

The Bible Companion Series

INTRODUCTION TO NEW TESTAMENT GREEK

LEARNING THE FOUNDATION LANGUAGE OF THE NEW TESTAMENT

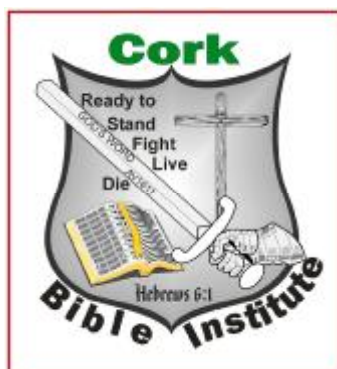
"Canst thou speak Greek?"

Acts 21:37

A Bible-Believing Study Guide

Part of the

**PRACTICAL DOCTRINE
ADVANCED BIBLE STUDY COURSE**



AV 1611 Bible Companion

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A Note Concerning the Cork Bible Institute

This study course is intended to be used in conjunction with the Cork Bible Institute and contains Quizzes and a Final Exam that can be applied towards credit in the Institute. If you want your participation in this course to be part of an overall course accreditation, please inform Pastor Ledbetter and he will make sure your records are retained. Your attendance will be recorded.

Class Requirements:

To pass this course, you will need to complete the following:

- 1. Fill-in all the following notes*
- 2. Attend 80% of the classes*
- 3. Pass the Final Exam*
- 4. Memorize the 100 Greek Words, Letters of the Greek alphabet, and particulars of the Greek language.*

Introduction to New Testament Greek

A Study of the Language Behind the New Testament

Lesson Verse: John 3:7

"Marvel not that I said unto thee, Ye must be born again." John 3:7
 mh qaumashV otieipon soi dei umaV gennhqhnai anwqen.

The Greek of the New Testament

A. Brief History of Greek

1. The Land and the Empire - Greece

a. Main Biblical Empires of History - after the Flood

- 1) _____ - Tower of Babel (2500 BC)
- 2) Egypt - Egyptian language (2000 BC - 1500 BC)
- 3) Assyrian - Assyrian language (2Kgs 18:26) (900 BC - 700 BC)
- 4) _____ - Babylonian language (700 BC - 500 BC)
- 5) Persian - Persian Language (500 BC - 400 BC)
- 6) Greek - Greek language (400 BC - 200 BC)
- 7) Roman - Latin language (200 BC - 300 AD)
- 8) _____ (Rome again) - Latin language (yet future)

b. Historical and mythological figures include:

- 1) Alexander the Great (356-323BC) - leader who drank himself to death upon news that there was no more of the world to conquer
- 2) _____ (469-399BC) - philosopher
- 3) _____ (384-323 BC) - philosopher
- 4) All the Greek mythological "gods": Zeus, Jupiter, Mercury, Mt. Olympus, etc.

2. The Language

a. There are two major language groups in the world left over from Babel (Gen 11) - languages seem to have split into two groups:

1) The Indo-European Languages:

- a) _____
- b) Italic - turns into the Latin
- c) _____
- d) Germanic
- e) Balto-Slavic
- f) Indo-Iranian

2) The Semitic Languages:

- a) _____ Aramaic - similar to Hebrew
- b) Arabic
- c) Ethiopic
- d) Akkadian (the language of Babylon and Assyria)

b. Out of these basic languages has "evolved" our modern languages.

c. Notice that God chose one language from each group to put His word into: The Greek and the Hebrew - with a little being written in _____ (Dan 2:4b - 7:28; Ezra 4:8 - 6:18; 7:12 - 26; Jer 10:11).

d. On the cross, Jesus' title is in the three primary languages of the area (Jn 19:19,20): _____, _____, and _____.

B. Different forms of Greek

1. _____ - this is the "high" form of the language used by the philosophers and intelligencia. It is very formal, and hard to read and enjoy like the Koine.
2. _____ - Common language, used by Jesus and the New Testament.
3. _____ - This is the modern form of the language which is spoken in the country of Greece.

C. Uses of the Greek

1. Abuses (1Cor 1:22,23).
 - a. To try and _____ (1Cor 8:1; Rom 12:16)
 - b. As the only, or primary source of instruction - spend so much time trying to understand the New Testament *from the Greek* that they never learn what it says in their own tongue (Rom 1:22).
 - c. As the authority - using scholarship over the Holy Spirit (Jn 16:13). Learning from books _____ the Bible, and teaching about what the Bible says, or "may be" trying to say, etc, etc, etc (Mt 15:14). Jesus did not say, "*Search the commentaries!*"
 - d. The main problem here is that people do not believe God could have not only inspired the Bible, but also preserve it even into their own language (Mt 24:35).
2. Correct Usage
 - a. As '___' source of instruction - great stuff to learn other languages, especially the languages that God used to speak into history!
 - b. As a means to show the veracity of the Bible's message - the Greek is the basis of the New Testament, and can be proven to be the word of God - but you are teaching and ministering not to a Greek speaking world, so minister in their language as God has provided!

D. The Bible's references to the Greek language:

1. Jesus spoke _____ in Greek (Rev 1:8). He did not say, I am the Aleph, and the _____
2. Paul spoke Greek (Acts 21:37), along with about ___ other languages.

E. The Importance of Language

1. God divided the languages on purpose (Gen 11:1,6,7,9; see also Acts 17:26)
2. God already communicates with the whole world without a unified language – by Creation, and the Conscience (Ps 19:3; Rom 1:19-21). But those languages cannot save – only the word of God in their language can save a soul (1Pet 1:23)
3. There is a pure language – _____ (Zeph 3:9; 8:23)
4. Missionaries are sent to people who have strange speech and a hard language (Ezek 3:5)
5. God wants the whole world to hear the word of God in their own language (Acts 2:6; Rom 10:13-15). We CANNOT wait for the world to learn Hebrew, or Greek, or even English!
6. Translation is the process by which something is moved from one realm to another (Col 1:13) – i.e., from one language to another, or one place to another. God perfectly authors the words of Scripture (inspires), preserves those words, and then guides the translation of those words, if we seek His help. Just remember that Satan's primary attack will always be against the word of God (Gen 3:1-4)

The Greek Alphabet

"I am Alpha and Omega, the beginning and the end, the first and the last." Revelation 22:13

Notice the symbol for the first letter is "a" and the name of the letter is "ahl-fah." We have the sound in our English word "father." Practice writing the symbol and saying its name. A good exercise would be to try to think of other English words, beside "father," that have the same SOUND. For instance, "cot, bother, lock, rod" for the omicron letter. Remember, we are looking for the same SOUND, not necessarily the same letter. Now, to memorise these letter and their sounds, do the following:

Practice saying the letter's name - as in *Alpha*. Then write out the smaller (lower) letter - ignore the capital letters for a while, until you have memorised the smaller ones first.

PRACTICAL DOCTRINE

Introduction to New Testament Greek

Go through each group of letters, and learn them in sequence - as in: Alpha, Beta, gamma, Delta, Epsilon. Keep going over and over this group of letters until you know them by sight, their sound, and how to write them in Lower case letters.

