Θθ Ιι Κκ Λλ Μμ
It's GREEK to Me !

A vocabulary-centric syllabus for

INTRODUCTION TO
BIBLICAL GREEK

developed by

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This is Koine' Greek and not Modern nor Archaic Greek

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Rev. 4.2 and 4.3 – This Updated Version from the On-Line Video Class – Summer 2020

Ask for web link to full Classroom Syllabus. It contains:
- Appendix of rare words for sample passages
- Summarized Dictionary of all words covered

1. Introduction

Why Learn Biblical Greek?

My original interest in 1985 was faith self-preservation.   Skeptics cowed me saying, "*The Greek says…*" - Basic Greek supports unencumbered reading of most English texts.

Ronald Hendrel Quote *from*
"Biblical Scholarship at Risk", Biblical Archeology Review, May 2017, V43N3, Page 24

Professors reach disparate conclusions. Middle Ages Catholic leaders feared educated elite who created doctrines contrary to Rome.   One side's heresy became other side's orthodoxy. Over 300 denomination families each claim sole mantle of orthodoxy.

This class gives **basic skills in Greek** but not enough to create another denomination.

Start learning Biblical Greek by HEARING - precept by precept, bit by bit
      hearing first,   reading second,   writing third

Your brain needs one week to catalog and implant vocabulary of each section.

Your mind captures words through hearing. Repeat words aloud.
Learning: 10% by listening   50% by taking notes   80% by doing

Three strikes against learning Greek:
- vocabulary is mostly foreign (by definition)
- alphabet requires new pattern recognition (brain decoding)
- sentence grammar is signaled and controlled by definite article ("the")

Greek words, prefixes, and roots permeate English
Alphabetic characters common in Mathematics and Sciences.

Caveats

A few errors undoubtedly in typography, transliteration, tense, and translation.

Fr. John Karcher (Russian Orthodox), *"I lived in Greece several years attending lectures and reading in Modern Greek. My understanding of Koine is thus limited. There are similarities to Modern Greek, but differences are many."* - 12/2013

This course is suitable across many churches using most pedestrian translations.
But task of interpretation gives same word different weight among the churches.

You will not become an expert, but this basic class makes Greek accessible to novices.

Conundrum of Dialects

Greeks had several dialects, even during classical period
- Spartan   (Corinth)
- Athenian   (Athens)
- Macedonian   (Philippi, Thessalonica)
- Turkish-Persian   (Ephesus)

After independence from Ottoman Turks, Greeks fought over their dialects.
An unpopular government version and fisticuff fights over several street versions.

The Greeks only in last 50 years settled (mostly) on a soft-vowel form.
They **still** vary how they pronounce their letters and break syllables.
Same as with: American English, British English, Australian English.

No one knows how common (Koine) trade Greek sounded.
This course uses an American approximation with a **<u>soft short vowel</u>** approach.

Pronunciation Conventions

Greek > German > English pronunciations (e.g. soft Greek I became harsh English J).
    Some texts pronounce Greek with long vowels and harshly spoken.
    Modern Greek emphasizes softly spoken words.

Textual conventions help define possible **audible** sound of each Koine Greek word.
    Soft vowels (lower case):   a, e, i, o, u   **=** is "equivalent to"
    Long Vowels (Upper case):   E, O   '**-**' is a syl-la-ble break
    Diphthongs: ei (f**ate**), ui (q**uee**n), ai (a**i**sle), eu (**U**), ou (s**ou**p), au (c**ow**), oi (b**oy**)
    (Parenthesis) contains similar English words

About the η: Machen (Westminster Seminary, 1923) treated it as long A (as in **late**) but nearly everyone treats it as long E (as in **tree**). Regardless, pronunciation will not affect written translations.

I use ancient **soft short vowels** unless explicitly noting a long vowel in upper case.
    O or o is o-<u>micron</u> (little O) while Ω or ω is o-<u>mega</u> (big O)

How does Modern Greek Differ?

Letter(s)	Ancient Greek	Modern Greek
ι	'i' as in pit	'E' as in tree
ο	'o' as in not	'o' as in not (1947) or 'O' as in open (2000)
υ	'u' as in up	'E' as in tree
αι	'I' as in aisle	'e' as in red
ει	'A' as in fate	'E' as in tree
οι	'oi' as in boy	'E' as in tree
υι	'wE' as in queen	'E' as in tree
αυ	'au' as in cow	'av' or 'af' (that is, not a diphthong)
ευ	'U' as in eulogy	'ev' or 'ef' (" " " ευ)
ηυ	'U' as in eulogy	'iv' or 'if' (" " ")
ου	'ou' as in soup	'u' as in put or 'oo' as in book
β	'b' as in bad	'v' as in vase ('b' is now spelt μπ !)
γ	'g' as in get	'g' as in get (1947) or 'y' as in yellow (2000)
δ	'd' as in dad	'th' as in father ('d' is now spelt ντ !)

"As-the-ox-turns-in-ploughing"

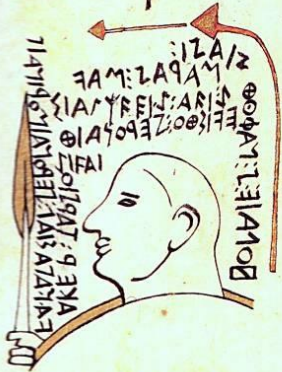(the Greeks called it "boustrophedon" = bou=ox, strophedon=turning)

This was a way of writing in ancient Greece ~ back and forth. Notice how the E's and K's get turned around, in alternate lines.

MIEKTEAHEΓTA
:ΛO+IMΞHIAY:
KTEYS:MELITOS

This seems to have been what got our letters turned around and headed in the opposite direction from the way the Phoenicians had originally written them. ⅃→E И→N Ⴑ→K

But in those days it didn't make much difference which way a letter faced, or even if it stood on its head! ∀ ◁ A ▷ (our letter A is an ox-head turned upside-down)

And the line of writing could climb up and down,   or go around

as easily as run horizontally in either direction.

Nothing was "standard" until Athens got upper hand and standardized:
- letter shapes
- direction of writing
- direction each letter faced

They liked left-to-right direction.

Page 19 from: "Alphabet Makers", 1991, (from a display at Museum of Alphabet, Waxhaw, North Carolina), a museum hosted by Summer Institute of Linguistics (Wycliffe Bible Translators)

Tool and App Resources – See Appendix

- Biblical Greek Flash Cards – Free and low cost apps (for part two of course)

- Greek New Testament – United Bible Societies (UBS2/NA25 through UBS5/NA28)
    - UBS Greek New Testament
    - UBS Greek-English Dictionary of New Testament

- Greek Interlinear New Testament
- Strong's Exhaustive Concordance with Greek/Hebrew Dictionaries

- Enter Greek phonetic in search and see how many times used in which books:
    - **http://www.biblestudytools.com/lexicons/greek**   (For either KJV or NAS)
    - **https://www.studylight.org/lexicons/greek.html**   (Has pronunciation voiced)
    - Both sites offer free download of Greek for your Windows Font folder
    - "SIL" = "Summer Institute of Linguistics", a branch of Wycliffe Translators

At end of this course, you can parse at least half the words of Romans 1

1 Παῦλος δοῦλος Χριστοῦ Ἰησοῦ[1], κλητὸς ἀπόστολος ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ,[a] **2** ὃ προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἁγίαις[b] **3** περὶ τοῦ υἱοῦ αὐτοῦ τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ σάρκα, **4** τοῦ ὁρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ πνεῦμα ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ

But do not worry about Greek alphabet yet.   We will use Latin/Roman fonts.

exhaustive concordance
Compact Edition

SHOWING EVERY WORD OF THE TEXT OF THE COMMON ENGLISH VERSION
OF THE CANONICAL BOOKS,

AND

EVERY OCCURRENCE OF EACH WORD IN REGULAR ORDER;

TOGETHER WITH

DICTIONARIES OF THE HEBREW AND GREEK WORDS
OF THE ORIGINAL,

WITH REFERENCES TO THE ENGLISH WORDS:

BY JAMES STRONG, S.T.D., L.L.D.

Many reference Strong's 4-digit dictionary number. For modern translations, just use Dictionary.

Each entry contains:
- 4-Digit Dictionary Number
- Koine for subject noun or first-person present-tense verb
  - **Not** actual word in verse
  - It is **root** subject noun … or **root** present-tense verb
  - Grammar adds prefixes and suffixes for plural and tenses
- strict transliteration
- phonetic pronunciation
- probable parent word (if any)
- words typical for translations

PAUL, a servant of Jesus Christ, called to be an apostle, separated unto the gospel of God, 2 (which he had promised afore by his prophets in the holy scriptures,) 3 concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh; 4 and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead: 5 by whom we have received grace and apostleship, for obedience to the faith a-

3972	1401†	2424	5547	2822	652	873
ΠΑΥΛΟΣ	δοῦλος	b'Ιησοῦ χριστοῦ,''		κλητὸς	ἀπόστολος,	ἀφω-
Paul,	bondman	of Jesus Christ,		a called	apostle,	sepa-

1519	2098	2316	3739	4279	1223
ρισμένος εἰς	εὐαγγέλιον	θεοῦ,	2 ὃ	προεπηγγείλατο	διὰ
rated to	glad tidings	of God,	which	he before promised	through

3588	4396	848	1722	1124	40†	4012	3588 5207†
τῶν.προφητῶν.αὐτοῦ		ἐν	γραφαῖς	ἁγίαις,	3 περὶ	τοῦ	υἱοῦ
his prophets		in	²writings	¹holy,	concerning		²Son

848	3588	1096	1537	4690	1138	2596
αὐτοῦ,	τοῦ	γενομένου	ἐκ	σπέρματος	ᶜΔαβὶδ''	κατὰ
¹his,	who	came	of [the]	seed	of David	according to

4561	3588	3724	5207† 2316 1722 1411†	2596
σάρκα,	4 τοῦ	ὁρισθέντος	υἱοῦ θεοῦ ἐν δυνάμει,	κατὰ
flesh,	who	was marked out	Son of God in power,	according to [the]

Greek Interlinear of Romans 1:1-4 (Uses Strong's 4-digit Dictionary number)

Roots and Prefixes you ALREADY know

Prefixes made it into English
- auto-, hyper-, hypo-, macro-, micro-, para-, philo-, poly-, tele-

Science prefixes …. many –ologies ("Words about ….") - Bio-logy = Words about Life
- archeo-, anthropo-, bio-, geo-, hydro-, paleo-, pharmaco-, psycho-, theo-, zoo-

Roots made it into English
- graph, logic, paternal, maternal, phone, phobia, cardiac

A few words made it un-translated into Latin … and thus into liturgical text
- kurios - kyrie, episkopos, eucharist

A few words made it un-translated into Spanish
- ekklEsia = Iglesia, ang-gelos

A few words made it un-translated into English
- baptidzO, ang-gelos

English often combines Greek words

logos   word

gE   earth (as in dirt)   (ge-ology   = words about dirt)

nomos   law/rules

ergon   work (noun)   (ergonomic   = rules about work)

phobos   fear   (ergophobia   = fear of work)

A possible reason how Greek u became a Latin y

The upsilon Greek letter in lower case (υ) looks like a Latin u

The upsilon Greek letter in upper case (Υ) looks like a Latin Y

Morpheme	Definition	Example English Word
andr	Man	Android
anthrop	Humankind	Anthropology [see logy]
arch	Rule; govern	Anarchy [both Arch and Archae have sense of 'first']
archae	Ancient; old	Archaeology [see logy]
biblio	Book	Bibliophobia: fear of books [see phobia]
caco; kako	Bad	Cacography: poor handwriting [see graph]
chron	Time	Chronological
cycl	Circle	Bicycle
dem	People	Democracy
dyn; dun	Power	Dynasty
erg	Work	Ergonomics: maximize productivity in workplace
eu	Good	Euphony: pleasant combinations of sound [see phon]
gen	Origin; kind	Genesis: first book in Bible
geo	Earth	Geology: study of earth [see logy]
graph	Write; record	Telegraph [see tele]
hem; haem	Blood	Hemorrhage:
hemi	Half	Hemisphere
hetero	different	Heterogeneous: Differing in kind [see gen]
homo	Same	Homogenous: Having a resemblance in structure [see gen]

iso	Equal	Isography: Imitation of another's handwriting [see graph]
log	Word	Dialog: (dia: through) + (logos: speech, reason)
logy; ology	Discourse; learn	Trilogy: a set of three works of art that are connected
macro	Large	Macrocosm: any large thing; universe
mega	Huge	Megalomania [see mania]
meter	Measure	Diameter
micro	Small	Microscopic [see scop]
mono	One	Monopoly
ortho	Correct; straight	Orthodontics
pan	All	Pandemic [see dem]
para	Beside	Parallel
path	Feeling; disease	Sociopath
phil	Love	Philanthropy [see anthrop]
phobia	Fear of	Arachnaphobia: fear of spiders
phon	Sound	Euphonic: Pleasing to ear [see eu]
poly	Many	Polymath: a person expert in different subject areas
skop	Look at	Kaleidoscope
stat; stas	Stop	Static: showing little or no change
tel; tele	Far; distant; end	Telephone [see phon]
theo	God	Atheist

https://en.wikipedia.org/wiki/List_of_Greek_morphemes_used_in_English

What is in a Word?

Greek words have common structure with **roots** to guide beginners.

This basic principle will help you parse many hundreds of words.

Noun/adjective: {prefixes} || **root**(s) || case suffix

The case suffix: <u>singular/plural</u> describing <u>subject/object/of/for</u> (eight cases per noun)

Verb/adverb: {Past-tense flags and/or prefixes} || **root**(s) || {augment} || declension

This course eliminates most verb declensions:

I say,   you say,   he says,   we say,   y'all say,   they say

We will focus upon verbs using First-Person Present-Tense: **I say**

Minimal Grammar

Learn the **definite article**, especially two frequent versions (of 24).
ho / hE   the   ordinary definite article (... as in "This particular red shiny car")
tou   of the genitive definite article (... pronounced as in "toot")

Adjectives in Greek easily interchange and mean same thing. <u>Not so </u>in English.
     The amazing red car = The red amazing car

We **might** offset multiple adjectives by commas.
     The Lord, Jesus Christ   The Christ, Lord Jesus   The Lord, Christ Jesus
All variations in Greek mean same thing, namely: Jesus as the anointed Lord.

All endings **within a single phrase** nearly always **match**
- The amazing red car   <u>No</u> endings match in English
- tou kuriou khristou   BUT **<u>all</u>** endings match in Greek
- ho khristos kurios   All endings match in Greek ... ho is an -os word

2. Common Nouns

-os Nouns

Nouns have feminine (-E or -sis) or masculine (-os) ending ... similar to Spanish.
   (-os as "ahs" as in "boss" ... yet many <u>still</u> pronounce o-**micron** as long "O")

doulos	slave/bond-servant	(outdoor servant)
logos	word	(logo, logic, geology)
puros	fire	(pyrotechnic, pyromaniac)

Heavenly Roles

ang-gelos	messenger	(angel)
kurios	Lord	(kyrie in Latin), Magistrate, Mister
theos	God	(Theophany = God Appearance)
khristos	anointed (one)	(Christ)

Church Roles

apo-stolos	away from robed (one)	missionary, apostle
diakonos	deacon	(indoor house servant)
epi-skopos	upon-viewing (one)	(overseer, bishop, Episcopalian)
ha-gios	holy (one), saint	(Sophia Hagios = Holy Wisdom Church)
ma-thE-tEs	disciple	(mathematics), One who learns

Common Endings

-os   singular subject noun ("ahs" as in "boss")   theos   (God)

-oi   plural subject noun (a diphthong as "boil")   ang-geloi   (angels)

-ou   "of" object clause (a diphthong as "you")   agapeou theou   (love of God)

-on   acted upon object   ton theon   (the God)

For example (nearly all -os nouns follow this pattern):
- hagios/-on holy (one)   (a saint)   - an adjective alone becomes "one"
- hagiou   of (a) holy (one)   (of a saint)   - without "the"; "a" or "an" implied
- hagioi   holy (ones)   (saints)
- hoi polloi   the many many   (the huddled masses yearning to breathe free)

Proper Names are Phonetic

Not all names match endings - Greek tries to sound out 'foreign' names

i-E-sous	Jesus	(from **Aramaic**)

Arabic:	E-sa	
Spanish:	he-sous	
Hebrew:	Y'-shua	

Paulos	Paul	(from **Greek**)
Titus	Titus	(from **Roman Latin**)
Dauid	David	(from **Hebrew**)

Expanding Groups of People

la-os	people in local community	(laity)
okh-los	crowd, mob	
hoi polloi	the people on street, local population, common riff-raff	
eth-nos	people groups, nations	(ethnic)
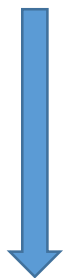
Acrostics (or not)

Fish icon with Greek letters ΙΧθΥΣ means -

- ikh-thus   fish   (ich-thology = words about fish)

Each letter stands for a word:

- i-E-sous   Jesus
- khristos   Christ
- theos   God
- 'uios   Son
- sOter   Savior

Church Emblem –   Χρ   khi-rho

Sounds like, but is **not** Cairo, the city. It is **not** "Pax Roma" (Peace of Rome)

It is merely first two Greek letters of: khristos Christ

"Secular" Church Emblem –   Χ-mas

X is merely first Greek letter of: khristos Christ

Church Emblem –   ΙΗΣ

It is **not** "In His Service", **nor** acronym for "Jesus of Nazareth, Savior"

It is merely first three Greek letters of: i-E-sous Jesus

(Η is upper case for Greek letter "Eta")

New Words

ana-stasis   Up from static non-moving position (Resurrection. Name: Anastasia)

eu-   good   (prefix ... as in "Eulogy" and "Eucharist")
eu-ang-gel-ion good message bearing (ev-ang-gel-ism .... evangelism)

koi-nE   common   (Koine Greek was common trade language)
koi-nO-nia   fellowship   (Having things in common)
leOn   lion   (many endings still mean lion ... leOnta, leOntos, etc.)

para-ka-leO   I call alongside   (verb)
para-kle-te   one called alongside (Comforter, e.g. Holy Spirit)
    klEtos   called (one)
pneu-ma   wind powered   (specifically Holy Spirit, pneumatic drill, pneumonia)
    pneu-matos   spirit

Lesson 2:
Visual Review
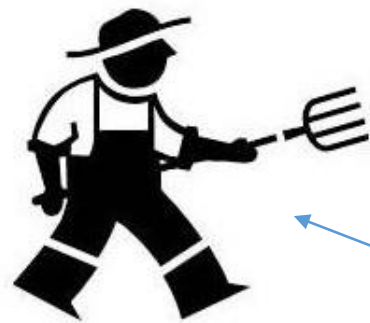
Is he indoors or outdoors?

3. People Roles

Family Roles (these roots are gender specific, but a mixed group uses masculine)

gu-nE	woman	(gynecology)	thE-lus	female (sexuality)
a-nEr	man		ar-sEn	male (sexuality)
gu-nai-kos	wife			
an-dros	husband	(android) – oddly found under anEr in dictionary		
mEtEr, mEtros	mother	(maternal)		
patEr, patros	father	(paternal)		
thu-gatEr, thu-gatros	daughter	("The darling little thugs")		
'uios (wee-os)	son			
adel-phE	sister			
adel-phos	brother	(Philadelphia - Friendship of Brothers)		

 Family Roles (this second set is not always gender specific)

bre-phos	infant	(even if not yet born)
pai-dion	toddler	(little child) - Imagine child pit-PAD-ding around
tek-non	child/teen	(To understand technology, ask a child!)
par-thenos	virgin	(Septuagint **by Jewish scholars** for Hebrew: Almah)
	Parthenon in Athens named after Athena Parthenos (Virgin Athena)	

Other Roles

an-thro-pos	human, mankind	(**not** gender, anthropology = words about humans)
ar-khOn	ruling person	(point person, archeology = words about first times)
basileus	king	(in his basilica)
dia-bolos	devil	(accuser/slanderer, bolE = a throw [of a stone])
doulos	slave	
egO	I	
eimi	I am	("egO eimi" is thus redundant, but commonly used)
er-gatEs	workman	(ergonomic = rules about work)
eth-nos	ethnic group, nation	
hupo-kritEs	actor	(One under criticism/judgment … by an audience)
krites	judge	
kritikos	decider	(critic)
para-lutikos	paralyzed person	(paralytic, luO = I loosen)
philos	friend	(one loved like a friend)
presbuteros	elder (of tribe)	(elderly aged leader, Presbyterian)
sOter	savior	

Lesson 3:
Visual Review

4. Prepositions

Prepositions (up/down, in/out, above/below, etc.)

