

Greek Word Study  
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2Ti 3:16-17

*“ All Scripture is inspired by God and profitable for teaching, for reproof, for correction, for training in righteousness; that the man of God may be adequate, equipped for every good work. “*

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1. Without some knowledge of Hebrew and Greek, you cannot understand the critical interpretations of the Scriptures and therefore certain passages would be in doubt.
  
2. Without some knowledge of Hebrew and Greek, you cannot satisfy yourself or those who look to you for help as to the changes that you find in the Revised Old and New Testaments.
  
3. Without some knowledge of Hebrew and Greek, you cannot appreciate the critical discussions relating to the books of the Old and New Testaments.
  
4. Without some knowledge of Hebrew and Greek, you cannot be certain that you are presenting the correct teaching of that text.
  
5. Without some knowledge of Hebrew and Greek, you cannot be an independent student or a reliable interpreter of the Word of God.
  
6. Within ten years the average believer wastes more time in fruitless reading and indifferent talk than he would use in acquiring a good working knowledge of Hebrew and Greek that, in turn, would impart to his teaching that quality of independence and of reliability that so greatly enhances one's power as a teacher.
  
7. There is not one minister in ten who will find time and opportunity for such study of Hebrew and Greek that would enable him to make a thoroughly practical use of it in his work as a Bible-teacher.

We never seem to take the time necessary to truly contemplate just how important "words" are to our everyday existence! Every relationship that we have is dependent upon the ability to communicate and communication takes words whether it be in marriage, the family, friendship or the workplace. If we are to secure some kind of daily

direction, purpose and success in our lives, we must understand and communicate properly, and again, this takes the use of "words!"

## THE GREEK NEW TESTAMENT

The New Testament is written in Koine (common) Greek. Most of the ancient world during the time of the apostles spoke the Koine Greek language. This was due to the effort of "Alexander the Great" who around 322 BC conquered and controlled most of the known world. He realized that he would need a common form of communication if he were to continue ruling successfully such a large mass of people, who spoke different dialects. Little did he realize that he was being used of God to establish a universal tongue that would be used to communicate the gospel of Jesus Christ around much of the known world at the time of the writing of the Scriptures!

Today we have the Bible translated into almost every known language upon the face of the earth. Some of these translations are fairly well done in lieu of the limited capacity of the English language and grammar. I say this because the English language does not have the capacity to fully translate the Koine Greek in a means that is consistent with the full meaning of the Koine language! This problem is enlarged to a greater degree, when it comes to the Greek grammar. The English grammar is quite lacking in the depth that is necessary to properly convey the true thought of the Greek sentence structure and context! Our concern in this study will be centered in "Greek syntax," the way in which words are arranged to form phrases, and sentences. There is a concise means that is necessary to properly study the many different words and combinations of words found in the Koine Greek language. To truly grow in the grace and knowledge of Jesus Christ and reach the profound depths of wisdom necessary for the divine life transformation, **every believer should be under a pastor/teacher who has the capacity to teach the Koine Greek language!**

Words make up the basic building blocks for conveying meaning. Therefore, although any given word may have various meanings, the aim of the word study in exegesis is to try and understand as precisely as possible what the author is trying to convey by his use of a particular word in the context. In exegesis, it is important to remember that words function in a context!

First, an important principle when studying any portion of scripture, **be sure you do not come to the word with any preconceived assumptions of what the text is communicating.** Another key point: whenever you come to the Scriptures seeking to undertake a serious study of the word, you must be spiritually prepared. The filling of the Holy Spirit (Eph 5:18) and a prayer to God the Father through the Lord Jesus Christ seeking His guidance is imperative to any true spiritual growth.

A sentence is made up of words and is part of a contextual thought that has a beginning and an ending. Keeping this in mind, the first step is to identify the beginning and ending of the contextual thought of the author! Please do not rely upon verse separations in the Bible. They were not inserted in a contextual manner! We are not dealing with grammar here so we will assume, for convenience sake, that the grammar is being adhered to. Every sentence has significant words in it and one should always make note of the important words in every sentence. Example: righteous, glory, imputation, and ruler, just to name a few. Note any words which are repeated by the author in the context. Often times they may become crucial in a sentence! Let's consider a progression of study needed to properly identify and define a word as to its usage.

First, we must establish the history of the word; how the word was first utilized in the Greek language. A good lexicon will be needed such as Bauer-Arndt-Gingrich-Danker or the Harold K. Moulton Analytical Lexicon revised, which are both good choices to have at your disposal. This will give you the historical progression of the word. Historically, did it change its meaning from classical to Koine? Was it used differently from Jewish to Hellenistic thought? Secondly, what is the New Testament meaning of the word? The word probably will have a number of different meanings according to the context. Now we must look at how often the word is used in the New Testament. A concordance will be necessary such as Strong's, Moulton's, or Bauer's concordances are very good. See how many times the word is used in the New Testament. Write down the verses where it is found in the New Testament. If it used twenty-five times in Scripture, look up twelve or thirteen references that it appears in and see how it is used! Now find a few references of the word that seem to be used in like fashion to the way it is used in the context that you are studying.