Memorise all the groups, and make sure you can start from Alpha, and work your way through all the letters to the ones you are learning.

| Capital | Lower | Like | Name | Pronounced as in: |
|---------|-------|------|---------------------------|----------------------|
| A | a | A | Alpha (ahl-fah) | a f__ther |
| B | b | B | Beta (bay-tah) | b __all |
| G | g | | Gamma (gahm-ma) | g __one |
| D | d | D | Delta (dell-tah) | d __og |
| E | e | E | Epsilon (ep-sih-lawn) | e m__t |
| Z | z | Z | Zeta (dzay-tah) | z a___e |
| H | h | A | Eta (ay-tah) | a th__y |
| Q | q | | Theta (thay-tah) | th ___rone, ___in |
| I | i | I | Iota (ee-oh-tah) | i f__t, mach__ne |
| K | k | K | Kappa (cop-ah) | k ___ing |
| L | l | L | Lambda (lahm-dah) | l __ong |
| M | m | M | mu (moo) | m __en |
| N | n | N | Nu (new) | n __ew |
| X | x | | Xi (ksee, or like "sigh") | ks li____, as____ |
| O | o | O | Omicron (au-mih-crawn) | o l__g |
| P | p | P | Pi (pea, pie) | p __ea |
| R | r | R | Rho (hrow) | r he__ |
| S | s V | S | Sigma (sig-mah) | s __ign |
| T | t | T | Tau (rhyme with "how") | t __en |
| U | u | U | Upsilon (oop-sih-lawn) | u n____ (German 'u') |
| F | f j | | Phi (fee, or phi) | ph ___one |
| C | c | X | Chi (key, or chi) | x Ba____ (composer) |
| Y | y | | Psi (psee, or psi) | ps li____ |
| W | w | O | Omega (oh-may-gah) | o __nly |

Some things to note (and memorise) about the Greek alphabet

- A. The **Sigma** letter is always 's' when inside a word, and 'V' when at the end.
- B. You will find the **Phi** letter written either as a 'f' or as 'j'.
- C. There are several English letter-sounds missing in the Greek language: **C**, **H** (it is replaced by a breathing mark), **J**, **Q**, **V**, **W**, and **Y**.
- D. Exercises
 - 1. Practice sounding out each letter group (i.e., a b g d e) several times until you know that group
 - 2. Mainly focus on memorizing the lower case letters first
 - 3. Then go back and familiarise yourself with the UPPER case letters
 - 4. Make sure that you are able to associate the sound of each letter with the sound of a letter in an English word

Phonetics - Vowels, Diphthongs, and Breathings

A. Seven Vowels

1. a, e, h, i, o, u, w
2. h is the long form of e
3. w is the long form of o
4. Practice sounding these vowels out, and writing their English equivalent:
 - a. a Alpha as in _____
 - b. e, h Epsilon, Eta as in _____, and _____
 - c. i Iota as in _____
 - d. o, w Omicron, Omega as in _____, and _____
 - e. u Upsilon as in _____

B. Diphthongs

1. ai = ai in _____
2. au = ou in house
3. ei = ei in height, or fate
4. oi = oi in _____
5. ou = ou in group
6. eu = eu in feud
7. hu about the same as ευ
8. ui = we

C. The 'h' sound

1. The sound is indicated by the mark (´) over the vowel or diphthong at the beginning of a word.
2. As in ὁδός = hodos

D. **Accents** - tells you how to stress your voice in saying the word using pitch or tone. These accents usually go on top of vowels. We will not bother with learning how to use them since they don't need to be mastered to perform basic translation exercises.

1. Acute (´)
2. Grave (`)
3. Circumflex (~)

E. Four marks of punctuation

1. The period (.) - stops the sentence
2. Comma (,) - not used that much at all - understood by the context that a pause should take place
3. Question mark (?)
4. Semi colon (;)

F. Exercises

1. Practice pronouncing the following words phonetically, and write out the word in English.
 - a. αγω _____
 - b. βλέπω _____
 - c. γινώσκω _____
 - d. γράφω _____
 - e. θέλω _____
 - f. πέμπω _____
2. Practice writing out the following letters of the alphabet five times
 - a. Alpha _ _ _ _ _
 - b. Gamma _ _ _ _ _
 - c. Epsilon _ _ _ _ _
 - d. Delta _ _ _ _ _
 - e. Beta _ _ _ _ _

3. **More practice with Greek Phonics.** Phonetically spell out (write out each letter as if it were in English) each word of the following portion of Scripture in the spaces provided. Take your time, and notice that some of the letters are in Capitals. You can use the list on page 5, but try and start recalling the letters from memory.

ΚΑΤΑ ΙΩΑΝΝΗΝ

ΕΝ ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ Θεὸς ἦν ὁ Λόγος. 2 Οὕτως ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν. 3 Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἓν ὃ γέγονεν. 4 Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων. 5 Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

4. Practice writing out the following letters of the alphabet five times

- a. Zeta _ _ _ _ _
- b. Eta _ _ _ _ _
- c. Theta _ _ _ _ _
- d. Iota _ _ _ _ _
- e. Kappa _ _ _ _ _
- f. Alpha _ _ _ _ _

5. List all of the alphabet that you currently know, in order:

6. List the seven vowels:

- a. _ _ _
- b. _ _ _
- c. _ _ _
- d. _ _ _
- e. _ _ _
- f. _ _ _
- g. _ _ _

7. Work backwards from English back into Greek phonetically:

- a. adelphos _____
- b. anthropos _____
- c. philos _____
- d. graphos _____
- e. ago _____
- f. doulos _____

8. Memorise the following **Verbs** (write out the Greek word, and its meaning in the blank following each word):
- a. αγω I lead, bring, go _____
 - b. βλεπω I _____
 - c. γινωσχω I _____
 - d. γραφω I _____
 - e. θελω I wish _____
 - f. πεμπω I send _____
 - g. αχουω I hear _____
 - h. λεγω I say _____
 - i. πιστευω I _____
 - j. εχω I have, hold _____
 - k. ευρισχω I find _____
 - l. λαμβανω I take, receive _____

9. The 'H' sound - Rough Breathing Mark

- a. Many Greek words begin with a sound like our English 'h'. The sound is indicated by the sign () over a vowel or diphthong.
- b. Notice the following words, and their basic meanings. Write out the English equivalents:
 - όδος - _____ - _____
 - ό - _____ - _____
 - εύρισχω - _____ - I _____
 - ίκανος - _____ - _____
 - ίλαρος - _____ - cheerful (hilarious)
 - ήδεως - _____ - _____
 - ήλιος - _____ - sun
- c. Make sure that you notice in Scripture whether there is just an *accent* on the first vowel, or diphthong, or a "*rough breathing*" mark. The smallest difference will be a wrong translation.