Pre-<u>position</u>s describe spatial relationships. Prepositional prefixes come as part of a phrase.
Noun ending in phrase explains how to translate a preposition.
While meaning depends upon grammar, options come down to these few basics:

ana	up from, up to, against	(**not** same as 'a-' \<not> or 'anti-' \<against>)
kata	down from, according to	(e.g. "Story came down to me from"), against
eis	into, to	
ek /ex	out, out of	(exit, ek-klEsia (church) = called out (ones))
en	in, inside	
epi	upon, over	(active: "I came upon"; at rest: "I sat upon")
		(epiphany)
huper	above, beyond, over	(Hyperactive)
hupo	below, under	(Hypodermic, Hypoglycemic)

meta	with, after	(metadata, metaphysics, metamorphic)
para	near, alongside, beside	(parable, paradigm, parallel, paradox)
peri	about, around	(perimeter, periscope)

apo	away from, from	
pro	before, in front of	(prologue = a word before)
pros	facing, at, intended for	
	prosOpon pro prosOpon = Face before Face (… see God face to face.)	

de	but, and, moreover	(… not a preposition)
di / dia	through, on account of	(like 'via', way)

meta	with
sun	with
sun-agO-gE	with way of life, gathered with (synagogue) – from: agO (I lead)

We use a lion as our reference point on next page. 'Leon' in French is Greek pronunciation. 'Leo' the lion within the MGM movie banner is short version of 'Leon'.

The panel describes **YOUR POSITION** in respect to Leon with these definitive articles:

- tou   **of the**, **from the** (object … that is, the lion)

- ton   **the** (acted-upon object … that is, the lion)

- tO   **for the** (This is unusual concept … think of "stopping in place")
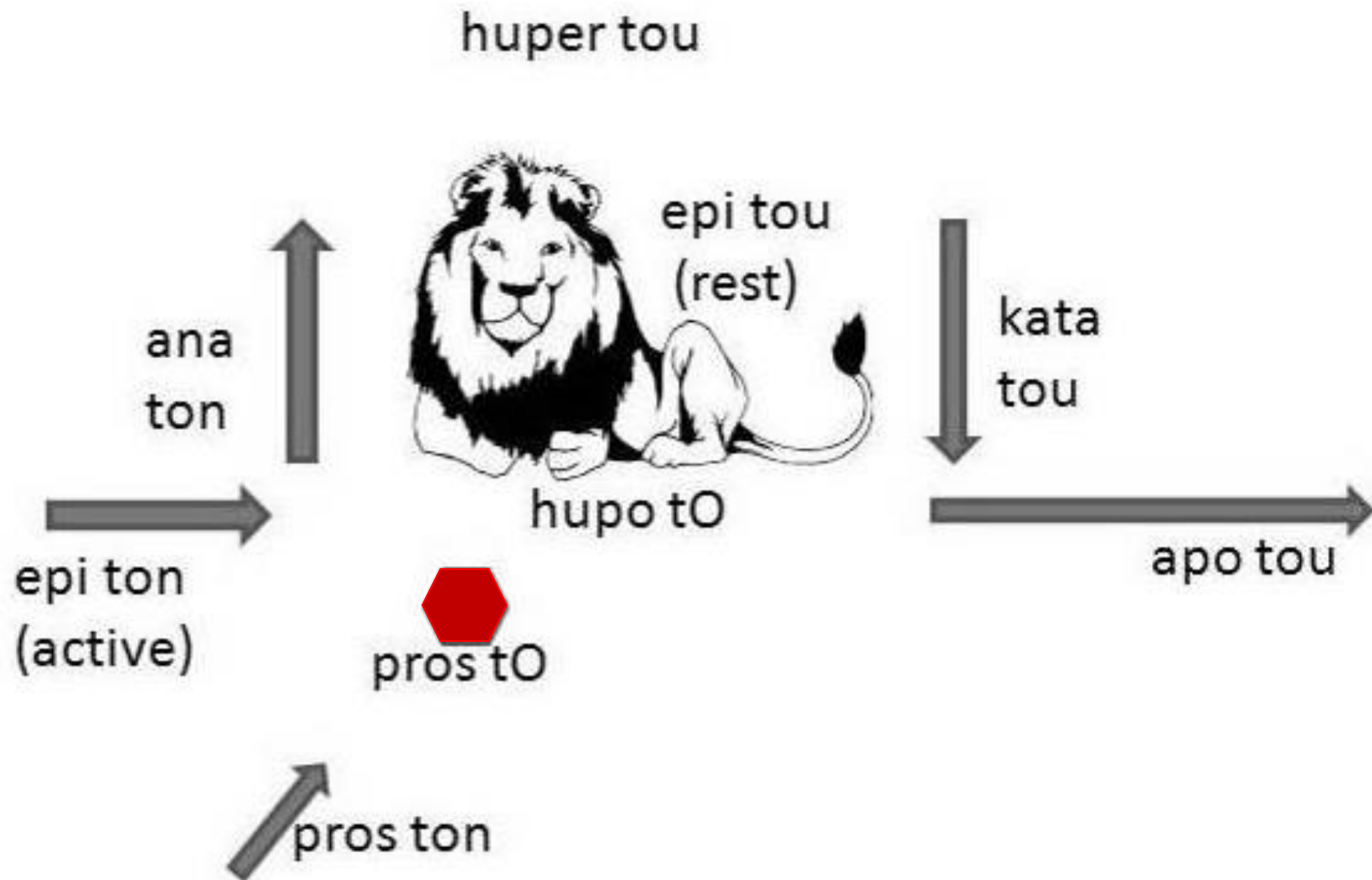
Pretend as if looking down at the leon:

peri ton

eis ton   en tO   ek/ex tou

meta tou
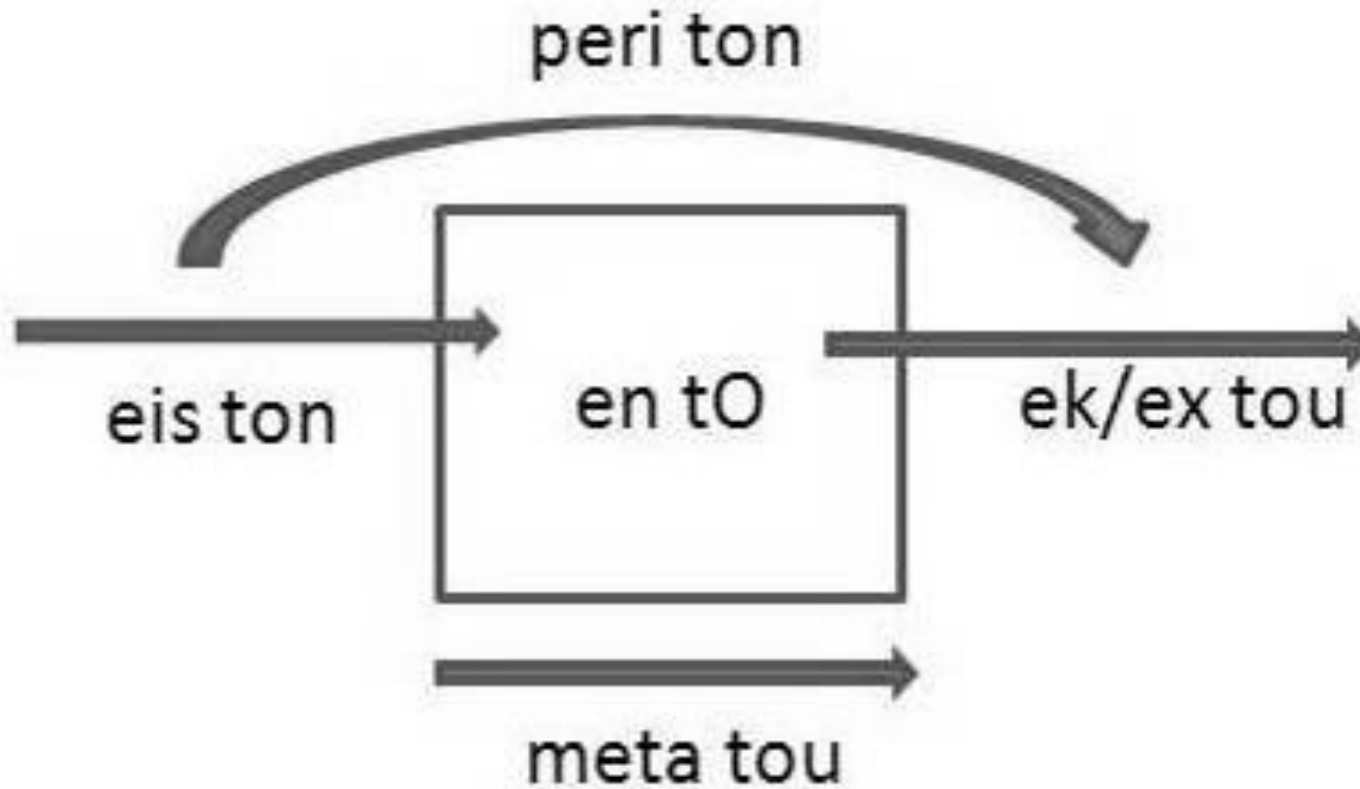
Concept from Chapter 22 **Teach Yourself Greek** © 1947, 1968 Smith /Melluish

5. Can I Buy a Noun?

Victory and Awe

Words have **numerous** suffix endings, especially verbs, but nouns as well.

As a beginner, focus upon detecting the **root**.

ni-kE	win, victory	(Greek winged goddess of victory)
ni-kaO	I gain victory	(verb)

ni-kE-**la**os	victory [of] people	(name: Nicholas)
ni-ko-**dEm**os	victor [of] people	(Democracy = Strength through People, name: Nicodemus)

Side Note:

ti-maO **the**os	I honor God	(name: Timothy … **not** timidity)

Church Words We Know

Some church words retain their original language format. They moved from Greek … to Latin … to early Church Services in England … to Old English … to American English.

bap-tidzO	immerse, overwhelm	(Baptize)
kharis / kharin	unmerited favor	(Grace)
kharis-mata	undeserved (Grace) gifts	(Charisma, Charismatic)
		-mata is plural
doxa, doxos	glory	(Doxology = Words about Glory)
eu-khar-isto	good grace – Give Thanks – Thanksgiving – Thank You! (Eucharist)
eu-ang-gellion	good message	(Evangelism)
la-os	people	(Laity)
mar-turia	witness	(Martyr) … a pre-Greek loan word
pas-kha	Passover	(Paschal Lamb) … Hebrew pesakh

Places

basileia   kingdom   (ruled from a Basilica)
ha-dEs   underworld   (Greek god of underworld, later meant Hell)

de-ka-polis   Ten (Greek) Cities   (on eastern shore of Galilee)
kos-mos   cosmos, world   (cosmology=words about cosmos,
                                                          cosmopolitan=world of city)
ne-kro-polis   city of dead   (cemetery)
polis   'many' in a locale, a city   (political)

rO-mE   Rome
rOmaiou   of Roman people   (say it like Luigi)
thea-tron   theatre/spectacle   (theatre) – Acts 19:29,31
                                                                theos = god; thea = goddess
topos   place, room   (topology, topographic map)

Other Church Words

ana-stasis   up from (against) stasis/static (resurrection)

ei-rE-nE   peace   (Greek goddess of Peace, Name: Irene)

ek-klE-sia   church   (called out (ones), Spanish: iglesia, from: kaleO (I call/invite))

pistis, pisteOs   faith, trust
pistos   faithful (one)

logoi tou leonou

ke-pha-lE (head)

ako-E (hearing part)
ous (ear/ears)

oph-thal-mos (eye)

os-phrE-sis (smeller)
Only in I Cor 12

stoma (mouth)

glOssa
(tongue or
language)

See: I Cor.12

psu-khE (soul)

sOma (body)

derma (skin)

skelos (leg)
Only in John 19

Body Parts
(Roman alphabet)

kheiros
(hand)

stoma-khos
(stomach)

pous (foot/feet)
...pod...
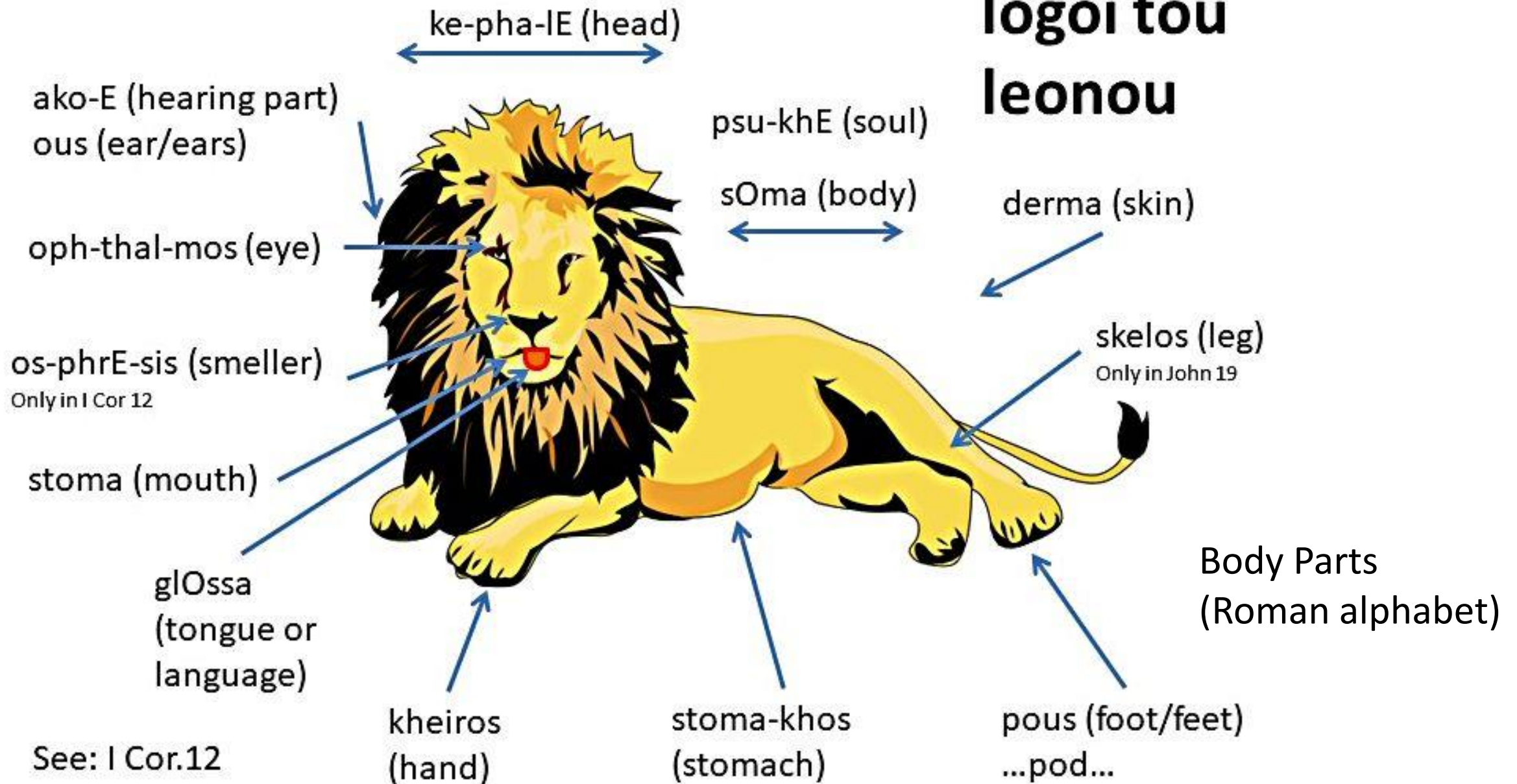
Body Parts

ako-E	hearing part, ear	(acoustic)
derma	skin	(dermatology, epidermis)
glOssa	tongue or language	(glossary)
ke-pha-lE	head	(cephalic)
kheiros	hand	
os-phrE-sis	smelling part	only used in 1 Cor 12
ous	ear or ears	
oph-thal-mos	eye	(ophthalmology)
podos	foot	(...pod... is a root in other words, podiatry)
pous	foot , feet	(exclusively standalone noun)
skelos	leg	(skeleton) only used in John 19
stoma	mouth	(stomach)
stoma-khos	stomach	
sOma	body	(psychosomatic)
psu-khE	soul	(psychology)

Agriculture

a-gros	field	
ar-tos	bread	
den-dros	tree	(nerve dendrons, rhodadendron)
thu-ra	door	(thoroughfare)
hip-pos	horse	(hippodrome = horse racetrack)
kar-pos	fruit	(but modern Greek: phrouta, … silly but true)
oi-kos	house	
oi-nos	wine	
po-tos	drinking banquet	(potable drinkable water)
po-ta-mos	drinkable river	(hippo-potamus = river horse;
		Meso-potamia = between rivers; mesos = middle)
sper-matos	something sown, seed, sperm (plants or animals)	

In parable of wheat and tares, Matthew 13:24 emphasizes <u>sowing</u>

spo-ros	spores (plants), seed	

In parable of sower, Luke 8:11 emphasizes <u>item sown</u> (as received)

bios	state of existence	(sense of function and sustenance, lifespan)
zO-E	life	(zoo, zoology = words about life … sense of spark)

Hey, Rocky!

petra   (mass of) rock, bedrock   (petroleum = rock oil)   Matt 7:24

petros   (chunk of the) rock, boulder   (name: Peter)

lithos   (hand-sized) rock, stone   (lithography = rock writing)   Matt 23:37
     I Peter 2:5

psE-phos   (small) stone, gemstone   (sized for casting of lots)   Rev 2:17

"Your name is **Petros**, and upon this **Petra**, I will build my church."
(Do **not** read too much into this.   Churches interpret it differently.)