Now that you have a range of the meaning of the word, make sure you have taken notes of the various different meanings of the word! Let's consider a practical example. The Greek word **archon**, has several different meanings in Scripture. The word denotes

authority, and can mean ruler, lord, and prince. see MAT 20:25; REV 1:5; ACTS 7:27; 7:35, and 1CO 2:6-8.

**1CO 2:6** *Yet we do speak wisdom among those who are mature; a wisdom, however, not of this age, nor of the rulers of this age, who are passing away;*

**1CO 2:7** *but we speak God's wisdom in a mystery, the hidden wisdom, which God predestined before the ages to our glory;*

**1CO 2:8** *the wisdom which none of the rulers of this age has understood; for if they had understood it, they would not have crucified the Lord of glory;*

Now, in 1CO 2:6-8, are these men in authority or are they demonic powers? One further possibility could be men controlled by demonic spirits! As you can readily see, it takes time, study, and the proper Bible tools to come upon the correct answer, and even then, great men of the word often disagree, but more often than not, they will agree!

For another example, the Greek word **Kurios** in the Koine Greek can mean a polite address for "sir" or it can be used to denote authority, like a ruler, a senator or king. Then of course, it can be used to identify the supreme ruler of the universe, **Adonai** or Jesus Christ. It all depends upon the use of the word in the context. Remember, words convey meanings and unless they are properly identified, one can very well end up with a false understanding of an important truth in Scripture!

In the Bible, how often do we run across the word "with" and most often we pay little attention to the meaning of the word in its context! The Greek language has many diverse uses of the word "with". Ho logos eimi **pros** *Theos*. Now in John's gospel we open with this profound statement of deep truth. The eternal Word kept on being in the most intimate of positions with God the Father! **Pros** with, comes from the Greek word **prosopon** and denotes towards the eye. **pros** - towards; ops-eye. the most intimate of relationships, face to face, or eye to eye. In Greek, the face represented the thoughts, the feelings, the real appearance of the individual such is the meaning in John's gospel. The very appearance, thoughts, and emotions of God are found in Jesus the Christ! (see JOH 1:14.) Now the Greek word **para** is also used to denote "**with**" in closeness but not as intimate as pros. The Greek word **meta** is also used to define "**with**" in

fellowship or companionship; amidst, or among. **Sun** is used of "**with**" in the sense of one in a close connection or very near. Hopefully you can see how very important it is to identify and define every Greek word in a sentence in order to come to a proper understanding of the meaning of the context!

Just like any good craftsman must have all the right tools in order to complete his job properly so the minister of the Word must select the right study tools and use them correctly in order to be an effective pastor/teacher for the work of the Lord. Let's first establish a four point study plan for the examination of Bible words and then we will list some of the Bible tools that are imperative to the proper study and identification of Bible words in context. The first step, we need to identify the words we are going to study, remembering, 2TI 3:16-17 and MAT 4:1-11. Every word of God is crucial! Now, you may just want to study an important doctrinal word like righteousness.

**POINT NUMBER ONE:** We must look up the word in light of its historical significance!

BOOKS:

History Of The Jews, Josephus;

N.T. History. Philo;

New Testament Word Study, J.J. Kinetics;

Concordance New Testament History, F.F. Bruce;

Bible Background Commentary Of The New Testament, Craig Keener;

International Bible Encyclopedia, 4 Volumes, James Orr.

These books will supply you with the necessary information in light of how the word was used in the time of the early church, its Jewish thought and the Greek meaning. The word may have changed from the Classical to the Koine Greek in meaning. All this information is important to truly identify the full and complete meaning of the word as it is used in the New Testament and as it is used in the context of our verse of study!

**POINT NUMBER TWO:** Now we must discover the meaning of the word as it is used in the New Testament. For this we will need a dictionary or New Testament word study. Now look up the word and record the definition or definitions.

**POINT NUMBER THREE:** Look up how many times the word is used in the New Testament. For this we will need a concordance, STRONG'S, or YOUNG'S ANALYTICAL CONCORDANCE will do the job nicely.

Let's say the word is used some twenty-five times. Write down at least twelve or thirteen places where the word is used. Now look up the twelve applications of the word writing down the different ways and possible meanings of the way the word is used. Now find four or five instances where the word is used in similar fashion to the way it is used in the sentence you are trying to define! Now compare the meaning of the word from a historical standpoint, noting important changes that may be informative to your study or teaching. From here, see how the definitions relate to your word. Record the different uses of the word for explanation! Now define the word in similar sentences and, finally, in the sentence where the word is being examined.

