

Θ θ Ι ι Κ κ Λ λ Μ μ

It's GREEK to Me !

A vocabulary-centric syllabus for

INTRODUCTION TO BIBLICAL GREEK

in two academic quarters

developed by

Harry Briley (ἡρρη βραιλη)

This is **Koine'** Greek and not Modern nor Archaic Greek

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- Joshua Collins (who already knew the Greek alphabet)
- Megan Moore (who knew French and recognized the Greek roots in medical terms)
- Laura Ward (who was learning Spanish at the time)

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PART 1 - HEAR/SAY BIBLE VOCABULARY IN ROMAN FONT

1. Introduction

VIDEO CLIP(s): “My Big Fat Greek Wedding” (2002) - Opening credits segment
 “Wonder Woman” (2017) - Contest segment about languages known

Why Learn Biblical (Koine) Greek?

My original interest in 1985 was faith self-preservation. I disliked when modern skeptics cowed me offering a spurious position with authority by saying, “*The Greek says...*” I soon discovered the Greek, even among the latest archeological finds, supported the unencumbered reading of most English texts. The real crux tended to be what worldview bias or intent affected the interpretation of that Greek text.

Ronald Hendrel described this skeptic versus belief conflict among students (redacted):

Biblical Scholarship can be tedious and exacting work. It is often controversial. For instance, in 1516 when Erasmus published the first critical edition of the New Testament and argued for the need to learn biblical languages (Greek, Hebrew, Aramaic) to understand the Bible, he was called everything from arch-heretic to antichrist. One of his critics wrote: “We do not need knowledge of foreign languages for an understanding of Holy Writ, and for this reason it is vain and frivolous to spend time on learning them ... it is completely insane and smacks of heresy.”

At the University of California Berkeley where I teach, I carefully explain to students that modern Biblical scholarship is different from speech about the Bible in churches and synagogues. It is a context where critical analysis (historical and linguistic study using the original languages) rather than affirmations of faith or religious apologetic is the standard. The students are often excited to learn about the Bible outside of theology. Some students resist this separation of domains and insist that their religious commitments trump [academic] scholarship. It is a delicate art since it challenges many unexamined assumptions.

“Biblical Scholarship at Risk”, Biblical Archeology Review, May/June 2017, V43N3, Page 24

Credentialed academics reach widely disparate conclusions. Given a worldview faith understanding (Atheism, Orthodox Judaism, Reform Judaism, Conservative Evangelical, Liberal Protestant, etc.), each academic will naturally (even unconsciously) accentuate data supporting their presuppositions and downplay interpretations of data which does not fit into their scholarly-authenticated worldview.

Middle Ages Roman Catholic leaders decried granting access of the Bible to non-clergy. They correctly foresaw the explosion of challenges to their understanding of orthodoxy. If an individual could read the Bible (first in their mother tongue or in the original languages) then they might create their own concepts of orthodoxy. While the leaders feared wild interpretations by commoners, the real threat came from educated professors who wielded the banner of authority for doctrines contrary to Rome. One side’s heresy became the other side’s orthodoxy. The main protesting (Protestant) leaders were hostile to one another. We now have 300 denominational families, each of which claim key academic scions and the mantle of orthodoxy to the exclusion of most others.

This 20 to 24 hour class will not resolve those differences. It will give you basic skills to examine the Greek text on your own but not enough to create yet another denomination. I maintain, contrary to the esteemed Dr. Hendrel above, that what I find in the Greek New Testament greatly encourages a worldview that adopts a high trust of the Biblical text. Rather than being overly skeptical of the Bible (known as “higher criticism”), I easily conclude that the Bible has much to be critical of ourselves! I therefore, offer this academic class to help you read the Greek texts with spiritually affirming eyes.

Begin at the Beginning

Everything learned typically comes by hearing at first. We will start learning Biblical Greek by HEARING words as used in several years of church sermons. Like Psalm 119, we learn precept by precept, bit by bit, hearing first, reading second and writing third. Language skills, as faith itself, come by hearing.

If you picked up this syllabus with the idea of learning Greek in a weekend, give up now. The secret to learning a language is precept upon precept over many weeks. The human brain needs about one week between each section to catalog and implant the vocabulary into memory. There are no shortcuts.

Do not doubt yourself. Your mind captures these words through hearing. Go with the flow. You will be surprised how much you retain merely by repeating the words aloud. We sadly only recall 10% by listening, 50% by taking notes, but nearly 80% by doing. Verbally read aloud the lists in each section.

Three strikes run against learning non-Latin-based Greek:

- the vocabulary is mostly foreign (by definition)
- the alphabet requires new pattern recognition (brain decoding)
- the sentence grammar is often signaled and controlled by the definite article (“the”)

Fortunately, Greek words, prefixes, and roots permeate the English language and the alphabetic characters show up commonly in Mathematics and the Sciences. You already use many Greek words.

Caveats

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

*“I lived in Greece for several years attending lectures and reading in Modern Greek. I have little knowledge of Koine’. I can ‘read’ Koine’, but my understanding is limited. **There are similarities to Modern Greek, but the differences are many.**”* - Fr. John Karcher (Russian Orthodox), 12/24/2013

One older native Greek speaker says about pronouncing classical Greek, *“To me, American scholars sound distinctly American (like Plato with spurs and cowboy hats).”*

This syllabus is suitable across many churches using the most pedestrian translations. However, the discipline of theological interpretation gives the same word different weight among the churches.

You will not become an expert reader, but this course puts you miles ahead if preparing for a formal course in Greek Grammar (3 quarters, 120 hours). This basic vocabulary makes the Greek text accessible to the beginner. Treat this course as a grand adventure with some fun linguistic surprises thrown in.

Conundrum of Dialects

The Greeks had several dialects, even during the classical period.

- Spartan (Corinth)
- Athenian (Athens)
- Macedonian (Philippi, Thessalonica)
- Turkish-Persian (Ephesus)

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

The Greeks have only in the last 50 years settled (mostly) on a soft-vowel form.
They **still** vary how they pronounce their letters and break syllables.
The same situation occurs between American English, British English, and Australian English.

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

History: Greek lower-case became prevalent in the 800's from a faster cursive style (date unknown). Up through the 400's, people wrote in all upper case without punctuation nor spaces between words. Words in the same phrase shared the same ending and kai (καί, meaning "and") started a sentence.

Pronunciation Conventions

Discuss Germanic/English versus Middle-East pronunciations (e.g. Greek **I** became English **J**)
While German pronounces "J" as "Y-", the English converted it to a harsh J sound.
Some texts pronounce Greek with long vowels and harshly spoken.
Modern Greek speakers emphasize softly spoken words.

These textual conventions help define the possible **audible** sound of each Koine' word.

Soft vowels (lower case):	a, e, i, o, u	Equal sign = "equivalent to"
Long Vowels (Upper case):	E, O	'-' is a syl-la-ble break
Diphthongs: ei (<u>fate</u>), ui (<u>queen</u>), ai (<u>aisle</u>), eu (<u>eulogy</u>), ou (<u>soup</u>), au (<u>cow</u>), oi (<u>boy</u>)		
(Parenthesis) contain similar English words		

I use the ancient **soft short vowels** unless explicitly noting a long vowel in upper case.

The **O** or **o** is the o-micron (little O) while the **Ω** or **ω** is the o-mega (big O)

Thus, diakonos is not "DIE -akOnOs, but "Deh" -akonos (soft "ah" sounds).
Done that way, it sounds much more like its English equivalent of "deacon".

About “Eta”, the letter *η*

“Originally Eta was a consonant /h/, but classical Attic dialect was a long vowel [long A?]. Regional dialects preserved the sound /h/ for *heta* side by side with the new vocalic *eta* for some time. During post-classical *Koine*, the sound was raised, a phenomenon called *iota-cism* or *ita-cism*, after the new pronunciation of the letter name as *ita* instead of *eta*. Ita-cism continued into Modern Greek. The Russian Cyrillic script borrowed Eta [as a long E].” (Wikipedia, edited)

“Eta is traditionally transliterated as long E. Eta is conventionally thought as always long (a 'fact' most Greek students learn from authors such as Hansen and Quinn (see Hansen, 1987). This does not necessarily denote a long E in all [historical] periods.” (The Shape of Eta: Evolutionary Phonology and the Development of Attic Greek - Briana Grenert, 2017, page 7, edited)

The Webster's Dictionary (American) uses the long E for Eta in the words stolE and epistolE. The Catholic Church for centuries has used the long E for Eta in kyrie eleEson.

Machen (Westminster Seminary, 1923) treated eta as long A (as in *late*) but nearly all treat it as long E (as in *tree*). What is a poor student to do? Follow the approach used by your seminary. The end issue that most matters is whether you can translate the **written** Koine New Testament into English.

How does Modern Greek Differ?

The following letters differ between the Committee of the Classical Association and Modern Athenian Greek. In Modern Greek, there are six ways to represent the long E.

Vowels	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
Diphthongs	Ancient Greek	Modern Greek
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' (thus not treated as a diphthong)
ευ	'U' as in eulogy	'ev' or 'ef' (“ “ “ “)
ηυ	'U' as in eulogy	'iv' or 'if' (“ “ “ “)
ου	'ou' as in soup	'u' as in put or 'oo' as in book
Consonants	Ancient Greek	Modern Greek
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 !)

Table 1 – How Modern Greek Differs

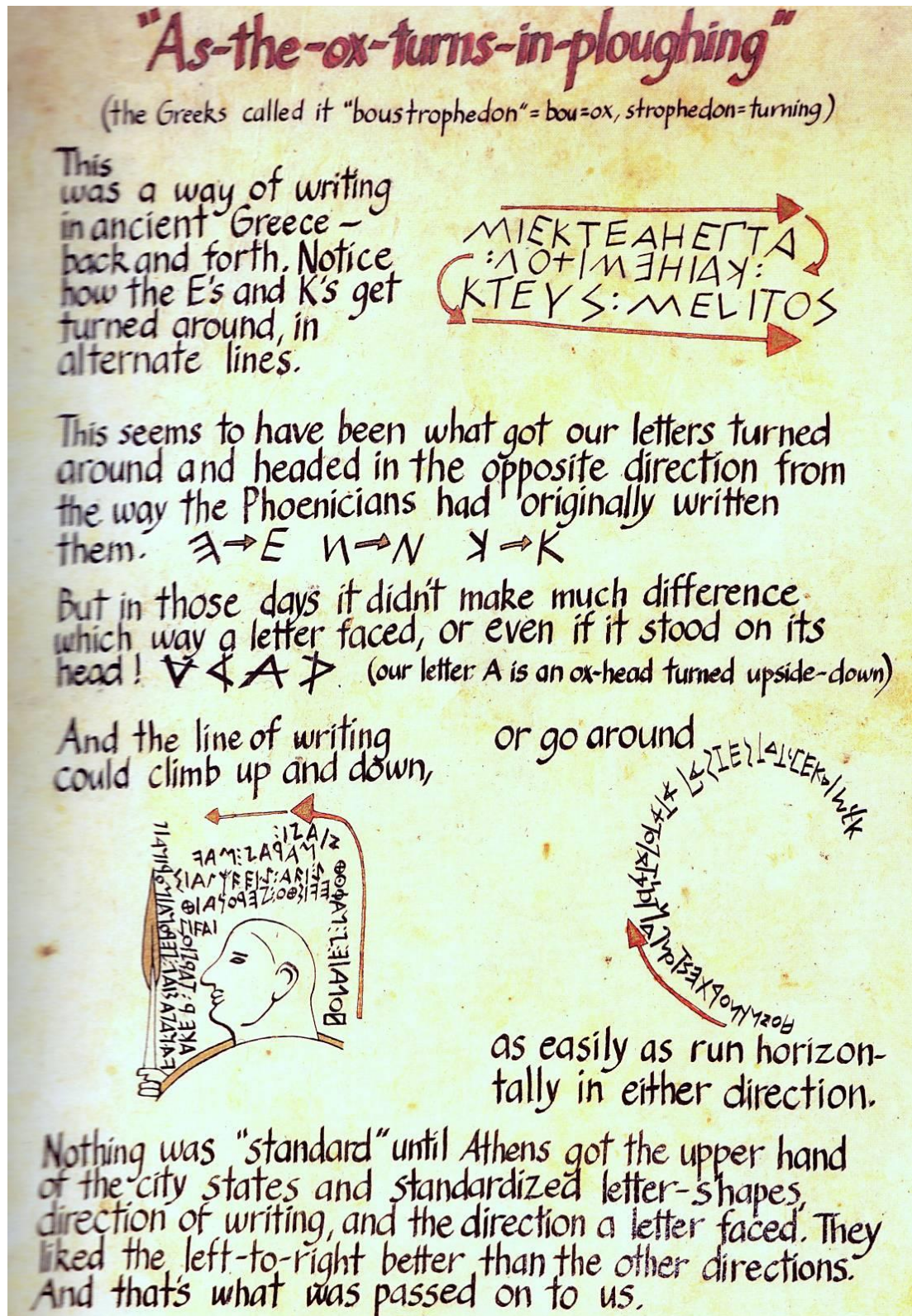


Figure 1 – As the Ox turns Writing

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

Tool and App Resources – See Appendix

- An awesome on-line etymology dictionary: **etymonline.com**
- Biblical Greek Flash Cards – Free and low cost apps exist (for part two of this course)
- Greek New Testament – United Bible Societies (UBS2/NA25 through UBS5/NA28)
 - UBS Greek New Testament – Sample from Romans 1:1-7
 - UBS Greek-English Dictionary of the New Testament
- Greek Interlinear New Testament
 - Greek Interlinear Page from Romans Chapter 1:1-7
- Strong's Exhaustive Concordance with Greek/Hebrew Dictionaries
 - Greek Dictionary with Strong's Concordance
 - Demonstrate Greek Dictionary with Strong's Concordance

Web Sites - Word Search Tools

Enter a Greek phonetic in the search window and see how many times used in which Bible books:

biblestudytools.com/lexicons/greek (For either KJV or NAS)

studylight.org/lexicons/greek.html The site pronounces each word.

Both sites offer a free download of the Greek and Hebrew for your Font folder.

(The "SIL" fonts stand for "Summer Institute of Linguistics", a branch of Wycliffe Translators.)

Sites last checked: 9/28/2017

At end of this course, you can parse at least half the words of Romans 1:1-7 below. However, do not worry about Greek alphabet yet. We will use Latin/Roman fonts to transition into Greek.

1 Παῦλος δοῦλος Χριστοῦ Ἰησοῦ¹, κλητὸς ἀπόστολος
 ἀφωρισμένος εἰς εὐαγγέλιον θεοῦ,^a **2** ὃ πρόεπηγγείλατο
 διὰ τῶν προφητῶν αὐτοῦ ἐν γραφαῖς ἀγίαις^b **3** περὶ τοῦ
 υἱοῦ αὐτοῦ τοῦ γενομένου ἐκ σπέρματος Δαυὶδ κατὰ
 σάρκα, **4** τοῦ ὀρισθέντος υἱοῦ θεοῦ ἐν δυνάμει κατὰ
 πνεῦμα ἁγιωσύνης ἐξ ἀναστάσεως νεκρῶν, Ἰησοῦ Χριστοῦ
 τοῦ κυρίου ἡμῶν,^c **5** δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολὴν
 εἰς ὑπακοὴν πίστεως ἐν πᾶσιν τοῖς ἔθνεσιν ὑπὲρ τοῦ
 ὀνόματος αὐτοῦ, **6** ἐν οἷς ἐστε καὶ ὑμεῖς κλητοὶ Ἰησοῦ
 Χριστοῦ,^d **7** πᾶσιν τοῖς οὖσιν ἐν Ῥώμῃ² ἀγαπητοῖς
 θεοῦ, κλητοῖς ἀγίοις,^e χάρις ὑμῖν καὶ εἰρήνη ἀπὸ θεοῦ
 πατρὸς ἡμῶν καὶ κυρίου Ἰησοῦ Χριστοῦ.^f

Figure 2 - Romans 1:1-7 (UBS2-4)

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 among all nations, for his name: 6 among whom are ye also the called of Jesus Christ: 7 to all that be in Rome, beloved of God, called to be saints: Grace to you and peace from God our Father, and the Lord Jesus Christ.

3972	1491†	2424	5547	2822	652	873
ΠΑΥΛΟΣ	δοῦλος	Ἰησοῦ	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	writings	holy,	concerning	Son	
848	3588	1096	1537	4690	1138	2596
αὐτοῦ,	τοῦ	γενομένου	ἐκ	σπέρματος	Ἰαβὶδ	κατὰ
his,	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,
flesh,	who was marked out	Son of God	in	power,	according to [the]	
4151†	42	1537	386	3498	2424	5547
πνεῦμα	ἁγιωσύνης,	ἐξ	ἀναστάσεως	νεκρῶν,	Ἰησοῦ	χριστοῦ
Spirit	of holiness,	by	resurrection	of [the] dead—	Jesus	Christ
3588	2962†	2257	1223 3739	2983	5485 2532	651
τοῦ.κυρίου.ἡμῶν,	5 δι'	οὗ	ἐλάβομεν	χάριν	καὶ	ἀποστολὴν
our Lord;	by whom	we received	grace	and	apostleship	
1519	5218	4102	1722	3956	3588	1484†
εἰς	ὑπακοὴν	πίστεως	ἐν	πᾶσιν	τοῖς	ἔθνεσιν,
unto obedience	of faith	among	all	the	nations,	in behalf of
3686	848	1722	3739	2075	2532	5210
ὀνόματος.αὐτοῦ,	6 ἐν	οἷς	ἔστε	καὶ	ὑμεῖς,	κλητοὶ
his name,	among whom	are	also	ye,	called	of Jesus
5547	3956	3588	5607	1722	4516	27
χριστοῦ.	7	πᾶσιν	τοῖς	οὗσιν	ἐν	Ῥώμῃ
Christ:	to all those who	are	in	Rome	beloved	of God,
2822	40†	5485	5213	2532	1515	575
κλητοῖς	ἁγίοις	χάρις	ὑμῖν	καὶ	εἰρήνη	ἀπὸ
called	saints:	grace to you	and	peace	from God	our Father
2532	2962†	2424	5597			
καὶ	κυρίου	Ἰησοῦ	χριστοῦ.			
and	Lord	Jesus	Christ.			