Cephas (kEphos, not psE-phos) is Aramaic equivalent for Petros
Simon references the tribe of Simeon

Documentation

apo-ka-lupsis   (f)   away from covered ... hence: as an uncovered cook pot

      apo   away from   ka-luptO   I hide, I cover

biblos / biblion   book   (Bible, Bibliography, Spanish: biblioteca = library)

ei-kOn   image, reflection   (a drawing, icon, iconography, iconoclastic)

es-kha-tos   last   (eschatology = words about last things, scat)

gramma   text, letter   (grammar, grammatical)

graptos   written   (<u>rarely</u> a drawing)

graphE   text, scripture   (graphic, photograph = text about light)

graphais hagais   text holy   (Holy Scriptures) – Romans 1:2

hiera grammata   sacred text   (Holy Scriptures) – II Tim 3:15

kritErion   rule for judging   (criteria, criterion)

logos   word   (Prologue = A before word)

logi-kos   logical, rational   (logic) – An adjective that acts as a noun

      "Present bodies as living sacrifice, which is **logical** service" - Rom.12:1

no-mos   law   (Deutero-nomy - Second (giving of) Law)

para-bolE   parable   (story thrown alongside truth (bolE = throw [of a stone])

pro-ep-ang-gel-omai   before upon message, promise I made long ago –verb acts as noun

Lesson 5:
Visual Review
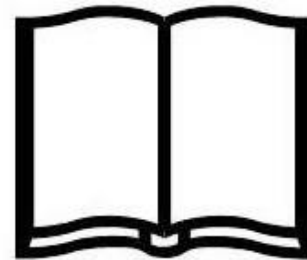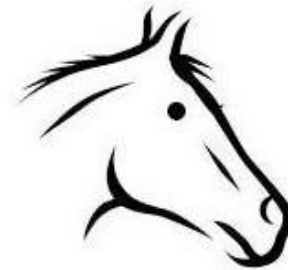
6. Counting, Time, & Definitive Article

Counting

eis/hen (1), duo (2), treis/tria (3), tetra (4),
pente (5), hex (6), hepta (7), oktO (8), ennea (9)

deka	10	hen-deka (one and ten = 11) dO-deka (two and ten = 12)
ei-kosi	20	(icosahedron = 20-sided polyhedron)
tria-konta	30	-konta shortened in modern Greek to -nta (tria-nta for 30)
tessara-konta	40	
pentE-konta	50	(Pentecost .... 50 days after Passover)
ekaton	100	(centi- and milli- are Latin)
khilias	1,000	(kilogram = 1000 grams, khiliarch = officer over 1000 men)
muriados	10,000	(myriad)
monos	only, alone	(monogamy, monopoly, monorail, monarchy)
prOtos, prOton	first	(prototype)
deu-teros	second	(Deuteronomy = Second (telling of) Law)
tritos, tritE	third	
te-teros	fourth	

Time and Spans of time – Short to Long

nun	right now	(None time left!)
hOra	hour	(Spanish: hora = hour, ahora = now)
hEmera	day	No day names in Bible except Sabbath
mEn	month	
khro-nos	chronological time	(chronology = Words about time)
kai-ros	season, appointed time	
aiOn, aiOnos	an age, eon	(equivalent to era)
aiOnas	ages in time past	(eons, equivalent to epoch)
the-ros	summer	
o-pOra	fruit, autumn	
khei-mOn	winter, storm	

Definitive Article ("The") . . . Keep this matrix handy

ho (Ho!)   the   (for a masculine subject noun… like kairos)

hE (HE!)   the   (for a feminine subject noun…   like hEmera)

Here are **twenty-four** ways to say "**the**" (…focus on masculine column):

	Masculine	**Feminine**	**Neuter**	**Case**
Singular				
Nominative	**ho**	hE	to	The subject (actor)
Accusative	**ton**	tEn	to	The object (acted upon)
Genitive	**tou**	tEs	tou	**of**/from the
Dative	**tO**	tE	tO	**for** the
Plural				
Nominative	**'oi**	'ai	ta	The many (actor)
Accusative	**tous**	tas	ta	The many (acted upon)
Genitive	**tOn**	tOn	tOn	**of**/from the many
Dative	**tois**	tais	tois	**for** the many

7. Conjunctions, Prefixes, & Pronouns

Frequent Conjunctions

all, alla   but, nevertheless

de   δε   but, and, moreover

dia touto   (through this), therefore

oun   therefore, then

este, estin   is, are, exist   (equivalent to, equals to, Spanish: estar = to be)
        En (as in green) = was … The Word = (The) God - John 1:1

gar   for, because

E   than (when comparing), or

hina   in order that   (Something is first in order that something second)

hoti   such that, because   (Something is second because of something first.)

holos   whole (thing), all

kai   και   **and** (99% of cases), also, in addition to – Often **starts** a sentence.

Prefixes

a   α   not   (easily confused with ana- and anti-)

hudro   water   (Hydroelectric, Hydrodynamic)

makro   much, more than

megas   great, huge   (Megaphone = Huge Voiced Sound)

mikro   small, less than   (Microphone = Small Voiced Sound)

pan / pas   all   (Pandemic, Pan American)

polus, polu   (Poly) many, very, much   (Polysyllabic, Polytechnic)

tele   distance, at the end   (Telescope, Telephone, Television)

telos   distant (thing), ending   (as in a far distance)

Pesky Pronouns

Personal pronouns distinguish between you, them, and me.
In Greek, situational casing for definitive article creates **annoying look-alike** pronouns.
Caution: **D**ative (to/for) singular **moi** and **soi** are <u>not</u> plural (ugh!)

First Person	Second Person	He/Mixed	She	It αυτο	
Singular					
egO – **I**	su - **you**	autos – **he**	autE - **she**	auto – **it**	N
eme, me – **me**	se – **you**	auton – **him**	autEn – **her**	auto – **it**	A
emou, mou – of me, **my**	sou – of you, **your**	autou – **his**	autEs –of her, **hers**	autou – of it, his	G
emoi, moi – to/for me	soi – t/f you	autO – t/f him	autE – t/f her	autO – t/f it, him	D
Plural					
'Emeis – **we, us**	'umeis – **you all**	autoi – **they**	autai – **the girls**	auta – **the items**	N
'Emas - **us**	'umas – **you all**	autous – **them**	autas – **them girls**	auta – **the items**	A
'EmOn – of us, **our**	'umOn –**your**	autOn – **their**	autOn – **their**	autOn **– their**	G
'Emin – to/for us	'umin – t/f you all	autois – t/f them	autais – t/f the girls	autois – t/f them	D

8. Goodness

Good Emotions

a-ga-pE   unconditional/unmerited love – Especially love for ungrateful

a-ga-pE-tos   beloved (one)   (and in Ephesians 1:6 "tO agapE-menO")

er-os   spousal love (Cupid) (not in either NT or Septuagint)

phi-los   friend

stor-gE   familial love   (only in Romans 12:10)

(C.S.Lewis books: "*Till We Have Faces*" reworked Cupid/Psyche tale, and "*The Four Loves*".)
[Classical Greek used Eros a lot and Agape seldom. Eros then strove after **completeness**.
To ancient Greeks, it had sense of **devoted love**, later debased to sex alone.
"*Eros does not occur even once in Greek NT or Greek translation of OT.*" - Theologian Wolf Krötke]

aga-thos   good (one)   (Agatha, a name)

kha-ra   joy   (grace-filled)

du-namis   power   (Dynamite, Dynamo, Dynamic, Dynasty)

ei-rE-nE   peace   (Irene)

eu-lo-gi-te   bless   (Eulogy - Good Words)

ge-nea   generation

      ge-neo-menos generated (one)

      mono-genEs   only begotten (similar to monogamous = only marriage)

gnO-sis   knowledge   (Gnostic)

hilaros   cheerful   (hilarious, to donate a gift with rapturous joy)

hupo-mone   bear up under   (under-building, under-girded), endurance

      mone   abode/building/abiding

ka-los   good (one) – A noun   (synonym to agathos and eu-)

ka-lOs   good, well, competently, expertly – An adverb

      ka-kos   bad, evil (one) (cacophony = horrid voiced sound)

ka-thar-os   clean, pure   (cathartic)

      a-ka-thar-tos   unclean, dirty, impure

makro-thu-mia   patience   (much smoldering = Long fuse, a slow burn)

      thu-miaO   I burn incense, I cause smoke, I smolder

morphE   form/shape   (Anthro-po-morphic = Form/Shape of a human)

      meta-morphoO   I forthwith change form/shape (metamorphic), transform

sophia   wisdom

More Nouns

ek-lek-toi   eclectic (ones)   (chosen, favored, elected, election)

heteros   different (one)   (heterosexual)

mu-stE-rion   mystery

phOnE   voiced sound   (Phonograph = Writings about Sound,
                                       Telephone, Stereophonic)

phonos   a murder   (easy to confuse with phOnE)

phobos   fear   (phobia)

　　　　phobos uses an o-<u>micron</u> (little O) but many treat as o-<u>mega</u> (big O)

teloi   far distant (ones)   (Telescopic, Television)

Lesson 8:
Visual Review
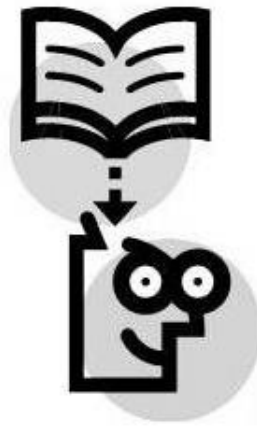
9. Verbs

No verb declensions here, only **first person** active verbs. Greek is fluid. Verb roots can become nouns and vice versa. Verbs (usually) share suffix of object for six declensions:

Singular	Plural
I alone	We
You alone	You all (You people within earshot)
He/She	They (Those other guys over there)

Suffixes . . . A subject acts upon an object

…os   **subject** noun – ho theos (The God) does something to object (e.g. judges dead)

…on   **object** clause – ton nekron (the dead one)

…O   verb - I do something (some say soft o-**micron**, but really is long O-**mega**)

…omai verb – I will do something … or something being done to me (defined by context)

-O Verbs (First person of Present Active)

agO   I lead, I bring

        ap-agO   I lead <u>away</u>   (No double-up on vowels, one vowel gets dropped)
        eis-agO   I lead <u>into</u>
        hup-agO   I go away   (I lead <u>under</u>/ beyond)
        par-agO   I pass by   (I lead <u>near</u>/<u>alongside</u>)

bal-lO   I throw   (Appears related to noun: 'bolE')

        anti-ballO   I swagger   (I throw opposite), exchange volleys, bravado
        ek-ballO   I discard   (I throw out)
        huper-ballO   I excel   (I throw above)
        hupo-ballO   I stealth   (I throw under), act in underhanded way
        dia-ballO   I slander   (I throw through … like a spear)

khai-rO   I rejoice   (I grace/joy about something)   Noun: kharis

gi-nOskO   I know   (gnostic) … the g is spoken here   Noun: gnosis

      epi-ginOskO   I realize   (I came <u>upon</u> knowing), I discover
      ana-ginOskO   I read   (I <u>up</u>/<u>increase</u> knowing), I study

gra-phO   I text   Noun: graptos
legO   I speak   legO logos = I speak a word   Noun: logos
lei-pO   I lack, fall short   ("I do not leap far enough")
pi-nO   I drink   ("Pinot Noir" is a wine)
sOdzO   I save, I rescue   (save as in emergency rescue)   Noun: sOter
spei-rO   I sow   (emphasizing seed itself)   Noun: sporos

Preposition plus Verb Root

ek-klEsis   **Out Calling**/Invitation (from: kaleO = I call/invite)

… which speaks of any called-together assembly, but the "ek" prefix emphasizes "out-ness" and "purpose" … like firemen called out of their homes to the firehouse to assemble for a rescue, each fireman having a unique role in that effort.

sun-a-gO-gE   **With Way** (from: agO = I lead)

Early church chose ek-klEsia to emphasize difference from other fellow Jewish gatherings.   The "sun" prefix emphasizes "in-ness" or alike-ness: "birds of a feather, flock together".   Their Jewish gathering was not as purpose-driven as ek-klEsia implied.

Theology using words you now know

logoi tou biblou hagiou

patEr kai ba-si-leus

theos

ana-stasis

`ui-os

pneu-matos ha-gi-os

kharis kai agape

bap-tidzO

logos

kurios kai sOter

zOE

kosmos .... (bios kai gEos)

kai ...

an-thrO-pos (eth-nos kai laos)

ha-gai-oi pros to theos

den-dros   hudOr

phobos

diabolos   ne-kro-polis

pistis

hadEs
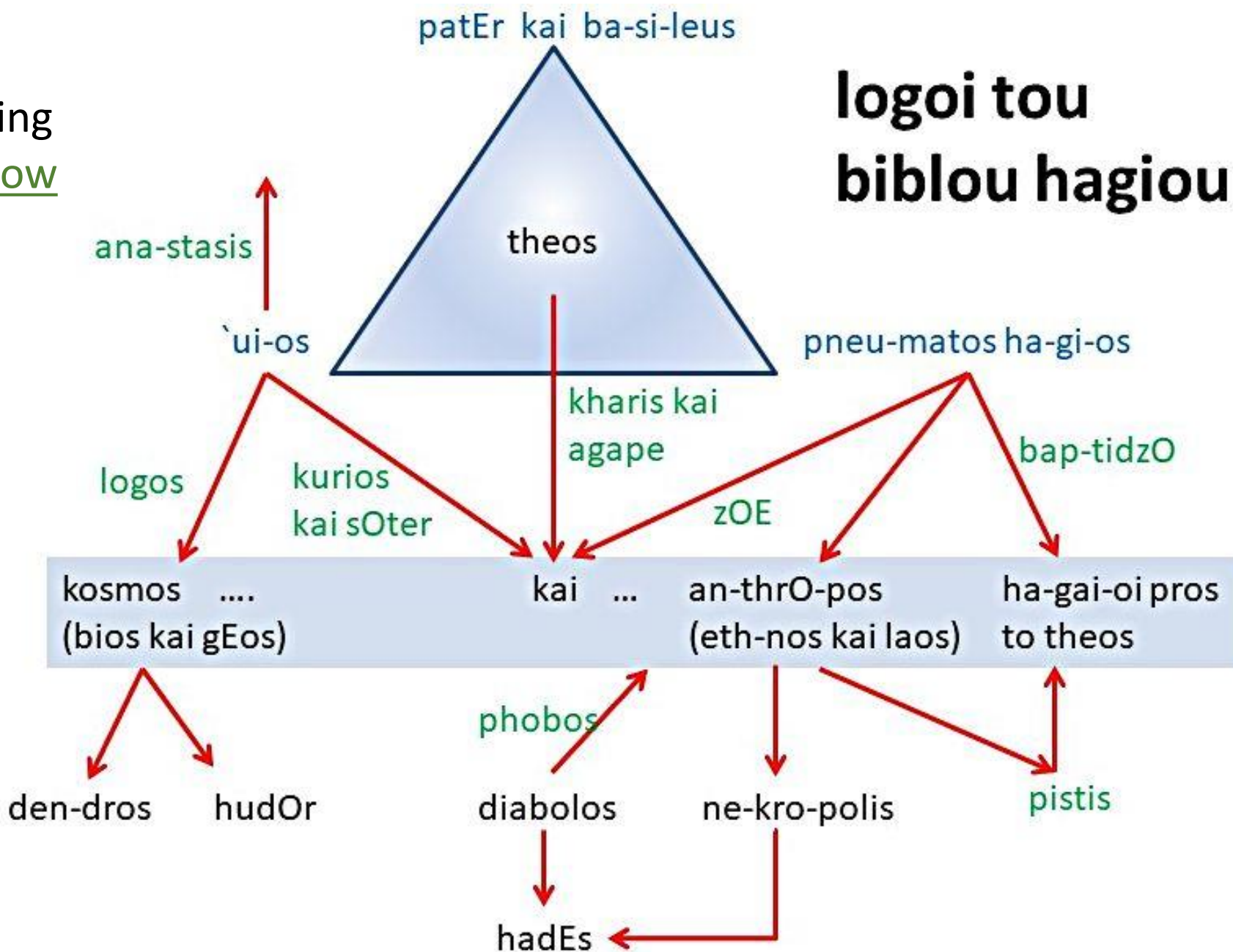
10. Some Verbs end in Vowel Pairs

Four common vowel pairs in some verb roots.   These endings are NOT diphthongs.

-aO Verbs   (ah-Oh)

aga-paO   I love, cherish   Noun: agape = love
gen-naO   I generate, I beget   Noun: genea = generation
ho-raO   I see

-eO Verbs   (eh-Oh)

do-keO   I Think
ka-leO   I call/invite
la-leO   I speak
meta-no-eO   I forth**with** change (perception of my heart, mind, will), I repent
    no-eO   I perceive with my mind
phi-leO   I befriend   Noun: philos = friend

-oO Verb (oh-Oh)

stau-roO   I crucify   Noun: stauros = cross

-uO Verbs (uh-Oh)

ak-ouO   I hear   (acoustic)   Noun: akoE = hearing part
luO   I loosen
pist-euO   I believe   (I faith something)   Noun: pistis, pisteOs

Side note: Unless adjective qualifies a specific noun, it itself acts as a noun:
Example: pistos = faithful (one)

Time to translate!

Translate last verse of Revelation with few prefixes, roots, and suffixes that you <u>now</u> know.   Review past pages to translate in a stilted wooden manner (in each version). No wooden translation has smooth English feel but you can sense meaning.

Here is verse in phonetics in three versions.   Word endings define phrasing.
                  ... -ou endings go together   ... -On endings go together

UBS4/NA27 (most text comes from Fourth Century manuscripts, Alexandria and Sinai):
21: hE kharis tou kuriou iEsou meta pantOn.

Byzantine (Syriac influenced, Greek Orthodox, Textus Receptus comes from this source):
21: hE kharis tou kuriou iEsou khristou meta pantOn tOn hagiOn autou. amEn.

Textus Receptus ("text as received" from above Byzantine source as used for 1611 KJV):
21: hE kharis tou kuriou hEmOn iEsou khristou meta pantOn humOn. amEn.

Lesson 9 and 10: Visual Review
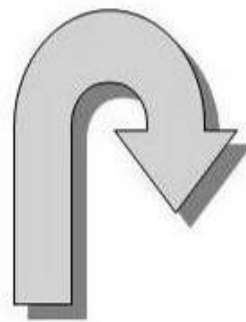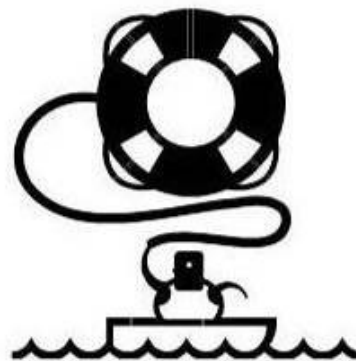
11. Badness

Bad Emotions

ha-mar-tia   miss mark, sin, fall short

hupo-krisis   acting   (under judgment/criticism, hypocrisy)

hupO-pai-dzO strike under   (and blacken) an eye – I Cor. 9:27 (buffet),

                                                          - Luke 18:5 (wear out)

   pai-dzO   I sport, jest, dance, play (like a child) – I Cor. 10:7

   pai-da-gOgos child-leader   (agO = I lead, pedagogue = teacher)

kakos   bad, evil   (cacophony)

krisis   in midst of Judgment (crisis)

or-gE   wrath, bitterness, anger (explosive, not simmering anger)

pathos   passionate (one)   (anthropo-pathos = emotions/passions of a human)

phag-omai   I consume, devour   (esophagus, phagocyte)

planaO   I wander, deceive   (planEtEs = wandering stars), lost, straying

thu-mia   smoldering anger

More Bad Stuff

haima   blood   (hematology, hemophiliac, hemorrhage)

a-ka-tharsia   contagious   (Not clean)

anti-the-sis   opposite theory   (antithesis: an-tith-e-sis) – I Timothy 6:20

   No one knows root for 'the-' (as in **the-**sis, **the-**ory, **the-**os).