Endings, Cases, and Tenses

A. Verb endings

1. A Greek verb has three actions called its tense, mode, and voice.
 - a. _____ tells you the state of the action of the verb - the TIME of the action (i.e., is it happening in the past, or present, or future).
 - b. _____ tells you how the action is made - the MOOD of the action
 - 1) **Indicative** - makes a statement
 - 2) **Subjunctive** - has potential – hasn't happened yet, but will probably, like, something I want to do
 - 3) **Imperative** - issues a command
 - c. _____ tells you how the action is related to the subject. It answers whether the subject of the sentence is
 - 1) **Active** (is the noun causing the action)
 - 2) **Middle** (is the noun acting in reference to self)
 - 3) Or **Passive** (is the noun being acted upon).
2. **Conjugating Verbs.** To give all the variations of a verb in its terminations in the proper order.
 - a. **Present Indicative Active (PIA)** - these verbs are occurring in the present - as in "I say", or "I am saying"

| | | |
|----------|------|------------------------------------------------------------------|
| λεγ-ω | ω | <i>I am saying, I say</i> |
| λεγ-εις | εις | <i>You are saying, you say (thou art saying, or thou sayest)</i> |
| λεγ-ει | ει | <i>he, she, or it is saying, or says</i> |
| λεγ-ομεν | ομεν | <i>we are saying, we say</i> |
| λεγ-ετε | ετε | <i>ye are saying, ye say</i> |
| λεγ-ουσι | ουσι | <i>They are saying, they say</i> |
| λεγ-ειν | ειν | <i>to be saying, to say</i> |

| | |
|------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Present Indicative Middle (PIM) - the subject is acting in the present, with reference to self - as in "I see myself" | Present Indicative Passive (PIP) - these endings describe the subject being acted upon in the present, - as in "I am being seen". Notice that these endings are the same as the PIM. Context will tell you the difference. |
| βλεπ - ομαι | βλεπ - ομαι |
| - η | - η |
| - εται | - εται |
| - ομεθα | - ομεθα |
| - εσθε | - εσθε |
| - ονται | - ονται |
| - εσθαι | - εσθαι |

B. Translation Exercises

| Translate into English | | Translate into Greek | |
|------------------------|--|----------------------|--|
| βλεπει | | We know | |
| άχουομεν | | I see | |
| γινωσχετε | | He finds | |
| λαμβανουσι | | You send | |
| γραφεις | | They know | |
| εχει | | We wish to know | |

C. Noun endings.

1. Nouns are _____, _____ or _____
2. In Greek, the endings of a word generally tell you the different persons you are talking about (as in, *I, thou, he, we, ye, they, you*, etc. These endings are called _____.
3. In English, the endings are separate words, and are known as _____.

D. Nouns - notice that all these words end in -ος - memorise these words!

1. ἄρτος - _____
2. θρονος - _____
3. χοςμος - _____
4. λιθος- stone
5. λογος - _____
6. νομος - law
7. ὄχλος - crowd
8. τοπος - place
9. χρονος - _____
10. φιλος - friend

E. Case Endings - the endings of nouns

1. Cases are endings of a word that tell you where in the sentence the word belongs - the words may not be in order for an English reader like they are in Greek.
2. The Greek language uses eight case endings. But basically, those endings group themselves into five classifications, called the Five Case system.
3. The 'case' of the noun tells you how it is used in the sentence in relation to the other words
4. The Five Case System.
 - a. _____ - tells you who or what was doing the action - the Subject.
 - b. _____ (includes also the Ablative cases) - shows whether the noun is possessing something
 - c. _____ (Includes the Locative, and Instrumental cases) - tells you if the noun is receiving the action
 - d. _____ - as the Direct Object, receiving the action of the verb of the sentence
 - e. _____ - directly addressing the noun as the Subject
 - f. The Five Case System is a simpler ending system that will usually apply to most translating situations.
5. **The Eight Case System** - notice that the endings for Locative, Instrumental, and Dative are the same - context will help you decide which case the ending is.

| Case | Singular | | Plural | |
|-----------------------------------------------------------------------|----------|-----------------------|---------|------------------|
| Nominative | λογ-ος | ___ word | λογ-οι | words |
| Genitive | λογ-ου | ___ a word | λογ-ων | of words |
| Ablative - shows whether something is separating from the noun | λογ-ου | _____ a word | λογ-ων | from words |
| Locative | λογ-ω | ___, or ___ a word | λογ-οις | in or at words |
| Instrumental | λογ-ω | _____ or _____ a word | λογ-οις | with or by words |
| Dative | λογ-ω | _____ or _____ a word | λογ-οις | to or for words |
| Accusative | λογ-ον | ___ word | λογ-ους | words |
| Vocative | λογ-ε | ___ word | λογ-οι | O words |

6. Examples

- a. He ate that day (accusative) He ate throughout that day
- b. He ate that day (dative) He ate when it was daytime
- c. He ate that day (genitive) He ate a daytime type of meal

7. **Exercises** - translate the following nouns and verbs by noticing the following: Separate the root word from the ending, match it to your lists, and then translate accordingly.
- a. λιθω - _____
 - b. χοσμου - _____
 - c. θρονων - _____
 - d. λογοι νομου - _____
 - e. λεγει ογλω - _____
 - f. λαμβανομεν αρτον - _____
 - g. ογλος αγουει λογον νομου - _____
8. **Exercises** - translate the following words into Greek.
- a. In a place - _____
 - b. Of a world - _____
 - c. For a friend - _____
 - d. He takes a stone - _____
 - e. We have bread for a world - _____
 - f. Ye speak words to crowds - _____
 - g. A law for a crowd - _____
 - h. A time at a place - _____
 - i. O friend, I wish to believe - _____
9. Some Words to memorise
- a. βαλλω - I throw
 - b. διδασχω - I teach
 - c. εγειρω - I raise up
 - d. χηρυσσω - I announce, proclaim
 - e. χρινω - I judge
 - f. στελλω - I send
 - g. σωζω - I save
10. Translation Exercise
- a. βλεονται - _____
 - b. πεμπεται - _____
 - c. αγουεις - _____

