Hosanna" meant at least two things:

1. A cry for help. In effect, they were saying "Jesus, we believe you are the Messiah. Get these terrible Romans out of here and establish your earthly kingdom, now!"
2. It also is an outburst of praise of God's unbounded power in delivering Israel from the control of Egypt - the most powerful nation in the world of that day.

These people believed that Jesus was the powerful Messiah. In desperation, they cried out for Jesus to claim His kingdom and reclaim them from the pagan Roman power. The Jews wanted a political, military Messiah. They also were crying out in praise and adoration of the greatness of their God. Few people catch the contrast to be found in this passage. The people were crying for Jesus to establish a political kingdom by defeating the Roman army. Jesus, on the other hand, was coming as the spiritual lead-

DIGGING DEEPER

er of the people of Israel as God had called Him to be. On that jubilant afternoon, on the east side of Jerusalem, both these conflicting ideas were fully in play.

In my own early training, this scene was only described as a picture of how happy the people were to see Jesus. We understood that He was popular and everybody loved Him. The eagerness of the people to get rid of the power of Rome was at least as strong as their shouted welcome for Jesus. This was not the measure of their thinking of Jesus.

2. In Philippians 3:10, in the Interlinear New Testament, Paul spoke of "the fellowship of his sufferings."

- a. **Look up the meaning of the word in the Greek Dictionary. Now look up the meaning of the word in Vine's. Compare the information you have found in these two sources.**

The Greek Dictionary

In the English versions, there are fifteen verses which include the word "fellowship." There are three different Greek words which are all translated "fellowship" in the English versions. All of these verses are found between the book of Acts and I John. The word "fellowship" never appeared in the Gospels.

GREEK DICTIONARY	VINE'S
Philippians 3:10 - Strong number 2842 - "koinonia" (ΚΟΙΝΩΝΙΑ) a sharer, a partner- ship, one who par- ticipates, distribute, fellowship.	From koinos - com- mon, communion, partnership, the share which one has in any- thing, participation, common experiences and interests, sharing in the realization of the effects of the blood of Christ, shar- ing resurrection life, fellowship with the Father and the Son, fellowship expressed in acts, wrought by the Holy Spirit in the lives of believers, re- sults in furtherance of the Gospel
II Corinthians 6:14 - Strong number 3352 - "metecho" (ΜΕΤΕΧΩ) Share, participate, to be-	Partnership, The word seems to have a more restricted sense than Koinonia.

ANSWERS FOR VINE'S TEXT

GREEK DICTIONARY	VINE'S
long to, to take part,	
Ephesians 5:11 - Strong number 4790 – (συγκοινωνέω] - To share in company, to co-participate, be participator of, communion.	To have fellowship with, implies unity - also used to identify those with whom we have NO fellowship. Under communicate, the word was used to describe an emphatic form of fellowship.

Though these words are all translated "fellowship" in English, there are distinct characteristics for each word. You will note that there is a greater depth of description and identification in Vine's report than in the Greek Dictionary. Remember, both have their place in different forms of help. The Greek Dictionary makes no attempt to compare similar words. Vine, however, often gives us this kind of help.

- b. Look to see how this word "fellowship" as found in Philippians 3:10, is used in each of the eleven other verses where it appears in the New Testament. The concordance, itself, will help you find these verses.**

Acts 2:42 - This follows Peter's sermon on the day of Pentecost. Three thousand were baptized. These believers continued with the apostles' teaching. They continued in fellowship - sharing the faith the apostles taught; they participated in the ministry in which the apostle's later engaged. These converts shared totally in the life, ministry and faith of the apostles. The emphasis here is on participation in common.

I Corinthians 1:9 - This is the salutation of the epistle. Having listed the blessings God has bestowed on these Christians, Paul spoke of them as "called into the fellowship of his son Jesus Christ our Lord." Paul spoke of their participation in Jesus Christ. Paul described these Christians as not just being changed by Christ, but as actually sharing Christ's life with him, participating in His ministry with Him. The emphasis here is on being one, being in harmony and participating in His life with Him.

I Corinthians 10:20 - Paul instructed the Corinthian Christians against sharing with Gentiles in pagan worship feasts. His reason was, "I do not want you to have fellowship, communion with demons." Paul spoke in terms one would use to describe a marriage. There can be no harmony between the godly and the godless. There can be no participation between the obedient and disobedient. There can be no singleness of direction between Christians and demons.

DIGGING DEEPER

II Corinthians 8:4 - Paul described the generosity of the Christians in Macedonia. He spoke of their "fellowship in the ministering to the saints." Poverty stricken Macedonian Christians participated in meeting the needs of suffering Christians as though they had much more than they needed, when in fact they were impoverished. They participated in this ministry to the needy as equal partners. It was as much their ministry as it was for those who had much more to share. This stresses a level of accepted responsibility for others which was connected with their faith. The level of their participation and desire was indistinguishable from those who possessed much more.

Galatians 2:9 - Paul described his meeting with the Jerusalem elders of the church. When he finished describing his message; James, Peter and John extended "the right hand of fellowship" to him. This was a visual symbol that they considered him a participant in the Gospel with them. They viewed him as family; one working in harmony with their ministry and understanding of the Gospel. In their minds, when Paul preached, it was as if one of them were preaching.