   Even Socrates guessed.

bro-sis   thing that consumes   (rust, moth, mice, blight, cystic fibrosis)

ek-teinO   I stretch out   (overextend, stretch thin)

koi-nos   common, unclean   (ordinary, lowest rung on bar)

   koi-nE   common Greek (lowest common vocabulary to enable trade)

   koi-nOnia   common sharing, fellowship

kO-phos   deaf or mute (one)

kranion   skull   (Cranium)

*   Golgotha is Greek transcription of [Aramaic](#) term presumed to be [Gûlgaltâ](#). The [Bible](#) translates as place of [the] skull, in [Greek](#) (Kraniou Topos), and in [Latin](#) (Calvariae Locus), from which English 'Calvary' is derived. –Wikipedia*

krima   verdict of judgment   ("crime" does not pay)
ma-mOnas   material things   (mAmOnA in Aramaic, ancient god of wealth)
nekros   dead (one)
phagos   devouring (one), glutton
pharma-keus mind-altering drug user, sorcerer (pharmaceutical, pharmacy)

-eia endings carry sense of **current** engagement
a-sel-geia   **no** restraint, exceedingly bad behavior
pharma-keia   sorcery using mind-altering drugs
porneia   sexual relations outside marriage, sexual immorality (pornography)
ptO-kheia   poverty, impoverished ('pt' is pronounced)

sarkinos   flesh   (sarcophagus = flesh devourer ... a coffin)
thanatos   death   (thanatopsis = death seeing, an essay about death)
thlipsis   oppression, distress

Lesson 11:
Visual Review

12. More Greek Words

(last using Latin alphabet)

Church Roles

apo-stolEn	apostleship	
hagiais	holy	
hagio-sunEs	holiness	
poi-maimen	shepherd	
poi-men	shepherd	
pro-phE-tEs	prophet	(Truth Teller, not Fortune Teller)

Good Emotions

alE-thEs	true	
alE-thOs	truly	
aphoris-menos	separated (one)	
e-ke-no-sen	he emptied self out	(Phil. 2:7, from ke-no-O, I empty)
enkrateia	restraint	
hap-lous	clear headed, single minded	
politeu-omai	I live lifestyle of good citizen	
sun-esis	understanding with/via application	

Other

ano-then	again, from above	
a-stEr	star	(asterisk, Astarte = pagan goddess)
a-star-tE	Astarte	(also known as Venus, Ishtar, Ashteroth)
a-stron	star	(astronomy = laws about stars)
euth-eOs	immediately	(but **not** eu-theos: "Good God!")
helikia	stature (as in age)	
hikanos	sufficient	
kat-ang-gelletai	down from message	(spoken about by another person)
menO	I remain	
ho-dos	way	(Exodus)
onoma, onomatos	name	
pasin	among	
para-ptomata	fall beside	(fall off wagon, step off cliff path) – Matt 6:14
skopos	viewing (one)	(telescope, microscope, periscope)
philo-logos	love [of] words	

Bi-directional text for Gortyn law code, Crete (APA Productions, 1988)
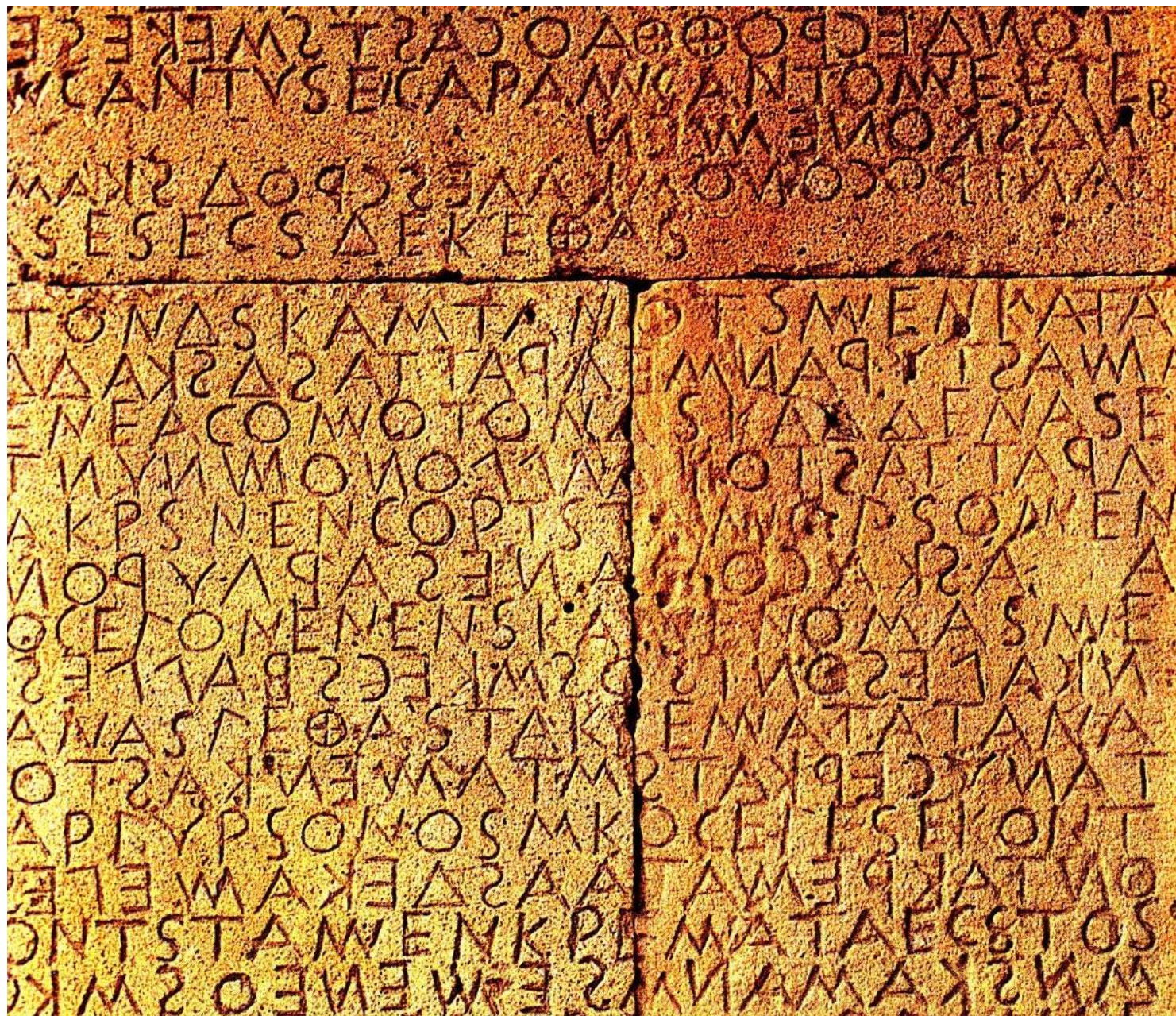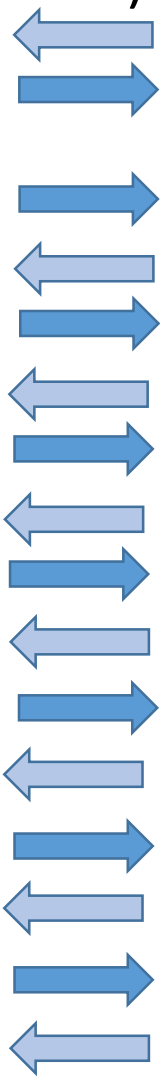
13. Greek Alphabet (Alpha Beta)

Let's learn to read Greek!

Learn to recognize letters and common words in Greek NT, emphasizing **lower case**.
Sample Passages: United Bible Society Greek NT (UBS4)
END GOAL: Ability to pick out and phonetically read basic Bible words

Know about variant sources and how translators know which equivalent to use.
END GOAL: Confidence that most English translations reliable (even when differ)

The best way to introduce alphabet is to start using Greek words, instead of rote memory of alphabet alone. This makes reading much easier and earlier.

We will use words from Part 1.

On own time, write each word four times to a line. Say each in Greek as you write it.

Greek	Transliteration	Meaning	Note
αββα	abba	dad	– Start B from bottom left stem
αντι	anti	against, opposite	– The N has slight edge on left
αυτο	auto	it	– The U has a slight edge on left
βαλλω	ballO	I throw	– The o-**mega** is like a fancy w
εγω	egO	I	
ειμι	eimi	I am	– Start M from bottom left stem
θεος	theos	God	
και	kai	and	
μικρο	micro	small	- Start R from bottom left stem
πετρος	petros	a chunk of rock, Peter	
χαρις	kharis	grace	
χριστος	khristos	Christ	
σωζω	sOdzO	I save	– The DZ is hard to write right – Try it
φονος	phonos	a murder	- phOnE = sound phonos = murder

Those words provided 20 letters. Each letter is easily recognized despite various penmanship styles in Greek texts. The distinctive pattern for each letter is the key.

Underlined letters are high usage vowels.

$\underline{\alpha}$ β γ $\underline{\varepsilon}$ ζ θ $\underline{\iota}$ κ λ μ ν $\underline{o}$ π ρ σ/ς τ $\underline{\upsilon}$ φ χ $\underline{\omega}$

Words with σ/s (Sigma) uses σ in middle of word and an ς at end of a word.

We will cover remaining four letters in next lesson:
δ $\underline{\eta}$ ξ ψ

Since no "h" in the alpha-beta, use apostrophe for that aspirated exhaled sound.

Lower Case	Upper Case	Phoneme Name		Phonetic (if differs)
α	A	a	alpha	
β	B	b	beta	bAta
γ	Γ	g	gamma	
δ	Δ	d	delta	
ε	E	e	epsilon	
ζ	Z	z / dz	zeta	zAta
η	H	E	eta	Eta
θ	Θ	th	theta	thAta
ι	I	i / E	iota	Eota
κ	K	k	kappa	
λ	Λ	l	lamda	
μ	M	m	mu	mU

Lower Case	Upper Case	Phoneme Name		Phonetic (if differs)
ν	Ν	n	nu	nU
ξ	Ξ	x	xi	xE
ο	Ο	o	**o**micron	ami-cron
π	Π	p	pi	pI
ρ	Ρ	r	rho	rhO
σ ς(end)	Σ	s	sigma	
τ	Τ	t	tau	
υ	Υ	u	upsilon	
φ / φ	Φ / ϑ	ph	phi	phI
χ	Χ	kh	chi	khI
ψ	Ψ	ps	psi	sI
ω	Ω	O	**o**mega	O-mega

https://www.ibiblio.org/koine/greek/lessons/alphabet.html

Tri-lingual Rosetta stone from British Museum

Found by Napoleon's scientists, it shows Hieroglyphics, cursive Demotic, and Coptic Greek
The ancient carver engraved Greek text in **upper case** with NO spaces between words.

Enlarged Left Edge segment of Rosetta stone (British Museum)

Tri-lingual Rosetta stone from British Museum

Found by Napoleon's scientists, it shows Hieroglyphics, cursive Demotic, and Coptic Greek
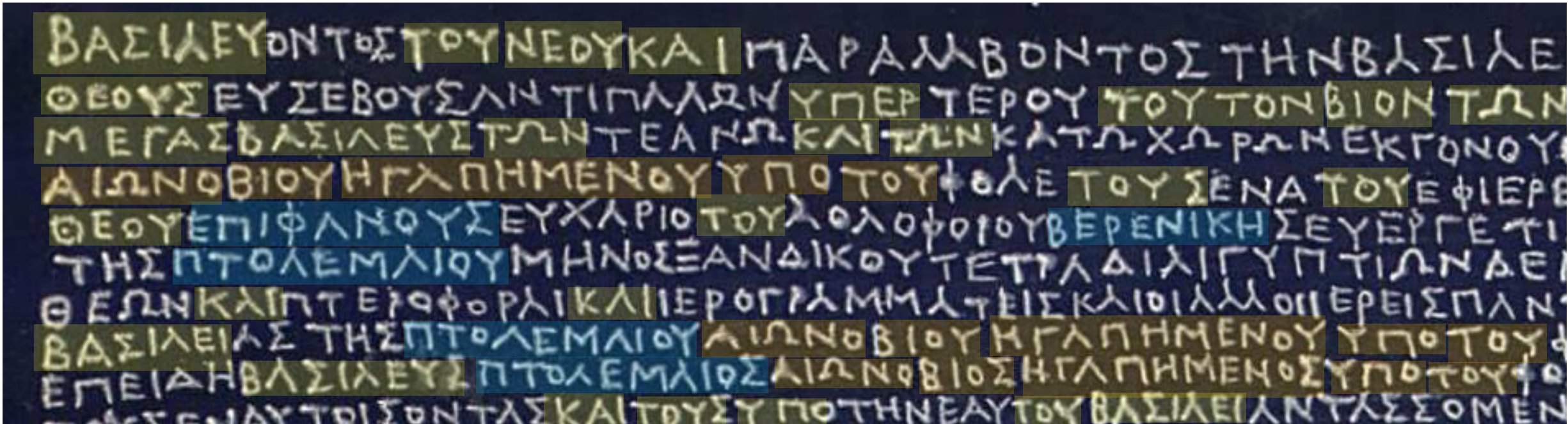The ancient carver engraved Greek text in **upper case** with NO spaces between words.

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Tri-lingual Rosetta stone from British Museum

Found by Napoleon's scientists, it shows Hieroglyphics, cursive Demotic, and Coptic Greek
The ancient carver engraved Greek text in **upper case** with NO spaces between words.

βασιλευ   του νεου και   ῾υπερ   τουτον βιον των

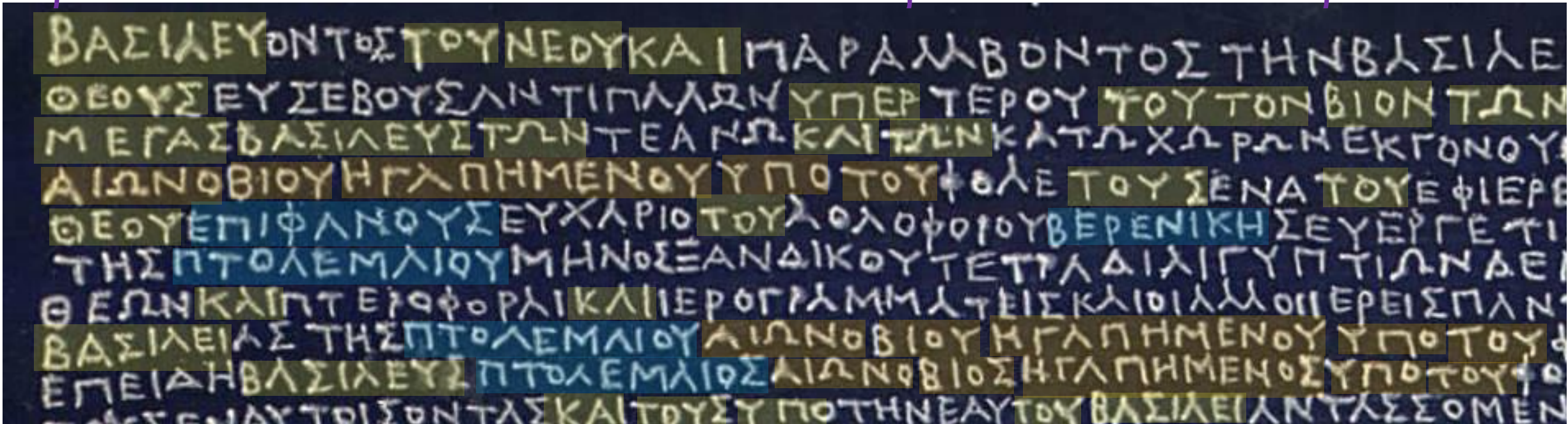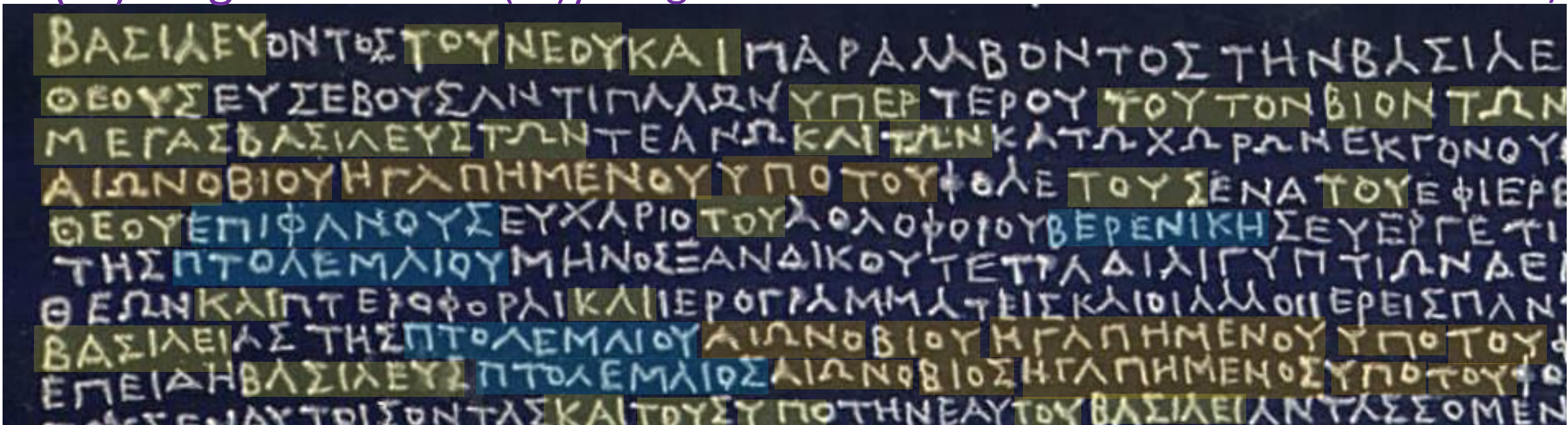βασιλει βασιλευς   και τους ῾υπο   βιος του βασιλει   ῾υπο του

Enlarged Left Edge segment of Rosetta stone (British Museum)

Tri-lingual Rosetta stone from British Museum

Found by Napoleon's scientists, it shows Hieroglyphics, cursive Demotic, and Coptic Greek
The ancient carver engraved Greek text in **upper case** with NO spaces between words.

Enlarged Left Edge segment of Rosetta stone (British Museum)

The sample was only the left-hand portion of the first 10 lines.   Here is the British Museum's full translation.

Blue lined section of each line hints at the left-hand part in the prior slides.

What looked like (lines 4, 8, and 9) :
ΗΓΛΠΗΜΕΝΟΥ
was really:
EgapEmenou = [past] loved (one) of
              = beloved of
The present tense stem is a-ga-pE.
The lambda Λ was really an alpha Α without the cross-bar by the engraver.

The god "Ptah" **as spelt** does not appear in the sample.   Instead, "hupo tou" appears each time. Perhaps it is really "upotou" = "upot (of)" with "upotos" being the Greek name for "Ptah"??!?

1. In the reign of the young one who has suc-
ceeded his father in the kingship, lord of
diadems, most glorious, who has estab-
lished Egypt and is pious

2. towards the gods, triumphant over his
enemies, who has restored the civilised life
of men, lord of the Thirty Years Festivals,¹
even as Hephaistos² the Great, a king like
the Sun,³

3. great king of the Upper and Lower
countries;⁴ offspring of the Gods Philo-
patores, one whom Hephaistos has ap-
proved, to whom the Sun has given
victory, the living image of Zeus,⁵ son of
the Sun, PTOLEMY,

4. LIVING FOR EVER, BELOVED OF PTAH, in the
ninth year, when Aetos son of Aetos was
priest of Alexander, and the Gods Soteres,
and the Gods Adelphoi, and the Gods
Euergetai, and the Gods Philopatores⁶ and

5. the God Epiphanes Eucharistos; Pyrrha
daughter of Philinos being Athlophoros
of Berenike Euergetis; Areia daughter of
Diogenes being Kanephoros of Arsinoe
Philadelphos; Irene

6. daughter of Ptolemy being Priestess of
Arsinoe Philopator;⁷ the fourth of the
month of Xandikos, according to the
Egyptians the 18th Mekhir.
DECREE. There being assembled the Chief
Priests and Prophets and those who enter
the inner shrine for the robing of the

7. gods, and the Fan-bearers and the Sacred
Scribes and all the other priests from the
temples throughout the land who have

come to meet the king at Memphis, for the
feast of the assumption

8. by PTOLEMY, THE EVER-LIVING, THE BE-
LOVED OF PTAH, THE GOD EPIPHANES EUCH-
ARISTOS, of the kingship in which he
succeeded his father, they being assembled
in the temple in Memphis on this day de-
clared:

9. Whereas king PTOLEMY, THE EVER-LIVING,
THE BELOVED OF PTAH, THE GOD EPIPHANES
EUCHARISTOS, the son of King Ptolemy and
Queen Arsinoe, the Gods Philopatores,
has been a benefactor both to the temples
and

10. to those who dwell in them, as well as all
those who are his subjects, being a god
sprung from a god and goddess (like Horus
the son of Isis and Osiris, who avenged his
father Osiris)⁸ (and) being benevolently
disposed towards

11. the gods, has dedicated to the temples re-
venues in money and corn and has under-
taken much outlay to bring Egypt into
prosperity, and to establish the temples,

12. and has been generous with all his own
means; and of the revenues and taxes
levied in Egypt some he has wholly remit-
ted and others has lightened, in order that
the people and all the others might be

13. in prosperity during his reign; and whereas
he has remitted the debts to the crown
being many in number which they in
Egypt and in the rest of the kingdom owed;
and whereas those who were

Vowels and Diphthongs (two vowels together)

a	e	i	o	u		boy	cow	English Vowels
α	ε	ι	ο	υ			αυ	short sounding
ει	υι,η	αι	ω	ευ,ηυ,ου	οι			long sounding

Diacritics

(dia = through, krites – Judge/Decider … a mark for deciding pronunciation)

' is rough breath mark akin to 'h' but sometimes with slight trace of 'w' in front.