Pronouns and Prepositions

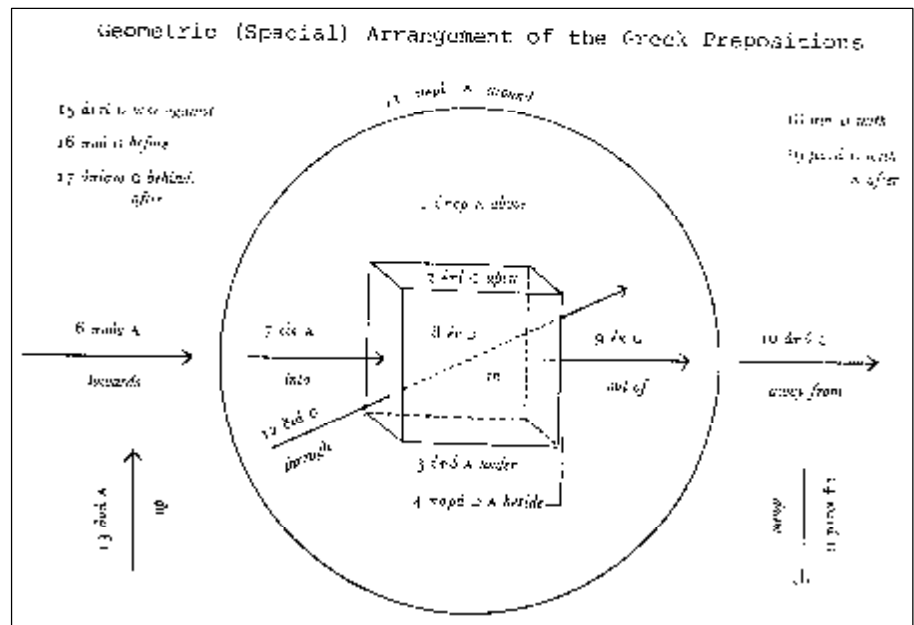
A. Pronouns are words that refer to a person or a thing that has already been talked about in a sentence. It is a kind of noun, but its function is different from nouns in English. It is a word that is used instead of a noun, to avoid repeating the noun. First, Second, and Third Person - these are words that take the place of nouns (he, she, it).

| 1 st Personal Pronoun | | 2 nd Personal Pronoun | |
|----------------------------------|-------|----------------------------------|---------|
| εγω | I | συ | Thou |
| εμου | Of me | σου | Of thee |
| εμοι | Mine | σοι | Thine |
| εμε | My | σε | |
| <hr/> | | | |
| ήμεις | We | ύμεις | Ye |
| ήμων | Of us | ύμων | Of you |
| ήμιν | Ours | ύμιν | Yours |
| ήμας | | ύμας | |

| 3 rd Personal Pronoun | | | | | |
|----------------------------------|---------|----------|---------|--------|---------|
| Masculine | | Feminine | | Neuter | |
| αυτος | He | αυτη | She | αυτο | It |
| αυτου | Of him | αυτης | Of her | αυτου | Of it |
| αυτω | His | αυτη | Hers | αυτω | |
| αυτον | | αυτην | | αυτο | |
| αυτοι | They | αυται | They | αυτα | They |
| αυτων | Of them | αυτων | Of them | αυτων | Of them |
| αυτοις | Theirs | αυταις | | αυτοις | |
| αυτους | | αυτας | | αυτα | |

1. Personal pronoun "he" αυτος
2. Possessive pronoun "my" εμος
3. Reflexive pronoun "myself" εμαυτου
4. Reciprocal pronoun "one another" αλληλων
5. Relative pronoun "who" ος
6. Interrogative pronoun "who?" τις
7. Indefinite pronoun "someone" τις
8. Demonstrative pronoun "this one" ουτος

B. **Prepositions.** Prepositions are words used to show relationships between two objects. Beside is a diagram that shows how each word is used.



- ανα (13) _____ as in *analyse* (work up from the bottom)
- αντι (15) over against as in *anti-biotic* (against life)
- απο (10) away from as in *apostasy*
- αυτις (18) with
- δια (12) _____ as in *diameter*, or *diamond*
- εις (7) into
- εκ (9) out of as in *exodus*
- εν (8) in as in *enter*
- επι (2) upon as in *epicentre*
- κατα (14) down
- μετα (19) with, or after as in *meta-physics* (*beyond physics*)
- οπισω (17) behind, or after as in *opposite*
- παρα (4) _____ as in *parable* (a story along side a truth)
- περι (11) around as in *perimeter*
- προ (16) before
- προς (6) towards, with
- υπερ (1) above
- υπο (3) under

More Verb Endings

- A. **Present Indicative Active (PIA)** - these verbs are occurring in the present - as in "I say", or "I am saying"
- B. **Imperfect Indicative Active** - indicates the action was going on in the past

| | | |
|-----------------------------------------------------------|------|--------------------------------------------------------------------|
| λεγ-ω | ον | <i>I was saying, I said</i> |
| λεγ-εσ | εσ | <i>You were saying, you said (thou hast said, or thou saidest)</i> |
| λεγ-ε | ε | <i>he, she, or it was saying, or said</i> |
| λεγ-ομεν | ομεν | <i>we were saying, we said</i> |
| λεγ-ετε | ετε | <i>ye were saying, ye said</i> |
| λεγ-ον | ον | <i>they were saying, they said</i> |
| There is no infinitive (to be...) form of this verb tense | | |

- C. **Imperfect Indicative Middle and Passive** - indicates that the action was occurring in the past either in reference to self doing the action (middle), or someone else was doing the action to the noun (passive).

| | |
|-------------------------------------------------------------------------------------------------------------------------------------------|-----------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------------|
| Imperfect Indicative Middle (IIM) - the subject is acting in the past, with reference to self - as in "I was loosing (for) myself" | Imperfect Indicative Passive (IIP) - these endings describe the subject being acted upon in the past, - as in "I was being loosed". Notice that these endings are the same as the PIM. The context will tell you the difference. |
| ελυ-ομην I was loosing (for) myself | ελυ-ομην I was being loosed |
| - ου you were loosing (for) yourself | - ου you were being loosed |
| - ετο he was loosing (for) himself | - ετο he was being loosed |
| - ομεθα we were loosing (for) ourselves | - ομεθα we were being loosed |
| - εσθε ye were loosing (for) yourselves | - εσθε ye were being loosed |
| - οντο they were loosing (for) themselves | - οντο they were being loosed |
| There is no infinitive | |

- D. **Future Indicative Active.** These are verbs that are yet to occur - what is going to take place, as in, *I shall see, or Ye shall hear.*
- E. The " _____ " tense verbs
 1. Usually, scholars like to make it mean that the timeframe of the aorist verb is timeless - time does not matter to the verb
 - a. "It was written" - you are saying something happened
 - b. "It was being written" - you are saying that something was happening for a certain duration
 - c. "It is written" - you are saying that something was written, but is for us right now.
 2. It is taken in the Bible that the usual sense is that something was accomplished, and not currently being accomplished, as in 1 Cor 1:18 (σωζομενοις of the root σωζω, *to save*). Yet modern "scholars" like to promote the idea that the aorist tense is something that is being accomplished, and not completed yet – hence, there are many aorist verbs translated with the word "being" before the verb. See 1 Cor 1:18 in most modern translations.

| Kind of Action and Time of Action for Each Verb Tense | | |
|-------------------------------------------------------|----------------------------------|-----------------------------------|
| Tense Name | Kind of Action | Time Element (In Indicative Mood) |
| Present | Progressive (or 'Continuous') | present |
| Aorist | Simple (or 'Summary') Occurrence | past |
| Perfect | Completed, with Results | past, with present results |
| Imperfect | Progressive (or 'Continuous') | past |
| Future | Simple Occurrence | future |
| Past Perfect | Completed, with Results | past |
| Future Perfect | Completed, with Results | future |

| Time of Action→ Kind of Action ↓ | | Time of Action | | |
|----------------------------------------|-----------------------------------------|-------------------------------------------------|------------------------------------------------|---------------------------------------------------------------------------------------|
| | | Past | Present | Future |
| Kind of Action | A CONTINUING ACTION (Dura-tive) | Imperfect She was talking to her cat. | Present She is talking to her cat. | Future (rare) She will be talking to her cat. |
| | A COMPLETED ACTION (Per-fective) | Pluperfect She had talked to her cat. | Perfect She has talked to her cat. | Future Per-fect (nearly extinct in the NT) She will have talked to her cat. |
| | A SIMPLE ACTION (Punc-tiliar) | Aorist She talked to her cat. | Present (rare) She talks to her cat. | Future She will talk to her cat. |