Figure 4 - Greek Interlinear of Romans 1:1-7

Roots and Prefixes you ALREADY know

Prefixes that made it into common English

auto-, hyper-, hypo-, macro-, micro-, para-, philo-, poly-, tele-

Science Prefixes in English The many –ologies (“Words about”)

archeo-, anthropo-, bio-, geo-, hydro-, ichtho- paleo-, pharmaco-, psycho-, theo-, zoo-

Bio-logy = Words about Life

Roots that made it into common English

graph, logic, paternal, maternal, phone, phobia, cardiac

Words that made it un-translated into Latin ... and thus into liturgical text of churches

kurios - kyrie, episkopos, eucharist

Words that made it un-translated into Spanish

ekklEsia = Iglesia, ang-gelos

A few church words that made it un-translated into the English Bible

baptidzO, ang-gelos

A possible reason how the 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

English often combines Greek words

logos	Word	
gE	Earth (as in dirt)	(Thus ... ge-ology = words about dirt)
nomos	Law/Rules	
ergon	work (noun)	(Thus ... ergonomic= rules about work)
phobos	fear	(Thus ... ergophobia = fear of work)

Several Greek morphemes (prefixes, roots, suffixes) moved right into modern English.

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: the 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 the workplace
eu	Good	Euphony: pleasant combinations of sound [see phon]
gen	Origin; kind	Genesis: the first book in the Bible
geo	Earth	Geology: the study of the 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/Friend	Philanthropy [see anthrop]
phobia	Fear of	Arachnophobia: fear of spiders
phon	Sound	Euphonic: Pleasing to the 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

Table 1 – Greek Roots in English Words (Wikipedia)

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

So many Untranslated Words!

Many church words came into the English Bible directly from the Greek fully un-translated. apostle, epistle, stole, and Luke are such examples (as well as baptize and angel).

A stole (sto-IE) is a long flowing robe. It made it into liturgical vocabulary as a narrow scarf that came down to the kneecaps. The early church probably adopted it from the tallit (Jewish prayer shawl).

In classical Greek, an apostle (apo-sto-los) was (the commander of) a naval expedition, or a dispatch letter, or an ambassador/envoy. They all carried the sense of a commission. The wooden translation of 'away-from robed (one)' only partially helps us see the connection to a long lost military term.

We translate epistle (epi-sto-IE) as letter (in which 'upon robe' does **not** help us see the connection).

Luke (lou-kas or lou-kan) is a pet name from Latin Lucius (lou-kios), whose meaning is unknown.

Minimal Grammar

Learn the **definite article** first, especially two frequent versions (of the 24).

ho / hE	the	ordinary definite article (... as in "This particular red shiny car")
tou	of the	genitive definite article (... pronounced as in the word "toot")

Adjectives in Greek easily interchange and mean the same thing.

The amazing red car = The red amazing car

However, adjectives in English are in a particular order: opinions or attitudes (e.g. amazing) usually come first, before more neutral, factual ones (e.g. red) – Cambridge Dictionary

See <https://dictionary.cambridge.org/us/grammar/british-grammar/adjectives-order>

We might offset multiple adjectives in Greek by commas.

The Lord Jesus, Christ

The Christ, Lord Jesus

The Lord, Christ Jesus

All these variations mean the same thing in Greek. The text addresses 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
(of the Lord anointed) | BUT all endings match in Greek |
| • ho khristos kurios
(the anointed Lord) | All endings match in Greek ... ho is an -os word |

What is in a Word?

Greek words have common structure with **roots** that guide beginners.
This basic principle will help you parse many hundreds of words.

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

The case suffix is singular or plural designation (2 master cases) for these four noun subcases:

- **nominative** (subject actor) The police (arrested)
- **accusative** (object acted upon) the drunk driver
- **genitive** (of clause) of the amazing red car
- **dative** (for clause) for the public safety.

That yields eight (8) standard case suffixes for each particular noun. See Lesson 6.

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 initially upon verbs using First-Person Present-Tense: **I say**

Gender rarely about Sex

Most nouns in Koine' have masculine endings (**-os**) but many have feminine endings (**-E** or **-sis**).

I cannot make rhyme or reason as how words choose which gender ... just like 'shoe' in various languages. The rationale is lost to history or obscure grammarian rules unknown to me.

I had (still have) the same questions when learning Spanish. Some make sense (senor, senora) but many seem completely arbitrary. The same puzzling situation occurs in Greek.

A detailed Wikipedia article frequently bemoans the arbitrary nature of the gender suffix choice for nouns across many language families. See: https://en.wikipedia.org/wiki/Grammatical_gender

2. Common Nouns

-os Nouns

Many nouns have a feminine (-E) or a masculine (-os) ending ... similar to Spanish.

(Say -os as "ahs" as in "boss" ... and yet many of us still pronounce the o-micron as a 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 Catholic 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 = Church of Holy Wisdom in Istanbul, Turkey)
ma-thE-tEs	disciple	(mathematics), One who learns

Common Endings

-os	subject noun ("ahs" as in "boss")	theos	(God)	nominative
-oi	plural subject noun (aas in "boy")	ang-geloi	(angels)	
-ou	"of" clause (a diphthong as in "you")	agapeou Theou	(love of God)	genitive
-on	acted upon object	ton theon	(the God)	accusative

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	(people)	- the huddled masses yearning to breathe free

Proper Names are Phonetic

Not all names match endings since NT writers sounded out 'foreign' names using Greek letters.

i-E-sous	Jesus	(from Aramaic)
	Arabic:	E-sa
	Spanish:	hA-sous
	Hebrew:	Ye-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 the street, the local population, the common riff-raff
eth-nos	people groups, nations (ethnic)

Acrostics (or not)

The fish icon with Greek letters **ΙΧΘΥΣ** means:

ikh-thus	fish	(ich-thology = words about fish)
	Each of the five letters 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 the first two Greek letters of:

khristos	Christ
----------	--------

"Secular" Church Emblem – **X**-mas

The X is merely the first Greek letter of:

khristos	Christ
----------	--------

Church Emblem – **ΙΗΣ**

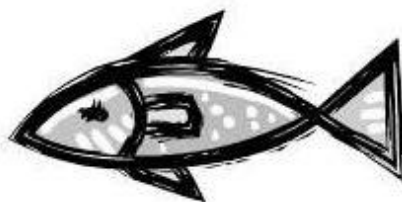
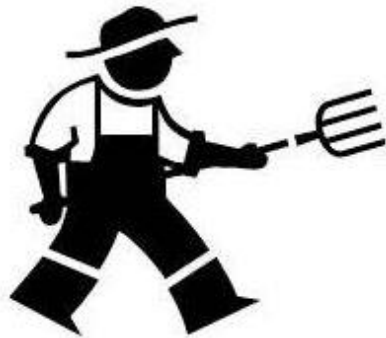
It is **not** "In His Service", **nor** the acronym for "Jesus of Nazareth, Savior"
It is merely the first three Greek letters of:

i-E-sous	Jesus (The Η is the upper case for the Greek letter "Eta")
----------	---

New Words

ana-stasis	Up from a static non-moving position (Resurrection. A girl's name: Anastasia)
eu-	good (a prefix ... as in "Eulogy" and "Eucharist")
eu-ang-gel-ion	good message bearing (ev-ang-gel-ism evangelism)
koi-nE	common (Koine' Greek was the common trade language)
koi-nO-nia	fellowship (Having things in common)
leOn	lion (and various endings added to the root still mean lion ... leonta, leontos, etc.)
para-ka-leO	I call alongside (a verb)
para-kle-te	one called alongside (Comforter, e.g. Holy Spirit)
klEtos	called (one)
pneuma	wind powered (specifically Holy Spirit. ... pneumatic drill, pneumonia)
pneumatos	spirit

Lesson 2



3. People Roles

Family Roles

These roots are gender specific, but a mixed group uses masculine word.

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 in dictionary under anEr		

mEtEr, mEtros	mother	(maternal)
patEr, patros	father	(paternal)
thu-gatEr, thu-gatros	daughter	("The darling little thugs")
'uios (wee-os)	son	

adel-phE	sister, female sibling	
adel-phos	brother, male sibling	(Philadelphia - Friendship among Brothers/Siblings)

This set is not always gender specific:

bre-phos	infant	(even if not yet born, memory tip: infancy is "brief")
pai-dion	toddler	(little child) - Imagine PAT-ting a child PAD-ding around.
tek-non	child/teen	(To understand technology, ask a child!)

par-the-nos	virgin	(as used in Septuagint by Jewish scholars for Hebrew: Almah) (The Parthenon in Athens is named after Athena Parthenos (Virgin Athena) who never had a lover and emphasized by its corner porch having six columns carved as maidens.)
-------------	--------	---

Other Roles

an-thrO-pos	human, mankind	(not gender specific, anthropology = words about humans)
ar-khOn	ruling person	(first or 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 people 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	(the one loved like a friend)
politeusma	good citizenship	(political)
presbuteros	elder (of tribe)	(elderly aged leader, Presbyterian)
sOter	savior	

Lesson 3



4. Prepositions

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

Prepositions describe spatial relationship between things. Prepositional prefixes come as part of a phrase. The noun ending in the phrase explains how to translate the preposition.

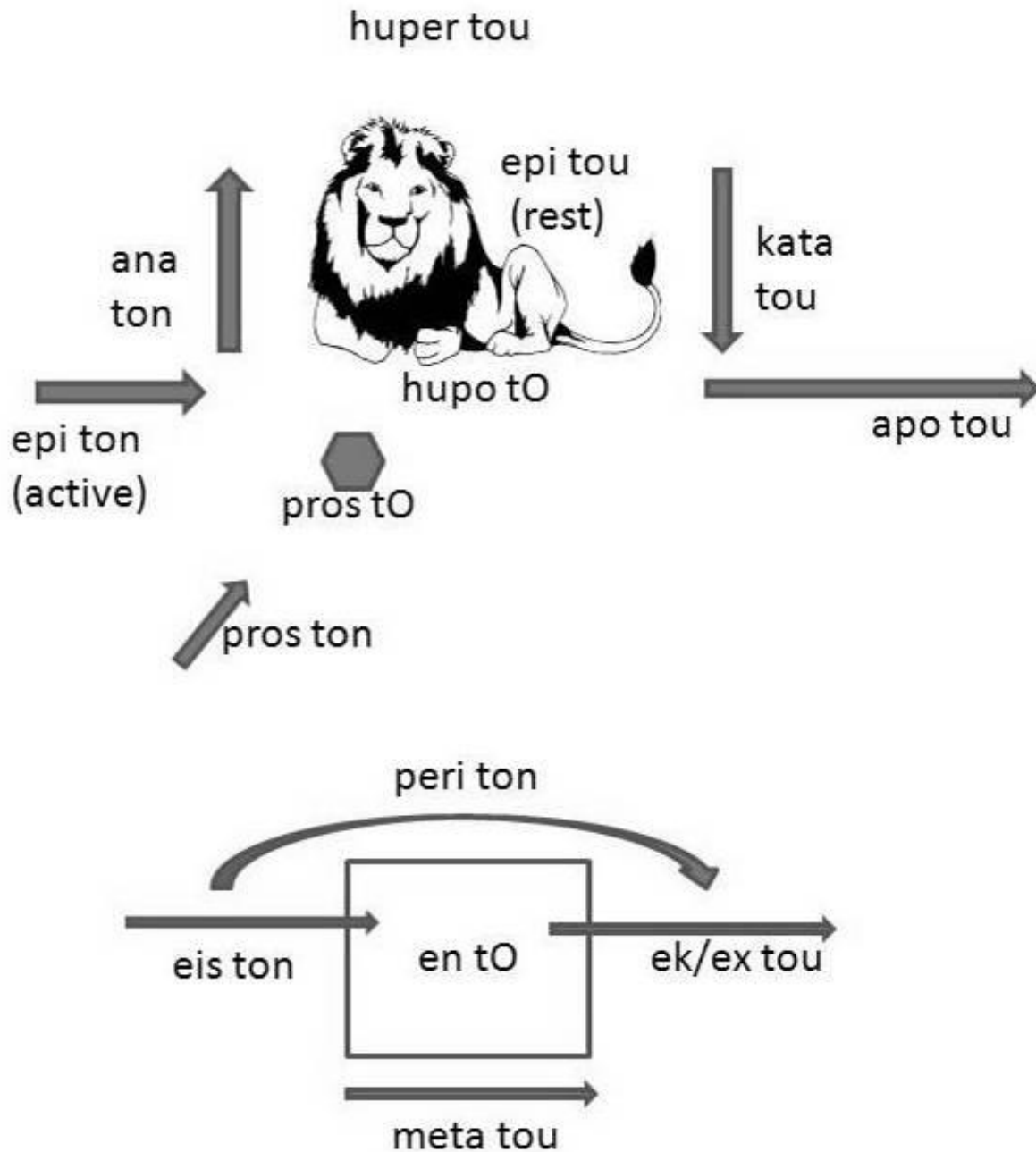
While the meaning depends upon the grammar, the options come down to these few basics:

ana	up from, up to, against	(easily confused with 'a-' <not> and 'anti-' <against>)
kata	down from, according to	(e.g. "This story came down to me from..."), against
eis	into, to	
ek /ex	out, out of	(exit, ek-kLEsia = called out (ones) = Spanish Iglesia = church)
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, but a look-alike of di)
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 the next page. 'Leon' in French is the Greek pronunciation. 'Leo' the lion within the MGM movie banner is a short version of 'Leon'. It helps to practice these prepositions physically with a stuffed animal as a 'prop' rather than merely textual reading.

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

tou	of the, from the (object ... that is, the lion)	genitive
ton	the (acted-upon object ... that is, the lion)	accusative
tO	for the (This is unusual concept ... think of "stopping in place")	dative



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

Figure 5 - Prepositions (Roman alphabet)

5. Can I Buy a Noun?

Victory and Awe

Words have **numerous** suffix endings, especially verbs. As a beginner, focus upon detecting the **root**.

ni-kE	win, victory	(Greek winged goddess of victory)
ni-kaO	I gain the victory	(a verb)
ni-kE-laos	victory [of] people	(name: Nicholas)
ni-ko-dEmos	victor [of] people	(Democracy = strength through people, a name: Nicodemus)
ti-maO-theos	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.

baptidzO	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)	
marturia	witness	(martyr)	... likely a pre-Greek loan word
pas-kha	Passover	(paschal Lamb)	... from Hebrew Pesach (pay-sakh)

Places

basileia	kingdom	(ruled from a Basilica)	
hadEs	underworld	(Greek god of underworld, came to mean Hell as a place)	
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, city	(from polu = poly)	
rO-mE	Rome	(say it like Luigi)	
rOmaiou	of Roman people		
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) the stasis/static	(resurrection)
eirEnE	peace	(Greek goddess of Peace, a name: Irene)
ek-kIE-sia	church	(called out (ones), Spanish: iglesia, from: KaleO (I call/invite))
pistis, pisteOs	faith, trust	
pistos	faithful (one)	