'υιοs   'hee-os' but pronounced 'whee-os' – son

'ο   'ha!' but pronounced 'hO!'   - the (masculine definite article)

'η   'hE!'   – the (feminine definite article)

' is silent pause mark and usually signals start of word

14. Greek for:

John 1:1-5

As promised, following words use remaining four letters: δ η ξ ψ

δια / δι   de-a / de   through   (via)
σαρξ   sarks   flesh   (sarcophagus = flesh eater … limestone coffin)
ψυχη   psu-khE   psyche   (psychology, psychiatric)

Side Note:

The 'υ' (upper case 'Υ') became Latin 'y' like:
κυριος   kurios   kyrie in Latin – Lord

Sometimes 'υ' became Latin 'v' like:
ευαγγελιον   eu-ang-gel-ion evangelism – good message bearing

Key Words for this passage:

ανθρωπος	anthrOpos	human	(gender neutral – anthropology)
αρχη	ar-khE	first, beginning, chief	
			(archeology, tetrarch, oligarchy)
αυτο	au-to	it, itself	
αυτος	au-tos	he	
γενναω	gen-naO	I generate/create (gene, generation)	
	γενεαλογια	= genealogy (words about generations)	
εν	en	in	
'εν	hen	one	(alert: this is a look-alike word)
εις	eis	into	
εις	eis	one	(alert: this is a look-alike word)
ζωη	zO-E	life	(spark of life, zoo, zoology)

Key Words for this passage:

ην   En   was   (**next most** common word)
θεος   theos   God   (theology)
και   kai   and   (**most** common word)
λογος   logos   word   (logo)
ου   oo   not   (alert: -ου ending noun = 'of')
παντα   pan-ta   all across spectrum (pan-America, pantheon)
περι   peri   around   (perimeter, periscope)
προς   pros   facing, at, intended for
σκοτια   sco-tia   darkness
φως   phOs   light   (phosphorus, photo)

Translation Alert!

John 1:1 uses Definitive Article with TWO singular **subjects** within SAME phrase.
That phrase translates as: The Word = (The) God
It also means: (The) God = The Word.
The subject in the pair having explicit article is usually subject written first in English.

Some take it to mean "a god" due to a missing but <u>unnecessary</u> definitive article,
either to imply many gods or that Jesus was created (cf. Arius 256-330). John 1:3,10
explains John's intention.   See also: Athanasius 296-373 and Augustine 354-430

Punctuation

period (.)   comma (,)   semi-colon (;) is question mark (?)   raised period is colon (:)

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.[a] **2** οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.[b] **3** πάντα δι᾽ αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν.[c] ὃ γέγονεν[d] **4** ἐν[1] αὐτῷ ζωὴ ἦν[2], καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· **5** καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.[e]

Step 1: Locate all: and (καὶ), of-the (του), and use decoder table for other forms of 'the'

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος
the and the

καὶ θεὸς ἦν ὁ λόγος.ᵃ **2** οὗτος ἦν
and the

θεόν.ᵇ **3** πάντα δι' αὐτοῦ ἐγένετο,

ἐγένετο οὐδὲ ἕν.ᶜ ὃ γέγονενᵈ **4** ἐν¹ α
~~the~~that

ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· **5**
the of-the-many

σκοτία φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ
and the

Step 2: easy nouns

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος
first/beginning — *the* *word* — *and* *the* *word*

καὶ θεὸς ἦν ὁ λόγος.[a] **2** οὗτος ἦν
and *god* *the* *word*

θεόν.[b] **3** πάντα δι' αὐτοῦ ἐγένετο,
god *all*

ἐγένετο οὐδὲ ἕν.[c] ὃ γέγονεν[d] **4** ἐν[1] a
one ~~the~~ that

ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· **5**
life *the* *light* *of-the-many* *of-many-humans*

σκοτία φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ
darkness *and* *the* *darkness*

Step 3: prepositions

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος
in   *first/beginning*   *the*   *word*   *and*   *the*   *word*

καὶ θεὸς ἦν ὁ λόγος.ᵃ **2** οὗτος ἦν
and   *god*   *the*   *word*

θεόν.ᵇ **3** πάντα δι᾽ αὐτοῦ ἐγένετο,
god   *all*   *through*

ἐγένετο οὐδὲ ἕν.ᶜ ὃ γέγονενᵈ **4** ἐν¹ α
         one   ~~*the*~~*that*   *in*

ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· **5**
life   *the*   *light*   *of-the-many*   *of-many-humans*

σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ
darkness   *and*   *the*   *darkness*

Step 4:   easy verb stems

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος
in   first/beginning   was   the   word   and   the   word

καὶ θεὸς ἦν ὁ λόγος.ᵃ **2** οὗτος ἦν
and   god   was   the   word   was

θεόν.ᵇ **3** πάντα δι᾽ αὐτοῦ ἐγένετο,
god   all   through   (past) generated

ἐγένετο οὐδὲ ἕν.ᶜ ὃ γέγονενᵈ **4** ἐν¹ α
(past) generated   one   ~~the~~that   in

ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· **5**
life   was   the   light   of-the-many   of-many-humans

σκοτία φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ
darkness   and   the   darkness

Step 5: pesky pronouns and 'not' – Use the decoder table for Pesky Pronouns

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος
in   first/beginning   was   the   word   and   the   word

καὶ θεὸς ἦν ὁ λόγος.ᵃ **2** οὗτος ἦν
and   god   was   the   word   was

θεόν.ᵇ **3** πάντα δι᾽ αὐτοῦ ἐγένετο,
god   all   through   of it/his   (past) generated

ἐγένετο οὐδὲ ἕν.ᶜ ὃ γέγονενᵈ **4** ἐν¹ a
(past) generated   not-_____   one   ~~the~~that   in

ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· **5**
life   was   the   light   of-the-many   of-many-humans

σκοτία φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ
darkness   and   the   darkness   it   not

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος.ᵃ **2** οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν.ᵇ **3** πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν.ᶜ ὃ γέγονενᵈ **4** ἐν¹ αὐτῷ ζωὴ ἦν², καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων· **5** καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.ᵉ

Verse 3 looks odd with a period prior to last two words.   I checked footnote 'c'.

Most Greek copies have a comma. Earlier copies (which carry the weight) have a period. The earliest upper-case copies had no punctuation at all. Many English translations treat it as a comma or omit it entirely.

The Catholic NAB translation handles it this way:
3. All things came to be through him, and without him nothing came to be.
What came to be, 4 through him was life, and this life was the light of the human race.

"came to be" is what I translated as: "(past) generated"
"human race" is what I translate as: "many humans" (since humanity is not a race)

Even so, kudos to the NAB for a reasonable stab using the period found in the earliest minuscule (lower case) copies. No matter where the period lands, those last two words are awkwardly placed. How did John intend to punctuate? Aye, that is the difficulty.

Prepositions using Greek Alphabet

How many of these prepositions can you read using only Greek alphabet?

‘υπερ του

επι του
(rest)

αva
τοv

κατα
τοv

‘υπο τω

επι τοv
(active)

πρoς τω

απο τoυ

πρoς τοv
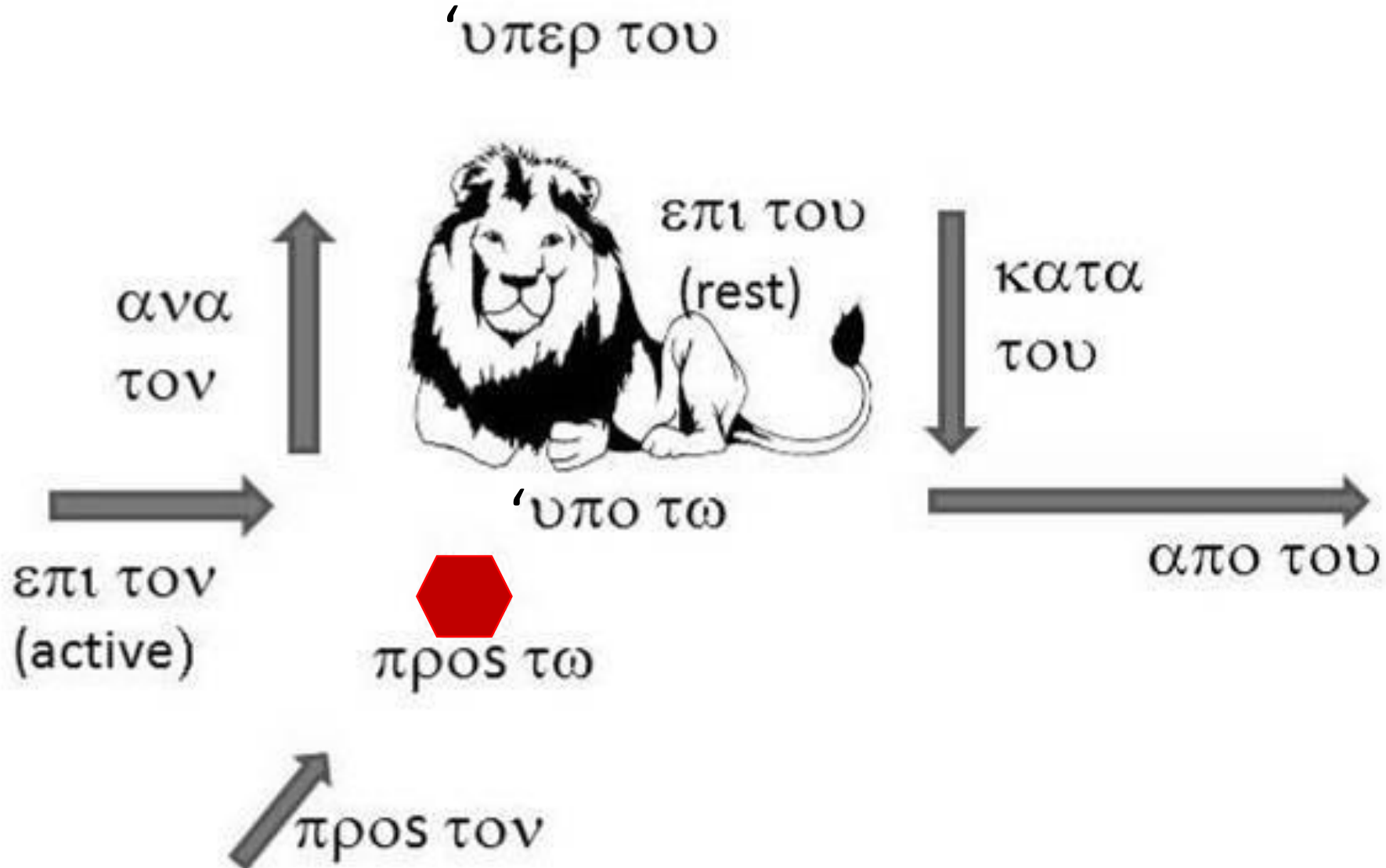
Prepositions using Greek Alphabet

How many of these prepositions can you read using only Greek alphabet?

Pretend as if looking down at the leon:

περι τον

εις τον   εν τω   εκ/εξ του

μετα του
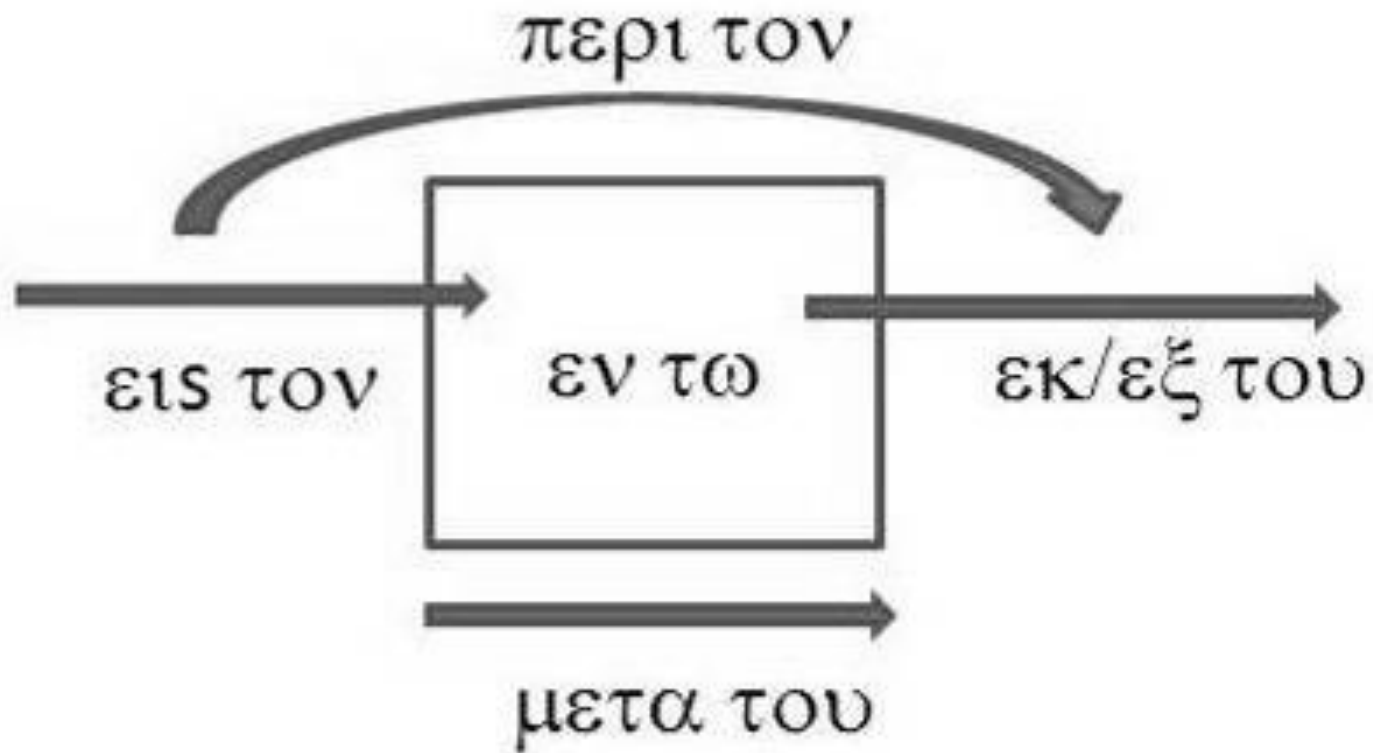
Sky-view looking down at the Leon

Concept from Chapter 22 **Teach Yourself Greek** © 1947, 1968 Smith /Melluish

14-B. This, That, and the Other Thing

Keep these tables handy

Besides και and ην, there are common demonstrative pronouns (or adjectives), namely **'this'** and **'that'**.   In English, we reduce these to a pronoun of person or thing referenced.

Demonstrative Pronouns: This/These

	Masc./Mixed	Fem.	Thing		Case
Singular:	**This (specific one)**				
N	‘ουτος	‘αυτη	τουτο	- This (specific thing)	subject
A	τουτον	ταυτην	τουτο		object
Γ	τουτου	ταυτης	τουτου	← not "of-the of-the"	of/from
Δ	τουτω	ταυτη	τουτω		to/for
Plural:	**These (specific ones)**				
N	‘ουτοι	‘αυται	ταυτα	- These (specific things)	subject
A	τουτους	ταυτας	ταυτα		object
Γ	τουτων	τουτων	τουτων	←All three identical	of/from
Δ	τουτοις	ταυταις	τουτοις		to/for

Demonstrative Pronouns: This/These

Example from John 1:2 (speaking of Jesus, the Word)

Greek   **ʽουτος** ην εν αρχη προς τον θεον.

Wooden   **This (specific one)** was in (the) beginning (actively) facing the God.

Interpreted   **He** was in the beginning very much nose-to-nose to God.

Demonstrative Pronouns: That/Those
All these endings completely match This/These table … but with a leading εκειν–

	Masc./Mixed	Fem.	Thing		Case
Singular:	**That (specific one)**				
N	**εκεινο**ς	εκεινη	εκεινο	- That (specific thing)	subject
A	εκεινον	εκεινην	εκεινο		object
Γ	εκεινου	εκεινης	εκεινου		of/from
Δ	εκεινω	εκεινη	εκεινω		to/for
Plural:	**Those (specific ones)**				
N	εκεινοι	εκειναι	εκεινα	- Those (specific things)	subject
A	εκεινους	εκεινας	εκεινα		object
Γ	εκεινων	εκεινων	εκεινων	←All three identical	of/from
Δ	εκεινοις	εκειναις	εκεινοις		to/for

Demonstrative Pronouns: That/Those

All these endings completely match This/These table … but with a leading εκειν–

Example from John 1:8 (speaking of John, the Baptizer)

Greek   ουκ ην **εκειν**ος το φως,

Wooden   Not was **that (specific one)** the light,

Interpreted   **He** was not the light,

Relative Pronouns: Who, Whom, Which, That
These endings completely match This/These table using leading rough breath mark ('o).

	Masc./Mixed	Fem.		Thing		Case
Singular:						
N	'oς	'`η	who, that	'`o	which, that	subject
A	'ον	'ην	whom, that	'`o	which, that	object
Γ	'ου	'ης	whose, of whom	'ου	of which	of/from
Δ	'ω	'η	to whom	'ω	to which	to/for
Plural:						
N	'`οι	'`αι	who, that	'α	which, that	subject
A	'ους	'ας	whom, that	'α	which, that	object
Γ	'ων	'ων	whose, of whom	'ων	of which	of/from
Δ	'οις	'αις	to whom	'οις	to which	to/for

Relative Pronouns: Who, Whom, Which, That
These endings completely match This/These table using leading rough breath mark ('o).

However, "The Elements of New Testament Greek" (Wenham) states these caveats:

The relative pronoun agrees with its [prior noun or pronoun] in both number and gender, but not necessarily [matching] case [N, A, G, D].

[**Five** spelling] forms for relative pronouns match definite article.   This is a case [and one of few] where accents are needed to tell them apart: 'o versus '`o
 Relative pronouns always have an accent (mostly grave, but sometimes acute).
 Definite articles rarely have an accent [… except when they rarely do. ☺]

Definitive Article: The

These endings completely match This/That table … with a leading τ– (usual clue for 'the')

In review and for comparison, here are twenty-four ways to say "The".

	Masc./Mixed	Fem.	Thing		Case
Singular:					
N	'ο	'η	το	the (actor)	subject
Α	τον	την	το	the (acted upon)	object
Γ	του	της	του	of the	of/from
Δ	τω	τη	τω	to the	to/for
Plural:					
N	'οι	'αι	τα	the many	subject
Α	τους	τας	τα	the many	object
Γ	των	των	των	of the many	of/from
Δ	τοις	ταις	τοις	to the many	to/for

Alert: το/τα does not distinguish between subject/object for neuter nouns (need context).

Normally, "The" significantly drives sentence meaning in Greek, but not so in English.