**POINT NUMBER FOUR:** Make sure you keep on file all of the information concerning the word you have gleaned. In this manner you will save valuable time and will be well prepared for the next time you run across the word in study.

## GREEK SYNTAX WORD STUDY TOOLS

The following is a list of different study books that the pastor/teacher or serious bible student will want to consider as necessary and valuable tools for the study and proper understanding of the New Testament. They will be listed in categories according to title, author, and publisher. At the end of this list I will include a list of books that will be adequate in light of the new student of the Greek New Testament.

### **BEGINNERS GREEK WORD STUDY TOOLS**

1. BIBLE DICTIONARIES: VINES EXPOSITORY DICTIONARY.
2. CONCORDANCE: STRONG'S EXHAUSTIVE
3. LEXICON NEW THAYER'S GREEK LEXICON
4. WORD STUDIES: COMPLETE WORD STUDY N.T. A.M.G.
5. NEW ANALYTICAL GREEK LEXICON; N.T. PERSCHBACHER:
6. NELSON'S THREE IN ONE; TOPICAL, DICTIONARY, CONCORDANCE .
7. ROGET'S THESAURUS OF THE BIBLE, A. COLIN DAY.

1. **THE NEW ANALYTICAL GREEK LEXICON**, Wesley Perschbacher:  
keyed to **STRONG'S** number system; Hendrickson.

#### **2. THE NEW ENGLISHMAN'S GREEK**

**CONCORDANCE AND LEXICON**, George W. Wigram: coded to **STRONG'S**, and other concordances, Hendrickson.

#### **NEW THAYER'S GREEK LEXICON**, Hendrickson

1. **HISTORY BACKGROUND: JOSEPHUS AND NEW TESTAMENT**, Hendrickson
2. **THE WORKS OF PHILO: 1ST AND 2ND CENTURY JEW AND CHRISTIAN**  
Hendrickson.
3. **NEW TESTAMENT HISTORY: JEWISH, CHRISTIAN DEVELOPMENT**, F.F. Bruce.

#### **4. BIBLE BACKGROUND COMMENTARY:**

CULTURE, HISTORY TIMES ETC, Craig Keener, IntersVarsity.

#### **8. INTERNATIONAL BIBLE ENCYCLOPEDIA: 4 VOL., James Orr.**

### **CONCORDANCE:**

1. YOUNG'S ANALYTICAL CONCORDANCE,
2. STRONG'S EXHAUSTIVE CONCORDANCE,
3. N.A.S. EXHAUSTIVE CONCORDANCE:
4. CRUDEN'S COMPLETE CONCORDANCE:

### **BIBLE REFERENCE DICTIONARIES:**

1. EXPOSITORY DICTIONARY OF NEW AND OLD TESTAMENT; VINES:
2. KITTEL'S ONE VOL. NEW TESTAMENT DICTIONARY:
3. UNGER'S BIBLE DICTIONARY:
4. EXPOSITORY DICTIONARY OF N.T. AND O.T.: VINE, UNGER, WHITE:

### **WORD STUDIES:**

1. COMPLETE WORD STUDY N.T. A.M.G.:
2. VINCENT'S N.T. WORD STUDIES: 4 VOL.

3. ROBERTSON'S WORD STUDIES N.T.: 6 VOL
4. WUEST N.T. WORD STUDIES: 4 VOL.

## **OTHER BIBLE STUDY HELPS:**

1. FIGURES OF SPEECH, E.W. BULLINGER:
2. ROGET'S THESAURUS OF BIBLE: A. COLIN DAY
3. NEW INTERNATIONAL DICTIONARY OF N.T.; COLIN BROWN;
4. JOSEPHUS AND THE N.T.
5. LIFE AND TIMES OF JESUS THE MESSIAH: EDERSHEIM,
6. NELSON'S THREE IN ONE: TOPICAL, DICTIONARY, CONCORDANCE:
7. THE COMPLETE BIBLICAL LIBRARY

**PRINCIPLE:** Before you purchase any Bible study help listed, you should consult with your pastor/teacher or someone who is familiar with this type of study material! Always remember, there is no substitute for the daily communication of the Word of God. All of these various Bible study tools are presented to help you to understand the more profound depths of the Word of God as your pastor/teacher communicates them to you.

## **THE GRAMMAR AND SYNTAX OF THE GREEK NEW TESTAMENT**

The following discussions of the grammatical and syntactical principles found in the New Testament will guide the serious Bible student in the problems of translation and interpretation that he will inevitably face!