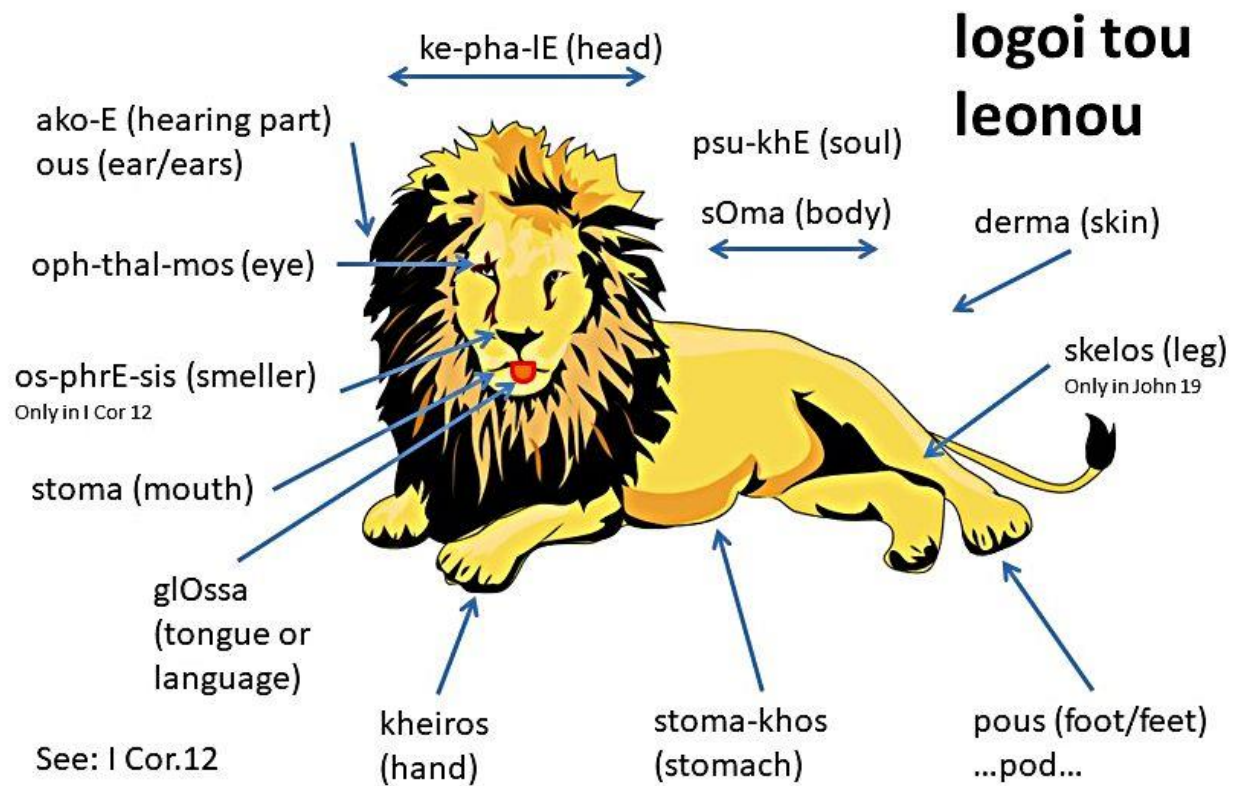


Figure 6 - Body Parts (Roman alphabet)

Body Parts

ako-E	hearing part, ear	(acoustic)
derma	skin	(dermatology, epidermis)
glOssa	tongue or language	(glossary)
ke-pha-IE	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	(Agriculture)	
ar-tos	bread		
den-dros	tree	(nerve dendrons)	
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	A drinking bout or banquet (Potable Water)		
po-ta-mos	Flowing drinkable river (hippopotamus = river horse; Mesopotamia = between rivers)		
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	Present state of existence, life ... more a sense of function and sustenance (lifespan)		
zO-E	life	(zoo, zoology = words about life) ... more a sense of divine spark	

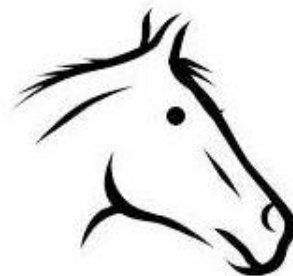
Hey, Rocky!

petra	(mass of) rock, bedrock	(petroleum = rock oil)	Matt 7:24
petros	(chunk of the) rock, boulder	(name: Peter)	= kEphas in Aramaic
lithos	(hand-sized) rock, stone	(lithography = rock writing)	Matt 23:37, I Peter 2:5
psEphos	(small) stone, gemstone	(sized for casting of lots)	Rev 2:17 (not kEphas)
“Your name is Petros , and upon this Petra , I will build my church.”			

Documentation

apo-ka-lupsis	revealed visions to encourage believers (Apocalypse of John = Revelation)		
	away from covered ... hence: uncovered, a cloth covering a cook pot		
apo	away from		
ka-luptO	I hide, I cover		
biblos / biblion	book	(Bible, Bibliography, Spanish: biblioteca = library)	
ei-kOn	image, reflection, model (drawing, icon, iconography, iconostasis, iconoclastic)		
es-kha-tos	last	(eschatology = words about last things, scat = poop)	
gramma	text, letter	(grammar, grammatical)	
graptos	text	(rarely 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 your bodies as a living sacrifice, which is your logical service” – Romans 12:1		
no-mos	law	(Deutero-nomy - Second (giving of the) Law)	
para-boIE	parable	a story thrown alongside a truth (boIE = a throw [of a stone])	
pro-ep-ang-gel-omai	before upon message, a promise I made long ago – A verb that acts as noun		

Lesson 5



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 is 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 the) 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 the 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 table handy

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

Table 2 - Twenty-Four ways to say "The" (Roman alphabet)

7. Conjunctions, Prefixes, and Pronouns

Frequent Conjunctions

all, alla	but, nevertheless	
de	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 ... John 1:1 ... The Word = (The) God		
gar	for, because	
E	than (when comparing), or	
hina	in order that	(Something is first in order that something second)
hoti	such that, in that, because	(Something is second because of something first.)
holos	whole (thing), all	
kai	and (99% of cases), also, In addition to – Often starts a sentence.	

Prefixes

a	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	(Microscope, Microphone = (Picks up) 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), end	(as in a far distance)

Pesky Pronouns ... Keep this table handy

Most languages use personal pronouns that distinguish between you, them, and me. In Greek, the situational casing for the definitive article plays havoc creating **annoying look-alike** pronouns. Here is the complete matrix of personal pronouns. Caution: Dative (to/for) singular **moi** and **soi** are not plural.

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

Table 3 – Pesky Pronouns (Roman alphabet)

8. Goodness

Good Emotions

a-ga-pE	unconditional/unmerited love – Especially love for ungrateful	
aga-pE-tos	beloved (one) – and in Ephesians 1:6	“tO agapE-menO”
er-os	spousal love	(also Cupid) - not used in either NT or Septuagint
phi-los	friend	
stor-gE	familial love	(only in Romans 12:10)

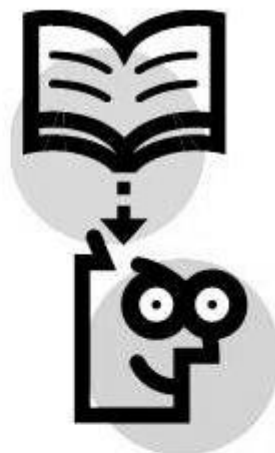
(See C.S.Lewis two books: “*Till We Have Faces*” of reworked Cupid/Psyche tale, and “*The Four Loves*”.)
 [Trivia: Classical Greek used Eros a lot, but agape seldom. Eros in antiquity strove after **completeness**. To ancient Greek authors, it had the sense of **devoted love**. The later Greeks debased the word to sex. After Jesus, agape became widespread among Believers. “*Eros does not occur even once in the Greek New Testament nor the Greek translation of the Old Testament.*” - German 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) – noun	(synonym of agathos and eu-)
ka-IOs	good, well, competently, expertly – 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 before explosion, 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, selected)
heteros	different (one)	(heterosexual)
mu-stE-rion	mystery	
phOnE	voiced sound	(Phonograph = Writings about Sound, Telephone, Stereophonic)
phobos	fear	(phobia)
teloi	far distant (ones)	(Telescopic, Television)

Lesson 8



9. Verbs

No verb declensions occur here. I only show **first person** active verbs. Greek is fluid. Verb roots can become nouns and vice versa. Verbs usually share the suffix of the object for these six declensions:

<u>Singular</u>	<u>Plural</u>
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 the object (e.g. judges the dead)
...on	(object clause) – ton nekron (the dead one)
...O	verb - I do something (some places use soft o- <u>micron</u> , but it really is an long O- <u>mega</u>)
...omai	verb – I will do something ... or something is 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/alongside</u>)	
bal-IO	I throw	(Appears related to noun: 'bolE')	
anti-ballo	I swagger	(I throw opposite), exchange volleys, bravado, bandy about	
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, khara
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/increase</u> knowing), I study	
gra-phO	I text, I write		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 the 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.

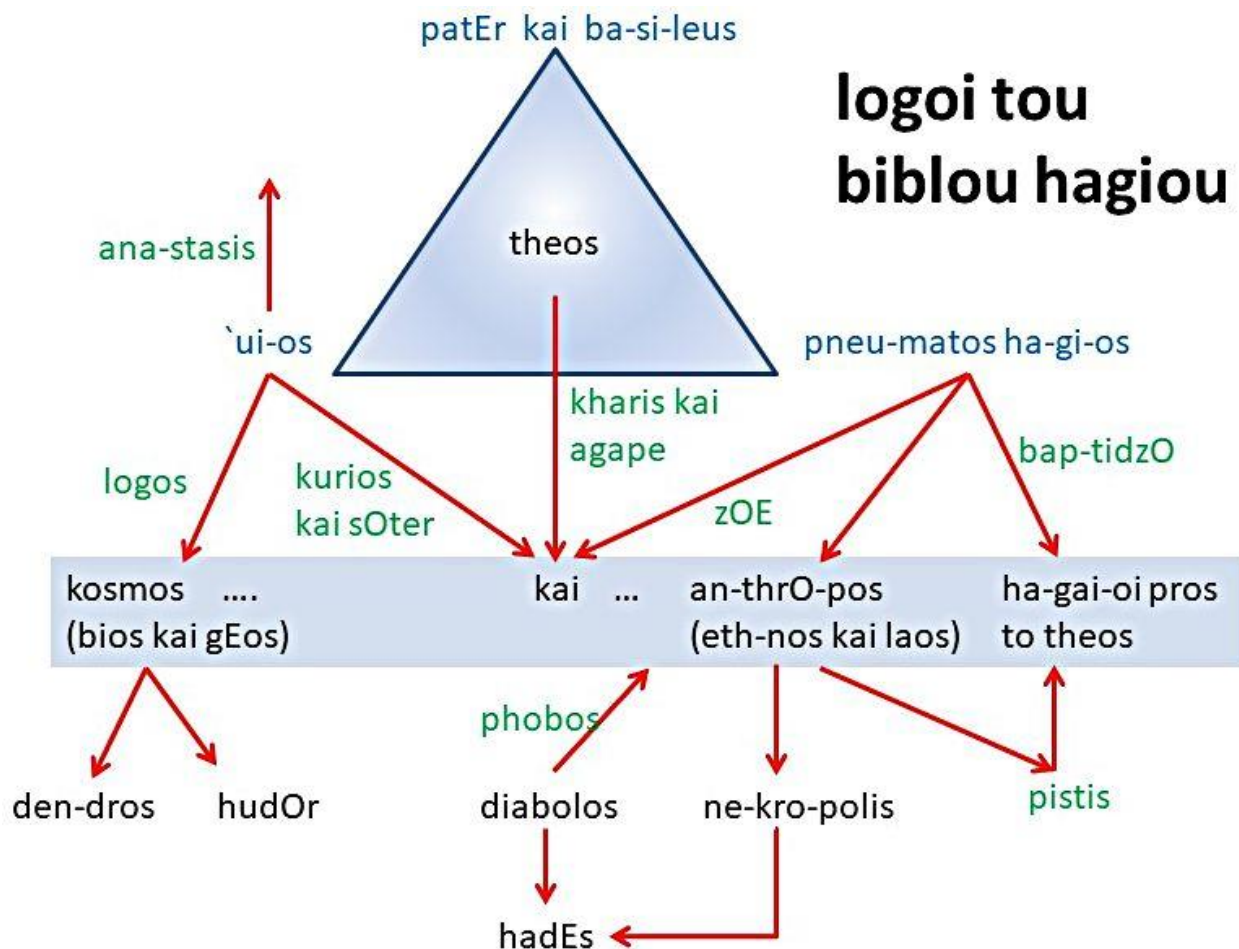


Figure 7 - Theology using words you now know (Roman alphabet)

10. Some Verbs end in Vowel Pairs

There are 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	(the 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 about something)	Noun: pistis, pisteOs
	Remember that unless it qualifies a specific noun, an adjective acts as the noun: pistos = faithful (one)		

Time to translate!

Translate the last verse of Revelation with the few prefixes, roots, and suffixes that you know. Review the pages so far to translate in a stilted wooden manner (in each version). No wooden translation has a smooth English feel but you can sense the meaning. Here is the verse in phonetics in three versions. Word endings define the phrasing ... the -ou endings go together ... the -On endings go together.

UBS4/NA27 (most text comes from primary 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 the above Byzantine source as used for 1611 KJV):

21: hE kharis tou kuriou hEmOn iEsou khristou meta pantOn humOn. amEn.

21 Ἡ χάρις τοῦ κυρίου Ἰησοῦ² μετὰ πάντων^{3,4}

2073 2138 2432 it^{gig} syr^{ph,h} cop^{bo} (arm τηροῦντες τὰς) Tertullian Cyprian Tyconius Andrew (Beatus) Arethas

² 21 {B} κυρίου Ἰησοῦ & A 1611 2053 // κυρίου 1859 // κυρίου Ἰησοῦ Χριστοῦ 046 051 94 1006 1854 2020 2042 2065 2073 2138 2432 eth Andrew // κυρίου ἡμῶν Ἰησοῦ Χριστοῦ 205 254 2067 it^{ar,c,dem,div,gig,haf} vg syr^{ph,h} (cop^{sa} omit Χριστοῦ) arm Ps-Ambrose Beatus // omit ἡ χάρις τοῦ κυρίου Ἰησοῦ 2329 cop^{bo}

³ 21 {C} μετὰ πάντων A (it^{ar} cum omnibus hominibus) vg^{ww} Tyconius Beatus // μετὰ πάντων ὑμῶν 296 it^{c,dem,div,haf} vg^{cl} eth Ps-Ambrose // μετὰ πάντων ἡμῶν 2049 2050 // μετὰ τῶν ἀγίων & it^{gig} // μετὰ τῶν ἀγίων σου 2329 (see footnote 2) // μετὰ πάντων τῶν ἀγίων 046 051 94 1006 1611 1854 1859 2020 2042 2053 2065 2073 2138 2432 syr^h cop^{sa} arm Andrew Arethas // μετὰ πάντων τῶν ἀγίων αὐτοῦ 2030 syr^{ph} // upon all the saints unto age of the ages cop^{bo} (cop^{bo,ms} age of the age) (see footnote 2)

⁴ 21 {C} omit ἀμήν. A 1006 2065^{txt} 2432 it^{ar,gig} Tyconius Andrew^{a,bav} Beatus Arethas // add ἀμήν. & 046 051 94 1611 1854 1859 2020 2042 2053 2065^{comm} 2073 2138 it^{c,dem,div,haf} vg syr^{ph,h} cop^{sa,bo} arm eth Andrew^{c,p} Arethas // add ἀμήν ἀμήν. cop^{bo,ms}

Figure 8 – Revelations 22:21 (USB2) showing variant phrases

Format of footnotes: *Greek word(s) – Best Sources //*

The UBS footnotes rates the phrases based upon frequency found in the oldest texts:

- {A} = Significant majority of oldest texts supports chosen UBS phrase
- {B} = Phrase chosen is the most prevalent among equally competing variants
- {C} = Chosen phrase has serious competition among the available variants
- {D} = Uncertainty for probable phrase wording in the original autograph.

Manuscript	Content ¹	Location	Date
& 01	eapr	London: Sinaiticus	IV
A 02	eapr	London: Alexandrinus	V
B 03	eap	Rome: Vaticanus	IV
C 04	eapr	Paris: Ephraemi Rescriptus	V
D 05	ea	Cambridge: Bezae Cantabrigiensis	VI
D 06	p	Paris: Claromontanus	VI
D ^{abs1}	p	Abschrift (copy of Claromontanus)	IX
E 07	e	Basel	VIII

¹ e=Gospels; a=Acts and Catholic Epistles; p=Epistles of Paul; r=Revelation.

Table 4 - Sample of list of Sources and their dates (UBS)

The source listings show reference letter/number, content (e, a, p, r), current location, common name, and century (IV = 300 to 399 AD). In the footnotes, the major sources use the reference letter whereas the partial/fragmentary sources use the sequential number reference.

NUMBER OF BIBLICAL MANUSCRIPTS

Language*	Earliest MS (old)	Earliest MS (new)	Number of MSS (old)	Number of MSS (new)
Armenian	AD 887	AD 862	2000+	2000+
Coptic	Late 3rd c. AD	Late 3rd c. AD	Around 975	Around 975
Gothic	5th or 6th c. AD	5th or 6th c. AD	6	6
Ethiopian	10th c. AD	6th c. AD	600+	600+
Total Latin Translations	N/A	N/A		
Old Latin	4th c. AD	4th c. AD	50	110
Vulgate	4th c. AD	4th c. AD	10,000+	10,000+
Syriac	5th c. AD	Late 4th or Early 5th c. AD	350+	350+
Georgian	Late 9th c. AD	5th c. AD	43+	89
Slavic	10th c. AD	10th c. AD	4,000+	4,000+
Total Non-Greek manuscripts				18,130+
Greek	AD 130 (or earlier)	AD 130 (or earlier)	5838	5,856
TOTAL GREEK AND NON-GREEK MANUSCRIPTS				23,986
Biblical Manuscripts, Scrolls, and Translations				
New Testament Greek Manuscripts				5,856
New Testament Early Translations				18,130
Old Testament Scrolls, Codices				42,300**
TOTAL BIBLICAL MANUSCRIPT EVIDENCES				66,286

Chart adapted from Cowe, AVNT, 256.