15. Greek for:
1 John 2:12-15

AGES of PEOPLE

παιδιον	paidion	little child	(preschooler pit-padding across rug)
τεκνον	teknon	child/teen	(elementary age, technical wunderkin)
νεανισκοι	nean-is-koi	young men	(workers under age 40, **Nean**derthals ☺)
πατηρ	patEr	father	(paternal or wise patriarchs over age 40)

NOUNS

κοσμος	kos-mos	world	(cosmopolitan, cosmetics)
πονηρος	ponEros	wicked (one)	adjective that acts as noun

VERBS

γινωσκω	gi-nOs-kO	I know	(gno = knowledge, gnosis, gnostic)
γραφω	graphO	I write	(gra = text, graphics, grammar, graph)
εγραψα	e-grap-sa	I have written	(I wrote, psi 'ψ' acts as if split)
μενω	menO	I remain	

AGES of PEOPLE

παιδιον

τεκνον

νεανισκοι

πατηρ

NOUNS

κοσμος

πονηρος

VERBS

γινωσκω

γραφω

εγραψα

μενω

Cover up the English

Pronounce the Words

Translate the Words

THINGS

αγαπη   agapE   love

νικη   nikE   victory, win, conquer

ονομα   onoma   name

ROUGH (aspirated) BREATH MARK = 'h'

'αμαρτια   ha-mar-tia   sin

'οτι   ho-ti   such that, because   … <u>very</u> common

'υμιν   hu-min   you (plural … as in: you all)   … <u>very</u> common

The 18 of the 24 letters used by these 16 words (in alphabetic order) are:

α γ δ ε η ι κ μ ν ο π ρ σ/ς τ υ φ ψ **ω**

The six letters NOT used in these words:

β ζ θ λ ξ χ

12 Γράφω ὑμῖν, τεκνία,
    ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα
    αὐτοῦ.

13 γράφω ὑμῖν, πατέρες,
    ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.
    γράφω ὑμῖν, νεανίσκοι,
    ὅτι νενικήκατε τὸν πονηρόν.⁸

12

I write   to/for you all,   children/teenagers,

Γράφω ὑμῖν, τεκνία,

     ὅτι ἀφέωνται ὑμῖν αἱ ἁμαρτίαι διὰ τὸ ὄνομα

such that ,   forgiven   to/for you all   the-many   many-sins   through   the   name

αὐτοῦ.

of him

13

I write   to/for you all,   fathers,

γράφω ὑμῖν, πατέρες,

     ὅτι ἐγνώκατε τὸν ἀπ᾽ ἀρχῆς.

such that   (past) have known   the (one)   away-from   beginning

γράφω ὑμῖν, νεανίσκοι,

I write   to/for you all,   ,   many young men,

     ὅτι νενικήκατε τὸν πονηρόν.[8]

such that   (past) have victory (over)   the   evil (one).

14 ἔγραψα³ ὑμῖν, παιδία,
   ὅτι ἐγνώκατε τὸν πατέρα.
ἔγραψα ὑμῖν, πατέρες,
   ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.
ἔγραψα ὑμῖν, νεανίσκοι,
   ὅτι ἰσχυροί ἐστε
   καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει
      καὶ νενικήκατε τὸν πονηρόν.ʰ

15 Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς

14 ἔγραψα³ ὑμῖν, παιδία,

(past) I wrote   to/for you all   toddlers

ὅτι ἐγνώκατε τὸν πατέρα.

Such that (past) have known   the   father

ἔγραψα ὑμῖν, πατέρες,

(past) I wrote , to/for you all fathers

ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.

Such that (past) have known   the (one)   away-from beginning.

ἔγραψα ὑμῖν, νεανίσκοι,

(past) I wrote   to/for you all   many young men

ὅτι ἰσχυροί ἐστε

Such that   many strong (ones)   is/are

καὶ ὁ λόγος τοῦ θεοῦ ἐν ὑμῖν μένει

and   the   word   of the of-God   in to/for you all   remain

καὶ νενικήκατε τὸν πονηρόν.ʰ

And   (past) have victory (over)   the   evil (one).

15 Μὴ ἀγαπᾶτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν

Do not   love   the   world , neither many-things in for-the   world.   If

τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς

any   love   the   world,   not   is   the   love   of the   father

16. Greek for:

Mark 1:7-11

Prepositions (up/down, in/out, above/below, etc)

Greek	Translit.	Meaning	Note
ανα	ana	**up** from, up to, against	(but <u>not</u> 'α-' nor 'αντι-')
κατα	kata	**down** from, according to, against	
εις	eis	**into**, to	
εκ /εξ	ek /ex	**out**, out of	(exit)
εν	en	**in**, inside	
επι	epi	**upon**, over	("I came upon", "I sat upon")
'υπερ	huper	**above**, over, beyond	(hyperactive)
'υπο	hupo	**below**, under	(hypodermic, hypoglycemic)
παρα	para	**near**, Alongside, Beside	(parable, parallel, paradox)
περι	peri	**around**, about	(perimeter)
μετα	meta	**with**, after, change	(metadata, metamorphic)
συν	sun	**with**	
δι / δια	de / dea	**through**, on account of	(but <u>not</u> 'δε' meaning 'but')
απο	apo	**from**, away from	
προ	pro	**before**, in front of	(prologue = a word before)
προς	pros	**facing**, at, intended for	(προσωπον = face)

Prepositions (up/down, in/out, above/below, etc)

ανα
κατα
εις
εκ /εξ
εν
επι
῾υπερ
῾υπο
παρα
περι
μετα
συν
δι / δια
απο
προ
προς

Cover up the English

Pronounce the Words

Translate the Words

Pesky Pronouns (in Greek) . . . Keep table handy

First Person	Second Person	He/Mixed	She	It
Singular				
εγω – **I**	συ - **you**	αυτος – **he**	αυτη - **she**	αυτο - **it**
ειμι, μι – **me** (I am)	σε – **you**	αυτον – **him**	αυτην – **her**	αυτο - **it**
εμου, μου – of me, **my**	σου – **your**	αυτου – **his**	αυτης – **hers**	αυτου – of it, his
εμοι, μοι – to/for me	σοι – t/f you	αυτω – t/f him	αυτη – t/f her	αυτω – t/f it, him
Plural				
'ημεις – **we, us**	'υμεις – **you all**	αυτοι – **they**	αυται – **the girls**	αυτα – **the items**
'ημας - **us**	'υμας – **you all**	αυτους – **them**	αυτας – **them girls**	αυτα – **the items**
'ημων– of us, **our**	'υμων –**your**	αυτων – **their**	αυτων – **their**	αυτων - **their**
'ημιν– to/for us	'υμιν– t/f you all	αυτοις – t/f them	αυταις – t/f girls	αυτοις – t/f them

RULES when you find puzzling new word

Look for the **root**(s)

- Look for pre-**position** (above, under, upon, near, away, up, down, into, in, out) as **pre**fix
- An 'ε–' before root **verb** often, not always, signals a **past-tense** verb

- A trailing '-οs' usually, not always, signals singular **subject** noun. 'ο = 'the' (singular)
- A trailing '-οι' usually, not always, signals **plural** subject noun.   τοι = 'the' (plural)
- A trailing '-ου' usually, not always, signals singular **object** noun.   του = 'of the'

- Prefixes adjust <u>meaning</u> and tense
- Suffixes adjust <u>number</u> and tense

Rough Breath Mark = 'h'

ʻαγιος	holy (one), saint	
ʻημερα	day	
ʻυδορ	water	(the noun, ʻυδρο– is prefix version)
ʻυιος	son	

Verbs

βαινω	I go	
βαπτιζω	I baptize	(zAta has a 'dz' sound here)
δοκεω	I think	
γενναω	I generate, I create, I beget (γενε– is prefix version)	
δεω	I bind	
λυω	I loose	

Nouns

πνευμα	wind, air, spirit	(… just like g in gnostic, drop p in pneumatic)
ουρανος	heaven	(Greek god of sky, Uranus (Latin) in 1800s)
φωνη	sound	(not φονος – murder)

Rough Breath Mark = 'h'

ʽαγιος

ʽημερα

ʽυδορ

ʽυιος

Verbs

βαινω

βαπτιζω

δοκεω

γενναω

δεω

λυω

Nouns

πνευμα

ουρανος

φωνη

Cover up the English

Pronounce the Words

Translate the Words

ἄγριον.ᵉ **7** καὶ ἐκήρυσσεν λέγων, Ἔρχεται ὁ ἰσχυρότερός μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν

ἱμάντα τῶν ὑποδημάτων αὐτοῦ. **8** ἐγὼ ἐβάπτισα ὑμᾶς ὕδατι⁵, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.ᶠ

field.　　　　　　and　　(past) preached　　saying,　　　　he comes　　　　the　stronger (one)

ἄγριον.ᵉ　**7** καὶ ἐκήρυσσεν λέγων, Ἔρχεται ὁ ἰσχυρότερός

of-me　　after　　　　of-me　of-whom　not　　I-am　　　fit (one)　　　stoop　　　loose　　　the

μου ὀπίσω μου, οὗ οὐκ εἰμὶ ἱκανὸς κύψας λῦσαι τὸν

garment　　of-the-many　of-many-under bound　　　of-him.　　　　　I　　(past) baptize　　you-all

ἱμάντα τῶν ὑποδημάτων αὐτοῦ.　**8** ἐγὼ ἐβάπτισα ὑμᾶς

water,　　　　　he　　　but　　baptize　　you-all　　in　　　spirit　　　holy.

ὕδατι⁵, αὐτὸς δὲ βαπτίσει ὑμᾶς ἐν πνεύματι ἁγίῳ.ᶠ

Some words presented **tricky prefixes**. Like a clever surgeon, know where to cut apart and where to sew together (See **http://www.english-for-students.com/hydra.html**). Therefore, the **root** is vital.

Verse 7 line 3: For ʽυποδηματων, the root might be <u>ποδ</u> (foot) since text refers to untying.

Clue 1 – While compound word has ποδ imbedded, it was <u>accident gladly intended</u>.
<u>ʽυπο</u> (under) is the correct prepositional prefix, but Greeks loved to play with words!

Clue 2 – underlying root is δεω … deO (I tie, I bind) … a new word
Answer: The wooden word is "underbound" (I bind leather pad beneath my foot) and means "sandal" (no shoes then) … "*Mom, I can't find my 'Unterbinden's !*"

9 Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορ-

δάνην ὑπὸ Ἰωάννου. **10** καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς

περιστερὰν καταβαῖνον εἰς αὐτόν· **11** καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν⁶, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.⁸

9 and (past) generated in for-**those**-many for-the-many for-many-**days** came Jesus

Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς

ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη εἰς τὸν Ἰορ-

away-from Nazareth of-the Galilee and (past)baptized into the Jor-

don under of-John. And straight up going out of-the water

δάνην ὑπὸ Ἰωάννου. **10** καὶ εὐθὺς ἀναβαίνων ἐκ τοῦ ὕδατος

εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα ὡς

he saw schism the-many many-heaven/sky and the spirit as

dove

around _____ downgoing into of-him. And sound (past)generated

περιστερὰν καταβαῖνον εἰς αὐτόν· **11** καὶ φωνὴ ἐγένετο

ἐκ τῶν οὐρανῶν⁶, Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν σοὶ

out, of-the-many many-heaven/sky, you are the son of-me the loved (one), in for-you

εὐδόκησα.⁸

good-thoughts

Some words presented **tricky prefixes**. Like a clever surgeon, know where to cut apart and where to sew together (See **http://www.english-for-students.com/hydra.html**). Therefore, the **root** is vital.

Verse 7 line 1: For εκηρυσσεν, the prefix could be either <u>εκ</u>– (out of) or <u>ε</u>– (past tense).

     Clue 1 – the e in the text has a backwards (silent) breathe mark (to help novice readers)

     Clue 2 - underlying root is κηρυσσω … kErussO (I proclaim, I preach) … a new word

     Answer: The word means "(past) proclaimed"

Verse 11 last word: for ευδοκησα, the prefix could be <u>ευ</u>- (good) or <u>ε</u>– (past tense).

     Clue 1 – the ε in the text does **not** have a backwards (silent) breathe mark

     Clue 2- underlying root is δοκεω … dokeO (I think … from lesson 9)

     Answer: The wooden word is "goodthought" and becomes "delight" or "well pleased"

Water, Water, Everywhere

I am still confused about:

‘υδατι and ‘υδατος – which translates in both instances as 'water'

Both come from the **prefix** ‘υδρο meaning water (hydroelectric, etc … in our Part 1)

But the **root** word is really ‘υδορ … so why did the 'ρ' wander or get omitted?!

Maybe the root is merely 'υδ ?   No obvious answer. Here are four words to compare:

'υδρια	water jar (the means of hydration)
'υδωρ	water (typically but not always a body of water)
'υδατος	water in general
σιφων 'υδατος	water pump (a literal siphon! The word made it into English)

17. Greek for:
1 Peter 1:1-5

Five approaches to Translation

A team translating Koine Greek into American English can choose five distinct approaches:

1. Create a **stiff wooden wood-for-word text** regardless of English grammar
   a. Interlinears
2. Adjust word order or choice to **match English grammar** but still mostly word-for-word
   a. NASB, Amplified Bible, NKJV, KJV, ESV
3. Modify text to **match American idioms** that yield equivalence concept-for-concept
   a. NIV (1984), New American Bible (Catholic) – both with extensive footnotes
4. Adjust text to **reflect First Century Jewish vocabulary and cultural** equivalence
   a. Jerusalem Bible, Jewish New Testament (Stern), The Scriptures (South Africa)
5. **Paraphrase (Interpret)** text for teaching/preaching via Homiletic ("same words") skills.
   a. The Living Bible, The Message

With prefixes attached to roots, if prefix ends in a vowel and root starts with a vowel, the Greek discards one vowel. The chosen vowel is often (not always) trailing vowel of prefix.

With prepositions in many of words

αναστασις	ana-stasis	up from static	(resurrection)
αποστολος	apo-stolos	away from robed one	(missionary) – στολε = garment (a stole)
αποκαλυπσις	apo-ka-lupsis	away from cover [off a cook pot] (apocalypse = revelation)
διασπορας	dia-sporas	through sporadic-ness	(Diaspora =scattering of people group)
παρεπιδημοις	par-epi-dEmois	near upon people	(strangers living off others land)
		para – epi – dEmo	(democratic = control by the people)
προγνωσις	pro-gnO-sis	before-knowledge	(doctor prognosis based upon foreknowledge)
'υπακοην	hup-ako-En	under listening	(one under authority who hears AND obeys)

hupo - akouO   (acoustic = hearing)

     Mom: *"You are not listening to me!"*
     Kid: *"I was too listening!"*
     Mom: *"But you were not obeying."*

Sound-alike words

ελεος	e-leos	mercy	(Kyrie eleison = Latin: "Lord, Have Mercy")
῾ελιος	he-lios	sun	(helium)
χαρις	kha-ris	grace	(charismatic)
καιρος	kai-ros	season of time	
πιστεως	pis-teOs	faith, trust	
πιστος	pis-tos	faithful (one)	

Other words

δυναμει	dun-a-mei	power	(dynamic, dynamite, dynamo)
ειρηνη	ei-rE-nE	peace	(name: Irene)
εσχατος	es-khatos	last	(eschatology = words about last things, scat)
νεκρων	ne-krOn	dead	(necropolis = city of dead , cemetery)
πολυ	po-lu	many, much	(poly-unsaturated, polymer)
σωτερ	sO-ter	savior	(soteriology = words about how salvation occurs)

Of course, several words are in text, for which we have not learned roots yet.

1 Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς παρε-
πιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας,

Ἀσίας καὶ Βιθυνίας, **2** κατὰ πρόγνωσιν θεοῦ πατρὸς ἐν
ἁγιασμῷ πνεύματος εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος
Ἰησοῦ Χριστοῦ,ᵃ χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.ᵇ

1

apostle

Peter — away-from-robed(one) — of-Jesus — of-Christ — to-eclectic (ones) — near-

Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς παρε-

upon-people — through-scattered-seed — of-Pontus, — Galatia (ones), — Cappadocia (ones),

para+epi+demo — diaspora

πιδήμοις διασπορᾶς Πόντου, Γαλατίας, Καππαδοκίας,

Asia (ones) — and — Bithynia (ones), — down-from — before-knowledge — of-god — father — in

Ἀσίας καὶ Βιθυνίας, **2** κατὰ πρόγνωσιν θεοῦ πατρὸς ἐν

holy — spirit — into — under-hearers — and — sprinkling — blood

ἁγιασμῷ πνεύματος εἰς ὑπακοὴν καὶ ῥαντισμὸν αἵματος

of-Jesus — of-Christ, — grace — to-you-all — and — peace — plethora/multiplied.

Ἰησοῦ Χριστοῦ,ᵃ χάρις ὑμῖν καὶ εἰρήνη πληθυνθείη.ᵇ

3[c] Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας ἡμᾶς εἰς ἐλπίδα ζῶσαν δι᾽ ἀναστάσεως Ἰησοῦ Χριστοῦ

ἐκ νεκρῶν, **4** εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς **5** τοὺς ἐν

δυνάμει θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν ἑτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ.[d] **6** ἐν ᾧ ἀγαλ-

Blessed (one)

Good-worded (one)   the   god   and   father   of-the   of-Lord   of-us

3 ^c Εὐλογητὸς ὁ θεὸς καὶ πατὴρ τοῦ κυρίου ἡμῶν

Ἰησοῦ Χριστοῦ, ὁ κατὰ τὸ πολὺ αὐτοῦ ἔλεος ἀναγεννήσας

of-Jesus   of-Christ,   the down-from the many,   of-him   mercy   up-generate

ἡμᾶς εἰς ἐλπίδα ζῶσαν δι' ἀναστάσεως Ἰησοῦ Χριστοῦ

us   into   hope   life   through up-static   resurrection   of-Jesus   of Christ

inheritance

out   from-dead,   into   _____name   not-corruptible   and   not-defiled   and

ἐκ νεκρῶν, **4** εἰς κληρονομίαν ἄφθαρτον καὶ ἀμίαντον καὶ

ἀμάραντον, τετηρημένην ἐν οὐρανοῖς εἰς ὑμᾶς **5** τοὺς ἐν

not-fading,   (past) reserved   in   for-many-**heaven**/sky into   you-all   the-many in

power/ability   of-god   guard   through trust/faith   into   savior

δυνάμει θεοῦ φρουρουμένους διὰ πίστεως εἰς σωτηρίαν

ἐτοίμην ἀποκαλυφθῆναι ἐν καιρῷ ἐσχάτῳ.^d **6** ἐν ᾧ ἀγαλ-

ready   away-from-covered   revealed   in   season/time last.   In which

18. Greek for:

Matthew 9:27-31

With our limited vocabulary, we know Matthew wrote a spirited conversation. Jesus talked to blind men. The missing words drive us to the Dictionary to complete the conversation.