Ephesians 3:9 - The New International Version and the New American Standard Version both translate "koinonia" as "administration," in this verse. The American Standard Version translates it "dispensation." Paul had described for them how God had revealed the Gospel to him. He concluded by saying that it was his ministry to preach this Gospel to the gentiles and help them see the "fellowship" which believers share in the mystery which was hidden in God for centuries, but is now revealed through the church. Paul used the word "koinonia" to describe the unique sharing relationship in which the church, the body of Christ, participates. It also shares an understanding of this mystery in a way that no one else understands. This would be true for first century Jewish religious leaders as well as the gentiles. Having understood this mystery, these Christians also shared the ministry of presenting this Gospel to the unregenerate.

Philippians 1:5 - Philippians 1:3-7 is all one sentence. This sentence focuses upon Paul's thanksgiving for these Philippian Christians. One facet of his thanksgiving deals with their partnership in the gospel from the first day until now, Philippians 1:5

Fellowship, "participation" in the NASV, described the participation of these Philippian Christians in spreading the Gospel in Philippi and elsewhere. It is a sharing in the privilege of telling the unregenerate of the love of God. In this ministry, the Philippian Christians were indistinguishable from other believers.

Philippians 2:1 - In this sentence, Philippians 2:1-4, Paul zeroed in on the nature of unity. In verse one, he listed some of the necessary ingredients of unity:

- Exhortation in Christ
- Consolation of life
- Fellowship of the Spirit
- Tender mercies
- Compassion

ANSWERS FOR VINE'S TEXT

In the midst of the list, you find "fellowship of the Spirit." Most of us, as Christians, have heard this phrase described as some kind of joy, socially, which grows out of the gathering of Christians and the presence of the Spirit. In view of the definition of the word "fellowship" it seems a better description would be "a participation in/of the Spirit." Paul elsewhere spoke of Christ being "in us." He also claimed to have been "in the Spirit." The fellowship of the Spirit describes a situation where our drive for godliness prods us to be so in harmony with the Spirit of God that we share His goals and participate in His ministry of reconciliation.

Remember, this sentence focuses on the nature of unity. Unity is not so much a goal to seek as it is the by-product of increasingly selfless thinking and acting by those who love God and see the Spirit as their guide. We participate in that "fellowship of the Spirit" as we choose to value others, at least in part, at the expense of our own self-importance.

I John 1:3 - The word "fellowship," "koinonia," appears twice in this verse. I John 1:1-4, forms the salutation of this letter. In these verses, John described his purpose for writing. There is a strong emphasis on fellowship throughout this brief book. John said that their fellowship with each other and fellowship with God the Father involved their discovery of the Spiritual truth revealed to John by the Spirit. The fellowship among Christians as well as the fellowship of Christians with the Father and the Son both deal in terms of "participation." We have fellowship with each other as we participate in each other's lives; as we see each other's lives as a part of our own. "Fellowship," in many places, is eating a potluck dinner together. John talked about fellowship as making myself your support in the trauma in which you live your life. "Fellowship with the Father and with His Son, Jesus Christ," is participating in His life; it is sharing their values and purposes. It is a life of harmony with God. It is what Peter referred to as, "participating in the divine nature." II Peter 1:4.

I John 1:6, 7

These two verses are a reinforcement of a single truth, but from a positive and negative standpoint. John first said what it was not and then said what it was.

I John 1:6

If we say that we have fellowship with Him and yet walk in the darkness, we lie and do not practice the truth. I John 1:6

If we claim fellowship with God, but walk in darkness, we lie and do not practice truth. "Fellowship, as John used it here, is a harmony, a sharing of God's values with Him. If we do not share His values, then we do not have fellowship. It is participating in God's values with him.

I John 1:7

But if we walk in the light as He Himself is in the light, we have fellowship with one another, and the blood of Jesus His Son cleanses us from all sin. I John 1:7

DIGGING DEEPER

This is the positive statement of what John said in I John 1:6. John did not call it "fellowship with God." He rather described what that means. If we value what God values, namely light, then we have fellowship with Him. This is the reverse of I John 1:6. John continued, there are two results of fellowship with God the Father and the Son Jesus Christ, or valuing the things He values:

1. We have fellowship, harmony with each other. This is because we have common values, His.
 2. The blood of Christ cleanses us from all sin. We stand before God as pure as if we had never sinned. This is another way of saying we have "fellowship with Him."
- c. **On the basis of your findings in "a," and "b," what does Paul mean when he spoke of "the fellowship of his sufferings in Philippians 3:10?**
A summary may help our understanding.

ANSWERS FOR VINE'S TEXT

LOCATION	MESSAGE SUMMARY
Acts 2:42	Participating/sharing in common
I Cor. 1:9	Harmony, participation in the life of God
I Cor. 10:20	Harmony, shared ministry
II Cor. 8:4	Not just giving to needy, but sharing their pain as well
Galatians 2:9	Sharing as brothers in God's family, emphasis on harmony, mutual responsibility
Ephesians 3:9	Mutually sharing the ministry of presenting the Gospel to sinners
Philippians 1:5	Participating in spreading the Gospel just as Apostles and other believers do.
Philippians 2:1	Participating in fellowship by choosing to share His values.
I John 1:3	Participating in God's life, values and purposes
I John 1:6	(-) No common values, no fellowship with God
I John 1:7	Common values with God (walk in light) gives fellowship with each other and harmony with God

Notice that the idea of "participating" appears in at least five of the eleven summaries. Notice also that the idea of "sharing" appears in at least five of the eleven summaries.