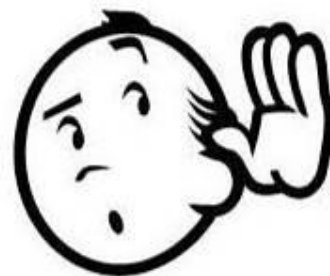
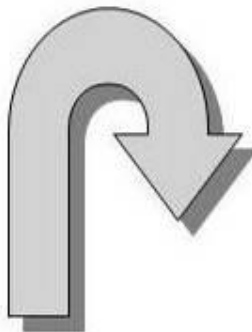
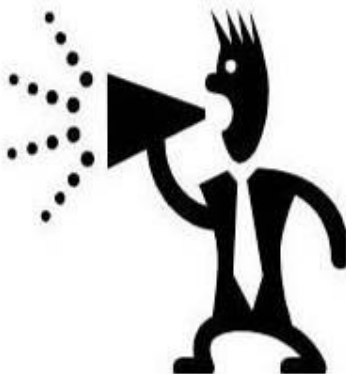
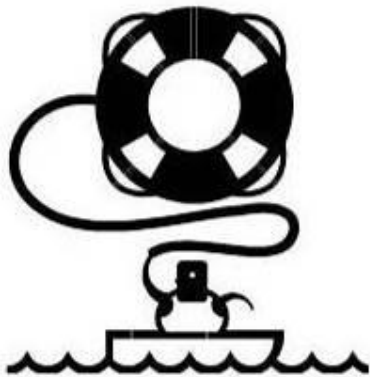
* Many of these languages are not catalogued regularly.

** 25,000 are relatively recent, dated to the nineteenth and twentieth centuries.

Table 5 – Source Tally (Evidence That Demands a Verdict, p52, 2017, McDowell)

There are about 6000 Greek-only sources (of which 400+ are primary) and 18000 early translations for Greek (of which half are in Vulgate Latin), yielding 24,000 major and partial sources used to determine confidence ratings of specific words and phrases. The highest frequency in the oldest texts points to the “original autograph” (the text as written by the original author).

Lesson 9 and 10



11. Badness

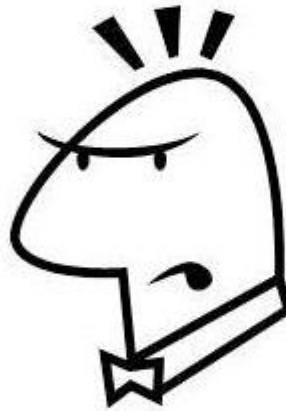
Bad Emotions

ha-mar-tia	miss the 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 the midst of a 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)
plan-aO	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, opposition	(antithesis ... pronounced: an-tith-e-sis) – I Timothy 6:20
	No one knows meaning for ‘the-’ root (as in the -sis, the -ory, the -os). Even Socrates guessed.	
bro-sis	a 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 the 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 traditionally presumed to be Gûlgaltâ. The Bible translates as place of [the] skull, in Greek (Kraniou Topos), and in Latin (Calvariae Locus), from which the English word ‘Calvary’ is derived. – edited from Wikipedia.	
krima	specific 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 the sense of current engagement	
a-sel-geia	no restraint, exceedingly bad behavior	
pharma-keia	sorcery using mind-altering drugs	
porneia	sexual relations outside of marriage, sexual immorality (pornography)	
ptO-kheia	poverty, impoverished	(the ‘pt’ is pronounced)
sarkinos	flesh	(sarcophagus = flesh devourer ... a coffin)
thanatos	death	(thanatopsis = death seeing, an essay about death)
thlipsis	oppression, distress	

Lesson 11



12. More Greek Words

Church Roles

apo-stolEn	apostleship	
hagiais	holy	
hagio-sunEs	holiness	
poi-maimen	shepherd	
poi-men	shepherd	
pro-phE-tEs	prophet	(Truth Teller, not a 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 the lifestyle of a good citizen	
sun-esis	understanding via application	

Other

ano-then	again, from above	(born again, bon from above – John 3:3-5)
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 <u>not</u> eu-theos “Good God!”)
euth-us	straight, straightway	
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 something	(fall off wagon, step off cliff path – Matt 6:14)
skopos	viewing (one)	(telescope, microscope, periscope)
philo-logos	friend of words	



Figure 9 - Bi-directional text for Gortyn law code, Crete (APA Productions, 1988)

PART 2 – READ/TRANSLATE – TEN BIBLE PASSAGES IN KOINE' GREEK

13. Greek Alphabet (Alpha Beta)

Learn to recognize the 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

Discuss variant sources and explain how translators know which equivalent to use.

END GOAL: Confidence that most English translations are reliable (even when widely differ).

The best way to introduce the alphabet is to start using Greek words, instead of rote memory of the alphabet alone. This makes reading much easier and earlier. We will use the words from Part 1.

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

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- <u>mega</u> 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 the 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

These 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.

α β γ ε ζ θ ι κ λ μ ν ο π ρ σ/ς τ υ φ χ ω

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

We will cover the remaining four letters in the next section:

δ η ξ ψ

There is no 'h' in the alpha-beta. Instead, we use an 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
ν	N	n	nu	nU
ξ	Ξ	x	xi	xE
ο	O	o	omicron	ami-cron
π	Π	p	pi	pI
ρ	P	r	rho	rhO
σ ζ _(end word)	Σ	s	sigma	
τ	T	t	tau	
υ	Υ	u	upsilon	
φ / ϕ	Φ / Ϝ	ph	phi	phI
χ	X	kh	chi	khI
ψ	Ψ	ps	psi	sI
ω	Ω	O	omega	O-mega

Table 6 – Greek Alphabet

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

SHOW and TELL: Wall plaque replica of the tri-lingual Rosetta stone from the British Museum.

Found by Napoleon's scientists, it shows Hieroglyphics, cursive Demotic, and Coptic Greek

The ancient carver engraved the Greek text in all **upper case** with NO spaces between words.

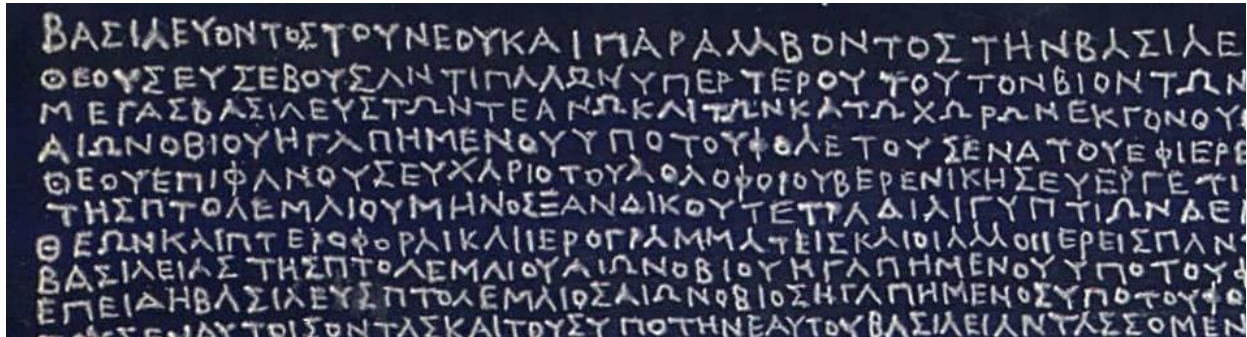


Figure 10 - Enlarged Greek segment of Rosetta stone (British Museum)

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

Table 7 - Vowels and Diphthongs (two vowels together)

Diacritics (dia = through, krites – Judge/Decider ... a mark that tells how to decide pronunciation)

‘	is a rough breath mark akin to ‘h’ but sometimes with slight trace of a ‘w’ in front.		
‘υ	ιος	‘hee-os’ but pronounced ‘whee-os’ – son	
‘ο		‘ha!’ but pronounced ‘hO!’	- the (masculine definite article)
‘η		‘hE!’	– the (feminine definite article)
,	is a silent pause mark, and usually signals the start of a word		

The following words use the 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)

The ‘υ’ (upper case ‘Υ’) became a Latin ‘γ’, just like:

κυριος kurios became kyrie in Latin - Lord

14. Greek for: John 1:1-7

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)
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 a noun means ‘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)

Alert! John 1:1 uses the Definitive Article with TWO singular **subjects** within the SAME phrase.

That phrase translates as: The Word = (The) God ... but also means (The) God = The Word.
The subject in the pair with the explicit article is usually the subject written first in English.

Some take it to mean “a god” due to a missing but unnecessary definitive article, either to imply many gods or that Jesus was created (cf. Arius 256-336). John 1:3,10 explains John’s intention.
See also: Athanasius of Alexandria 296-373 and Augustine of Hippo 354-430

Photocopy the next page. Use the blank space between lines for your rough translation in FIVE steps:

- 1) Locate all: and (και), of-the (του), and use the decoder table for other forms of “the”
- 2) Easy Nouns (or stems) that you have learned
- 3) Prepositions
- 4) Easy Verbs (or stems) that you have learned
- 5) Pesky Pronouns and “Not” – Use the decoder table for Pesky Pronouns

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 ἓν.^c ὃ γέγονεν^d **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
6 Ἐγένετο ἄνθρωπος,^f ἀπεσταλμένος παρὰ θεοῦ, ὄνομα
αὐτῷ Ἰωάννης. **7** οὗτος ἦλθεν εἰς μαρτυρίαν ἵνα μαρ-
τυρήσῃ περὶ τοῦ φωτός, ἵνα πάντες πιστεύσωσιν δι'
αὐτοῦ. **8** οὐκ ἦν ἐκεῖνος τὸ φῶς, ἀλλ' ἵνα μαρτυρήσῃ περὶ

Figure 11 - John 1:1-7 (UBS2-4)

Punctuation

Koine' Text		Translate as	
period	(.)	period	(.)
comma	(,)	comma	(,)
semi-colon	(;)	question	(?)
raised period		colon	(:)

Punctuation Issue

Verse 3 looks odd with a period prior to the last two words. I checked the UBS2 and UBS4 footnotes.

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.

Here is how the Catholic NAB translation handles this anomaly.

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.

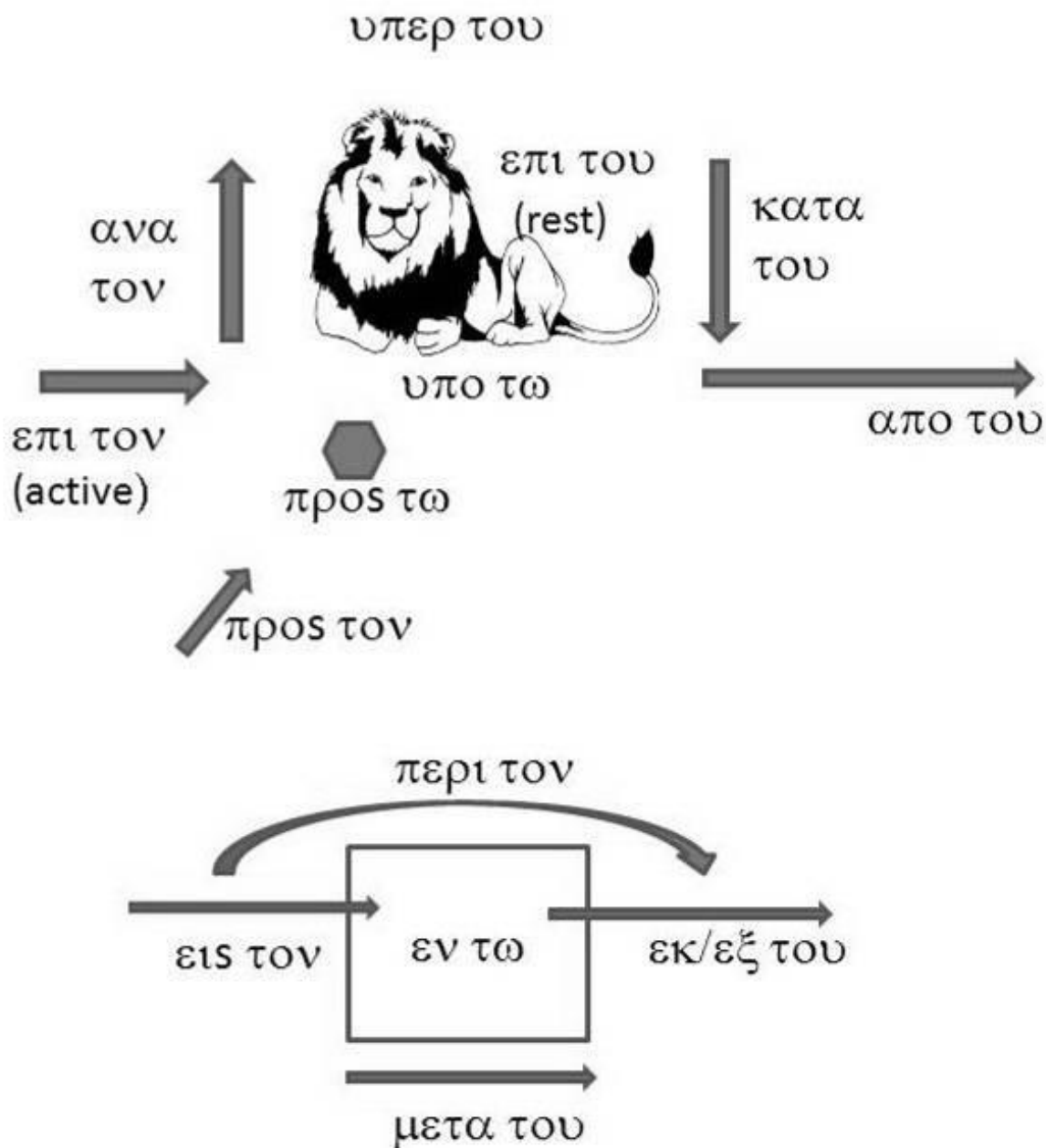
"came to be" is what I translate as: *"(past) generated"*

"human race" is what I translate as: *"many humans"* (since humanity is not a race)

Even so, kudos to the NAB giving a reasonable stab at the period as 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 the Greek alphabet?



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

Figure 12 - Propositions (Greek alphabet)

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

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

Demonstrative Pronouns: This/These (τουτ__ or ταυτ__)				Keep this table handy
	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

Table 8 – This and These (Greek alphabet)

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

Greek **‘ΟΥΤΟΣ** 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 (εκειν__)				Keep this table handy
	Masc./Mixed	Fem.	Thing	Case
Singular: That (specific one)				
N	ΕΚΕΙΝΟΣ	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

Table 9 – That and Those (Greek alphabet)

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

Greek ουκ ην **ΕΚΕΙΝΟΣ** το φως,

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

Interpreted **He** was not the light,

Relative Pronouns: Who, Whom, Which, That**Keep this table handy**

All these endings completely match the tables above ... with a leading rough breath mark (‘o).

	Masc./Mixed	Fem.		Thing		Case
Singular:						
N	‘ος	‘η	who, that	‘ο	which, that	subject
A	‘ον	‘ην	whom, that	‘ο	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

Table 10 – Relative Pronoun (Greek alphabet)

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

- The relative pronoun agrees with its [prior noun or pronoun in the sentence] in both number and gender, but not necessarily [matching] the case [N, A, G, D].
- [Five spelling] forms for relative pronouns match the definite article. This is a case [*and one of the few*] where accents are needed to tell them apart: ‘ο versus ‘ο
 - 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**Keep this table handy**

All these endings completely match the tables above ... with a leading τ– (the 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
A	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
A	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. We need context.
Normally, the article “The” significantly drives the sentence meaning in Greek, but not so in English.

Table 11 - Twenty-Four ways to say "The" (Greek alphabet)

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

AGES of PEOPLE

παιδιον	paidion	little child	(preschooler pit-padding across the rug)
τεκνον	teknon	child	(elementary age)
νεανισκοι	nean-is-koi	young men	(workers under age 40, <u>Nean</u> derthals 😊)
πατηρ	patEr	father	(paternal or wise patriarchs over age 40)

NOUNS

κοσμος	kos-mos	world	(cosmopolitan, cosmetics)
πονηρος	ponEros	wicked (one)	– an adjective that acts as a 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	(the psi 'ψ' acts as if split)
μενω	menO	I remain	

THINGS

αγαπη	agapE	love	
νικη	nikE	victory, win, conquer	
ονομα	onoma	name	

ROUGH (aspirated) BREATH MARK = 'h'

ἁμαρτια	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

Make a photocopy of the next pages. Use the blank space between the lines to write in your rough translation efforts. Make one pass in **pencil** without textual tools, just using group memory.

The second pass, use a **different color pen** to fill in the missing words from a dictionary.

See Appendix: "Hard Words for Each Passage" after teasing out as many roots and prefixes as possible.

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

13 γράφω ὑμῖν, πατέρες,
ὅτι ἐγνώκατε τὸν ἀπ' ἀρχῆς.