## PARTS OF SPEECH

1. The **noun**: the name of someone, or something. usually a person, place or thing!
2. A **substantive**: a word or group of words that function syntactically like a noun.
3. **Pronoun**: a word used instead of a noun to refer to it.
4. An **adjective**: a word used to describe a noun or substantive.
5. An **adverb**: a word used to modify a verb, adjective, or another adverb... the how, what, when, where, the action of the verb is carried out.
6. A **verb**: a word that expresses state of being or action.
7. A **transitive verb** transfers the action to a noun or pronoun which becomes its direct object.
8. An **intransitive verb** cannot take on the role as the object.
9. A **preposition**: a word called in to help out the idea expressed by the case of the noun. Prepositions are also used in combination with verbs, nouns, and adjectives to enrich the basic idea of the word with which they are associated. The case indicates the meaning of the preposition.
10. The **conjunction**: a word that is used to join together the parts of a sentence.
11. A **participle**: a cross between a verb, and an adjective, it can partake of the characteristics of both.

## THE SENTENCE

A **phrase** is a group of words which are grammatically related so that they make sense in some fragmentary manner, although they do not include a verb.

A **clause** is a group of words which contains a subject and a verb so that they express a complete thought. The subject of a clause is the noun or pronoun which identifies the person or thing represented by the verb as acting or being acted upon.

The **predicate** is the part of the sentence containing one or more verbs which tell what the subject is, does, or what manner it is acted upon. A simple sentence contains only one total and complete thought.

## I. NOUNS, PRONOUNS, and PREPOSITIONS

### NOUNS: PEOPLE PLACE OR THINGS;

A. In the Greek nouns are characterized by:

1. Gender
2. Number
3. Case

B. Three possible genders:

1. Masculine
2. Feminine
3. Neuter

The gender never changes for a particular noun.

C. Nouns can be plural or singular. The end of the noun will denote its number.

II. **PRONOUNS**: Words which are substituted for nouns.

A. Personal pronoun

B. Intensive: used to emphasize.

C. Interrogative: used to ask a question.

D. Indefinite: used to express a certain or particular one.

E. Reflexive: used to refer to self;.

F. Relative: used to relate clauses or thought one to another.

G. Reciprocal: used to express one or one another.

H. Demonstrative: used to express positional relations: near, far, etc.

I. Identical: used to express like, or same.

III. **PREPOSITIONS**: adverbs used to define more clearly the meanings of cases. The case supplies the meaning of the preposition.

A. Example: **dia** with the genitive case means "**through**"

**dia** with the accusative means "because of"

B. **Meta** in the genitive means "**with**"

**meta** in the accusative means "after".

## **The verb:**

The **verb** is that part of the sentence which affirms action or state of being. The nature of the verb presents two varieties. The completed sense of the verb, for example, he built a garage. This is called a transitive verb. The intransitive verb does not need an object. example: He built.

**Voice** is the property of the verbal idea which indicates how the subject is related to the action.

## **THE TENSES**

### **PRESENT TENSE:**

The fundamental notion of the **present tense** is the idea of progress, or progression. It is linear, but that is not always exclusive. The durative meaning does not always consume the idea of the present tense but the progressive force of the present tense must always be considered the primary function. The meaning of the root verb and the significance of the context in time usually dictates what the present tense exhibits.

1. The **progressive** present: The closest to the root meaning of the tense. A sense of description to denote that which is now going on. The event in process at the time. Mat 25:18.

The progressive present is sometimes retroactive and denotes that which has begun in the past and continues in the present. Sometimes the perfect tense is inserted or the present of duration.

**MAT 25:8** - *"And the foolish said to the prudent, 'Give us some of your oil, for our lamps are going out.'*

2. The **customary** present: That which consistently or habitually occurs.

**HEB 3:4** - *For every house **is built** by someone, but the builder of all things is God.*

3. The **iterative** present: That which recurs at successive intervals, or periods of time. (present repeated action).

**1CO 15:31** - *I protest, brethren, by the boasting in you, which I have in Christ Jesus our Lord, **I die** daily.*

4. Aoristic present: Punctiliar action, in the present time.

**ACT 9:34** - *And Peter said to him, "Aeneas, Jesus Christ **heals** you; arise, and make your bed." And immediately he arose.*

5. **Futuristic** present: An event that has not taken place but it is so certain to happen that it is spoken of as a present reality.

**MAT 26:2** - *"You know that after two days the Passover is coming, and the Son of Man is to be **delivered** up for crucifixion."*

6. **Historical** present: Past event viewed as a present reality.