Now we need to apply these findings to our verse. The "fellowship of Christ's sufferings" may entail many things. Chief among them will be these:

1. We have fellowship with His sufferings when we **participate** in them. This means that the awareness of the lost will break our heart as it broke His. It means that we will participate in His sufferings with Him. We cannot contemplate the experience of Calvary without feeling the pain He felt, both physical and spiritual. We can not contemplate the lostness of sinners without being as broken hearted as He was. We cannot contemplate the lost without a willingness to sacrifice as He sacrificed. This destroys the myth of comfortable Christianity. The "fellowship of His sufferings" will expose us to physical suffering and persecution as He was.

DIGGING DEEPER

2. We experience the fellowship of the sufferings of Jesus only when we share them. Everywhere Jesus went; everywhere Paul went, they met with confrontation about the Gospel. We easily can go a lifetime and never encounter such confrontation. We only fellowship with the suffering of Jesus when our position genuinely and humbly evokes the kind of confrontation and consequent pain that Jesus experienced. It is not only living His life after Him. It is also sharing the pain and confrontation with Him.
3. **In Matthew 4:10, Jesus said, "Thou shalt worship the Lord thy God." We must determine what He meant by "worship."**
 - a. **Find the meaning of the word "worship" in Vine's.**

In the Interlinear New Testament, the Strong number above the word "worship," in Matthew 4:10, is 4352. When you look up the word "worship" in Vine's, you will observe that there are five words described under this name. We can discover the right word by the Strong number in the outside margin. The word with Strong number 4352 in the margin is "proskuneo" (προσκυνέω). Vine's indicated that this is a compound word:

προς - towards

κυνέω - to kiss

You will remember that even today, it is a sign of respect and reverence to kiss someone who has great power. In St. Peter's Cathedral, the great toe of the statue of Peter has had to be replaced more than once because over the years people have literally worn away the great toe of the statue by kissing it. Again, when the Pope arrives, people bow and kiss his ring.

Vine's describes worship as "making obeisance," "to do reverence." This is the most common word for worship. It is an act of homage or reverence.

- b. **Some words are used thousands of times in the Bible. The word "Lord" is a good example of this. It appears 6668 times in the Bible. Unless you are doing very extensive research, little will be gained by studying every verse where such a word appears. We can learn, however, how to find some of the uses of the word that will give us insights into its meaning. There are 32 other verses in the Interlinear New Testament that use identically the same word for worship used in Matthew 4:10. The Strong numbers under the heading of "worship" in the concordance, will help you identify these words. Choose some of these verses to see how the different authors used this word.**

In a situation such as this, we should choose at least one reference from each New Testament writer who used the word.

ANSWERS FOR VINE'S TEXT

Matthew 2:2 - This is the story of the Magi coming to pay their respect to Jesus at the time of His birth. They said, "We... are come to worship him." This is NOT spiritual worship. Heads of State pay their respect to other national leaders upon birth or death of such officials. Worship, in this instance, is respect and honor, but has no spiritual significance.

John 4:20 - The Samaritan woman, at Jacob's well, talked with Jesus and asked Him questions. She said,

Our fathers worshiped in this mountain, and you people say that in Jerusalem is the place where men ought to worship. John 4:20

She did not say that her forefathers worshipped God in this His mountain. That, however, is the case. Notice, she used the word "worship" twice. She was speaking of spiritual worship. The Samaritans, whose ancestors were a mixture of Jews and pagan nationalities, worshipped God as Israel did.

Hebrews 1:6

And when He again brings the first-born into the world, he says, "And let all the angels of God worship Him." Hebrews 1:6

In this chapter, the author focused attention on the greatness of Jesus by referring to Him as "the agent of creation," "the eternal king," "the one who doesn't change even though creation frays at the collar and shines at the elbows." In this beautiful picture, the author quotes God the Father speaking of Jesus, "And let all the angels of God worship him." In this context, the "worship" has two emphases:

1. The spiritual reverence and awe which all must offer to the God of the universe.
2. The deference that the weaker/lesser must offer to the all-powerful/greater.

Revelation 22:8

And I, John, am the one who heard and saw these things. And when I heard and saw, I fell down to worship at the feet of the angel who showed me these things. Revelation 22:8

In this verse, John fell at the feet of the angel who had shown him these things. John worshipped. The use of "worship," here, is two-fold:

1. There is fear, reverence, because of what the angel could show him.
2. There is spiritual worship here as well. This is clear because John was forbidden to give this worship to an angel.
3. There **may** also be trembling fear involved as well. This, however, is not clear.

Revelation 22:9

DIGGING DEEPER

And he said to me, "Do not do that; I am a fellow servant of yours and of your brethren the prophets and of those who heed the words of the book; worship God." Revelation 22:9

In the same context, the angel gave John a command - "Worship God timelessly."