γράφω ὑμῖν, νεανίσκοι,
ὅτι νενικήκατε τὸν πονηρόν.⁸

14 ἔγραψα³ ὑμῖν, παῖδιά,
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 ἀγαπάτε τὸν κόσμον μηδὲ τὰ ἐν τῷ κόσμῳ. ἐάν
τις ἀγαπᾷ τὸν κόσμον, οὐκ ἔστιν ἡ ἀγάπη τοῦ πατρὸς

Figure 13 - I John 2:12-15 (UBS2-4)

16. Greek for: Mark 1:7-11

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

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 /exs	out , out of (εκκλησια = Called out (ones), as in exit)
εν	en	in , inside
επι	epi	upon , over ("I came upon", "I sat upon", epiphany)
ὑπερ	huper	above , over, beyond (hyperactive)
ὑπο	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 συναγωγή = with way of Life, gathering (synagogue)
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) προσωπον προ προσωπον = Face to Face

Pesky Pronouns (in Greek) . . . Keep this 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				
ἡμεῖς – we, us	ὑμεῖς – you all	αυτοι – they	αυται – the girls	αυτα – the items
ἡμας – us	ὑμας – you all	αυτους – them	αυτας – them girls	αυτα – the items
ἡμων – of us, our	ὑμων – your	αυτων – their	αυτων – their	αυτων – their
ἡμιν – to/for us	ὑμιν – t/f you all	αυτοις – t/f them	αυταις – t/f girls	αυτοις – t/f them

Table 12 – Pesky Personal Pronouns (Greek alphabet)

RULES when you find a puzzling new word:

- Look for the **root(s)**
- Look for a pre-**position** (above, under, upon, near, away, up, down, into, in, out) as a **prefix**.
- An ‘ε–’ before the root **verb** often, not always, signals a **past-tense** verb.
- A trailing ‘-Ος’ usually, not always, signals a singular **subject** noun. ‘Ο = ‘the’ (singular)
- A trailing ‘-Οι’ usually, not always, signals a **plural** subject noun. τοι = ‘the’ (plural)
- A trailing ‘-ΟΥ’ usually, not always, signals a singular **object** noun. του = ‘of the’
- Prefixes adjust the meaning and tense.
- Suffixes adjust the number and the tense.

Key Words for this passage:**Rough Breath Mark = ‘h’**

‘αγιος	holy (one), saint	
‘ημερα	day	
‘υδωρ	water	(the noun, ‘υδπο– is the prefix version)
‘υιος	son	

Verbs

βαινω	I go	
βαπτιζω	I baptize	(zAta has a ‘dz’ sound)
δοκεω	I think	
γενναω	I generate, I create, I beget	(γενε– is the 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, planet Uranus (Latin) in 1800s)
φωνη	sound	

Make a photocopy of the next page as usual. Use the blank space between the lines to write in your rough translation efforts. Two passes: Pencil without helps and then ink for the dictionary pass.

See Appendix: “Hard Words for Each Passage” after teasing out as many roots and prefixes as possible.

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

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

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

δαῖνην 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 υἱὸς μου ὁ ἀγαπητός, ἐν σοὶ εὐδόκησα.⁸

Figure 14 - Mark 1:7-11 (UBS3-4)

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 $\epsilon\kappa\eta\rho\upsilon\sigma\sigma\epsilon\nu$, the prefix could be either $\epsilon\kappa$ - (out of) or ϵ - (past tense).

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

Clue 2 - underlying root is $\kappa\eta\rho\upsilon\sigma\sigma\omega$... kErussO (I proclaim, I preach) ... a new word

Answer: The word means “proclaimed” (past tense)

Verse 11 last word: for $\epsilon\upsilon\delta\omicron\kappa\eta\sigma\alpha$, the prefix could be $\epsilon\upsilon$ - (good) or ϵ - (past tense).

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

Clue 2- underlying root is $\delta\omicron\kappa\epsilon\omega$... dokeO (I think ... from lesson 9)

Answer: The wooden word is “good thought” and translates as “delight” or “well pleased”

Verse 7 line 3: For $\epsilon\upsilon\pi\omicron\delta\eta\mu\alpha\tau\omega\nu$, the root might be $\pi\omicron\delta$ (foot) since the text refers to untying.

Clue 1 – While the compound word has $\pi\omicron\delta$ imbedded, it was an accident gladly intended.

$\epsilon\upsilon\pi\omicron$ (under) is the correct prepositional prefix, but Greeks loved to play with words!

Clue 2 – underlying root is $\delta\epsilon\omega$... deO (I tie, I bind) ... a new word

Answer: The wooden word is “under bound” (I bind the leather pad to beneath my foot) and means “sandal” (no shoes then) ... “Mom, I can’t find my ‘Unterbinden’s !”

Water, Water, Everywhere

I am still confused about:

$\epsilon\upsilon\delta\alpha\tau\iota$ and $\epsilon\upsilon\delta\alpha\tau\omicron\varsigma$ – which translates in both instances as ‘water’

Both come from the **prefix** $\epsilon\upsilon\delta\omicron$ meaning water (hydroelectric, etc ... in our Part 1)

But the **root** word is really $\epsilon\upsilon\delta\omicron\omicron$... so why did the ‘ρ’ wander or get omitted?!

Maybe the root is merely $\epsilon\upsilon\delta$? There is no obvious answer. Here are four words to compare:

$\epsilon\upsilon\delta\rho\iota\alpha$	water jar (the means of hydration)
$\epsilon\upsilon\delta\omega\rho$	water (typically but not always a body of water)
$\epsilon\upsilon\delta\alpha\tau\omicron\varsigma$	water in general
$\sigma\iota\phi\omega\nu \epsilon\upsilon\delta\alpha\tau\omicron\varsigma$	water pump (a literal siphon! The word made it into English)

Five approaches to Translation

A team which translates Koine’ into American English can choose five distinct available approaches:

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

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

Recite as many prepositions as you can remember.

Practice writing and naming the letters of the alphabet (lower case first ... and upper case if you can)

Sound out names of people and places when they appear.

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

Key Words for this passage:

With prepositions in many of the words

αναστασις	ana-stasis	up from static (resurrection)
αποστολος	apo-stolos	away from robed one (missionary) – στολε = long garment (a stole)
αποκαλυψις	apo-ka-lupsis	away from cover [off a pot on a stove] (apocalypse = revelation)
διασπορας	dia-sporas	through sporadic randomness (Diaspora =scattering of a people group)
παρεπιδημοις	par-epi-demois	near upon people (strangers living off others land)
		para – epi – dEmo (democratic = strength through people)
προγνωσις	pro-gnO-sis	before-knowledge (doctor makes prognosis based upon foreknowledge)
ὑπακοην	hup-ako-En	under listening (one under authority who hears AND obeys = obedience)
		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”)
ἥλιος	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 = poop)
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, there are several words here, for which we have not learned the roots yet.

Make a photocopy of the next page as usual. Use the blank space between the lines to write in your rough translation efforts. Two passes: Pencil without helps and then ink for the dictionary pass.

1 Πέτρος ἀπόστολος Ἰησοῦ Χριστοῦ ἐκλεκτοῖς παρ-
 επιδήμοις 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
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-

Figure 15 - I Peter 1:1-5 (UBS2-4)

18. Greek for: Matthew 9:27-31

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

Key Words for this passage:

δε	de	but, however, on the other hand, moreover
ελθον_____	el-thon_____	a root segment: come
γη	gE	earth (geology = words about dirt), geographical locale
λεγω	le-gO	I say, I speak (legO is a relative to the word: logos)
ναι	nai	Yes indeed!
ὅλη	hol-E	whole (almost an English look-alike)
οφθαλμος	oph-thal-mos	eye (ophthalmology = words about eyes)
παραγω	par-a-gO	<u>I lead</u> 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”
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)

Two rare words in Matthew 9 make Jesus particularly emphatic:

βριμω	bri-mO	I snort with anger (not in the Bible in first person form)
ὁρατε	ho-ra-te	Make sure that..., Take heed that ..., Pay Attention! See that this occurs! (From ὁραω ... I See)

Make a photocopy of the verse page as usual. Use the blank space between the lines to write in your rough translation efforts. Two passes: Pencil without helps and then ink for the dictionary pass.

See Appendix: “Hard Words for Each Passage” after teasing out as many roots and prefixes as possible.

27 Καὶ παράγοντι ἐκείθεν τῷ Ἰησοῦ ἠκολούθησαν [αὐτῷ]
 δύο τυφλοὶ κράζοντες καὶ λέγοντες, Ἐλέησον ἡμᾶς, υἱὸς

Δαβίδ.⁹ **28** ἐλθόντι δὲ εἰς τὴν οἰκίαν προσήλθον αὐτῷ οἱ
 τυφλοί, καὶ λέγει αὐτοῖς ὁ Ἰησοῦς, Πιστεύετε ὅτι δύνα-

μαι τοῦτο ποιῆσαι; λέγουσιν αὐτῷ, Ναὶ κύριε. **29** τότε
 ἤψατο τῶν ὀφθαλμῶν αὐτῶν λέγων, Κατὰ τὴν πίστιν

ὑμῶν γενηθήτω ὑμῖν.^r **30** καὶ ἠνεώχθησαν αὐτῶν οἱ
 ὀφθαλμοί. καὶ ἐνεβριμήθη αὐτοῖς ὁ Ἰησοῦς λέγων, Ὁράτε

μηδεὶς γνωσκέτω.^s **31** οἱ δὲ ἐξελθόντες διεφήμισαν
 αὐτὸν ἐν ὅλῃ τῇ γῇ ἐκείνῃ.ⁱ

Figure 16 - Matthew 9:27-31 (UBS3-4)

So when Jesus charges the blind men to tell no one, he **ἐνεβριμήθη** at them! English translations do not pull the full intensity out of the Greek word with which Jesus “strictly charged” the blind men.

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 were to paraphrase it 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 the 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 2:16-17 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 many (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 it:

However, the men blabber-mouthed their healing such that the news spread like a 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 the kind of argument in a chapter.

19. Greek for: Luke 1:46-50

Key Words for this passage:

ἅγιος	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	
ὅτι	ho-ti	such that	
φοβος	pho-bos	fear	(arachnophobia = fear of spiders)
ψυχη	psu-khE	soul	(psychology = words about inner self)

Joshua and Cole offered **onomatopoeia** as the English derivative from ονομα. It is indeed two Greek words ὄνομα and ποιέω ("I make") meaning a word that imitates or suggests the sound that it describes. The dog "barked". The bees "buzzed" about their hive. The wolves "howled" at the moon.

Make a photocopy of the next page as usual. Use the blank space between the lines to write in your rough translation efforts. Two passes: Pencil without helps and then ink for the dictionary pass.

See Appendix: "Hard Words for Each Passage" after teasing out as many roots and prefixes as possible.

*Καὶ εἶπεν Μαριάμ³,
Μεγαλύνει ἡ ψυχὴ μου τὸν κύριον,*

*καὶ ἡγαλλίασεν τὸ πνεῦμά μου ἐπὶ τῷ θεῷ τῷ
σωτήρῳ μου,*

*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.*

Figure 17 – Luke 1:46-50 (UBS2-4)

20. Greek for: Acts 10:44-48

Key Words for this passage:

ακουω	a-kou-O	I hear	(acoustic)
δωρεα	dO-rea	gift (half-expecting a gift in response, related to 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 for those not Jewish)
‘ημερα	hE-mera	day	
γλωσσα	gLOs-sa	tongue (physical), language (glossolalia=“in tongues”).	Need context.
και	kai	and	Alternatives: also, in addition to
μη, μητι	mE, mEti	Not	(μητι can be rhetorical question, “Is it not ...?”)
παντας	pan-tas	all	(pantheon)
πιπτω	pip-tO	I fall	(This verb has <u>weird</u> tense structures)
‘ρημα	hrE-ma	(spoken) word (akin to rhyme; but λογος is either spoken or written)	

Annoying Look-alikes:

τουτο	tou-to	this thing	(neuter, subject or object)
ταυτα	tau-ta	these things	(neuter, subject or 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)

Make a photocopy of the verse page as usual. Use the blank space between the lines to write in your rough translation efforts. Two passes: Pencil without helps and then ink for the dictionary pass.

See Appendix: “Hard Words for Each Passage” after teasing out as many roots and prefixes as possible.

44 Ἦτι 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 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 ὥς καὶ ἡμεῖς; **48** προσέταξεν δὲ αὐτοὺς ἐν τῷ ὀνόματι Ἰησοῦ Χριστοῦ βαπτισθῆναι¹³. τότε ἠρώτησαν αὐτὸν ἐπιμεῖναι ἡμέρας τινάς·

Figure 18 - Acts 10:44-48 (UBS3-4)

Peter's Perplexed Peeps

A student vastly shortened the overly verbose preamble in **Acts 10:45** in its 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 just one example for historical truthfulness exposed within the Greek. Although Luke wrote in 60AD about an event back in 31AD, he wrote as a news reporter who interviewed the self-same perplexed friends. The passage includes slang (round-cutters = Jews). His audience would have chuckled but that Greek term of derision was already a badge of honor. It is like the derisive term for believers in Antioch (Christians means "Little Christs") because they so eagerly reflected Χριστός.

While Albert Schweitzer dismissed miracles and claims of divinity in his "Quest for the Historical Jesus" (1906), it is not scholarly to read modernism into an affirmed text recounting history. Luke treats this speaking in tongues as a surprise event and ascribes no abnormalities (no pew jumping, no frothing at the mouth, no wild screams). He treats the event as an unpressured in-their-right-mind activity, almost as if to explain the source for why rational believers spoke in tongues by 60AD under Paul's ministry.

Instead, Luke pokes fun at those who thought such activity was uniquely theirs. Their comment about the Spirit falling "as on us" confirms that many Jewish believers spoke in tongues (at least 120 of them). God outwitted Peter's "out-of-their-wits" friends. The matter-of-fact reporting, the humor, the slang, and the tieback to Jewish sensibilities gives it credence and not as a myth. Hundreds could challenge a false account so close to the actual event. My reasoning came mostly from "History and Christianity" talks by John Montgomery, 1965 (Published 1971 by Intervarsity Press, page 63).

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 in a letter from Wycliffe Associates:

After so many years of disappointment and disenchantment, they do not want to hear talk. For too long, their traditional religious leaders have 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 the truth, show me where it is written.*" They want to see it for 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

Knowing basic Greek creates a door for you to validate wild assertions. Even a traditional faith requires checking source material as best able. Does a paraphrase match the Greek? You will not become an expert in only 20 hours, but even without the additional 100 hours of verb declensions and grammar, I trust that you find it encouraging to decipher as much as you can at this early point.

21. Verb Tenses Make Me Tense

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

The above four regular first-person present active verb endings are: $-\alpha\omega$, $-\epsilon\omega$, $-\omicron\omega$, $-\upsilon\omega$ (and $-\omega$)
Fortunately, the differences caused by these four common endings are minimal for regular verbs.

- Present Active I loose ... $\lambda\upsilon\omega$
- Simple Past I loosed ... $\epsilon\lambda\upsilon\sigma\alpha$ – Signaled by epsilon ‘ε-’ prefix (sometimes ‘η-’)

$-\omega$ verbs, whose roots do not end in a vowel, follow $\lambda\upsilon\omega$ endings (e.g. $\beta\alpha\lambda\lambda\omega$, $\gamma\rho\alpha\phi\omega$) – See next page.
After that, the puzzling mixture of endings for irregular verbs throws everything under the bus!

Stutter when you say that!

Some verbs visually appear as if the speaker is **stuttering**. When the verb repeats the first consonant (called “reduplication”), it has the sense of an action started in the past and something else occurred at that same time. We can insert the helper word “**while**” or “**when**” to get a better sense of the action.

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

- Stutter **While I was** speaking ... Signaled by repeat of first consonant ... followed by an ‘ε’
 - This is **Perfect Active** tense (“I am telling the story as if you are still there at that time”)
 - A 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 but more likely 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...
 - This is **Perfect Passive** tense (“This event is a done deal, but at the time...”)
 - A weird case occurs Acts 10:44 $\lambda\alpha\lambda\omicron\upsilon\nu\tau\omicron\varsigma$... (when) spoken –or- (while) speaking
 - From $\lambda\alpha\lambda\epsilon\omega$ = (when/while) I speak ... from $\lambda\epsilon\gamma\omega$ = I speak.

Robotman/Jim Meddick



Figure 19 - Robotman (3/1/1986)

Robotman identified my angst while I struggled with Greek Grammar in early 1986.

I reformatted and commented on verb declensions from **The Elements of New Testament Greek**
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.

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

Table 13- The 12 English Tenses - ENTG Introduction (page 11)

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

Singular		Plural	
λν-ω luO	I am loosing I loose	λν-ομεν luomen	we are loosing we loose
λν-εις lueis	you are loosing you loose	λν-ετε lueite	you'all are loosing you'all loose
λν-ει luei	he is loosing he looses	λν-ουσι(ν) luousi(n)	they are loosing they loose

Table 14 - Present Indicative Active– ENTG Lesson 3 (page 25)

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.

Singular	σα augment	Plural	
ε-λν-σα	I loosed	ε-λν-σαμεν	we loosed
ε-λν-σας	you loosed	ε-λν-σατε	you'all loosed
ε-λν-σε(ν)	he loosed	ε-λν-σαν	they loosed

Table 15- First Aorist Indicative Active - ENTG Lesson 24 (page 96)

The two “**way-back-when**” tenses do **not** define whether the action stopped (4) or continues (5).

The signals are a reduplication (“stutter”) syllable λε + the root + κα augment + declension

“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-λν-κα	λε-λν-καμεν	(ε)λε-λν-κειν	(ε)λε-λν-κειμεν
you	λε-λν-κας	λε-λν-κατε	(ε)λε-λν-κεις	(ε)λε-λν-κειτε
he	λε-λν-κε(ν)	λε-λν-κασι(ν)	(ε)λε-λν-κει	(ε)λε-λν-κεισαν

Table 16 - Perfect and Pluperfect Indicative Active - ENTG Lesson 34 (page 136)

We have just seen SOME of the regular verbs endings for $-\omega$ (and $-\upsilon\omega$),
Here is how $-\alpha\omega$, $-\varepsilon\omega$, $-\omicron\omega$ regular verb suffixes vary:

$-\alpha\omega$ verbs have these pattern rules for suffixes.