Greek	Transliteration	Meaning
δε	de	but, however, on the other hand, moreover
ελθον____	el-thon____	a root segment: come
γη	gE	earth (geology = words about dirt), geographic locale
λεγω	le-gO	I say, I speak (legO is a relative to word: logos)
ναι	nai	Yes indeed!
ʻολη	hol-E	whole (almost an English look-alike)
οφθαλμος	oph-thal-mos	eye (ophthalmology = words about eyes)
παραγω	par-a-gO	I lead past, I pass by, I depart from (αγω = I lead)

"Paragon" (model of superior attribute) might come from this word.
Perhaps, it once meant, "I surpass all others"

Greek	Transliteration	Meaning
ποιεω	poi-e-O	I cause, I do, I make
τοτε	to-te	then
τουτο	tou-to	this (specific thing)
τυφλος	tuph-los	blind (one)

27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν [αὐτῷ] δύο τυφλοὶ κράζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, υἱὸς Δαυίδ.ⁱ **28** ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον αὐτῷ οἱ τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύναμαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ, Ναὶ κύριε. **29** τότε

para+ago departing

And   alongside-leading   out-from-there   to-the   of-Jesus   (past) followed   to-him

27 Καὶ παράγοντι ἐκεῖθεν τῷ Ἰησοῦ ἠκολούθησαν [αὐτῷ]

δύο τυφλοὶ κράζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, υἱὸς

two   blind (ones)   crying aloud   and   speaking/saying ,   " *Mercy*   *us,*   *son*

Eleison

David. "   coming   but   into   the   house   facing-come   to-him   the-many

Δαυίδ.⁹ 28 ἐλθόντι δὲ εἰς τὴν οἰκίαν προσῆλθον αὐτῷ οἱ

τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύνα-

blind (ones),   and   said   to-them   the   Jesus,   *"Faith/Trust*   *such-that*   *power/*

μαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ, Ναὶ κύριε. 29 τότε

ability   *this*   *to do* ? "   Speaking/saying   to him,   " *Yes*   *Lord ! "*   Then

ἥψατο τῶν ὀφθαλμῶν αὐτῶν λέγων, Κατὰ τὴν πίστιν ὑμῶν γενηθήτω ὑμῖν.ʳ **30** καὶ ἠνεῴχθησαν αὐτῶν οἱ ὀφθαλμοί. καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων, Ὁρᾶτε

μηδεὶς γινωσκέτω.ˢ **31** οἱ δὲ ἐξελθόντες διεφήμισαν αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.ᵗ

touch   of-the-many   of-many-eyes   of-them   of-said,   " *Down-from   the*   *faith/trust*

ἥψατο τῶν ὀφθαλμῶν αὐτῶν λέγων, Κατὰ τὴν πίστιν

ὑμῶν γενηθήτω ὑμῖν.ʳ **30** καὶ ἠνεώχθησαν αὐτῶν οἱ

of-you-all   *generate*   *to-you-all."*   and   opened   of-them   **the**-many

ὀφθαλμοί. καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων, Ὁρᾶτε

many-**eyes**.   And   snorted/growled   to-them   the Jesus   said,   *"Make sure that*

no-one   *knowledge.* "   The-many (ones) but   out-came   made known

μηδεὶς γινωσκέτω.ˢ **31** οἱ δὲ ἐξελθόντες διεφήμισαν

αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.ᵗ

him   in   whole   to-the earth   that-specific.

in that whole region.

Two rare words in Matthew 9 make Jesus particularly emphatic:

βριμω   bri-mO   I snort with anger (not in Bible in first person form)

‘ορατε   ho-ra-te   Make sure that…, Take heed that …, Pay Attention!

              See that this occurs! (From ‘οραω … I See)

So when Jesus charges them to tell no one, he ενεβριμηθη at them! English translations do not pull the full intensity out of Greek with which Jesus "strictly charged" them.

The wooden translation of that part of verse 30:

   And in-snortable-grunt to them the Jesus said make sure that no one knows.

Or if I paraphrased as a sword-wielding pirate growling "Arghh! Give 'em no quarter!":

   Then, Jesus growled, "Arghh! Make absolutely sure no one knows about this!"

βριμω only shows up as an observer verb (someone watching Jesus do something) as:

    βριμαομαι indignantly speak

    εμβριμαομαι snort, speak harshly with anger … the version used here

However, Jesus overturns moneychanger tables without snorting … just raw physical anger.

Matt. 21:13	λεγει	saying	(present tense)
Mark 11:17	εδιδασκεν	taught	(from didaskO)
Mark 11:17	ελεγεν	said	(from legO)
John 2:16	ειπεν	he said	

These past-tense verbs start with ε- and end with -εν … not always, but common.

The wooden translation of verse 31

the (ones) however out-coming made known of him in whole the earth that specific.

Yields in English the inevitable response:

However, the [giddy healed men] left there making him known in that whole region!

Or to paraphrase:

However, the men blabber-mouthed their healing such that the news spread like wildfire!

If/Then Clause

The common if/then clause has two forms in Greek (and in English):

    a. given an assumption (proven or not), then this conclusion follows

    b. since something has definitely occurred, then a logical outcome is as follows

When τοτε (then) is in a conclusion clause, three possible words starts an assumption:

    εαν   if   (Lesson 15 in I John 2:15)

    ει   if/since   (Lesson 23 in I Corinthians 15:12,13,14,16,17,19)

    ειπερ   if indeed   (Lesson 23 in I Corinthians 15:15)

The English word you choose (if, since, given) depends upon kind of argument in text.

19. Greek for:
Luke 1:46-50

Key Words for this passage:

‘αγιος	ha-gi-os	holy (one), saint	
βλεπω	ble-pO	I look (upon), I perceive (more than mere viewing)	
γαρ	gar	for	
δουλος	dou-los	slave, servant	
ελεος	e-le-os	mercy	(Kyrie Eleison = Latin: "Lord, Have Mercy")
μεγα____	me-ga____	a root segment: much, great	
μου	mou	my	
νυν	nun	now	("None time left!")
ονομα	o-no-ma	name	
‘οτι	ho-ti	such that	
φοβος	pho-bos	fear	(arachnophobia = fear of spiders)
ψυχη	psu-khE	soul	(psychology = words about inner self)

onomatopoeia is an English derivative of two Greek words ὄνομα and ποιέω ("I make") meaning a word that imitates or suggests sound it describes.
The dog "barked". The bees "buzzed". The wolves "howled".

Key Words for this passage:

ʿαγιος

βλεπω

γαρ

δουλος

ελεος

μεγα____

μου

νυν

ονομα

ʿοτι

φοβος

ψυχη

Cover up the English

Pronounce the Words

Translate the Words

onomatopoeia is an English derivative of two Greek words ὄνομα and ποιέω ("I make") meaning a word that imitates or suggests sound it describes. The dog "barked". The bees "buzzed". The wolves "howled".

Καὶ εἶπεν Μαριάμ[3],
Μεγαλύνει ἡ ψυχή μου τὸν κύριον,

καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ σωτῆρί μου,

And   spoke   Mariam

Καὶ εἶπεν Μαριάμ³,

Μεγαλύνει ἡ ψυχή μου τὸν κύριον,

"Huge - declare   the soul   of-me   the   Lord,
    magnify

And   (past) leap-for-joy   the   spirit   of me   upon for-the for-god for-the

καὶ ἠγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ

σωτῆρί μου,

savior   of-me,

ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ.
ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ
γενεαί,

ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός.
καὶ ἅγιον τὸ ὄνομα αὐτοῦ,
καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς
τοῖς φοβουμένοις αὐτόν.

Such-that (past) upon-seeing　　upon　　the　　low-rank　　of-the　of-servant　of-him

ὅτι ἐπέβλεψεν ἐπὶ τὴν ταπείνωσιν τῆς δούλης αὐτοῦ.

ἰδοὺ γὰρ ἀπὸ τοῦ νῦν μακαριοῦσίν με πᾶσαι αἱ

Lo!　　for　away-from　of the　now　　esteem　　me　　all　the-many

henceforth

γενεαί,

many-generations,

Such-that (past) to do　　to/for me　huge (?)　　the　powerful (one)

ὅτι ἐποίησέν μοι μεγάλα ὁ δυνατός.

καὶ ἅγιον τὸ ὄνομα αὐτοῦ,

and　　holy　　the　name　　of him

καὶ τὸ ἔλεος αὐτοῦ εἰς γενεὰς καὶ γενεὰς

and　　the　mercy　　of him　into　generation　　and　　generation

τοῖς φοβουμένοις αὐτόν.

to-the-many　many-fear-remaining (ones)　　him."

20. Greek for: Acts 10:44-48

A Pause in Action

Congratulations for getting this far in the course.   What makes this class valuable? Perhaps you can identify with Muslim-dominated regions as reported by Wycliffe Associates:

[After so many years of disappointment and disenchantment, they do not want to hear talk. For too long, their traditional religious leaders lied to them.   They feel deceived. Used. They are deeply skeptical of anyone who claims to speak for God. Their weary plea is simple: *"If you know truth, show me where it is written."*   They want to see it themselves.

Even when Christians tell them *"The Bible says…",* they are skeptical. *"Do not tell me what the Bible says,"* they reply. *"Give me the Word itself. I will read it.   If it is there, I want to see it with my own eyes."*   - Bruce Smith, President/CEO, Wycliffe Associates, 7/28/2017]

Basic Greek creates a door to check wild assertions. Reasoned faith requires checking sources as able.   Does a paraphrase match? Even without 100 more class hours of verb declensions and grammar, it is encouraging to decipher so much at this early point.

Key Words for this passage:

ακουω	a-kou-O	I hear	(acoustic)
δωρεα	dO-rea	gift (half-expecting a gift in response, δορον = an offering)	

"Here is a gift, let's be friends."

Compare: χαρισμα = grace gift (undeserved equipping)

"Here is a gift, use it to grace/bless others."

Compare: διδωμι = I 'gift' (tribute/bribe) for <u>giver</u>'s safety/profit

"Here is a gift, please don't hurt me."

εθνος	eth-nos	ethnic, people group (NT uses this for those not Jewish)	
ʽημερα	hE-mera	day	
γλωσσα	glOs-sa	tongue (physical), language (glossolalia). Need context.	
μη, μητι	mE, mEti	Not	(μητι can be a rhetorical "Is it not …?")
παντας	pan-tas	all	(pantheon)
πιπτω	pip-tO	I fall	(This verb has <u>weird</u> tense structures)
ʽρημα	hrE-ma	(spoken) word (akin to rhyme; but λογος is spoken or written)	

Annoying Look-alikes:

τουτο	tou-to	this thing	(neuter, subject <u>or</u> object)
ταυτα	tau-ta	these things	(neuter, subject <u>or</u> object)
τις, τι	tis, ti	any	(if optional accent tilted **left** and context)
τις, τι	tis, ti	who? what?	(if accent tilted **right** and context)

44 Ἔτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας τὸν λόγον. **45** καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ ὅσοι συνῆλθαν τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ τοῦ ἁγίου πνεύματος ἐκκέχυται· **46** ἤκουον γὰρ αὐτῶν

Yet (past) while speaking of the of-Peter the-many many-spoken-words these

44 Ἔτι λαλοῦντος τοῦ Πέτρου τὰ ῥήματα ταῦτα

ἐπέπεσεν τὸ πνεῦμα τὸ ἅγιον ἐπὶ πάντας τοὺς ἀκούοντας

(past) fell upon the spirit the holy (one) upon all the-many many-hearers

the word. And out- of-their-wits the-many out around-cutters many-faith (ones)

τὸν λόγον. **45** καὶ ἐξέστησαν οἱ ἐκ περιτομῆς πιστοὶ

ὅσοι συνῆλθαν τῷ Πέτρῳ, ὅτι καὶ ἐπὶ τὰ ἔθνη ἡ δωρεὰ

as-many with-came for-the for-Peter, such that and upon the-many ethnics the gift

τοῦ ἁγίου πνεύματος ἐκκέχυται· **46** ἤκουον γὰρ αὐτῶν

of the of-holy spirit out-poured : (past) heard for of-them

λαλούντων γλώσσαις καὶ μεγαλυνόντων τὸν θεόν. τότε ἀπεκρίθη Πέτρος, **47** Μήτι τὸ ὕδωρ δύναται κωλῦσαί τις τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ πνεῦμα τὸ

ἅγιον ἔλαβον ὡς καὶ ἡμεῖς; **48** προσέταξεν δὲ αὐτοὺς ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι[13]. τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.

magnifying

(past) while speaking   to-many-tongues   and   huge- declaring   the   god.   Then

λαλούντων γλώσσαις καὶ μεγαλυνόντων τὸν θεόν. τότε

away-from-concluded   Peter,   *"Is it not*   *the*   *water*   *power*   *prevent*

ἀπεκρίθη Πέτρος, **47** Μήτι τὸ ὕδωρ δύναται κωλῦσαί

any   *of the*   *not*   *baptized*   *these (specific ones),*   *any that*   *the*   *spirit*   *the*

τις τοῦ μὴ βαπτισθῆναι τούτους, οἵτινες τὸ πνεῦμα τὸ

also   ordering

holy (one)   *(past) caught*   *(even) as*   *and*   *us ? "*   Facing-arranged   but   of-them

ἅγιον ἔλαβον ὡς καὶ ἡμεῖς; **48** προσέταξεν δὲ αὐτοὺς

in,   for-the   name   of-Jesus   of-Christ   baptized.   Then

ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι [13]. τότε

(past) beseeched   him   upon-remain   days   some.

ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς.ʳ

stay

Peter's Perplexed Peeps

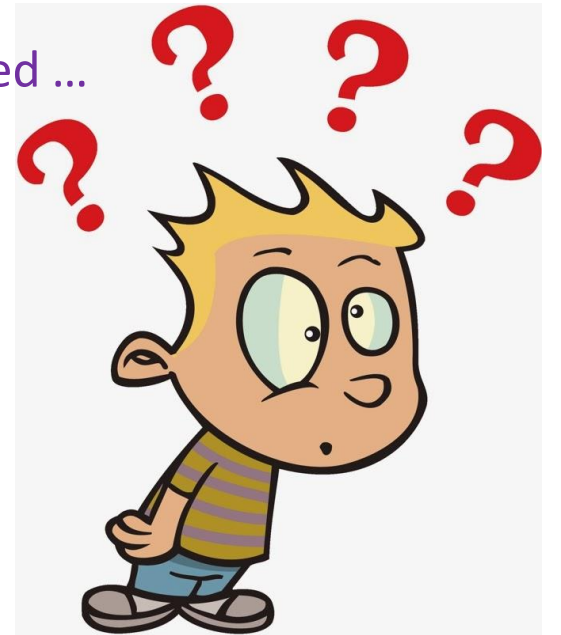A student vastly shortened the overly verbose preamble in **Acts 10:45**

Wooden form:
out-of-their-wits the many out around-cut faith (ones), as many with-came for-the for-Peter, …

Adjusted for English:
The many [out-of-town] faithful Jews who came [with] Peter were dumbfounded …

The student suggested this much simpler paraphrase:
Peter's peeps were perplexed …

Evidences for Historical Reliability

This passage is sample of historicity. Luke wrote in 60AD about event in 31AD who likely interviewed those perplexed friends.   It uses slang (round-cutters = Jews).   His readers would chuckle but term was a badge of honor like term "Christians" (Little Christs).

While Albert Schweitzer dismissed miracles in "*Quest for the Historical Jesus*" (1906), it is not scholarly to read modernism into an affirmed text.   Luke treats this speaking in tongues as a surprise and ascribes no abnormalities. He treats it as unpressured as if to explain to Paul's readers why rational believers spoke in tongues under Paul's ministry.

Instead, Luke pokes fun at Jews who thought such activity was uniquely theirs.   Their comment about the Spirit falling "as on us" confirms that Jewish believers beyond the 12 Disciples spoke in tongues.   God outwitted Peter's "out-of-their-wits" friends.   The matter-of-fact reporting, humor, slang, and tieback to Jewish sensibilities gives it credence.   Hundreds could challenge a false account so close to the actual event.   See: "History and Christianity" by John Montgomery (1971, Intervarsity Press, pg63)

21A. Verb Tenses

Make Me Tense

There are 12 tense options x 6 declensions (I, You, He, We, Y'all, They) per option x 4 verb endings = **288 different endings** for "regular" verbs.   Regular means an obvious pattern.

The four regular first-person present active verb endings are: –αω, –εω, –οω, –υω
Fortunately, differences caused by these four endings are minimal for regular verbs.

- Present Active   I loose …   λυω
- Simple Past   I loosed …   ελυσα – Signaled by 'ε–' prefix (sometimes 'η-')

- ω verbs, whose roots do not end in a vowel, use λυω endings (e.g. βαλλω, γραφω)

The puzzling mixture of endings for **irregular** verbs throws everything under the bus.
(That is why verbs tenses make me tense!   ☺)

Stutter when you say that!

Some verbs visually appear as if **stuttering**. When verb repeats first consonant (called "reduplication"), an action started in past and something else occurred at that same time.

We can insert the helper word "**while**" or "**when**" to sense that past action.

The perfect (past) 'stuttering tense' appears **many times** in NT narratives. **Do not** overly worry about these tense structures in this course. This is just a heads-up that they exist.

Robotman/Jim Meddick

Stutter when you say that!

- Stutter   **While I was** speaking …   Repeat of first consonant … <u>followed</u> by 'ε'
  - **<u>Perfect Active</u>** tense ("I am telling the story as if you are still there at that time")
  - Weird case occurs in Acts 10:44 $\epsilon\pi\epsilon\pi\epsilon\sigma\epsilon\nu$ … (while) fell upon
    - It could be stutter tense as word play or <u>more likely</u> plain old past tense:
      - ϵ (past tense) + $\pi\iota\pi\tau\omega$ (root) + $\sigma\epsilon\nu$ (past tense)
    - From $\pi\iota\pi\tau\omega$ = I fall … this oddball verb yields highly **irregular** verb tenses

- Stutter   **When I had** spoken…
  - **<u>Perfect Passive</u>** tense ("This event is a done deal, but at that time…")
  - Weird case occurs Acts 10:44 $\lambda\alpha\lambda\sigma\upsilon\nu\tau\sigma\varsigma$ … (when) spoken –or- (while) speaking
    - From $\lambda\alpha\lambda\epsilon\omega$ = (when/while) I speak … from $\lambda\epsilon\gamma\omega$ = I speak.

I reformatted in color and commented from **Elements of New Testament Greek** (ENTG)
By J. Wenham (1965) from earlier work by H. Nunn, 1984 Reprint, Cambridge University Press
English is more concerned with TIME tenses … but Greek is more concerned with STATE tenses.
The 12 English Tenses - ENTG Introduction (page 11)

State V/Time >	**Past**	**Present**	**Future**
Simple	PAST SIMPLE (3) I loved	PRESENT SIMPLE (1) I love	FUTURE SIMPLE I shall love
Continuous	IMPERFECT I was loving I used to love	PRESENT CONTINUOUS (2) I am loving	FUTURE CONTINUOUS I shall be loving
Complete	PLUPERFECT (6) I had loved	PERFECT (4) I have loved	FUTURE PERFECT I shall have loved
Continuous Complete	PLUPERFECT CONTINUOUS (7) I had been loving	PERFECT CONTINUOUS (5) I have been loving	FUTURE PERFECT CONTINUOUS I shall have been loving

These numbered cases and colors match the following slides.

The "**happening-now**" tense does **not** define whether the action might continue (2) or stop (1)

Present Indicative Active– ENTG Lesson 3 (page 25)

Singular		Plural	
λυ–ω luO	I am loosing I loose	λυ–ομεν luomen	we are loosing we loose
λυ–εις lueis	you are loosing you loose	λυ–ετε luete	you'll are loosing you'll loose
λυ–ει luei	he is loosing he looses	λυ–ουσι(ν) luousi(n)	they are loosing they loose

The "**once-in-the-past**" tense (3) has epsilon ε– prefix and –**σα**- augments the declension.
If two vowels occur where the augment –**σα**- is inserted, at least one vowel is **dropped**.

First Aorist Indicative Active - ENTG Lesson 24 (page 96)

Singular	σα augment	Plural	
ε–λυ–σα	I loosed	ε–λυ–σαμεν	we loosed
ε–λυ–σας	you loosed	ε–λυ–σατε	you'll loosed
ε–λυ–σε(ν)	he loosed	ε–λυ–σαν	they loosed

Two "**way-back-when**" tenses do **not** define whether action stopped (4) or continues (5).
The signals are reduplication ("stutter") syllable **λε** + root + **κα** augment + declension
Perfect and Pluperfect Indicative Active - ENTG Lesson 34 (page 136)

"Stutter" perfect (4/5) appears a lot: "Stutter" pluperfect (6/7) with leading ε- is rare:

	Perfect Indicative	κα augment	Pluperfect Indicative	κει augment
	Singular	**Plural**	**Singular**	**Plural**
I	λε–λυ–κα	λε–λυ–καμεν	(ε)λε–λυ–κειν	(ε)λε–λυ–κειμεν
you	λε–λυ–κας	λε–λυ–κατε	(ε)λε–λυ–κεις	(ε)λε–λυ–κειτε
he	λε–λυ–κε(ν)	λε–λυ–κασι(ν)	(ε)λε–λυ–κει	(ε)λε–λυ–κεισαν

The other three regular verb endings

Here is how $-\alpha\omega$, $-\epsilon\omega$, $-o\omega$, $-\upsilon\omega$ regular verb suffixes vary:

$-\alpha\omega$ verbs have these pattern rules for suffixes.
α + (o, ω, ou)   becomes -ω
α + (ϵ, η)   becomes -α (thus, drops ϵ or η)
α + any combo with ι becomes -α with ι subscript (thus, becomes an improper diphthong)

$-\epsilon\omega$ verbs have these pattern rules for suffixes.
ϵ + ϵ becomes -$\epsilon\iota$
ϵ + o   becomes -ou
ϵ is dropped if a long vowel or diphthong follows

$-o\omega$ verbs have these pattern rules for suffixes.
o + long vowel   becomes -ω
o + (short vowel, ou)   becomes -ou
o + any combo with ι becomes -oι (with one tense exception)

$-\upsilon\omega$ verbs follow the **$-\omega$** pattern for suffixes. $\lambda\upsilon\omega$ and $\beta\alpha\lambda\lambda\omega$ use identical declension pattern for suffixes.