Verb Ending Chart

| | PIA <i>Occurring in the present</i> | | PIA <i>In the past but not finished</i> | | FIA <i>What should happen</i> | | PSA <i>Expresses doubt</i> | |
|------------|-----------------------------------------------|-------------------------|---------------------------------------------------|---------------------------------------------------------------------------|-----------------------------------------|--------------------------------------|--------------------------------------|--------------------------------|
| 1PS | ω | I am Verbing | ον | I was Verbing, I Verbed | σω | I shall Verb | ω | I might Verb |
| 2PS | εις | You are Verbing | εσ | You (singular) were Verbing, you Verbed, Thou hast Verbed, or thou Verbed | σεις | You shall Verb | ης | You might Verb |
| 3PS | ει | He, She, it, is Verbing | ε | He, she, or it was Verbing, or Verbed | σει | He, she, it shall Verb | η | He might Verb |
| 1PP | ομεν | We are Verbing | ομεν | We were Verbing, we Verbed | σομεν | We shall Verb | ομεν | We might verb |
| 2PP | ετε | Ye are Verbing | ετε | Ye (plural) were Verbing, ye Verbed | σετε | Ye shall Verb | ητε | Ye might verb |
| 3PP | ουσι | They are Verbing | ον | They were Verbing, they Verbed | σουσι | They shall Verb | ουσι | They might verb |
| Inf | ειν | To Verb | | | σειν | They are to be Verbed | | |
| | PIM | | PII | | FIM | | PSM | |
| 1PS | ομαι | I (Verb) myself | ομην | I was Verb-ing (for) myself | ομαι | I shall Verb for myself | ομαι | I might Verb for myself |
| 2PS | η | You (Verb) yourself | ου | You were Verb-ing (for) yourself | ση | You shall Verb for yourself | η | You might verb for myself |
| 3PS | εται | He(Verbs) himself | ετο | He was Verb-ing (for) himself | σεται | He, she, it shall Verb for himself | ηται | He might verb for myself |
| 1PP | ομεθα | We (Verb) ourselves | ομεθα | We were Verb-ing (for) ourselves | σομεθα | We shall Verb for ourselves | ομεθα | We might verb for ourselves |
| 2PP | εσθε | Ye (Verb) yourselves | εσθε | Ye were Verb-ing (for) yourselves | σεσθε | Ye shall Verb for yourselves | ησθε | Ye might Verb for yourself |
| 3PP | ονται | They (Verb) themselves | οντο | They were Verb-ing (for) themselves | σονται | They shall Verb for themselves | ονται | They might Verb for themselves |
| Inf | εσθαι | To (Verb) one-self | | | σεσθαι | They are to be Verbed for themselves | | |
| | PIP | | IIP | | FIP | | PSP | |
| 1PS | ομαι | I am being Verbed | ομην | I was being Verb-ed | θησμαι | I shall be Verbed | ομαι | I might be Verbed |
| 2PS | η | You are being Verbed | ου | You were being Verb-ed | θηση | You shall be Verbed | η | You might be verbed |
| 3PS | εται | He is being Verbed | ετο | He was being Verb-ed | θησεται | He shall be verbed | ηται | He might be verbed |
| 1PP | ομεθα | We are being Verbed | ομεθα | We were being Verb-ed | θησομεθα | We shall be verbed | ομεθα | We might be verbed |
| 2PP | εσθε | Ye are being Verbed | εσθε | Ye were being Verb-ed | θησεσθε | Ye shall be verbed | ησθε | Ye might be Verbed |
| 3PP | ονται | They are being Verbed | οντο | They were being Verb-ed | θησονται | They shall be verbed | ονται | They might be Verbed |
| Inf | εσθαι | To be Verbed | | | | | | |

II. Remaining Tenses

- A. Future Subjunctive Active (FSA)
- B. Future Subjunctive Middle (FSM)
- C. Future Subjunctive Passive (PSP)
- D. Aorist Indicative Active (AIA)
- E. Aorist Indicative Middle (AIM)
- F. Aorist Indicative Passive (AIP)
- G. Aorist Subjunctive Active (ASA)
- H. Aorist Subjunctive Middle (ASM)
- I. Aorist Subjunctive Passive (ASP)

Word Lists

106 key words to memorize. Write these words out onto note cards for you to constantly review. Place the Greek word on one side and the meaning on the other side. Work through the note cards from the Greek, trying to remember what their English meaning is. And then, after a while, work from the English sides, trying to remember what their Greek words are. Hint – try and associate words with the Greek words to help you remember them.

A. Verbs

1. αγω = I lead, bring, go
2. ακουω = I hear
3. βλεπω = I see, look at
4. γνωσχω = I know
5. γραφω = I write
6. ευρισχω = I find
7. θελω = I wish, will
8. λαμβανω = I take, receive
9. λεγω = I say
10. πεμπω = I send
11. πιστευω = I believe
12. εχω = I have, hold
13. αγοραζω = I buy
14. απτω = I fasten to
15. σωζω = I save
16. βαλλω - I throw
17. διδασχω - I teach
18. εγειρω - I raise up
19. κηρυσσω - I announce, proclaim
20. κρινω - I judge
21. στελλω - I send
22. βαπτιζω - I baptize
23. κραζω - I cry out
24. αρχη - beginning
25. και - and
26. ουτος - He
27. αυτου - him
28. παντα - everything, all things
29. δι (δια) - through
30. εγενετο (γίνομαι) - to come into existence, to be created
31. χωρις - without
32. ουδε - not even, neither, not a thing
33. γεγονεν (γίνομαι) - to be created
34. φως - light
35. αποστελλω - I send
36. εισαγω - I bring in
37. εκβαλλω - I throw out, cast out
38. παραλαμβανω - I take to myself, I receive
39. συναγω - I gather together

B. Prepositions

1. ανα up as in *analyse* (work up from the bottom)
2. αντι over against as in *anti-biotic* (against life)
3. απο away from as in *apostasy*
4. συν with
5. δια through as in *diameter*, or *diamond*
6. εις into
7. εκ out of as in *exodus*
8. εν in as in *enter*
9. επι upon as in *epicentre*
10. κατα down
11. μετα with, or after as in *meta-physics* (*beyond* physics)
12. οπισω behind, or after as in *opposite*
13. παρα beside as in *parable* (a story along side a truth)
14. περι around as in *perimeter*
15. προ before
16. προς towards, with
17. υπερ above
18. υπο under