This is spiritual worship of the purest form; it is that adoration, adulation which none other can evoke or deserve.

Now, look at the emphasis in each of these passages:

LOCATION	MEANING
Matthew 2:2	Respect, honor; no spiritual significance
John 4:20	This is Spiritual worship
Hebrews 1:6	Spiritual worship and reverence; deference of the weak for the strong
Revelation 22:8, 9	Spiritual worship of the purest, noblest form, awe and reverence

Basically, the use of this word, by the authors of the New Testament, focuses on two definitions for this word:

1. Spiritual worship
 2. Deference due to national leaders
- c. **There are seven different words in the New Testament which are translated "worship" in English versions. Compare the meaning of each of these words as defined in Vine's and the Greek Dictionary.**

4352

This word appears 35 times translated as "worship." "proskuneo" (προσκυνέω). This is a compound word:

STRONG NUMBER	GREEK WORD	MEANING
4314	πρός	Toward, upon
2965	κύων	Dog that licks his masters hand

This was their word for "kiss toward." It meant to prostrate oneself in homage, reverence and worship.

4576

ANSWERS FOR VINE'S TEXT

This word was translated three times as "worship." "Sebomai" (σέβομαι). It means "to revere," "adore," "worship." It stresses the feeling of awe and devotion.

In Romans 1:25, Paul said,

For they exchanged the truth of God for a lie, and worshiped and served the creature rather than the Creator, who is blessed forever. Amen. Romans 1:25

In this verse, Paul spoke of people committing the sin of offering spiritual worship, reverence and devotion to creatures, both human and animal, rather than to the Creator of all things. It is what happens when people stand in awe of themselves and feel that they are God.

1799

This word is translated "worship" only once in the New Testament. "enopion" (ἐνώπιον) is a compound word:

STRONG NUMBER	GREEK WORD	MEANING
1722	ἔν	in
3700	όπιμοι	to gaze in wide eyed

This is a form of awe. In Luke 4:7, Satan used this word to tempt Jesus to worship him. It is to be impressed with astonishing power.

1391

This word was translated as "worship" once in the New Testament. "Doxa" (δόξα) means "glory," "to think highly," "an opinion and the honor that comes from that high opinion." The result of God's revelation of Himself, especially in the person of Jesus Christ, causes the redeemed to worship Him. It is our word for "glory." Jesus used this word when He said,

But when you are invited, go and recline at the last place, so that when the one who has invited you comes, he may say to you, ' Friend, move up higher'; then you will have honor in the sight of all who are at the table with you. Luke 14:10

In this passage, Jesus was teaching an humble attitude. He used the illustration of the seating order at a feast. Everyone in the crowd would know exactly what he was talking about. Jesus instructed the man to take the lower seat, the place of low-honor when you arrive at the feast. When the host notices that you are in such a low-honor position, he will invite you to come to a more honorable place at the table. When this happens, "... thou shalt have glory (worship) in the presence of all..." Jesus used this word to describe a sense of "being honored." People will think very highly of you if you do this. This is human respect at its peak. It is not spiritual worship.

DIGGING DEEPER

3000

This word is translated three times, in the New Testament, as "worship." "Latreuo" (λατρεύω) means a "hired day laborer," or "menial work." It was used to describe religious service or homage. It became a word for worship. This word was translated "worship" in Acts.

But God turned away and delivered them up to serve the host of heaven; as it is written in the book of the prophets, "It was not to me that you offered victims and sacrifices forty years in the wilderness as it, O house of Israel?" Acts 7:42

The word "serve," as used here, is "latreuo." Paul used it to describe the way these people served their gods, who were the "hosts of the heavens." They saw themselves as the day laborers of their deities, the angels.

2151

This word was translated only once in English versions as "worship." "Eusebeo" (εὐσεβέω) means "pious toward God," "to worship," or "respect," "to act piously toward." Vine's goes on to suggest that worship is more than praise. In its broadest sense, it is a direct acknowledgment of who God is and what He has done. Luke used this word, quoting Paul, in Acts 17:23

For while I was passing through and examined the objects of your worship, I also found an altar with this inscription, "TO AN UNKNOWN GOD." What therefore you worship in ignorance, this I proclaim to you. Acts 17:23

This word may be used concerning the creator of the universe as well as of idols. Paul talked about their "objects of worship," (idols). These people gave pious acts, worship and respect to objects of wood and stone along the roadway from the seaport. Paul, by the use of this word, suggested that they gave spiritual worship to idols which should be given to God.

Later in this verse, Paul used this word for "worship" again. In this instance, he used the word precisely as he did earlier in the verse. It describes an act of worship expressed in specifically described conduct, homage and awe.

1479

This word is only found in Colossians 2:23. "Ethelothreskeia" (ἠθελοθρησκεία) is a compound word which is made up as follows:

STRONG'S NUMBER	GREEK WORD	THE MEANING
2309	θεῖω	Determine, choose, perform wish, delight in

ANSWERS FOR VINE'S TEXT

2356	θρησκεία	worshipping, pious, cere- mony in wor- ship
------	----------	--

This word is generally translated "worship," or "voluntary piety." It carries the idea of choosing to worship as well as choosing to live a life of piety. It is the quality of character, and choosing to worship, to stand in awe.

d. On the basis of this research, what did Jesus mean when he said, "You shall worship the Lord your God...?"