$\alpha + (\omicron, \omega, \omicron\upsilon)$ becomes $-\omega$

$\alpha + (\varepsilon, \eta)$ becomes $-\alpha$ (thus, drops ε or η)

$\alpha +$ any combo with ι becomes $-\alpha$ with ι subscript (thus, becomes an improper diphthong)

$-\varepsilon\omega$ verbs have these pattern rules for suffixes.

$\varepsilon + \varepsilon$ becomes $-\varepsilon\iota$

$\varepsilon + \omicron$ becomes $-\omicron\upsilon$

ε is dropped if a long vowel or diphthong follows

$-\omicron\omega$ verbs have these pattern rules for suffixes.

$\omicron +$ long vowel becomes $-\omega$

$\omicron +$ (short vowel, $\omicron\upsilon$) becomes $-\omicron\upsilon$

$\omicron +$ any combo with ι becomes $-\omicron\iota$ (with one tense exception)

$-\upsilon\omega$ verbs follow the regular $-\omega$ declension pattern for suffixes.

That is, $\lambda\upsilon\omega$ and $\beta\alpha\lambda\lambda\omega$ use the identical declension pattern for suffixes.

Scholar Shorthand for Greek Sources

You probably have researched the Internet for software tools and versions of the New Testament in Greek. Here are some code words that will help decipher the various pros and cons proffered.

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

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

Nestle 1904 = This could probably be considered NA1 which reflected the brand new field of archeology (mostly treasure hunters until 1920s ... making dating of related “uninteresting” scrolls difficult). The NA series identifies latest papyrus found since the last edition. If the new finds are fragmentary (a chapter or a 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 book portions.

Majority Text = The published text where the majority of the 2560 complete portions (as of NA25) agree. The variants appear in the footnotes, or as in the case of the last chapter of Mark, included in an addendum. Nothing is omitted as long as you read the footnote citations. People complain that the Majority Text is “hiding” the truth. That conflicts with the term “Majority” 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 the time of authorship. This is a literary miracle since we drown in a wealth of copies unlike any Greek or Roman author (Aristotle, Plato, Euripides, Pliny, etc.) NA puts historically affirmed variants in the footnotes because it is rare with over 2560 portions in hand that anything new will overrule the Majority Text.

Byzantine = This is the text used by Eastern Orthodox written in the Syriac language. It may (or may not) affect your translation efforts. 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 the last verse in Revelation as an example of how these variants differ (e.g. words vary, some added, some omitted). If a given text is unusually significant to you, then explore the footnotes.

Textus Receptus = This text (as received from Byzantine 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 the KJV translators did an admirable job. The KJV team added words not in the Greek to expose the perceived meaning. They italicized these added words 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 the newest was Textus Receptus, and thus felt too modern. The Western type was much older, but tended to paraphrase, so lacked dependability. The Alexandrian type, Codex Ephraemi, exhibited polished Greek. WH identified their favorite 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 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)
λαμβάνω	lam-ba-nO	I take	
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

The ου and ουν look similar but do not mean the same.

Give-away words:

σκανδαλου	skan-da-lou	Means what it sounds like! (ου suffix = of)
Σιων	See-On	Greek approximation of Hebrew: Tzee-On (Zion)
Ισραηλ	Es-ra-El	Greek approximation of Hebrew: YEEs-ra-Al (Israel)

Make a photocopy of the next page as usual. Use the blank space between the lines to write in your rough translation efforts. Two passes: Pencil without helps and then ink for the dictionary pass.

See Appendix: “Hard Words for Each Passage” after teasing out as many roots and prefixes as possible.

30 Τί οὖν ἐροῦμεν; ὅτι ἔθνη τὰ μὴ διώκοντα δικαιοσύνην 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 ἔργων⁴ προσέκοψαν τῷ λίθῳ τοῦ προσκόμματος, 33 καθὼς γέγραπται,

Ἴδου τίθημι ἐν Σιών λίθον προσκόμματος καὶ πέτραν
 σκανδάλου,
 καὶ⁵ ὁ πιστεύων ἐπ' αὐτῷ οὐ κατασχυνηθήσεται.^ο

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

Figure 20 - Romans 9:30 - 10:2 (UBS2-4)

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	(Irene)
εκκλησια	ek-kIE-sia	called out (ones), church	(iglesia in Spanish)
θελημα	the-IE-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 a plural, a rare case like σοι)
ημας	hE-mas	us	
ημων	hE-mOn	of us all (our)	
υμιν	hu-min	to you all	

Make a photocopy of the next page as usual. Use the blank space between the lines to write in your rough translation efforts. Two passes: Pencil without helps and then ink for the dictionary pass.

See Appendix: "Hard Words for Each Passage" after teasing out as many roots and prefixes as possible.

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

καὶ εἰρήμη ἀπὸ θεοῦ πατρὸς ἡμῶν καὶ κυρίου¹ Ἰησοῦ Χριστοῦ^c **4** τοῦ δόντος ἑαυτὸν ὑπὲρ τῶν ἁμαρτιῶν

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

Figure 21 - Galatians 1:1-5 (UBS2-4)

23. Greek for: I Corinthians 15:12-19

This passage acts as a self-exam. Try phonetically to read the section aloud without breaking cadence. There may be two exceptions where the past-tense stutter-words defy the American tangled tongue.

If you take this course in a classroom, the self-graded exam will use a surprise passage in which you have a decent chance of reading. Resolve to have fun!

Key Words for this passage:

αρα	ara	then	
ει	ei	if, since	
ελπις	elpis	hope	
εστιν	estin	is	
‘ευρισκω	heuriskO	I find, I search	(heuristics)
ηγειρεν	Egeiren	raised	
κηρυγμα	kErugma	preaching	(a noun) – Spelled in theology books as ‘kerygma’
κηρυσσω	kErussO	preach	(a verb)
‘υμων	humOn	of you all, your	
ψευδο	pseudo	false	

Look-alikes – Be careful!

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

Create a stiff wooden translation with all the words you know before turning the page to see how one Interlinear translated it. Use the interlinear translation cautiously, as the English word does not always land beneath the corresponding Greek word. It sometimes translates a whole sub-phrase at once.

When you are ready, turn the page and begin **without help for 20 minutes**. You may be surprised at how much you can read. Next, use materials (open book), to find **missed words for 15 minutes**.

How much did your stiff wooden rough translation differ from the following Greek Interlinear? The Greek text of Textus Receptus (1600’s) varies from UBS4 text. George Berry’s choice of words contains some minor interpretation. Even so, the passage overall should be remarkably similar.

How many words did you translate **in the first pass** (how many of these 110 words **without any help**)? Give yourself 1 point for each word and ½ point for each prefix (or root) known of an 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** εὐρισκόμεθα δὲ καὶ ψευδομάρτυρες τοῦ θεοῦ, ὅτι ἐμαρτυρήσαμεν κατὰ τοῦ θεοῦ ὅτι ἡγείρεν τὸν Χριστόν, ὃν οὐκ ἡγείρεν 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 ἀμαρτίαις ὑμῶν, **18** ἄρα καὶ οἱ κοιμηθέντες ἐν Χριστῷ ἀπώλοντο. **19** εἰ ἐν τῇ ζωῇ ταύτῃ ἐν Χριστῷ ἡλπιότες ἐσμέν μόνον, ἐλεεινότεροι πάντων ἀνθρώπων ἐσμέν.^h

Figure 22 - I Corinthians 15:12-19 (UBS2-4)

2532	3779	4100	1487	1161	5547	2784
σομεν, καὶ οὕτως ἐπιστεύσατε. 12	Εἰδὲ	χριστὸς	κηρύσσεται,			
preach, and so ye believed.	Now if	Christ	is preached,			
3754 1537	3498	1453	4459	3004†	5100	
ἵδι ἐκ νεκρῶν" ἐγήγερται, πῶς λέγουσιν ^κ τινες						
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	εἰδὲ	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	εἰδὲ					
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, ² void						
1161 2532 *	4102	5216	2147	1161 2532	5575	
^κ δὲ καὶ ἡ πίστις ὑμῶν. 15	εὕρισκόμεθα	δὲ καὶ	ψευδομάρτυρες			
¹ and 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						
3588 5547	3739 3756	1453	1512	686	3498	3756
τὸν χριστὸν, ὃν οὐκ ἤγειρεν εἴπερ ἄρα νεκροὶ οὐκ						
the Christ, whom he raised not if then [the] dead ² not						
1453	1487 1063	3498	3756	1453	3761	5547
ἐγείρονται. 16	εἰ γὰρ	νεκροὶ οὐκ ἐγείρονται, οὐδὲ χριστὸς				
¹ are raised. For if [the] dead are not raised, neither Christ						
1453	1487 1161 5547	3756	1453	3152†	3588	4102
ἐγήγερται. 17	εἰδὲ	χριστὸς οὐκ ἐγήγερται, ματαία ἡ πίστις				
has been raised: but if Christ has not been raised, vain ² faith						
5216	2089 2075 1722 3588	256†	5216	686	2532	3588
ὑμῶν. ^ο ἔτι ἐστὲ ἐν ταῖς ἁμαρτίαις ὑμῶν. 18	ἄρα καὶ οἱ					
¹ your [is]; still ye are in your sins. And then those that						
2837	1722	5547	622	1487	1722 3588 *	5026
κοιμηθέντες ἐν χριστῷ ἀπώλοντο. 19	εἰ ἐν τῇ ζωῇ ταύτῃ					
fell asleep in Christ perished. If in this life						
1679	2070 1722 5547	3440	1652	3956	444	
ῥηλικότες ἐσμὲν ἐν χριστῷ ^κ μόνον, ἐλεεινότεροι πάντων ἀν-						
² we ³ have ⁴ hope ⁵ in ⁶ Christ ¹ only, more miserable than all						
2070						
θρώπων ἐσμὲν.						
men we are.						

Figure 23 - Interlinear of I Cor.15:12-19 (Textus Receptus, George Berry)

Class Summary

We have covered in this 20 to 24 hour course:

- the rudiments of a working vocabulary of New Testament words
- the lower-case alphabet (and glimpsed briefly at upper case)
- a few of the 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 drive the meaning of many sentences)
- four pronoun case tables (personal, demonstrative, relative)
- panicked at the 288 verb declensions we have yet to learn (regular verb tenses)
- ten sample Koine’ New Testament passages

Each passage had rarely used words that required a Koine’ dictionary or an Interlinear. The small vocabulary in this syllabus is only a portion required of an advanced student. Yet, these few words easily opened up large swatches of the Greek New Testament to you as the casual reader.

Greek state-based grammar does not satisfy a time-based American reader. We found clues that a verb had a past tense, but we did not now know whether the action stopped in the past, is stopping currently, or wills top in the future. Only a formal Greek Grammar course with much practice with verb declensions among various time tenses can define those subtle differences. This limitation does not block you as the casual reader, but use judicious caution with your new skills.

How Did Prior Classes Fare?

By the final session in the 2012 class, who helped me create the first syllabus, students could read aloud phonetically from the Greek. Of course, they did not know all the word meanings.

Seven 2017 students [I Corinthians 15:12-19 bearing **110 words**] averaged 44 words (40%) without helps and 57 (open book). Highest four scores tied at 64 words (58%).

Seven 2018 students [Ephesians 6:1-3, 5-6, 23-24 bearing **97 words**] averaged 52 words (no helps) and 69 (open book, 71%). Highest word count (at age 12) was 80 words (82%). We adults were stunned.

Three 2020 video-students [I Corinthians 15:12-19 bearing **110 words**] averaged 57 words (no helps) and 71 (open book). Highest count was 86.5 (78%) said the student who predicted 25% would be her score.

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Thank you for taking this introductory Koine’ Greek adventure.

24. Appendix: Hard Words for each Passage

These are the hard or rare Greek words used in Part 2.

For Matthew 9

διεφημισαν	die-phE-mi-san	made known
εκειθεν	ekei-then	out from there
εκεινη	ekei-nE	out from this (singular), selfsame
ελθον-	elthon-	coming
ηκολουθασαν	Ekolou-thE-san	followed
ηλθον	Elthon	come
ηνεωχθησαν	EneOkh-thE-san	opened
κραζοντες	kradzontes	crying out loudly
μηδεις	mE-deis	no one
ναι	nai	Yes indeed!
'ορατε	ho-ra-te	Make sure that
ποιησαι	poiE-sai	to do

For Mark 1

ειδεν	eiden	he saw
εκειναις	ekei-nais	out from those (plural)
ερχεται	er-khe-tai	he comes
ευδοκησα	eu-dokE-sa	delighted (good thoughts)
ευθως	euthus	straight
ηλθεν	Elthen	came
ἱμαντα	himanta	garment (a 'cloth shoe strap' in this passage)
ισχυριτερος	is-khu-riter-os	stronger
κυψας	kup-sas	stoop
λυσαι	lusai	loose
οπισω	opisO	after
περιστεραν	peri-steran	dove
'υποδηματων	hupo-dEma-tOn	sandals (under bound)
'ως	hOs	as

For Luke 1

απο του νυν	apo tou nun	from of the now, from now on, henceforth
ειπεν	ei-pen	spoke (past)
επεβλεψεν	epe-blep-sen	he looked upon, paid attention to (past of: βλεπο)
εποιησεν	epoi-E-sen	did (past of: ποιεω)
ηγαλλιασεν	Egalli-a-sen	leaped for joy, exulted (past)
ιδου	i-dou	behold!
μακαριουσιν	maka-riou-sin	blest, happy, well-off
ταπεινωσιν	ta-pei-nO-sin	low-ranked

For John 1

απεσταλμενος	ape-stal-menos	from sent (one)
ηλθεν	El-then	came
κατελαβεν	kate-laben	accordingly took, comprehended
χωρις	khO-ris	without
φαινει	phai-nei	shine

For Acts 10

απεκριθη	ape-kri-thE	conclusion (<u>not</u> 'from barley')
δωρεα	dO-rea	gift (half-expecting a gift in response as friends)
εκκεχυται	ek-ke-khu-tai	out poured
ελαβον	e-la-bon	took
εξεστησαν	ex-es-tE-san	out of their wits, their jaws dropped open, astonished, left them speechless (speaking about the Jewish observers)
επεπεσεν	epe-pe-sen	upon fell
επιμειναι	epi-mei-nai	upon remain, stay (from μενος)
ετι	eti	yet
ηρωτησαν	E-rOtE-san	interrogated, beseeched
κωλυσαι	kO-lu-sai	prevent
περιτομης	peri-to-mEs	around cut, circumcised
προσεταξεν	pro-setax-sen	before arranged, prearranged
'οσοι	ho-soi	even as many ('ως and σοι combined)
τινας	ti-nas	some
'ως	hOs	even as

For Romans 9

δεησις	de-Esis	supplication
ερουμεν	e-rou-men	shall we say
ευδοκια	eudokia	good-thoughts (delight)
εχουσιν	e-khou-sin	they have
εφθασεν	eps-tha-sen	arrived
ζηλον	zE-lon	zeal
καταισχυνησεται	kata-iskhun-thE-setai	down-shame (ashamed)
κατελαβεν	kate-la-ben	down-taken (captured)
προσκομματος	pro-skom-matos	before-stubbing-place (stumbling)
προσεκοψαν	pro-sekop-san	before-stub-toe (stumbled)
τιθημι	tith-Emi	I lay

For Galatians 1

δοντος	don-tos	gave
εγειραντος	e-gei-ran-tos	raised
εξεληται	ex-e-lE-tai	out-came (deliver)
ενεστωτος	ene-stO-tos	present time, current time
θελημα	the-lE-ma	will
'οπως	ho-pOs	so that
'ω	hO	to whom (<u>not</u> to be confused with 'o)

For 1 Corinthians 15

απωλοντο	apO-lon-to	perished
εγηγερται	e-gE-ger-tai	raised
ει	ei	if
ειπερ	ei-per	if
ελεεινότερος	e-le-eino-ter-os	miserable (one) ... (since not receiving mercy)
ηλπικοτες	El-pi-ko-tes	hope (from ελπις)
κενον	ke-non	void
κοιμηθεντες	koi-mE-then-tes	fell asleep
ματαια	ma-taia	futile
'ον	hon	whom

For 1 Peter 1

αμαραντον	a-mar-an-ton	not fading
αμιαντον	a-mi-an-ton	not defiled
'αγιασμο	ha-gias-mO	sanctification
αφθαρτον	aph-thar-ton	not corruptible
ελπιδα	el-pi-da	hope
εκλεκτοις	ek-lek-tois	eclectic (ones) - chosen, favored, selected
ετοιμην	e-toi-mEn	ready
ευλογητος	eu-logE-tos	good worded (one), blessed (one)
ζωσαν	zO-san	life
κληρονομια	klEro-no-mian	share portion of name (inheritance)
παρεπιδημοις	par-epi-dE-mois	near upon people (strangers living off others land)
πληθυνθειν	pIE-thun-the-in	plethora, multiplied
τετηρημενην	te-tE-rE-me-nEn	reserved
φρουρουμενους	phrou-rou-menous	guarded

For 1 John 2

αφεωνται	a-phe-On-tai	forgiven
εαν	ean	if
εγνωκατε	e-gnO-kate	have known (from γνωσκω)
επιθυμια	epi-thu-mia	upon-smoldering (patience)
μη	mE	do not
παν	pan	all
τα	ta	things

25. Appendix: Summarized Dictionary

These words appear in Part 1 and Part 2 and ordered by the Greek alphabet. Items from Part 1 alone appear without Greek version. I **added** words that appear **more than 100 times** in the New Testament, but I did not include the pronoun tables (personal, demonstrative, relative) and the definitive article table here. I capitalized phonetic long vowel sounds as E and O. Prepositions appear in bold font.