C. Nouns to memorise

1. Nouns have Gender
 - a. Masculine ends in ος
 - b. Neuter ends in ον
 - c. Feminine ends in η
2. The idea is to discern if a Greek word is a verb, or a noun
3. Then, if a noun, then classify its Gender by its ending

| MASCULINE | NEUTER | FEMININE |
|-----------------------------|-----------------------|-----------------------------|
| άρτος - bread | εργον - work | γραφη - writing, scripture |
| θρονος - throne | ιερον - temple | εντολη - commandment |
| χοσμος - world | ιματιον - garment | ζωη - life |
| λιθος - stone | παιδον - little child | φωνη - voice |
| λογος - word | τεχνον - child | αγαπη - love, charity |
| νομος - law | δωρον - gift | δικαιοσυνη - righteousness |
| όχλος - crowd | πλοιον - boat | άμαρτια - sin |
| τοπος - place | μαθητης - disciple | βασιλεια - kingdom |
| χρονος - time | | εχκλησια - church, assembly |
| φιλος - friend | | εξουσια - authority, power |
| αγγελος - angel, messenger | | ήμερα - day |
| ανθρωπος - man, human | | χαρδια - heart |
| αποστολος - apostle | | σοφια - wisdom |
| διδασχαλος - teacher | | αλληθεια - truth |
| θανατος - death | | ασθενεια - weakness |
| χυριος - lord, Lord, master | | μαχαιρα - sword |
| αδελφος - brother | | γλωσσα - tongue |
| θεος - God | | δοξα - glory |
| λαος - people | | αρχή - beginning |
| ουρανος - heaven | | |
| υιος - son | | |
| δουλος - servant | | |

How to do Word Studies

The Importance of Word Studies.

See Matthew 4:4; 24:35; 1 Tim. 6:3; Rev. 22:18-19. Every word that proceeds from the mouth of our God is of utmost importance! Consider such important words as FAITH, GRACE, JUSTIFY, LOVE, REDEEM, SANCTIFY, GOSPEL, CONFESS, HOLINESS, etc. We need to understand how God defines these crucial terms.

The Importance of Knowing the Meaning of the Greek Word.

Sometimes a Greek word is not translated into English, but it is merely transliterated into English. So what you really have is a Greek word spelled with English letters!

Examples:

- 1) For example: baptize, demon, evangelize, mystery, parable, prophet, Sabbath, etc.
- 2) 1 Corinthians 16:22 (compare Galatians 1:8-9). If you were to translate the word "anathema" it would mean "accursed, devoted to destruction." "Anathema" is a transliteration; "Accursed" is a translation.
- 3) Matthew 1:20 (angel). Compare Mark 1:2 where this same Greek word is translated (angel=messenger).
- 4) See Revelation 19:1,3,4,6 where we have a Hebrew expression that has been transliterated into Greek: ajllhlouvia The Greek word was then transliterated into English (Alleluia). An actual translation of this word would be "Praise ye the LORD."
- 5) In 2 Corinthians 9:7 the word "cheerful" is the Greek word hilaros. If we were to transliterate this word, we would have, "God loves a hilarious giver!" Obviously this is not the meaning of the verse. "Cheerful" is a much better translation. **Hilaros** to the Apostle Paul meant the same as **cheerful** means to us today.

If a person does not know Greek, how can he determine which Greek word underlies the English word which he is studying?

For example, how can one discover that two different words for "love" are used in John 21:15-17 or that "unction" and "anointing" are two ways of translating the same word in 1 John 2:20,27 or that the word "messenger" in Mark 1:2 is the same word as "angel" in Matthew 1:20? To make such discoveries you need a TOOL! You need an interlinear Greek-English New Testament (in which the Greek words are written directly above the English words).

The Importance of WORD USAGE.

USAGE DETERMINES MEANING.

The question ever before us is this: HOW WAS THE WORD ACTUALLY USED? How was the word used in the New Testament? How was the word used by other Greek writers?

Compare a DICTIONARY. A dictionary is merely a listing of WORD USAGE (a catalog of how words are used in any given language).

ETYMOLOGY CAN BE HELPFUL.

Etymology can be of great value in **illustrating** the meaning of words. But, the meaning must first be determined by usage. Etymology can serve to illustrate a word **whose meaning has already been determined by usage**.

Examples:

1) covetousness **pleonexia** (pleonexiva)

pleon = more **exia** = to have

A covetous person is never satisfied. He desire **to have more** and more and more.

2) gospel **euangelion** (eujaggevlion)

eu = good **angelion** = announcement

The gospel is an announcement of good news, glad tidings!

3) moment (1 Corinthians 15:52) **atomos** (a[tomoc])

Compare the English word "atom"

a = un (a negative particle) **tomos** = to cut; hence **atomos** means "uncut, unable to be divided."

How quickly will the Rapture take place?

This is answered in 1 Corinthians 15:52, "in a **moment**, in the twinkling of an eye." The word "moment" is interesting. It is the Greek word "*atom*." The word *atom* means "not cut, you cannot cut it anymore." Suppose you were to keep cutting up a pie into smaller and smaller pieces. If you had a knife sharp enough and small enough you could keep cutting the pieces down to the point where you could not cut the pieces or particles any smaller. We call this an "atom." [However, we now know that you can even cut atoms into smaller particles].

The term "*atom*" is also used of time. We can cut time into years and into days and into hours and into minutes and into seconds. An "*atom* of time" is the smallest measurement of time (the point where you can't cut time anymore). In English we might call this a "split-second." How fast will the Rapture take place? In a split second, in the twinkling of an eye. If you blink, you will miss it!

4) confess (1 John 1:9) **homologeō** (oJmologevw)

homo = same **logeō** = to say This, "to same the same thing" (to agree)

When I confess my sins I am **saying the same thing** about sin that God does. I am agreeing with God that what I have done is sinful. I am seeing my sin as God does. God says that I have sinned and I am agreeing with God and saying, "Yes, Lord, I have sinned and done this evil in Thy sight" (Psalm 51).

The Procedure for Doing a Word Study.

Step 1

Select the word that you desire to study.

Perhaps it is a word that you came across in your personal study or devotional time, and you want to better understand what this word really means and how it is used in the Bible. For our example we will choose the important verb in 1 Thessalonians 4:17—"caught up." In the Latin Bible this is the verb "rapturÇ" from which we derive our English word "rapture." Thus this word study will shed important light on the true meaning of the term "rapture." This verse which we have selected is our "target passage." We want to determine the meaning of this particular verb especially as it is used here in this verse.

Step 2

Find every place in the Bible where this word is used.

The fundamental principle for doing word studies is this: USAGE DETERMINES MEANING. Sir Robert Anderson has stated it well: "In dealing with a dead language, etymology (the origin or history of a word) may sometimes afford a clue to the meaning of a word, but the only safe and certain guide to its meaning is its use." Since **usage determines meaning**, we must see how our verb in 1 Thessalonians 4:17 (HARPAZÆ, aJrpavzw) is used elsewhere in the New Testament and hopefully this will shed light on its meaning in 1 Thessalonians 4:17 which is our target passage.