A summary of the uses of these words may be helpful.

STRONG'S NUMBER	GREEK WORD	MEANING
4352	προσκυνέω	feeling of awe, to make obeisance, devotion, prostrate self.
4576	σέβομαι	feeling of awe and devotion
1799	ἐνώπιον	to be impressed with power
1391	δοχά	to think highly of, human respect, not spiritual worship
3000	λατρεύω	menial work, religious service, the way people serve their deity.
2151	ἐυσεβέω	to act piously
1479	ἐθελοθρησκεία	choose to worship, serve

The word "worship" describes a range of meanings from being impressed with power to a deep sense of devotion, awe and being set apart to serve God with the whole heart.

When Jesus said, "You shall worship the Lord your God..." He described a sense of awe, a choice to give reverence, to make obeisance, to prostrate the self before a holy God. It is to consider God so holy that He is worthy of all one's allegiance. It is to see God as the one worthy of the sacrifice of self; the object of total commitment. It can involve acts of worship, but commitment here is more important than religious acts.

DIGGING DEEPER

APPENDIX 5

ANSWERS FOR THE GREEK FORM CHART

1. In the Greek, the "tense" identifies the kind of action.
2. In the Greek, the "voice" describes the subject's relation to the action.
3. In the Greek, the "mood" identifies the way the speaker conceives of the action.
4. The main verb in Romans 12:1 is "parakalo" (παρακαλῶ). Using the Greek Text, Parsing Guide, the form chart and Vine,
 - a. Identify the tense of this verb. (It is in the present tense.)
 - b. Identify the "voice" of this verb. (It is in the active voice.)
 - c. Identify the "mood" of this verb. (It is in the indicative "mood.")
 - d. How would you say this verb, literally, in English?
("I beseech and keep on beseeching.")
5. In Acts 7:42, the author used the verb (γέγραπται). Using the books we have been describing, identify the following information:
 - a. What is the tense of this verb? Perfect tense.
 - b. What is the voice of this verb? Passive voice
 - c. What is the mood of this verb? Indicative mood
 - d. How would you say this in English?
The perfect tense identifies continuous effect of action in the past. The passive voice indicates that the subject receives the action. The indicative mood deals with certainty, fact. I would translate this verb – "It has been written."
6. In John 17:26, John used the word (ἐγνώρισα). Using the books we have described and the form chart, please indicate the following information:
 - a. What is the tense of this verb? Perfect tense
 - b. What is the voice of this verb? Passive voice
 - c. What is the mood of this verb? Indicative mood
 - d. How would you express this verb in English?
This is a form of the word (γνωρίζω). Above the word in the Greek text, you will find the number 1107. Page 630 of Vine indicates that the word means "to know" or "to discover." The parsing guide also indicates that this is "1 p. sing." This means first person singular. The form guide indicates that one would express this verb in English by saying, "I have made known."
7. In II Corinthians 11:1, Paul used the word (ἀνείχεσθε). Using the books we have described and the form chart, please indicate the following information:
 - a. What is the tense of this verb?
 - b. What is the voice of this verb?
 - c. What is the mood of this verb?
 - d. How would you express this verb in English?

DIGGING DEEPER

Above the word, in the Greek text you will see the number 430. In the Parsing Guide, the following information is recorded. It is a form of the word (ανέχομαι). In Vine, page 359, the author indicated that the word means "to hold up," "to endure." The Parsing Guide gives the following information:

- a. It is Imperfect tense – This is continuous action that took place in the past.
- b. It is Middle voice – The subject initiates the action and participates in the results.
- c. It is Indicative mood – This indicates that it deals with certainty.
- d. It is Second Person Plural – "You." Therefore, I would express this verb in English by saying "you endured" or "you held up under"...

8. In John 10:5, the apostle used the word (ἀκολουθήσωσιν). Using the books and other resources we have described, indicate the following information about this word:

When looking at the Parsing Guide, I discovered that the following things are true:

- a. **What is the tense of the word?** Future tense
- b. **What is the voice of this verb?** Active voice
- c. **What is the mood of this verb?** Indicative mood
- d. **How would you express this word in English?**

It is third person plural – "they"

In the Greek text, the word has the Strong number 190 above it. The King James indicates that the word means "follow." Looking up the word "follow" in Vine, I discovered that it is a compound word:

1. a – means "not" or in this instance "a likeness"
2. keleuthos – a way.
3. This came to mean "to follow."

The Future tense indicates action ongoing in future. The Active voice tells us the subject produces the action. The Indicative mood indicates we are dealing with fact, certainty. In view of this information, I would translate this word, "They will go on following." It is a very certain statement.

9. In Luke 23:42, Luke used the word (μνήσθητι). Using the resources we have been describing, how would you answer the following questions:

- a. **What is the tense of this verb?** I Aorist
- b. **What is the voice of this verb?** Passive
- c. **What is the mood of this verb?** Imperative
- d. **How would you express this verb in English?**

The word is second person singular – "you."