**MAT 3:1** - *Now in those days John the Baptist came, preaching in the wilderness of Judea, saying,*

7. The **tendential** present: That which is intended or planned to occur.

**JOH 10:32** - *Jesus answered them, "I showed you many good works from the Father; for which of them are you stoning Me?"*

8. **Static** present: Perpetually existing or assumed as perpetual fact.

**1JO 3:8** - *the one who practices sin is of the devil; for the devil **has sinned** from the beginning. The Son of God appeared for this purpose, that He might destroy the works of the devil.*

## **THE AORIST TENSE:**

The aorist tense is the most widely used and most significant of the Greek tenses. The fundamental significance of the aorist is to denote action as simply occurring without reference to its progress.

1. The **constative** aorist: This use of the aorist contemplates the action in its entirety. It takes an occurrence and regardless of its extent or duration, gathers it into a single whole.

**JOH 2:20** - *The Jews therefore said, "It took forty-six years to **build** this temple, and will You raise it up in three days?"*

2. The **ingressive** aorist: This use of the aorist denotes entrance into a state or condition.

**2CO 8:9** - *For you know the grace of our Lord Jesus Christ, that though He was rich, yet for your sake **He became poor**, that you through His poverty might become rich.*

3. The **culminative** aorist: This use of the aorist views the event or action in its entirety from the viewpoint of the existing results. It views attainment of the end results.

**ACT 27:43** - *but the centurion, wanting to bring Paul safely through, **kept them from their intention**, and commanded that those who could swim should jump overboard first and get to land,*

4. The **gnomic** aorist: This special use of the aorist regards a truth or fact as so fixed in certainty. That it is described as though it were an actual occurrence.

**LUK 7:35** - *"Yet wisdom is **vindicated** by all her children."*

5. The **epistolary** aorist: The author views himself as the reader and uses this aorist in the indicative for an event that was present or future to him.

**ACT 23:30** - *"And when I was informed that there would be a plot against the man, I **sent him** to you at once, also instructing his accusers to bring charges against him before you."*

6. The **dramatic** aorist: This aorist is used to state a present reality with the certitude of a past event. It is used for emphasis of a realized state.

**1CO 4:18** - *Now some **have become** arrogant, as though I were not coming to you.*

7. The aorist **indicative**: Used to denote action in the past as a dogmatic statement of fact or truth. A statement of certainty from the past. See moods.

**MAR 5:35** - *While He was still speaking, they came from the house of the synagogue official, saying, "Your daughter has died; why trouble the Teacher anymore?"*

## **PERFECT TENSE:**

The **perfect** is the tense of completed action. Its' significance is in the progress of an act or state to a point of culmination and the existence of its finished results! The significance of the perfect tense is presenting action as having reached its termination and existing in its finished results. This lies at the basis of its usage! In the indicative mood, the perfect signifies action as completed from the point of view of present time!

1. The **iterative** perfect: The completion of the perfect is represented as one of recurrent intervals rather than of continuous process.

**JOH 1:18** - *No man has seen God at any time; the only begotten God, who is in the bosom of the Father, He has explained Him.*

2. The **intensive** perfect: The closest to the basic significance of the tense places emphasis upon the existing results. The tense of the finished product.

3. The **dramatic** perfect: The historical present and the dramatic aorist are sometimes used in a similar sense, but, to get the full force of the meaning, the

perfect is the most preferred! It is a rhetorical application of the perfect describing something in a vivid manner that becomes a completed action!

**MAT 13:46** - *and upon finding one pearl of great value, he went and **sold all that he had**, and bought it.*

## **FUTURE TENSE:**

The **future** is primarily an indicative and therefore the element of time is very pronounced. Much like the aorist indicative which denotes an event from the past time, the future indicative anticipates an event in the future time.

1. The **predictive** future: The simple prediction of an event which is expected to occur in the future!

**ROM.6:14** - *For sin shall not be master over you, for you are not under law, but under grace.*

2. The **progressive** future: This use of the future tense denotes the idea of progress in the future time

**ROM 6:2** - *May it never be! How shall we who died to sin still live in it?*

3. The **imperative** future: The use of a command which involves a future connotation.

**LUK 1:13** - *But the angel said to him, "Do not be afraid, Zacharias, for your petition has been heard, and your wife Elizabeth will bear you a son, and you will give him the name John.*

4. The **deliberative** future: Questions of uncertainty relative to the future.

**ROM 3:6** - *May it never be! For otherwise how will God judge the world?*

5. The **gnomic** future: The statement of a fact or a performance which may be rightfully expected under normal circumstances, expressed in the future tense.

## **THE PLUPERFECT TENSE:**

The **pluperfect** tense is the perfect indicative of past time and the significance and principle uses are the same! It represents action as complete and the results of the action in existence at some point in time in the past, the time indicated by the context.