Note: The New Testament was written in Greek and the Old Testament in Hebrew (with the exception of a few Aramaic passages). Since the Greek verb we are studying is in the New Testament, we need not consult the Old Testament because God did not use the Greek language when He gave the O.T. The ambitious student, however, could study how the verb is used in the Septuagint which is an ancient Greek translation of the Old Testament, as long as he keeps in mind that the Septuagint is a translation, and is not the original text God gave.

In order to complete STEP 2, you need a tool called a CONCORDANCE.

1. *Young's Analytical Concordance* or *Strong's Exhaustive Concordance* may also be used, but it will take you many more steps to find the same information. This is because these concordances are arranged according to the English words, not the Greek words.

2. There may be computer programs which can give you the information you need. But what you need to find is every place in the New Testament where the verb HARPAZŌ is found.

Note: You don't want to find every place where "caught" or "caught up" is found because these English words may be translated from different Greek verbs, and we are only concerned about the verb HARPAZŌ. Also there are places where HARPAZŌ is found but the English text does not translate it as "caught" or "caught up" at all (such as John 10:28 where it is translated "pluck" or Jude 23 where it is translated "pulling").

With the help of a concordance you will find that in addition to 1 Thess. 4:17, the verb HARPAZŌ occurs in 12 other places in the N.T.

| | | |
|---------------------------|--------------------------|-----------------------|
| Matt. 11:12 take | John 10:28 pluck | 2 Cor. 12:2 caught up |
| Matt. 13:19 catcheth away | John 10:29 pluck | 2 Cor. 12:4 caught up |
| John 6:15 take by force | Acts 8:39 caught away | Jude 23 pulling |
| John 10:12 catcheth | Acts 23:10 take by force | Rev. 12:15 caught up |

| |
|------------------------------------------------------------------------|
| <h2 style="color: blue; margin: 0;">Step 3</h2> |
| <p style="color: red; margin: 0;">Study and classify usage.</p> |

What meaning makes the best sense in each passage? Is the word used in different ways? Pay close attention to the context of each passage. Look at each passage where the word is used and try to get a “feel” for the word. On a piece of paper write down some comments as to how the word is used in each of the different passages that you look at. The following is a study of the word HARPAZŌ and how it is used:

Matthew 11:12. Used of something being taken violently by force.

Matthew 13:19. Used of the devil snatching away and removing the seed (of the Word) that was sown in the heart.

John 6:15. Used of the Jews who wanted to take Christ by force and make Him King.

John 10:12. Used of a wolf who catches and takes away the sheep (snatches them, grabs them by force).

John 10:28-29. Used of God who will never allow the true believer to be plucked out (removed, taken, snatched) from Christ’s hand and from the Father’s hand. No wolf will ever catch or snatch these sheep (cf. John 10:12). The believer will never be raptured from God’s hand.

Acts 8:39. Used of Philip who was supernaturally caught away (removed, suddenly taken from one place to another). In this case it involved sudden disappearance (“the eunuch saw him no more”).

Acts 23:10. Use of Paul who was taken by force, grabbed and taken away from the Jews for the sake of his own safety.

2 Corinthians 12:2,4. Used of Paul who was caught up (snatched up, quickly taken up) to the third heaven or paradise. He was not sure whether this happened in the body or out of the body, but he knew that he was removed from earth to heaven.

Jude 23. Used of snatching (pulling out, quickly removing) something from the fire.

Revelation 12:5. Used to describe the ascension of Christ. He was caught up (quickly removed) from earth to heaven.

Step 4

Summarize your conclusions.

Write a brief paragraph in which you describe how this word is used in the New Testament. Here is an example of a summary paragraph that might be written for the verb HARPAZŌ:

As used in the New Testament, the verb HARPAZŌ means “to take, take by force, snatch, snatch up, grab, remove quickly, catch up, catch away, pluck out.” It always involves some force outside the person (or thing) acting upon it and causing the person (or thing) to be taken or snatched up or removed. It often implies sudden removal and it often refers to a person being quickly (and supernaturally) taken from one place to another.

Step 5

Apply your results to the target passage.

How does what I have learned about this word help me to understand its meaning in the target passage? How does my study of HARPAZŌ help me to understand the meaning of “caught up” in 1 Thessalonians 4:17?

It is helpful to write out your results. Here is our example: The verb “caught up” in 1 Thessalonians 4:17 means “snatched up, caught up, taken away quickly, suddenly removed.” Just as Philip was supernaturally and quickly caught away from one place to another (Acts 8:39), just as the Lord was supernaturally caught up to heaven at the time of the ascension (Rev. 12:5), just as Paul was supernaturally taken to the third heaven (2 Cor. 12:2,4), so it will be that living believers at the coming of the Lord Jesus will be supernaturally caught up and suddenly removed from earth to heaven. It also implies “sudden disappearance” (Acts 8:39 and compare Hebrews 11:5). Someday believers will be suddenly acted upon by an outside force as our Lord calls us to be with Himself! “Even so, be coming, Lord Jesus!”

Read the Bible, and read it again. Do not despair of help in understanding something of the will and mind of God. Though you have no commentaries and expositions, pray and read, and read and pray. A little from God is better than a great deal from man. What is from man is uncertain and often lost, but what is from God is fixed as a nail in a sure place.

There is nothing that so abides with us as what we receive from God. The reason many Christians are at a loss as to some truths is that they are content with what comes from men’s mouths without searching and kneeling before God to learn of Him. Even known truths are new to us when they come with the breath of heaven upon them.

—John Bunyan

New Testament Word Studies

A. Translation Tools that are available

1. The Greek New Testament - According to the Majority Text
2. Interlinear Greek-English New Testament
3. Expository Dictionary of the New Testament
4. Strong's Concordance
5. Analytical Greek Lexicon
6. Your King James Bible – comparing Scripture with Scripture

B. Three primary Translation Methods

1. Mechanical - used in interlinear Bibles.
2. Fluidic - Word for word translation, but in the correct English word order, according to context, and Scripture author style.
3. Dynamic - Paraphrasing. Most modern bibles are dynamic in their translation mode.

C. Translation Rules

1. The Lexicon gives the most possible meanings of a word, not the best possible meaning.
2. Context defines the best meaning from the lexicon/dictionary.
3. Cross-checking of meanings according to other Scripture passages can affect the meaning, because the wider context can help you identify the best meaning.
4. Previous translations may have foreseen definitions that you can't, so don't be afraid to use older translations, or translations in other languages.

D. Rough Translation Exercises

1. There are three Scripture portions that follow that need to be mechanically translated. You don't have to be "inspired" and perfectly correct... yet!
2. Use your Lexicon to roughly translate each portion under each word on the blank line following each line of Greek text.
3. Do not use your Bible to help you. You must only use the Lexicon at this time.
4. Once all three portions of Scripture have been roughly translated, go back through your translation and smooth out the words you first chose, and see if there are other words that would better present the truths of the Scripture, and write your new translation in the last space following.