The Parsing Guide indicates that the root of this word is (μιμνήσκω). In the Greek text, the word has the number 3415 above it. Turning to Vine, I discovered that the word means "to remind," or "to remember." With this information in mind, I would translate this word, "you remember me," or "you remind yourself of me."

10. In Luke 11:36, the physician used the word (φωτίζη). Using the resources we have described and used so far, how would you answer the following questions:

ANSWERS FOR VINE'S TEXT

- a. **What is the tense of the verb?** Present tense.
- b. **What is the voice of this verb?** Active voice.
- c. **What is the mood of this verb?** Subjunctive mood.
- d. **How would you express this verb in English?**

The verb is third person singular – he, she or it.

The Present Tense indicates that this is ongoing action right now. The Active Voice indicates that the subject is performing the action. The subjunctive mood identifies something that is quite uncertain. In view of this information, I would translate this verb by saying, "It (lamp) may enlighten you."

APPENDIX 6

ANSWERS FOR THE PARSING GUIDE

In a previous chapter, you were given questions to enable you to practice the use of **The Parsing Guide**. In this chapter the author has recorded his answers for your comparison.

1. **In Colossians 2:1, Paul used the word (παρακληθῶσιν) which comes from the root word (παρακαλέω) and means "to call near," "to console," or "to comfort." On the basis of the Parsing Guide information and the Form Chart, how would you express this verb in English?**

In Colossians 2:1, Paul used the word (παρακληθῶσιν). This word comes from the root word (παρακαλέω) and means "to call beside," "to console" or "to comfort." It is the source of our word "paraclete." The Parsing Guide information is as follows:

- Third person plural - this is translated - "they."
- First aorist passive subjunctive - this would be translated - "They may be loosed."

In Colossians 2:1, we would express this word, "They may be called beside," or "they may be comforted." In the context of Colossians 2:1, Paul was dealing with the fact that people in Colosse and Laodicea had not seen him for a long time and they were suffering severe persecution. They were uneasy about his long absence. Paul was saying that he wanted them to know just how hard he struggled over them, "that they may be comforted."

2. **In Acts 23:19, the Greek word (ἔχεις) is used. It comes from the root word (εἶξω) and means "to hold," "to possess," or "to keep." How would you express this verb in English?**

In the Parsing Guide, the information concerning ἔχεις, in Acts 23:19, is as follows:

- Second person singular - this would be expressed by the word "you."
- Present active indicative - this is ongoing action and would be expressed, "You are saying," or "You say and keep on saying."
- ἔχεις means "to have," "to hold," "to keep" or "to possess"

It is appropriate to express this word in English by saying, "You are having," or "you have and continue to have."

In the context of Acts 23:19, Paul was to travel to Rome, but his enemies had planned to ambush the soldiers escorting him from Jerusalem. Paul's nephew heard the plot and was brought to the Roman official. This official said to Paul's nephew, in private, "What is it **you have to report and keep on having to report** to me?"

3. **In Hebrews 6:1, the Greek word (φέρωμεθα) appears. The Parsing Guide tells us that the word comes from the root word (φέρω). This word means "to bear," "to carry," or "to endure." How would you express this verb in English?**

DIGGING DEEPER

You were asked to work with the word (φέρωμεθα) as it appears in Hebrews 6:1. The root word is (φέρω) which means "to bear," "to carry," or "to endure." The Parsing Guide information is as follows: first person plural present middle subjunctive.

First person plural would be translated "we." The present middle subjunctive would be expressed "I may be washed." In view of this information, the word (φέρωμεθα) would be translated, "we may be borne."

In the context of Hebrews 6:1, the author exhorted these struggling Christians not to return to the beginning teaching of the Christian faith, but "let us be borne/ carried," or "we may be borne on to full growth."

- 4. In John 11:44, the Greek word (ἄφετε) appears. It comes from the root word (ἀφιημι) which means "to go," "to send forth," "to forgive," "to put away." Using the Parsing Guide and the Form Chart, how would you express this verb in English?**

John, in his Gospel record, 11:44, used the word ἄφετε). As we said earlier, this comes from the root word (ἀφίημι) and means "to go," "to send forth," "to forgive" or "to put away." The Parsing Guide information is as follows:

- Second person plural - we would translate this "You."
- Second aorist active imperative - This form could be expressed by the command, "You let him go." The action, in this form, is crucial; the time is not.

In the context of John 11:44, Jesus had just raised Lazarus from the dead. Lazarus came out of the tomb, but he was heavily wrapped and encumbered with the strips of cloth with which the Jews prepared a body for burial. Jesus commanded those near the tomb, "You let him go."

- 5. In John 10:6, the Greek word (ἐλάλει) appears. It comes from the root word (λάλω) and means "to talk," "to speak," "to preach." How would you express this verb in English?**

Again, in John 10:6, the author used the word (ἐλάλει). The Parsing Guide informed us that this word comes from the root word (λάλω). The word means "to talk," "to speak" or "to preach." The Parsing Guide gives us the following information:

- Third person singular - this may be expressed by "he," "she" or "it."
- Imperfect active indicative may be expressed "I was washing."

In the context of John 10:6, (ἐλάλει) might be expressed, "he was preaching." Remember, earlier we said:

- The imperfect tense identifies continuous action that took place in the past.
- The active voice identifies the subject (Jesus) as the one acting.
- The indicative mood talks about something that is quite certain.