1. The **intensive** pluperfect: The stress is laid upon the reality of the fact which enables it to be presented with more force than could be done by the aorist

**ACT 1:10** - *And as they were gazing intently into the sky while He was departing, behold, two men in white clothing **stood beside** them;*

2. The **consummative** pluperfect: Represents action as a process completed in past time at some point indicated by the context.

**JOH 9:22** - *His parents said this because they were afraid of the Jews; for the Jews had already **agreed**, that if anyone should confess Him to be Christ, he should be put out of the synagogue.*

## **THE INFINITIVE:**

The **infinitive** may be used to express the aim of the action denoted by the finite verb. This is a very common practice in the New Testament for expressing purpose. Sometimes the infinitive may be used to express results. See Mat 2:2, 5:17, and Rom 1:10; 7:3. The infinitive usually is not used to express time, but may derive a temporal meaning from the context. Mar 14:30.

1. The **locative** in the infinitive denotes contemporaneous time.

**Matt.13:4** - *and as he **sowed**, some seeds fell beside the road, and the birds came ate them up.*

2. The infinitive with "**meta**" is used to express subsequent time.

**ACT 1:3** - *To these He also presented Himself alive, **after His suffering**, by many convincing proofs, appearing to them over a period of forty days, and speaking of the things concerning the kingdom of God.*

3. The **accusative** infinitive with "**dia**" is used for the expression or cause!

**JAS 4:2** - ***You lust** and do not have; so you commit murder. And you are envious and cannot obtain; so you fight and quarrel. **You do not have** because you do not ask.*

4. **Imperative** infinitive: To express realization of command or purpose.

**TIT 2:2** - *Older men **are to be** temperate, dignified, sensible, sound in faith, in love, in perseverance.*

5. The **infinitive** may be used as:

the **subject**, ROM 7:18 - *For I know that nothing good dwells in me, that is, in my flesh; for the **wishing** is present in me, but the **doing** of the good is not.*

the **object**, Mar 12:12 - *And they were seeking to seize Him; and yet they feared the multitude; for they understood that He spoke the parable against them. And so they left Him, and went away.*

**indirect object**, Luk 7:40 - *And Jesus answered and said to him, "Simon, I have something to say to you." And he replied, "Say it, Teacher."*

**instrument**: HEB 5:5 - *So also Christ did not glorify Himself so as to become a high priest, but He who said to Him, "Thou art My Son, Today I have begotten Thee";*

**apposition** ACT 15:28 - *"For it seemed good to the Holy Spirit and to us to lay upon you no greater burden than these essentials:*

The **infinitive** modifier, Joh 1:12 - *But as many as received Him, to them He gave the right **to become** children of God, even to those who believe in His name,*

# VOICE

## THE ACTIVE VOICE

1. **Active** voice: The active voice presents the subject as producing the action.

2. The **simple** active: The simple active describes the subject as directly performing the act affirmed.

**Luk 16:15** - *And He said to them, "You are those who **justify** yourselves in the sight of men, but God knows your hearts; for that which is highly esteemed among men is detestable in the sight of God.*

3. The **causative** active: The subject is related to the action through the use of intermediary means.

**Mat 5:45** - *in order that you may be sons of your Father who is in heaven; for He causes His sun to rise on the evil and the good, and sends rain on the righteous and the unrighteous.*

## THE MIDDLE VOICE

The **middle voice** in the Greek language has no English parallel. The middle voice describes the subject as participating in the results of the action. The action is related or identified with the subject.

1. The **direct** middle: This use of the middle voice refers the results of the action directly to the agent with a reflective

force!

**1Cor 16:16** - *that you also **be** in subjection to such men and to everyone who helps in the work and labors.*

2. The **indirect** middle: This use of the middle lays stress upon the agent as producing the action rather than participating in its results.

**1Cor 13:8** - *Love never fails; but if there are gifts of prophecy, they will **be done** away; if there are tongues, they will cease; if there is knowledge, it will be done away.*

NOTE: This use of the middle is sometimes referred to as the "intensive middle".

3. The **permissive** middle: The agent is voluntarily yielding himself to the results of the action.

**Act 15:1** - *And some men came down from Judea and began teaching the brethren, "Unless you are circumcised according to the custom of Moses, you cannot be saved."*

4. The **reciprocal** middle: The middle verb with a plural subject may represent an interchange of effort between the acting agents.

**Joh 9:22** - *His parents said this because they were afraid of the Jews; for the Jews had already agreed, that if anyone should confess Him to be Christ, he should be put out of the synagogue.*

## THE PASSIVE VOICE

The **passive voice** is that use of the verb which denotes the subject as receiving the action.

1. The passive with **direct agent**: When the original agent which produced the action signified in the passive verb is expressed.