E. Using your Translation Tools

1. Interlinear Greek New Testament
2. Strong's Exhaustive Concordance
3. Vine's Dictionary of New Testament Words
4. The Online Bible, or E-Sword, etc
5. Learning Various Synonyms for the same word
6. Learning Meaning by the Context

F. When should you use your Greek Tools?

1. As a foundation for language studies in general
2. As a weapon against the lies of cults, and extremist Christian groups that force the Bible to say what they want it to say
3. As the basis for translating the word of God into another language that does not yet have it

II. How to do the following Exercises:

- A. Write out each word on a separate line
- B. Identify the root word and write it out next to it
- C. Then describe whether it is a Noun, Verb, Prep-Preposition, Art-Article, PN-Proper Noun, Pro-Pronoun
- D. If a Noun,
 - 1. Then tell whether it is Mas-Masculine, Fem-Feminine, or Neu-Neuter
 - 2. Also, see if you can tell if it is Nom-Nominative, Gen-Genative, Dat-Dative, Acc-Accusative, Voc-Vocative
 - 3. Then, describe it as 1st, 2nd, or 3rd Person, Singular, or Plural
- E. If a Verb, classify as PIA, PIM, PIP, IIA, IIM, IIP, FIA, FIM, FIP, PSA, PSM, or PSP
- F. You will also discover Adjectives (Adj), and Adverbs (Adv), and Particles (like καὶ “and”)
- G. Then mechanically translate the meaning, first from memory, then, if unfamiliar, from a Lexicon
- H. Now take that English word and place it under the Greek on the following page
- I. At any point that you are unsure, or cannot classify the word, place a “???” at that stage
- J. You will quickly discover there are many words that you haven’t learned about yet!
- K. This will seem like very tedious work, but you have to get used to examining every word, and classifying it as far as possible before translating it
- L. Do your best, and use every resource available to you (E-Sword, Lexicons, etc).
- M. See the following example:

| | | | | | | |
|-----|---------|--------|-------|-----------------|-------------------|-------------------------|
| 1. | ἐν | ἐν | Prep | | | “in” |
| 2. | ἀρχή | ἀρχή | Noun | Fem | Dat | “beginning” |
| 3. | ἦν | ἦν | Verb | IIA (Irregular) | 3 rd S | “was” (as in “existed”) |
| 4. | ὁ | ὁ | Art | | | “the” |
| 5. | Λόγος, | Λόγος, | Noun | Mas | Nom | “Word” |
| 6. | καὶ | _____ | _____ | _____ | _____ | _____ |
| 7. | ὁ | | | | | |
| 8. | Λόγος | | | | | |
| 9. | ἦν | | | | | |
| 10. | πρὸς | | | | | |
| 11. | τὸν | | | | | |
| 12. | Θεόν | | | | | |
| 13. | καὶ | | | | | |
| 14. | Θεὸς | | | | | |
| 15. | ἦν | | | | | |
| 16. | ὁ | | | | | |
| 17. | Λόγος | | | | | |
| 18. | οὗτος | | | | | |
| 19. | ἦν | | | | | |
| 20. | ἐν | | | | | |
| 21. | ἀρχῆ | | | | | |
| 22. | πρὸς | | | | | |
| 23. | τὸν | | | | | |
| 24. | Θεόν | | | | | |
| 25. | πάντα | | | | | |
| 26. | δι’ | | | | | |
| 27. | αὐτοῦ | | | | | |
| 28. | ἐγένετο | | | | | |



1 Ἐν ἀρχῇ ἦν ὁ Λόγος, καὶ ὁ Λόγος ἦν πρὸς τὸν Θεόν, καὶ

Θεὸς ἦν ὁ Λόγος. 2 Οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν Θεόν.

3 Πάντα δι' αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ

ἐν ᾧ γέγονεν. 4 Ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν

ἀνθρώπων. 5 Καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία

αὐτὸ οὐ κατέλαβεν.

6 Ἐγένετο ἄνθρωπος ἀπεσταλμένος παρὰ Θεοῦ, ὄνομα

αὐτῷ Ἰωάννης. 7 Οὗτος ἦλθεν εἰς μαρτυρίαν, ἵνα

μαρτυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσι δι'

αὐτοῦ. 8 Οὐκ ἦν ἐκεῖνος τὸ φῶς ἀλλ' ἵνα μαρτυρήσῃ περὶ

τοῦ φωτός. 9 Ἦν τὸ φῶς τὸ ἀληθινὸν ὃ φωτίζει πάντα

ἄνθρωπον ἐρχόμενον εἰς τὸν κόσμον. 10 Ἐν τῷ κόσμῳ ἦν,

καὶ ὁ κόσμος δι' αὐτοῦ ἐγένετο, καὶ ὁ κόσμος αὐτὸν οὐκ

ἔγνω. 11 Εἰς τὰ ἴδια ἦλθε, καὶ οἱ ἴδιοι αὐτὸν οὐ παρέλαβον.

12 Ὅσοι δὲ ἔλαβον αὐτόν, ἔδωκεν αὐτοῖς ἐξουσίαν τέκνα

Θεοῦ γενέσθαι, τοῖς πιστεύουσιν εἰς τὸ ὄνομα αὐτοῦ· 13 οἱ

οὐκ ἐξ αἱμάτων, οὐδὲ ἐκ θελήματος σαρκός, οὐδὲ ἐκ

θελήματος ἀνδρός, ἀλλ' ἐκ Θεοῦ ἐγεννήθησαν.

29. John 10:1-6

10 “ Ἀμήν ἀμήν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶ καὶ ληστής. 2 Ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμὴν ἐστὶ τῶν προβάτων. 3 Τούτῳ ὁ θυρωρὸς ἀνοίγει, καὶ τὰ πρόβατα τῆς φωνῆς αὐτοῦ ἀκούει· καὶ τὰ ἴδια πρόβατα ἑκαλεῖ κατ’ ὄνομα καὶ ἐξάγει αὐτά. 4 Ὅταν τὰ ἴδια ἑκβάλη, ἔμπροσθεν αὐτῶν πορεύεται, καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἶδασιν τὴν φωνὴν αὐτοῦ. 5 Ἀλλοτρίῳ δὲ οὐ μὴ ἑκολουθήσωσιν ἀλλὰ φεύξονται ἀπ’ αὐτοῦ, ὅτι οὐκ οἶδασιν τὴν φωνὴν αὐτοῦ.” 6 Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς, ἐκεῖνοι δὲ οὐκ ἔγνωσαν τίνα ἦν ὃς ἐλάλει αὐτοῖς.

7 Εἶπεν οὖν (πάλιν αὐτοῖς) ὁ Ἰησοῦς, “ Ἀμήν ἀμήν λέγω ὑμῖν ὅτι ἐγὼ εἶμι ἡ θύρα τῶν προβάτων.