ANSWERS FOR VINE'S TEXT

In John 10, Jesus had been teaching in allegory. By using the word "not," John emphasized that the disciples certainly did not understand what Jesus was saying/preaching. By using the Indicative mood and the negative, John strongly emphasized that the disciples certainly did not understand what Jesus was saying.

APPENDIX 7

ANSWERS FOR ANALYTICAL GREEK LEXICON

1. In II Corinthians 3:7, you will find the words "προσώπου αὐτου`".

a. Identify the part of speech indicated in the Lexicon.

1. The word we are studying is found on page 353 of the Lexicon.
 - a. The line on which it is found reads as follows:
"Gen. Sing.....πρόσωπον
 - b. Gen indicates that this is the Genitive case
 - c. Sing, as you know, indicates that this is singular rather than plural.
2. The word "πρόσωπον" is the root of the word we are studying.
 - a. In the first column of page 353 the word is defined.
 - b. The word means "the face," "the countenance."
 - c. One would translate this word "of face."
3. We also need to study the word "αὐτοῦ."
 - a. Words that begin with the letters "αυ" first appear on page 59, column one.
 - b. You will find our word on page 60 in the second column.
 - c. The line on which it is found reads as follows:
αὐτοῦ gen. sing. Masc. and neut....αὐτός
 - Gen means genitive
 - Sing means singular
 - Masc. and Neut. means that this word would have the same ending in either the masculine or neuter form. The only way to tell which it is would be to discover whether the word it modifies is masculine or neuter.

b. Trace this word to its root and record what you learn.

Αὐτός is the root from which this word is taken.

1. If you look just above this word you will see the definitive paragraph for the word.
2. The text says that this word is a reflexive pronoun.
3. It refers to the self, to one's self.
4. One would translate this word "of him" or "himself."
5. When you put the two words together it literally says "of the face of him."
6. In English we would translate it, "of his face."

2. There is a very vivid word picture in Matthew 3:1. The apostle used the words "ἐν τῇ ἐρήμῳ."

a. Identify the part of speech indicated in the lexicon.

1. A little hint – the word "ἐν" means "in." I have chosen this particular example because it has some situations in it that you need to be aware of.
 - a. The ἐν will usually dictate the ending of the word it modifies.

DIGGING DEEPER

- b. The word "τῆ" will not be found in the Lexicon. It means "the" and should always have the same ending as the word it modifies. That is true in this instance.
 2. Now, let's turn our attention to the word ἔρημω.
 - a. Words beginning with the letters "ερ" first appear on page 165.
 - b. If you follow the words down the rest of this page and begin the next, you will find our word just five words from the bottom of the first column.
 - c. If you read the line on which the word appears, it reads like this:
 - d. ἔρημω..... dat.....sing.....id.
 - c. **Trace the word to its root and record what you learn.**
 1. We learned earlier that the "id." means that you should look at the next word above. That word is ἔρημος." If you follow this column up a few words, you will encounter the definitive paragraph for the word ἔρημος".
 2. The dat. means dative.
 3. Sing means singular.
 - d. **How would you say these words in English?**
 1. In the chart we provided earlier, it indicates that whenever you have the Dative case it should be translated "to" or "for." That is true. One exception to that is the occasion when you have a word modified by the word ἔν." This word is almost always followed by the Locative which is nearly the same as the Dative. This will be confusing at first. As you continue to use the text, you will find it quite easy to remember.
 2. You can see that this word means "lone," "desert," "waste," "uninhabited," "abandoned to ruin," "unmarried." This is another reason I chose this word. This gives you a picture of what they thought about being unmarried. They thought of any man or woman who was unmarried as being abandoned, ruined, a life wasted, a desert.
 3. We already know the translation of the first two words – "in the." We would translate the three words together as "in the desert."
3. **In Acts 17:2 you will find the word ἄνδρες in the Greek text.**
 - a. **Identify the part of speech indicated in the Lexicon.**
 1. Words beginning with the letters "ανδ" show up first on page 27. As you follow down the words in this first column, you will come to the word we want to study.
 2. The line on which the word is found reads as follows:
ἄνδρες nom. and voc. plural.....ἀνήρ."
 - b. **Trace the word to its root and record what you learn.**

This is one of the reasons for choosing this word. Repeatedly, the nominative and the vocative case have the same ending. One must look at the context to see which is being used in this instance. We never talk about it or even think about it, but we do the same thing in English. A lifetime of practice helps us identify the difference

without even thinking about it. Remember, in the chart it is indicated that the vocative identifies direct address. The nominative, on the other hand, identifies the subject of the sentence.

c. How would you express this word in English?

1. The ἄνθρωπος is the root of the word we are studying. You must look all the way to page 29 to find this word. The definitive paragraph indicates that it means "a male person of full age and stature." It means man. In the plural, however, it means men.
2. If you look at this sentence in English, it is clear that Paul used this form to identify direct address. This, therefore is a vocative case. One would translate this word "men of Athens!"

4. In Romans 12:21, you will see these words in the Greek text:

"ἀλλὰ νικά ἐν τῷ κακῷ τὸ κακόν". We want to focus our attention on the word "κακόν."

a. Identify the part of speech indicated in the Lexicon.