**Act 22:30** - *But on the next day, wishing to know for certain why he had been accused by the Jews, he released him and ordered the chief priests and all the Council to assemble, and brought Paul down and set him before them.*

2. The passive with **intermediate agent**: If the agent through which the action of the passive verb is performed is impersonal, it is ordinarily expressed by the instrumental case, independently, or with "en."

**Eph 2:8** - *For by grace you have been saved through faith; and that not of yourselves, it is the gift of God;*

3. The **deponent verb**: Those verbs with middle, or passive form, but active meaning. Example: "I receive" "**erchomi**," not, "I receive myself," or, "I am received."
4. **Defective verbs**: Sometimes called the irregular verbs. A verb which yields itself more readily to usage in one voice rather than another. A desired expression of the verb.

## **MOOD**

The **mood** presents the "affirmation" of relation to reality. The way in which the action is conceived with reference to reality can either be actual or possible! The mood defines the category of the reality.

1. **Indicative** mood: This is the mood of absolute certainty or fact with regards to reality.

2. The **declarative** indicative: A simple fact of reality.

**Joh 1:1** - *In the beginning was the Word, and the Word **was** with God, and the Word **was** God..*

3. The **interrogative** indicative: Assumes there is an absolute answer when the indicative is used in an inquiry.

**Joh 1:38** - *And Jesus turned, and beheld them following, and said to them, "What do you seek?" And they said to Him, "Rabbi (which translated means Teacher), where are You staying?"*

4. The **cohortative** indicative: The future indicative is sometimes used to express a command.

**Jam 2:8** - *If, however, you are fulfilling the royal law, according to the Scripture, "You shall love your neighbor as yourself," you are doing well.*

5. The **potential** indicative: Contingency which accompanies the indicative, obligation.

**Act 24:19** - *who ought to have been present before you, and to make accusation, if they should have anything against me.*

impulse: **Rom 9:3** - *For I could wish that I myself were accursed, separated from Christ for the sake of my brethren, my kinsmen according to the flesh,....*

certain forms of conditions: **Joh 11:21** - *Martha therefore said to Jesus, "Lord, if You had been here, my brother would not have died.*

## THE SUBJUNCTIVE MOOD:

The **mood** of mild contingency, or the mood of probability the mood of potential.

1. The **hortatory** subjunctive: When one exhorts others to participate with himself in an act, or in a condition.

**Heb 4:15** - *For we do not have a high priest who cannot sympathize with our weaknesses, but One who has been tempted in all things as we are, yet without sin.*

2. The subjunctive of **prohibition**: The expression of prohibition when addressing the second person.

**Mat 6:13** - *'And do not lead us into temptation, but deliver us from evil. [For Thine is the kingdom, and the power, and the glory, forever. Amen.]'*

3. The **deliberate** subjunctive: When address does not assume a particular answer.

**1Cor 11:32** - *But when we are judged, we are disciplined by the Lord in order that we may not be condemned along with the world.*

4. The **emphatic negation** subjunctive: When special emphasis placed on prohibitions, "**you or me**"

**1The 5:3** - *While they are saying, "Peace and safety!" then destruction will come upon them suddenly like birth pangs upon a woman with child; and they shall not escape.*

5. The **potential** subjunctive: Usually imply future reference with contingency:

**1Tim 5:21** - *I solemnly charge you in the presence of God and of Christ Jesus and of His chosen angels, to maintain these principles without bias, doing nothing in a spirit of partiality.*

## **THE OPTATIVE MOOD:**

The optative merely presents the action as conceivable but not definite, still contingent! It also expresses the mood of strong desire not being fulfilled!

1. The **voluntative** optative: The expression of a wish or desire:

**2The 3:5** - *And may the Lord direct your hearts into the love of God and into the steadfastness of Christ.*

2. The **potential** optative: The optative in a condition format.

**Act 17:18** - *And also some of the Epicurean and Stoic philosophers were conversing with him. And some were saying, "What would this idle babbler wish to say?" Others, "He seems to be a proclaimer of strange deities,"-- because he was preaching Jesus and the resurrection.*

3. The **deliberative** optative: A rhetorical question in the optative:

**Luk 1:29** - *But she was greatly troubled at this statement, and kept pondering what kind of salutation this might be.*

## **THE IMPERATIVE MOOD:**

This is the mood of command or entreaty. The mood of volition, usually the appeal of, "will to will!"