Scholar Shorthand for Greek Sources

Portion = A papyrus containing a portion of New Testament. Usually a portion contains just gospels, just letters of Paul, just Acts, or just Revelation. Part of this segmentation is due to copied text written on scrolls and the New Testament could not fit on one hand-held scroll.

UBS5/NA28 = United Bible Societies/Nestle-Aland. This is latest PUBLISHED scholarly version for archeological finds and matching thousands of fragments in footnotes (where most changes occur). NA27 has identical text as NA26 but did a full review of footnotes. They are working on NA29.

Nestle 1904 = Treat this as NA1 which reflected new field of archeology (mostly treasure hunters until 1920s … making dating of "uninteresting" scrolls difficult). The NA series identifies papyrus found since last edition. If new finds are fragmentary (a chapter or few verses), it will be checked against the Majority Text and if it adds nothing new, remains numbered (out of 10,000 or so such fragments) but has less value than complete Portions.

Scholar Shorthand for Greek Sources

Majority Text = The published text where majority of 2560 complete portions (as of NA25) agree.   The variants appear in footnotes, or as in case of last chapter of Mark, included in an addendum.   Nothing is omitted if you read footnotes.   People complain that the Majority Text is "hiding" truth.   That conflicts with the term since the footnotes go to great pains to list every variant and typical age of that variant.   If 2000 copies spell 'son' as υιος and 150 copies spell it as υιε, what would you do??   There is safety in sheer volume and age close to authorship. This literary miracle drowns us in a wealth of copies unlike any Greek or Roman author (Aristotle, Plato, Euripides, Pliny, etc.)   NA puts affirmed variants in footnotes because it is rare with over 2560 portions in hand that anything new will overrule the Majority Text.

Byzantine = This is text used by Eastern Orthodox written in Syriac language.   It may (or may not) affect your translations.   The NA footnotes print these variants and note whether the Byzantine version has enough weight to give the Majority Text a run for its money.   In lesson 10, you examined variants of the last verse in Revelation (e.g. words vary, some added, some omitted).   If a given text is unusually significant to you, then explore those footnotes.

Scholar Shorthand for Greek Sources

Textus Receptus = This text (as received from <u>Byzantine</u> sources) was used by Erasmus and the later King James New Testament (1611) prior to tomb raider finds after 1850.   Even so, NA25 through NA27 show that KJV translators did an admirable job. The KJV team <u>added</u> words not in the Greek text to expose perceived meaning. They italicized these words in most editions but chose them with great care.

Westcott and Hort = (Per Wikipedia) Westcott and Hort (WH) worked from 1853 until publishing in 1881. WH began a new epoch in textual analysis. WH distinguished four text types. The most modern was Syrian or Byzantine (eastern), of which newest version was Textus Receptus, and thus too modern. The Western type was much older, but tended to paraphrase [across copies], so lacked dependability. The Alexandrian type, Codex Ephraemi, exhibited polished Greek. WH identified their favorite type as "Neutral", exemplified by 4th-century Codex Vaticanus (known since 15th century), and Codex Sinaiticus (discovered in 1859 by Tischendorf).   All NA editions remain close in textual character to the 1881 WH.

21B. Greek for:

Romans 9:30 – 10:2

Key Words for this passage:

αδελφος	a-del-phos	brother	(Philadelphia)
δικαιος	di-kai-os	just, upright, righteous	
δικαιοσυνης	dikaio-sun-Es	"righteous-with" = righteousness	
διωκω	diO-kO	I pursue, I chase	
εργον	er-gon	work	(ergonomics)
γραφω	gra-phO	I write	(graphics, phonograph. monograph)
λαμβανω	lam-ba-nO	I take/catch	
λιθος	li-thos	stone	(lithography)
νομος	no-mos	law	(Deuteronomy)
τις, τι	tis, ti	any	(if optional accent tilted **left** and context)
τις, τι	tis, ti	who? what?	(if accent tilted **right** and context)

Three synonyms

αλλ, αλλα	all, all-a	but	(**synonym** of δε), nevertheless
ουκ, ου	ouk, ou	not	(**synonym** of μητι, μη), no
ουν	oun	then	(**synonym** of τοτε), therefore

Give-away word: The ου and ουν look similar but do not mean the same.

σκανδαλου   skan-da-lou   Means what it sounds like! (ου suffix = of)

Key Words for this passage:

αδελφος

δικαιος

δικαιοσυνης

διωκω

εργον

γραφω

λαμβανω

λιθος

νομος

τις, τι

τις, τι

Three synonyms

αλλ, αλλα

ουκ, ου

ουν

Give-away word:

σκανδαλου

Cover up the English

Pronounce the Words

Translate the Words

30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιο-
σύνην κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ

πίστεως, **31** Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς
νόμον οὐκ ἔφθασεν. **32** διὰ τί; ὅτι οὐκ ἐκ πίστεως ἀλλ'

ὡς ἐξ ἔργων[4]· προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος,
33 καθὼς γέγραπται,

What then shall-we-say ? Such that ethnic the not pursue rightness-

30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιο-

with (past) down-caught rightness-with, rightness-with but the out
captured

σύνην κατέλαβεν δικαιοσύνην, δικαιοσύνην δὲ τὴν ἐκ

faith, Israel but pursue law rightness-with into

πίστεως, **31** Ἰσραὴλ δὲ διώκων νόμον δικαιοσύνης εἰς

law not (past) arrived. through what? Such that not out faith but
Why?

νόμον οὐκ ἔφθασεν. **32** διὰ τί; ὅτι οὐκ ἐκ πίστεως ἀλλ᾽

as out of-many-works: facing-stubbing-toe for-the for-stone of the facing-stubbing (place)

ὡς ἐξ ἔργων⁴· προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος,

33 καθὼς γέγραπται,

just as (past) written,

Ἰδοὺ τίθημι ἐν Σιὼν λίθον προσκόμματος καὶ πέτραν σκανδάλου,
καὶ⁵ ὁ πιστεύων ἐπ’ αὐτῷ οὐ καταισχυνθήσεται.°

10 Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ δέησις πρὸς τὸν θεὸν ὑπὲρ αὐτῶν¹ εἰς σωτηρίαν.

2 μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον θεοῦ ἔχουσιν ἀλλ’ οὐ κατ’ ἐπίγνωσιν· **3** ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην

Lo!   I lay   in   Zion   stone   facing- stubbing(place)   and   rock

Ἰδοὺ τίθημι ἐν Σιὼν λίθον προσκόμματος καὶ πέτραν

σκανδάλου,

of-scandal

καὶ⁵ ὁ πιστεύων ἐπ᾽ αὐτῷ οὐ καταισχυνθήσεται.ᵒ

and   the faith   upon   for-him   not   down-shame.

Brothers,   the indeed good-thought for-the-many mine   heart   and   the

10 Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρδίας καὶ ἡ

δέησις πρὸς τὸν θεὸν ὑπὲρ αὐτῶν¹ εἰς σωτηρίαν.

supplication   facing   the   god   above   for-them   into   savior.

I witness   for to-many-them such-that zeal   of-god   they-have   but not down

2 μαρτυρῶ γὰρ αὐτοῖς ὅτι ζῆλον θεοῦ ἔχουσιν ἀλλ᾽ οὐ κατ᾽

ἐπίγνωσιν· **3** ἀγνοοῦντες γὰρ τὴν τοῦ θεοῦ δικαιοσύνην

upon-knowledge: unaware/ignorant for   the (one) of the of-god rightness-with

22. Greek for:
Galatians 1:1-5

Key Words for this passage:

αιωνος	aiOn-os	eon, an age	(equivalent to an era)
δοξα	dox-a	glory	(doxology = words about glory)
ειρηνη	ei-rE-nE	peace	(name: Irene)
εκκλησια	ek-klE-sia	called out (ones)	(church, iglesia in Spanish)
θελημα	the-lE-ma	intention, purpose, plan	
ουδε	ou-de	nor, neither, not even	
πονηρος	po-nE-ros	evil	("bad to the bone")
χαρις	kha-ris	grace	(charismata)

Pesky Personal Pronouns Revisited

εμοι	emoi	to/for me	(**not** plural, a rare case like σοι)
'ημας	hE-mas	us	
'ημων	hE-mOn	of us all (our)	
'υμιν	hu-min	to you all	

1 Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι' ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ

ἐγείραντος αὐτὸν ἐκ νεκρῶν, **2** καὶ οἱ σὺν ἐμοὶ πάντες ἀδελφοὶ[a] ταῖς ἐκκλησίαις τῆς Γαλατίας,[b] **3** χάρις ὑμῖν

apostle

Paul   away-from-robed(one)   not   away-from   of-many-humans   neither   through

1 Παῦλος ἀπόστολος οὐκ ἀπ' ἀνθρώπων οὐδὲ δι'
ἀνθρώπου ἀλλὰ διὰ Ἰησοῦ Χριστοῦ καὶ θεοῦ πατρὸς τοῦ

(a) of-human   but   through   of-Jesus   of-Christ   and   of-god   father   of-the

(past) raised   him   out   of-many-dead (ones),   and the-many with   for-me   all

ἐγείραντος αὐτὸν ἐκ νεκρῶν, **2** καὶ οἱ σὺν ἐμοὶ πάντες
ἀδελφοὶ[a] ταῖς ἐκκλησίαις τῆς Γαλατίας,[b] **3** χάρις ὑμῖν

many-siblings   for-the-many   many-out-called (ones)   of-the   Galatia,   Grace   to-you-all

καὶ εἰρήνη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου[1] Ἰησοῦ Χριστοῦ[c] **4** τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν

ἡμῶν, ὅπως ἐξέληται ἡμᾶς ἐκ τοῦ αἰῶνος τοῦ ἐνεστῶτος πονηροῦ κατὰ τὸ θέλημα τοῦ θεοῦ καὶ πατρὸς ἡμῶν, **5** ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων, ἀμήν.[d]

and   peace   away-from   of-god   father   of-us   and   of Lord   of-Jesus

καὶ   εἰρήνη   ἀπὸ   θεοῦ   πατρὸς   ἡμῶν   καὶ   κυρίου¹   Ἰησοῦ

Χριστοῦᶜ   **4**   τοῦ   δόντος   ἑαυτὸν   ὑπὲρ   τῶν   ἁμαρτιῶν

of-Christ   of-the   gave   himself   above   of-the-many   of-many-sins

of-us,   so-that   (past) out- came   us   out   of-the   eon   of-the   current (age)

ἡμῶν,   ὅπως   ἐξέληται   ἡμᾶς   ἐκ   τοῦ   αἰῶνος   τοῦ   ἐνεστῶτος

πονηροῦ   κατὰ   τὸ   θέλημα   τοῦ   θεοῦ   καὶ   πατρὸς   ἡμῶν,

of-evil (age)   down-from   the   will   of-the   of-god   and   father   of-us,

5 ᾧ   ἡ   δόξα   εἰς   τοὺς   αἰῶνας   τῶν   αἰώνων,   ἀμήν.ᵈ

to-whom   the   glory   into   the-many   eons   of-the-many   many-eons,   amen.

----------------------- eternity, -------------------------

23. Greek for:

I Corinthians 15:12-19

Key Words for this passage:

αρα	ara	then	
ει	ei	if, since	
ελπις	elpis	hope	
εστιν	estin	is	
‘ευρισκω	heu-riskO	I find, I search	(heuristics)
ηγειρεν	Egei-ren	raise	
κηρυγμα	kErug-ma	preaching	(noun) – spelled as 'kerygma'
κηρυσσω	kErus-sO	I preach	(verb)
‘υμων	humOn	of you all, your	
ψευδο	pseu-do	false	

Look-alikes – Be careful!

πως	pOs	how	(usually as a question)
τως	tOs	of the many	

Key Words for this passage:

αρα

ει

ελπις

εστιν

‘ευρισκω

ηγειρεν

κηρυγμα

κηρυσσω

‘υμων

ψευδο

Look-alikes – Be careful!

πως

τως

Cover up the English

Pronounce the Words

Translate the Words

This final passage is a self-exam. Phonetically read the passage aloud without breaking cadence. Two exceptions of past-tense stutter-words defy American tangled tongues.

Resolve to have fun!

Create a stiff wooden translation with words you know before checking how one Interlinear translated it. Use cautiously, as it sometimes translates a whole sub-phrase at once.

When ready, translate next two pages **without help for 20 minutes**. You may be surprised at how much you can read. Next, open your book, to find **missed words for 15 minutes**.

How much did your stiff wooden translation differ from a Greek Interlinear by George Berry.

How many words did you translate **in first pass** (how many of 110 words **without help**)? Give yourself 1 point for each word and ½ point for each prefix (or root) of unknown word.

12 Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται, πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι ἀνάστασις νεκρῶν οὐκ ἔστιν; **13** εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ Χριστὸς ἐγήγερται· **14** εἰ δὲ Χριστὸς οὐκ ἐγήγερται, κενὸν ἄρα [καὶ] τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις ὑμῶν²· **15** εὑρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι ἤγειρεν τὸν Χριστόν, ὃν οὐκ ἤγειρεν εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται.

16 εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται·
17 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν,

ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν, **18** ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλοντο. **19** εἰ ἐν τῇ ζωῇ ταύτῃ

ἐν Χριστῷ ἠλπικότες ἐσμὲν μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.[h]

12 Εἰ δὲ Χριστὸς κηρύσσεται ὅτι ἐκ νεκρῶν ἐγήγερται,
If but Christ preached/proclaimed such-that out from-dead (ones) (past) raised,

πῶς λέγουσιν ἐν ὑμῖν τινες ὅτι ἀνάστασις νεκρῶν οὐκ
how said in to-you-all some such-that up-static resurrected from-dead (ones) not

ἔστιν; **13** εἰ δὲ ἀνάστασις νεκρῶν οὐκ ἔστιν, οὐδὲ
is? If but up-static resurrected from-dead (ones) not is, neither

Χριστὸς ἐγήγερται· **14** εἰ δὲ Χριστὸς οὐκ ἐγήγερται,
Christ (past) raised: if but Christ not (past) raised,

κενὸν ἄρα [καὶ] τὸ κήρυγμα ἡμῶν, κενὴ καὶ ἡ πίστις
void/empty then and the preaching of-us, void/empty and the faith

ὑμῶν²· **15** εὑρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ,
of-you-all: heuristic search/found but and false-witness of-the of-god,

ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι ἤγειρεν τὸν
such-that (past)witness down-from of the of-god such-that (past) raised the

Χριστόν, ὃν οὐκ ἤγειρεν εἴπερ ἄρα νεκροὶ οὐκ ἐγείρονται.
Christ, whom not (past) raised if /since then dead (ones) not (past) raised.

If   for   dead (ones)   not   (past) raised,   neither   Christ   (past) raised:

16 εἰ γὰρ νεκροὶ οὐκ ἐγείρονται, οὐδὲ Χριστὸς ἐγήγερται·

17 εἰ δὲ Χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις ὑμῶν,

If   but   Christ   not   (past) raised,   futile /empty-talk   the   faith   of-you-all

yet/still   is   in   the-many   many-sins   of-you all,   then   and   the-many (ones)

ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν, **18** ἄρα καὶ οἱ κοιμη-

θέντες ἐν Χριστῷ ἀπώλοντο. **19** εἰ ἐν τῇ ζωῇ ταύτῃ

fell asleep   in   Christ   away-from-perished.   if   in   for-the   for-life   for-this

are long past lost.

in   Christ   (past) hope   is/are   only/alone,   (past) miserable (ones)   of-many-all

ἐν Χριστῷ ἠλπικότες ἐσμὲν μόνον, ἐλεεινότεροι πάντων

ἀνθρώπων ἐσμέν.[h]

of-many-humans   is/are.

| 2532 | 3779 | 4100 | | 1487 1161 | 5547 | 2784 |

σομεν, καὶ οὕτως ἐπιστεύσατε. 12 Εἰ.δὲ χριστὸς κηρύσσεται,
preach, and so ye believed. Now if Christ is preached,

| 3754 | 1537 | 3498 | 1453 | 4459 | 3004† | 5100 |

ἰὅτι ἐκ νεκρῶν" ἐγήγερται, πῶς λέγουσίν ᵏτινες
that from among [the] dead he has been raised, how say some

| 1722 5213 3754 | 386 | 3498 | 3756 2076 | 1487 1161 386 |

ἐν ὑμῖν" ὅτι ἀνάστασις νεκρῶν οὐκ.ἔστιν; 13 εἰ.δὲ ἀνά-
among you that a resurrection of [the] dead there is not? But if a resur-

| 3498 | 3756 | 2076 | 3761 | 5547 | 1453 | 1487 ★ |

στασις νεκρῶν οὐκ.ἔστιν, οὐδὲ χριστὸς ἐγήγερται· 14 εἰ.δὲ
rection of [the] dead there is not, neither Christ has been raised: but if

| 5547 | 3756 | 1453 | 2756† 686 | 3588 | 2782 | 2257 | 2756† |

χριστὸς οὐκ.ἐγήγερται, κενὸν.ἄρα ¹ τὸ.κήρυγμα.ἡμῶν, κενὴ
Christ has not been raised, then void [is] our proclamation, ²void

| 1161 2532 ★ | 4102 | 5216 | | 2147 | 1161 2532 | 5575 |

ᵐδὲ" καὶ ἡ.πίστις.ὑμῶν. 15 εὑρισκόμεθα.δὲ καὶ ψευδομάρτυρες
¹and also your faith. And we are found also false witnesses

| 3588 2316 3754 | 3140 | 2596 | 3588 2316 3754 | 1453 |

τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι ἤγειρεν
of God; for we witnessed concerning God that he raised up

Verses: 15b-19

Interlinear of I Cor.15:12-19
(Textus Receptus, George Berry)

Summary

We covered in this introductory course:
- rudiments of a working vocabulary of New Testament words
- lower-case alphabet (and glimpsed briefly at upper case)
- a few of most common grammatical rules and tenses
- common suffixes that designate a verb (-ω) … from a noun (-ος)
- common diphthongs (αι, οι, ου, υι)
- four cases: nominative (actor), accusative (acted upon), genitive (of/from), dative (to/for)
- prepositional prefixes with a friendly λεον (up/down, above/below, in/out, etc)
- six personal pronouns (I/us, you/you-all, he/they)
- twenty four ways to say "the" (which drives meaning of many sentences)
- four pronoun case tables (personal, demonstrative, relative)
- panicked at 288 verb declensions yet to learn (regular verb tenses)
- ten sample Koine Greek New Testament passages

We teased out unknown words with roots, preposition, and common suffixes.

Each passage had rare words needing a dictionary or Interlinear. Our small vocabulary is only a portion needed. Yet, these few opens up large swatches of the New Testament.

Greek state-based grammar does not satisfy time-based English.   Only study of verb declensions among time tenses can define those subtle differences. This limitation does not block you as a reader, but use judicious caution!

Thank you for joining me in this introductory Koine' Greek adventure.

Εν αρχη ην 'ο λογος,
και 'ο λογος ην προς τον θεον,
και θεος ην 'ο λογος