Because we are somewhat familiar with the Greek alphabet, we have a general idea about where to begin our search in the Lexicon. The first words beginning with the letter "κ" appear on page 205 of the Lexicon. Again, the first words beginning with "κακ" do not appear until page 209. Finally, at the bottom of this page you will find the word we are studying. The line on which it appears reads as follows:

"κακόν .nom. and acc. sing. neut.....κακός"

You will notice that both the nominative and the accusative have the same ending. You can tell the difference by the content of the sentence. If κακόν performs the action, it is the nominative case. If, on the other hand the word κακόν is acted upon, then it is the accusative. In this instance it is the accusative case.

b. Trace the word to its root and record what you have learned.

The word "κακός" at the end of this line indicates that this is the root word. Toward the bottom of page 210 you will find the definitive paragraph for this word. It says that this word means "bad," "a bad quality," "worthless," "corrupt," "depraved," "evil."

c. How would you say this in English?

One could translate this word "evil" in view of the meaning of the verse. The Greek text would read, "conquer with good the evil." This seems backwards to us. We would say it in English, "but conquer the evil with good."

5. In Hebrews 1:3, you find these words in the Greek text:

ὃς ὢν ἀπαύγασμά τῆς δόξης καὶ χαρακτήρ τῆς ὑποστάσεως αὐτοῦ, φέρων τε τὰ πάντα...

We want to focus our attention on the word "χαρακτήρ."

a. Identify the part of speech indicated in the lexicon.

DIGGING DEEPER

1. Because we know the alphabet quite well, we are aware that this word will be toward the back of the Lexicon.
2. The first appearance of words beginning with the letter "χ" is found on page 433 in the first column.
3. The first location of words beginning with "χαρ" is found on page 435.
4. As you look down that column the word we are studying is the fourth word in the column.
5. The line reads as follows:
χαρακτήρ, ἥρος, ὄ.....χαραγμα
6. You will observe that there is no designation of the part of speech, but two endings are listed following the word. This indicates that this word is the nominative singular. The other endings represent other forms.

b. Trace this word to its root and record what you learn.

1. The word Χαραγμα, at the end of the line, indicates the root from which the word comes. As in the past, we look above that word and find the word χαραξ. Above that word you find the word χάραγμα. Just above that word there is a definitive paragraph identifying the roots of these words.
2. Notice that the definition for χαραγμα is "to notch," "to engrave," "an imprinted mark," "sculpture."
3. Following this definition is the definition for our word χαρακτήρ. It reads, "A graver," "a graving-tool;" "an impressed device;" "an impress;" "exact expression."
4. This word comes from the engraver's trade. Page 577 of Vine gives additional information about this word. People in that day used a ring or cylinder in the same way we use plastic credit cards. The family crest or insignia was carved into the stone. When they made a purchase they would place soft wax or clay on the bill and press their ring or cylinder into the soft substance. The impression left in the wax or clay was the "χαρακτήρ."

c. Explain this verse in view of your discovery.

Now look at the verse in the English text. It says, "And He is the radiance of His glory and the exact representation of His nature..." The words "exact representation" are a translation of "χαρακτήρ." In other words, the author was saying that Jesus was to the nature of the Father as the wax image was to the image carved into the signet. This is what Jesus meant when He said, "If you have seen me you have seen the Father." This is a powerful image. It is also one you might miss if you did not look up these words in the Greek.

CONCLUSION

There is absolutely no doubt that this process involves extra work and additional precious time. I must hasten to add, however, that it is worth every additional minute and ounce of energy.

Think of it. You can, by these searches, approach the things that people in the first century understood, the way they understood them. To a much greater degree, you can feel the emotion the author expended and his first century readers experienced. You can grasp, with the disciples, the mountain top experience of precisely what Jesus taught them. It does involve more work and time to be sure. It is worth every minute of it and more. As we said at the beginning, this is not a short cut or work eliminator. On the contrary, it increases both. The great value of it is that it multiplies the amount and quality of what we discover.

A word of caution, even two are appropriate at this point.

- a. This process will not make you a Greek scholar. We have barely scratched the surface. There are a host of other nuances to be discovered. There are deeper depths of understanding that would reveal reams of information for us. These, however, will only be discovered through a careful knowledge of the language itself.
- b. Increased knowledge, especially knowledge that many others do not possess, can be a heady thing. There is a direct proportion between the increase of knowledge and the temptation to arrogance and pride. The defense against this is quite simple, but indescribably effective.

Remember that increased knowledge of God must lead to a sharpened awareness of His greatness and goodness. When Isaiah saw the Lord high and lifted up, it was a humbling experience. It brought him to the place where he was available to God without limitation or restriction to do whatever seemed appropriate to God and beneficial to His kingdom. The more carefully he discovered the holiness of God, the more sensitive he became concerning his own failure and cried out "Woe is me! I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, Jehovah of hosts." (Isaiah 6:5) That, too, is wonderful to behold.

It is our earnest desire, that as you increase in your ability to discover what the inspired writers said and how they said it, God will speak yet more clearly to you concerning His will for your life. It is, also, our desire that God will use your increased skills to share with others the wonderful gift of His grace made available in the cross.