GREEK	Phonetic	ENGLISH	(Notes and/or English descendants)
α–	a-	not	
αββα	abba	dad	(in Aramaic, Hebrew: av)
ἅγιος	ha-gi-os ha-giais	holy (one) holy	(saint)
ἁγιασμός	ha-gias-mO Ha-giosunEs	sanctification holiness	
αγαπάω	aga-paO	I cherish, I love	
αγαπή	aga-pE aga-pEtos	unconditional/unmerited love, dearness beloved (one)	
αγαθος	aga-thos	good (one)	
αγγελος	ang-gelos	messenger	(angel)
αγω	agO	I lead, I bring	
αγρος	agros	field	(agriculture)
	a-del-phE	sister	
αδελφος	a-del-phos hadEs	brother underworld	(Philadelphia) (Greek god of underworld)
αἷμα	haima	blood	(hematology, hemorrhage)
αιων, αιωνος	ai-On, ai-On-os ai-On-as	eon, an age ages in time past (eons, equivalent to epoch)	(equivalent to an era)
αιωνιος	ai-On-ios	eternal	(ages in time future)
ακαθατος	a-ka-thar-tos a-ka-thar-sia ako-E	not clean, dirty, impure not clean, contagious hearing part, ear (acoustic)	
ακουω	a-kou-O	I hear	(acoustic)
αληθεια	alE-theia	truth	
αληθης	alE-thEs	true	
αληθως	alE-thOs	truly	
αλλ, αλλα	all, al-la	but, nevertheless (synonym of δε)	
αλλος	al-los	other, another (example of)	
αλληλους	al-lE-lous	one another	
αμαραντον	a-mar-an-ton	not fading	
ἁμαρτια	ha-mar-tia	not witness	(e.g. sin)
αμιαντον	a-mi-an-ton	not defiled	
ανα	ana ana-gnOskO	up from, up to, against (but <u>not</u> 'α-' meaning 'not') I read	(I <u>up/increase</u> knowing)

αναστασις	ana-stasis	up from static position (resurrection)
ανδρος	an-dros	husband (android) Under ανηρ in dictionary
ανεμος	a-ne-mos	wind
ανηρ	anEr	man (gender specific)
ανθρωπος	anthrOpos	human, mankind (gender neutral , anthropology)
	another	again, from above
αντι	anti	against, opposite
αντιβαλλω	anti-ballo	I bandy about (I throw opposite), exchange volleys
	anti-the-sis	Opposite theory, opposition (English: an-tith-e-sis)
απαγω	ap-agO	I lead <u>away</u>
	haplous	clear headed, single minded
απ, απο	apo	from, away from
απεκριθη	ape-kri-thE	conclusion (not 'from barley')
απεσταλμενος	ape-stal-menos	from sent (one)
απο του νυν	apo tou nun	from of the now, from now on, henceforth
αποκαλυψεις	apo-ka-lupsis	away from cover [off cook pot] (revelation)
αποκρινομαι	apo-kri-no-mai	I answer (after a matter has been judged)
αποστελλω	apo-stello	I send (with a commission)
αποστολος	apo-stolos	away from robed one, missionary, apostle
	apo-stolEn	apostleship
αποθνησκω	apo-the-nE-skO	I die
απωλοντο	apO-lon-to	perished
αρα	ara	then
αρχη	ar-khE	first, beginning, chief (archeology, oligarchy)
αρχιερευσ	ar-khie-reus	ruling priest
αρχων	ar-khOn	ruling person (first or point person, archeology)
αρσην	ar-sen	male (sexuality emphasized)
αρτος	ar-tos	bread
	a-selgeia	no restraint, exceedingly bad behavior
ασπαζομαι	a-spadz-omai	I greet/salute
	a-stEr	star (asterisk, Astarte = pagan goddess)
	a-star-tE	Astarte (known as Venus, Ishtar, Ashteroth)
αστρον	a-stron	star (astronomy ...laws about stars)
αυτο	au-to	it, itself
αυτος	au-tos	he
αφεωνται	a-phe-On-tai	forgiven
αφθαρτον	aph-thar-ton	not corruptible
	aphoris-menos	separated (one)
===== * =====		
βαινω	bai-nO	I go
βαλλω	bal-IO	I throw (appears related to βολη)
βαπτίζω	bap-tidzO	I baptize, immerse, overwhelm
βασίλεια	basileia	kingdom (ruled from a Basilica)

βασιλεὺς	basileus	king	(in his basilica)
βιβλος	biblos	book	(Bible, Bibliography)
βιος	bios	Present state of existence, life ... sense of function	
βλεπω	ble-pO	I look (upon), I perceive (more than mere viewing)	
βολη	bo-IE	a throw [of a stone]	
	bre-phos	infant	(even if not yet born)
βριμω	bri-mO	I snort with anger	
	brosis	a thing that consumes (rust, moth, mice, blight)	

===== * ===== * ===== * =====

γαρ	gar	for, because	
γενεα	ge-neā	generation	
γενεαλογία	ge-neā-logia	Genealogy	
	ge-neo-menos	generated (one)	
γενναω	gen-naO	I generate/create/beget (gene, γενε- is prefix)	
γινομαι	gi-no-mai	I become	
γινωσκω	gi-nOs-kO	I know	(gnostic, γνω = knowledge)
γη	gE	earth, geographical locale (geology)	
γλωσσα	gLOs-sa	tongue (physical), language (glossolalia)	
γνωσις	gnO-sis	knowledge	(Gnostic)
	gramma	text, letter	(grammar, grammatical)
	grammata	text	
	graphE	text, scripture (graphic, photograph)	
	graptos	written	(rarely a drawing)
γραφω	gra-phO	I write	(graphics, phonograph. γρα = text)
γυνηαικος	gunaikos	wife	
γυνη	gunE	woman	(<u>gender specific</u> , gynecology)

===== * ===== * ===== * =====

δαιμονιον	dai-mon-ion	demon	
δε	de	but, however, on the other hand, moreover	
	deka	(10, decimal)	
	de-ka-polis	Ten (Greek) Cities (on eastern shore of Galilee)	
	den-dros	tree	
δεησις	de-Esis	supplication	
	derma	skin	
	deu-teros	Second	(Deuteronomy = second law)
δεω	deO	I bind	
δι, δια	de, de-a	through (via), on account of (but <u>not</u> 'δε')	
	dia-ballo	I slander	(I throw through ... like a spear)
	dia-bolos	devil	(accuser/slanderer, stone thrower)
διακονος	dia-konos	deacon	(house servant)
διασπορας	dia-sporas	through spore-like (diaspora = scattered seed)	
	dia touto	(through this), therefore (contracted: dio)	
διδασκαλος	di-da-ska-los	teacher	

διδωμι	di-dOmi	I 'gift' (tribute/bribe) for <u>giver</u> 's safety/profit
	dia-thE-nE	covenant, testament
διεφημισαν	die-phE-mi-san	made known
δικαιος	di-kai-os	just, upright, righteous
δικαιοσύνης	dikaio-sun-Es	"righteous-with" = righteousness
διωκω	diO-kO	I pursue, I chase
δοξα	dox-a	glory (doxology)
δοξαζω	dox-a-dzO	I glorify
δοκεω	do-keO	I think
δοντος	don-tos	gave (donation)
δορον	do-ron	an offering
δουλος	dou-los	slave, bond-servant
δυναμαι	dun-a-mai	I am able
δυναμει	dun-a-mei	power (dynamic, dynamite, dynamo)
δυο	duo	(2)
	dO-deka	(two and ten, 12)
δωρεα	dO-rea	gift (half-expecting a gift in response, see δορον)
===== * =====		
ε-		Usually signals past tense
εαν	ean	if
εγειρω	e-gei-rO	I raise
εγειραντος	e-gei-ran-tos	raised
εγηγερται	e-gE-ger-tai	raised
εγνωκατε	e-gnO-kate	have known (from γνωσκω)
εγραψα	e-grap-sa	I have written (the psi 'ψ' acts as if split)
εγω	egO	I
εθνος	eth-nos	ethnic, people group (used in NT for not Jewish)
ει	ei	if, since
ειδεν	eiden	he saw
εικων	eikOn	image, reflection, model (icon, iconography)
ειμι	eimi	I am ("egO eimi" is redundant, common)
ειπεν	ei-pen	spoke (past)
ειπερ	ei-per	if, since
ειρηνη	ei-rE-nE	peace (goddess of Peace, name: Irene)
εις	eis	into, to
εις	eis	(1) (alert: look-alike word with εις)
	eis-agO	I lead <u>into</u>
εκ /εξ	ek /exs	out, out of (Exit)
	ek-ballO	I discard (I throw out)
εκκειθεν	ekei-then	out from there
εκκειναις	ekei-nais	out from those (plural)
εκκεινη	ekei-nE	out from this (singular), selfsame
εκκεινος	ekei-nos	that (one)

	e-ke-no-sen	he emptied self out (from ke-no-O, I empty)
εκκεχεται	ek-ke-khu-tai	out poured
εκλεκτοις	ek-lek-tois	eclectic (ones) - chosen, favored, selected
εκκλησια	ek-kle-sia	called out (ones), church (iglesia in Spanish)
	ek-teinO	stretch out (overextend, stretch thin)
ελαβον	e-la-bon	took
ελεεινότερος	e-le-eino-ter-os	miserable (one) (since not receiving mercy)
ελεεω	e-le-eo	I have mercy/pity
ελεος	e-leos	mercy (Kyrie Eleison = Latin: "Lord, Have Mercy")
ελθον _____	el-thon_____	a root segment: come
	helikia	stature (as in age)
ἑλιος	he-lios	sun (helium)
ελπις	elpis	hope
ελπιδα	el-pi-da	hope
εν	en	in, inside
ἑν	hen	(1) (alert: a look-alike word with εν)
	hen-deka	(one and 10, 11)
ενεστωτος	ene-stO-tos	present time, current time
	enkrateia	restraint
	ennea	(9)
	ento-IE	commandment
	hex	(6)
εξεληται	ex-e-IE-tai	out-came (deliver)
εξερχομαι	ex-er-kho-mai	I come out, I go out
εξεστησαν	ex-es-tE-san	out of their wits, astonished, left them speechless
εξουσια	ex-ou-sia	authority
επεπεσεν	epe-pe-sen	upon fell
επεβλεψεν	epe-blep-sen	he looked upon, paid attention to (past of: βλέπο)
επι	epi	upon, over (came upon, sat upon, epiphany)
επιγινωσκω	epi-gnO-skO	I realize (I came <u>upon</u> knowing)
επιμειναι	epi-mei-nai	upon remain, stay (from μένω)
επισκοπος	epi-skopos	upon-viewing one (overseer, bishop)
επιθυμια	epi-thu-mia	upon-smoldering (patience)
εποιησεν	epoi-E-sen	did (past of: ποιέω)
	hepta	(7)
ερουμεν	e-rou-men	shall we say
εργατης	er-gatEs	workman (ergonomic)
εργον	er-gon	work (ergonomic)
ερος	er-os	spousal Love (also Cupid – not used in Bible)
ερχεται	er-khe-tai	he comes
ερχομαι	er-kho-mai	I come
	es-thi-O	I eat
εστιν	es-tin	is (equivalent, equals, Spanish: estar)

εσχατος	es-kha-tos	last	(eschatology, scat = poop)
`ετερος	heteros	different (one)	(heterosexual)
ετι	eti	yet	
ετοιμην	e-toi-mEn	ready	
ευ–	eu-	good	(a prefix ... Eulogy, Eucharist)
ευαγγελιον	eu-ang-gel-ion	good message bearing	(evangelism)
ευδοκια	eu-dok-ia	good-thoughts	(delight)
ευδοκησα	eu-dokE-sa	good thoughts	(delighted)
	euth-eOs	immediately	(but not eu-theos “Good God!” ☺)
ευθους	euth-us	straight, straightway	
ευλογεω	eu-lo-geO	I bless	(Eulogy)
ευλογητος	eu-lo-gE-tos	good worded (one), blessed (one)	
‘ευρισκω	heuriskO	I find, I search	(heuristics)
	eu-kharisto	Good grace, Thanks	(Eucharist)
εχω	e-kho	I have	
εχουσιν	e-khou-sin	they have	
εφθασεν	eps-tha-sen	arrived	
===== * =====			
ζαω	zaO	I live	
ζητεω	zE-teO	I seek	
ζηλον	zE-lon	zeal	
ζωη	zO-E	life	(zoo, zoology ... sense of a spark)
ζωσαν	zO-san	life	
===== * =====			
η	E	than (when comparing), or	
ηγαλλιασεν	Egalli-a-sen	leaped for joy, exulted	(past)
ηγειρεν	Egeiren	raise	
ηλθεν	El-then	came	
ηλθον	Elthon	come	
ηκολουθασαν	Ekolou-thE-san	followed	
‘ηλιος	hE-lios	sun	(helios)
ηλπικοτες	El-pi-ko-tes	hope	(from ελπις)
‘ημερα	hE-mera	day	
ην	En	was	(next most common word)
ηνεωχθησαν	EneOkh-thE-san	opened	
ηρωτησαν	E-rOtE-san	interrogated, beseeched	
===== * =====			
θαλασσας	tha-las-sas	sea	
θανατος	tha-na-tos	death	(thanatopsis = essay about death)
	theatron	Theatre/spectacle	
θελω	the-lO	I will	
θελημα	the-lE-ma	intention, purpose, plan, will	
θεος	the-os	God	(theophany, theology)

	the-ros	Summer	
	theO-reO	I behold	
	thE-lus	female	(sexuality emphasized)
	thlipsis	pressed against, oppression, distress	
	thu-gatEr	Daughter	("The darling little thugs")
	thu-mia	smoldering anger	
	thu-miaO	I burn incense, I cause smoke, I smolder	
θυρα	thu-ra	door	(thoroughfare)
θυσια	thu-sia	sacrifice	
===== * =====			
ιδιος	i-dios	one's own	(idiosyncrasy)
ιδου	i-dou	behold!	
	he-ron	temple	
	hiera	sacred	
ἵνα	hina	in order that	
Ιησους	i-E-sous	Jesus	(from Aramaic)
	hikanos	worthy, sufficient	
	hilaros	cheerful	(hilarious, with rapturous joy)
ἱμαντα	himanta	garment (a 'cloth shoe strap' in one passage)	
	hippos	Horse	(Hippodrome)
ισραηλ	is-ra-El	Israel	(from Hebrew: YEEs-ra-Al)
ισχυριτερος	is-khu-riter-os	stronger	
	ikh-thus	fish	(ichthyology)
===== * =====			
καθαρος	ka-thar-os	clean, pure	(cathartic)
καθως	ka-thOs	as, even as	
και	kai	and, also, in addition to	(<u>most</u> common in NT)
καιρος	kai-ros	season of time, an appointed time	
κακος	ka-kos	bad, evil (one) (cacophony = horrid voiced sound)	
καλεω	ka-leO	I call/invite	
καλος	ka-los	good (one)	– noun
καλως	ka-lOs	good, well, competently, expertly	– adverb
	ka-luptO	I hide, I cover	
καρδια	kardia	heart	(cardiac)
καρπος	karpos	fruit	(but modern Greek: phrouta)
κατα	kata	down from, according to, against	
καταισχυνησεται	kata-iskhun-thE-setai	down-shame (ashamed)	
	kat-ang-gelletai	From message (spoken about by another person)	
κατελαβεν	kate-la-ben	down-took (captured, comprehended)	
κενον	ke-non	void	
	ke-pha-lE	head	
κηρυγμα	kErugma	preaching	(a noun– in theology as 'kerygma')
κηρυσσω	kErussO	I preach	(a verb)

κληρονομίαν	klEro-no-mian	share portion of name (inheritance)
κλητος	klEtos	called (one)
κοιμηθεντες	koi-mE-then-tes	fell asleep
	koi-nE	common Greek (lowest common vocabulary)
	koi-nO-nia	fellowship (Having things in common)
	koi-nos	common, unclean, ordinary, lowest rung on the bar
κοσμος	kos-mos	world (cosmology, cosmopolitan)
κραζοντες	kradzontes	crying
	kranion	skull (Cranium)
κριμα	kri-ma	specific verdict of judgment (“crime” does not pay)
κρινω	kri-nO	I judge (critic)
κρισις	krisis	in the midst of a Judgment (crisis)
	krites	Judge
	kritErion	rule for judging (criteria, criterion)
κριτικος	kritikos	decider (critic)
κυριος	ku-ri-os	Lord, Magistrate (kyrie in Latin)
κυψας	kup-sas	stoop
κωλυσαι	kO-lu-sai	prevent
	kO-phos	deaf or mute (one)

===== * ===== * ===== * =====

λαλεω	la-leO	I speak
λαμβάνω	lam-ba-nO	I take/receive
λαος	laos	people in local community (laity)
λεγω	le-gO	I say, I speak (lego is a relative to: logos)
	lei-pO	I lack, fall short
	leOn, leontos	lion
λιθος	li-thos	(small stone of a) rock (lithography)
λογικος	logikos	logical, rational (logic)
λογος	logos	word (spoken or written, logo)
λυσαι	lusai	loose
λυω	luO	I loose

===== * ===== * ===== * =====

μαθητης	ma-thE-tEs	disciple (mathematics), one who learns
μακαριουσιν	maka-riou-sin	blest, happy, well off
	makro-	Much, More than
	makro-thu-mia	Patience (much smoldering = long fuse)
	ma-mOnas	material things (mAmOnA is Aramaic)
μαρτυρια	marturia	witness (martyr)
	mEn	month
ματαια	ma-taia	futile
	mEtEr	mother (maternal)
μεγα_____	me-ga_____	a root segment: much, great (megaphone)
μελλω	mel-lO	I am about

μενω	me-nO	I remain	
μεσος	mes-os	middle, in the midst	
μετα	meta	with, after, change (metadata, metamorphic)	
	meta-morphoO	I forthwith change form (metamorphic), transform	
μετανοεω	meta-no-eO	I forthwith change (perception of my will), I repent	
μη	mE	not, do not	
μηδεις	mE-deis	no one	
μητι	mE-ti	not any (can be rhetorical “Is it not ...?”)	
μικρο	micro	small, less than (microscope, microphone)	
μισεω	mis-eO	I hate	
μνημειον	mnE-me-ion	monument (mnemonic, a symbol for)	
	mone	abode/building/abiding	
	monogenEs	only begotten (similar to monogamous)	
μονος	monos	only, alone (monogamy, monopoly, monorail)	
	morphE	Form/Shape (Anthro-po-morphic = human form)	
μου	mou	my	
	mu-stE-rion	mystery	
===== * =====			
ναος	naos	temple	
ναι	nai	Yes indeed!	
νεανισκοι	ne-an-is-koi	young men (under age 40, <u>Neanderthals</u> 😊)	
νεκρων	ne-krOn	dead (necropolis, cemetery)	
νεκρος	ne-kros	dead (one)	
	ne-kro-polis	City of dead (cemetery)	
	ni-kaO	I gain the victory	
νικη	ni-kE	victory, win, conquer	
	ni-kE-laos	victory [of] people (name: Nicholas)	
	ni-ko-dEmos	victor [of] people (name: Nicodemus)	
	no-eO	I perceive with my mind	
νομος	no-mos	law/rules (Deuteronomy = second law)	
νυν	nun	now (“None time left!”)	
===== * =====			
’οδus	ho-dus	way (Exodus = exit way)	
οιδα	oida	I know (same as γινωσκω)	
οικος	oi-kos	house	
οινοs	oi-nos	wine	
οχλος	okh-los	crowd, mob	
’ολος	ho-los, hol-E	whole (thing) (almost an English look-alike)	
ολιγος	oligos	few (oligarchy)	
	oktO	(8)	
’ομοιος	homo-ios	like, similar	
’ον	hon	whom	
ονομα	o-no-ma	name	

οπισω	opisO	after
’οπως	opOra	fruiting time (early autumn)
’οραω	ho-pOs	so that
’ορατε	ho-raO	I see
	ho-ra-te	Make sure that..., Take heed that ..., Pay Attention!
	or-gE	bitterness, settled anger (long-simmering grudge)
’οσοι	ho-soi	even as many (’ws and σοι combined)
’οσος	ho-sos	as much as
	os-phrE-sis	smelling part – only used in I Cor 12
’οτε	ho-te	when
’οτι	ho-ti	such that, because
–ου	-ou	of (genitive suffix)
ου, ουκ	ou, ouk	not, no (synonym of μητι, μη)
ουδε	ou-de	’not-but’, nor, neither, not even
ουδεις	ou-deis	not one
’ουτως	hou-tOs	thus, so
ουν	oun	then, therefore (synonym of τοτε)
ουρανος	ou-ran-os	heaven (Greek god of sky, also Latin Uranus)
ους	ous	ear or ears
οφθαλμος	oph-thal-mos	eye (ophthalmology)
===== * =====		
	pai-da-gOgos	Child-leader (agO = I lead, pedagogue = teacher)
παιδιον	pai-dion	little child (preschooler padding across room)
	pai-dzO	I sport, jest, dance, play (like a child) – I Cor. 10:7
παλιν	pa-lin	again
παν	pan / pas	all
παντα	pan-ta	all things, across spectrum (pantheon)
παρα	para	near, alongside, Beside (parallel, paradox)
	para-bolE	parable, story thrown alongside a truth
παραγω	par-a-gO	<u>I lead</u> past, I pass by, I depart from (αγω = I lead)
παρακαλεω	para-ka-leO	I call alongside
	para-kle-te	one called alongside (Comforter, e.g. Holy Spirit)
	para-lutikos	paralyzed person (λυω = I loose)
	para-ptomata	fall beside (fall off wagon, step off cliff path)
παρεπιδημοις	par-epi-dEmois	near upon people (strangers living off others land)
παρθενος	par-the-nos	virgin (Septuagint for Hebrew: Almah)
παρουσια	par-ousia	(coming) presence (Jesus return)
	Pas-kha	Passover (Paschal Lamb)
	pasin	among
	Paulos	Paul (from Greek)
	pathos	emotive (one)
πατηρ	patEr	father (paternal or wise patriarchs over 40)
πεμπω	pem-pO	I send

πεντε	pente	(5)
	pentE-konta	(50)
περι	peri	around, about (perimeter, periscope)
περιστεραν	peri-ste-ran	dove
περιτομης	peri-to-mEs	around cut, circumcised (slang about Jews)
πετρα	petra	(a mass of) rock, bedrock (petroleum = rock oil)
πετρος	petros	(a chunk of the) rock, boulder (name: Peter)
	pi-nO	I drink
πιπτω	pip-tO	I fall (verb has weird tenses)
πιστευω	pis-teuO	I believe (I faith about something)
πιστεως	pis-teOs	faith, trust
πιστις	pis-tis	faith, trust
πιστος	pis-tos	faithful (one)
	planaO	I wander (planEtEs = wandering stars), lost
πληθυνθειν	plE-thun-the-in	plethora, multiplied
πνευμα	pneu-ma	wind, air, spirit (drop p in pneumatic)
	pneu-matos	spirit
	podos	foot ...pod... is root in other words
ποιεω	poi-eO	I cause, I do, I make
ποιησαι	poi-E-sai	to do
	poi-men	shepherd
	politeu-omai	I live lifestyle of a good citizen
	politeus-ma	good citizenship
πολις	polis	'many' in a locale, city (from polu = poly)
πολυ, πολυς	po-lu, po-lus	many, much (poly-unsaturated, polymer)
πονηρος	po-nE-ros	evil, wicked (one)
	por-neia	sexual relations outside of marriage (pornography)
πορευομαι	por-eu-omai	I go, I come
ποταμος	pota-mos	Flowing drinkable river (hippopotamus)
	potos	A drinking bout or banquet (Potable Water)
	pous	foot, feet
	pres-buteros	Elder (of tribe), elderly aged leader
προ	pro	before, in front (prologue)
προβατον	pro-ba-ton	sheep
προγνωσις	pro-gnO-sis	before-knowledge, foreknowledge (prognosis)
	pro-ep-ang-gel-omai	before upon message, a promise I made long ago
προφητης	pro-phE-tEs	Prophet (Truth Teller, not a Fortune Teller)
προς	pros	facing, at, intended for
προσεταξεν	pro-setax-sen	before arranged, prearranged
προσκομματος	pro-skom-matos	before-stubbing-place (stumbling)
προσεκοψαν	pro-sekop-san	before-stub-toe (stumbled)
προσωπον	pro-sO-pon	face
πρωτος	prO-tos	First (prototype)

	ptO-kheia	poverty, impoverished	
	pu-ros	fire	(pyrotechnic, pyromaniac)
πως	pOs	how?	(usually as a question)
===== * =====			
ῥημα	hrE-ma	(spoken) word (rhema; rhyme)	
	rO-mE	Rome	(say like Luigi)
	rO-mai-ou	of Romans	
===== * =====			
σαρξ	sarks	flesh	(sarcophagus)
σημειον	sE-me-ion	sign	
Σιων	see-On	Zion	(Hebrew: Tzee-On)
σκανδαλου	skan-da-lou	of scandal	
	ske-los	leg	(skeleton) only in John 19
σκοπος	sko-pos	viewer	(telescope, microscope, periscope)
σκοτια	sko-tia	darkness	
	so-phia	Wisdom	
	spei-rO	I sow	(I plant seed)
	sper-matos	something sown, seed, sperm	(plants or animals)
	spo0-ros	spores (plants), seed	
σταυρος	stau-ros	cross	
σταυρω	stau-roO	I crucify	
στολε	sto-le	long garment	(a robe/stole)
	sto-ma	mouth	
	sto-ma-khos	stomach	
	stor-gE	Familial Love	(only in Romans 12:10)
συν	sun	with	
συναγωγη	sun-agO-gE	with way of life, gathered with	(synagogue)
	sun-esis	understanding via application	
σωζω	sOdzO	I save	
σωμα	sO-ma	body	(psychosomatic)
σωτερ	sO-ter	savior	(soteriology)
===== * =====			
τα	ta	the many (things)	
ταπεινωσιν	ta-pe-i-nO-sin	low-ranked	
ταυτο	tau-to	these (specific things)	
τεκνον	teknon	child/teen	(elementary age, early teen)
	tele-	distance, end	(Telescope, Telephone, Television)
τελοι	teloι	distant (ones)	
τελος	telos	distant (thing) (as in a far distance)	
	telO-nEs	tax gatherer	
τετηρημενην	te-tE-rE-me-nEn	reserved	
	tettares	(4)	
	tessara-konta	(40)	

	tE-reO	I keep	
τιθημι	tith-Emi	I lay, I place	
	timaO-theos	I honor God	(name: Timothy)
τινας	ti-nas	some	
τις, τι	tis, ti	any	(if optional accent tilted left)
τις, τι	tis, ti	who? what?	(if accent tilted right and context)
τοπος	topos	Place, Room	(Topology, Topographic)
τοτε	to-te	then	
τουτο	tou-to	this (specific thing)	
τρεις, τρια	treis, tria	(3)	
	tritos, tritE	third	
τυφλος	tuph-los	blind (one)	
===== * =====			
‘υδωρ	hu-dOr	water	(noun, but ‘υδpo– is prefix)
‘υιος	hwee-os	son	
‘υμιν	hu-min	you	(plural ... as in: y’all)
‘υμων	hu-mOn	of you all, your	
	hup-agO	I go away	(I lead <u>under/above/beyond</u>)
‘υπακοην	hup-ako-En	under listening, obedience	(one under authority)
‘υπερ	huper	above, over, beyond	(hyperactive)
	huper-ballo	I excel	(I throw above)
‘υπο	hupo	below, under	(hypodermic, hypoglycemic)
	hupo-ballo	I stealth	(I throw under), act underhandedly
‘υποδηματων	hupo-dE-ma-tOn	sandals	(under bound)
	hupo-kri-sis	Acting	(under judgment, hypocrisy)
‘υποκριτης	hupo-kri-tEs	Actor	(under judgment ... of an audience)
	hupo-mo-ne	Bear up under	(under-remain), endurance
	hupo-pai-dzO	Strike under	(and blacken) an eye, wear out
===== * =====			
	phag-omai	I consume, devour	(esophagus, phagocyte)
	phagos	devouring (one), glutton	
φαινει	phai-nei	shine	
	pharma-keia	using mind-altering drugs	
	pharma-keus	mind-altering drug user, sorcerer	(pharmaceutical)
	phi-leO	I befriend	
	phi-lo-logos	friend of word	(love of words)
φιλος	phi-los	friend	(one loved like a friend)
φοβος	pho-bos	fear	(phobias, arachnophobia)
φονος	pho-nos	a murder	(This is not φωνη)
φρουρουμενους	phrou-rou-menous	guarded	
	phu-la-kE	guard, prison	
φωνη	phO-nE	voiced sound	(phonograph, Telephone)
φως	phOs	light	(phosphorus)

===== * =====			
	khai-rO	I rejoice	(I grace about something)
χαρά	kha-ra	joy	(grace-filled)
χαρίς	kha-ris	grace, favor	(charismatic)
χαρισμα	kha-ris-ma	grace gift	(undeserved equipping)
	khei-mOn	winter, storm	
χειρος	khei-ros, kheir	hand	
χρεία	khre-ia	need	
Χριστος	khris-tos	anointed (one) (Christ)	
	khro-nos	time	(chronology)
χωρίς	khO-ris	without	
===== * =====			
ψευδο	pseu-do	false	
	psE-phos	stone, gemstone (sized for casting of lots)	Rev 2:17
ψυχη	psu-khE	psyche, soul	(psychiatric, psychology)
===== * =====			
‘ως	hOs	as, even as	
‘ω	hO	to whom (not to be confused with ‘o)	
‘ωρα	hOra	hour	(Spanish: hora = hour, ahora = now)

Αα Ββ Γγ Δδ Εε Ζζ
 Ηη Θθ Ιι Κκ Λλ Μμ
 Νν Ξξ Οο Ππ Ρρ Σσ
 Ττ Υυ Φφ Χχ Ψψ Ωω

Table 17 - Alphabet – Upper and Lower Case

The usual formal names of these Greek letters (phonetically spelled out):

alpha	bAta	gamma	delta	epsilon	zAta
Eta	thAta	Eota	kappa	lamda	mU
nU	xE	omicron	pI	rhO	sigma
tau	upsilon	phI	khI	psI	Omega

Keyboard map using Microsoft Word “**Symbol**” font:

Αα	Ββ	Γγ	Δδ	Εε	Ζζ
Aa	Bb	Gg	Dd	Ee	Zz
Ηη	Θθ	Ιι	Κκ	Λλ	Μμ
Hh	Qq	Ii	Kk	Ll	Mm
Νν	Ξξ	Οο	Ππ	Ρρ	Σσς
Nn	Xx	Oo	Pp	Rr	SsV
Ττ	Υυ	Φφ/Φφ	Χχ	Ψψ	Ωω
Tt	Uu	Ff/Jj	Cc	Yy	Ww

26. Appendix: Koine' Greek Bible Tools

Prices at **christianbook.com** were last checked May 2019. These tools become valuable only when you are halfway through Part II of this syllabus (parsing using the Greek alphabet).

On-Line tools

etymonline.com	An awesome etymology dictionary
biblestudytools.com/lexicons/greek	Lexicon for either KJV or NAS
studylight.org/lexicons/greek.html	This site pronounces each word.
Cell Phone Flash Cards (Google Play: "Biblical Greek Flashcards", many choices)	
Multiple word sets, including Mounce's "Basics of Biblical Greek"	
(Google Play: "Speed Greek")	

Koine' Greek New Testament – United Bible Societies 5th Edition – Shorthand: "UBS5/NA28"
NA28 published in 2013, but only hard-core scholars care. I still use my UBS2/NA25.

Edited by Barbara Aland, Kurt Aland, and Bruce Metzger

The UBS4/NA27 states that the Greek text is identical to UBS3/NA26.

UBS4 had a complete review of all footnotes for accuracy.

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

UBS5 Greek NT-FL with Concise Dictionary / \$56 /

Papyri 117 – 127 in UBS5 opens up interesting perspective for: Acts.

Do not buy the "Reader's Edition". Buy the "Standard Edition"

Koine' Greek-English Dictionary

Free Windows Tool: http://www.freelang.net/dictionary/koine_greek.php

Download the Freelang.net 4.3.0.1 Dictionary Set-up and then the Koine' Word list

UBS Concise Greek-English Dictionary of NT –Prepared by Barclay Newman Jr. / \$34 /

Excellent bare bones **thin** dictionary giving concise meanings of variants in NT use.

The New Strong's Guide to Bible Words: An English Index / \$17 /

This is only the Dictionary portion of Strong's (and **not** the concordance)

Strong's Exhaustive Concordance with Dictionaries / \$13 /

Various choices for KJV but the real value are the two Dictionaries in back.

Concordances are replaced by on-line multi-word searches: **biblegateway.com**

Koine' Greek-English Interlinear

Ignore translation columns and **focus** more upon the Greek in the interlinear column.

Greek-English Interlinear ESV: Nestle-Aland Novum Testamentum Graece (NA28) / \$39 /

New Greek-English Interlinear New Testament (Personal Size) - NRSV for UBS4 / \$18 /

Interlinear Greek-English NT - By Jay Green - Hendrickson Pub. / \$15 /

Textus Receptus from 1600's as used by KJV

At this low price, it is worth having it as a comparative text.

Optional:

Septuagint in Greek and English - Hendrickson Pub. reprint / \$30 /

Book-By-Book Guide to Septuagint Vocabulary / \$12 /

The Oxford Annotated Apocrypha – Edited by Bruce Metzger

Εν αρχη ην ‘ο λογορ,
και ‘ο λογορ ην προρ τον θεον,
και θεορ ην ‘ο λογορ