1. The **imperative of command**: A direct positive appeal to another. Denotes the appeal to the will.

**Mat 5:44** - *"But I say to you, love your enemies, and pray for those who persecute you*

2. The **imperative of prohibition**: Used to express a negative command:

**Joh 6:20** - *But He said to them, "It is I; do not be afraid."*

3. The **imperative of entreaty**: Not finality of command, but strong urgency.

**Luk 17:5** - *And the apostles said to the Lord, "Increase our faith!"*

4. The **imperative of permission**: In compliance with the expressed desire of the object of the command.

**1Cor 7:15** - *Yet if the unbelieving one leaves, let him leave; the brother or the sister is not under bondage in such cases, but God has called us to peace.*

## CONDITIONAL CLAUSE

The **conditional clause** is a statement of supposition, the fulfillment of which is assumed to secure the realization of a potential pact expressed in a companion clause. The clause containing the supposition is called the "**protasis**." The clause containing the statement based upon the supposition is called the "**apodosis**." "Pro-before, and tasso-appoint" to appoint before. "Apo" from, and "dosis" appoint." To appoint after.

The protasis of a condition may present one fact as conditioning upon another. Other times the protasis may present a supposition as probable, in the future condition, sometimes called subjunctive in the four basic clauses, two of them always employ the indicative mood, or the mood of reality. The two subjunctive clauses always end in the subjunctive mood, in the future. The first and second conditional clauses contain the indicative mood or the mood of absolute reality. The indicative mood in the first class condition relates to a positive assumption of truth. The indicative in the second class, relates to a reality in the negative.

## FOUR CONDITIONAL CLAUSES

1. The **first class** condition: This condition is used to denote an assumed reality or a fact of truth. The protasis in the first and second class condition is usually represented by the particle "**ei**."

**Gal 5:18** - "*but if **you are led** by the spirit, you are not under the law.*" This once again is a statement of absolute reality, or fact. This is a 1st class conditional clause.

2. The **second class** condition: The conditional clause is used to denote a statement of negation or unreality.

**Luk 7:39** - *"if this man **were** a prophet, he would **know** who and what sort of women this is."*

This is known as "contrary", to fact condition. "If," and it is not true. This is a second class condition.

3. The **third class** condition is a future probable condition. This condition, in the protasis subjunctive, presents a degree of uncertainty and always relates to the future.

**Heb 6:3** - *"And this we will do, if God permits."* See 1Jo 1:9.

4. The **fourth class** condition, presents a subjunctive in the less probable future. The "ei", is usually with the optative. The condition of wish or desire.

**1Pet 3:14** - *"For even if you should suffer for righteousness sake, happy are you."*

## **CASES**

Greek cases like the case form in all inflected languages, are used to express the relations between words. Thus, because of the spelling of a word it is possible to tell which word is the subject and which is the object of the verb. **In the Greek, the word order has nothing to do with determining who is the subject of the verb and who is the object of the verb's action. This fact is determined by the case ending.** There are eight cases in the Greek:

1. The **nominative** case: The root idea of nominative is designation. The nominative case is more than just the case of the subject, although the subject is always in the nominative case; it is the case of specific designation.
2. The **vocative** case: It is not really a case at all since it is used only when someone or something is being addressed.
3. The **genitive** case: The genitive means genes or kind, the origin, or source. The genitive case is the specifying case. It's root idea is definition. It can be used in the descriptive or relationship form and may express action.
4. The **ablative** case: The root idea of the ablation is separation or source; four types of ablatives occur in the Greek: means, distinction, source, and separation.
5. The **dative** case: The root idea is expressed in one of personal interest. It can denote advantage or disadvantage and is the case of the indirect object.
6. The **locative** case: This case describes a point within limits. It can appear as: means, cause, measure, association, manner, and agency.
7. The **instrumental** case: Here the idea of means is normally expressed, and the word with, or by means of, is often used.

8. The **accusative** case: The case of extension or the direction of the action proceeding toward a described point.

## **DOCTRINE OF INSPIRATION**

### **Point 1. Definition.**

God the Holy Spirit so supernaturally directed the human writers of Scripture, that without waving their human intelligence, vocabulary, individuality, literary style, personality, personal feelings, or any other human factor, His complete and coherent message to mankind was recorded with perfect accuracy in the original languages of Scripture, the very words bearing the authority of divine authorship. This is called verbal plenary inspiration of the Scripture.

Verbal means that the Bible in its original words, from first to last, is the exact record of the mind and will of God as He intended it to be.

Plenary means the entire text is equally from God but not necessarily equally important or equally indispensable; for the Bible quotes human and Satanic lies, and erroneous views of false prophets. Therefore, inspiration guarantees the accuracy of what is there, but it does not condone or sponsor errors, evils, or falsehood; it merely explains them in detail.

Man is the instrument but not the author of the Word of God.

**2Pe 1:20-21** *"Knowing this first, that all Scripture does not originate from one's own explanation; for no prophecy was ever made by the design [will or purpose] of mankind, but men communicated from God, being carried along by means of the Holy Spirit."*

David's testimony is found in:

**Ps 138:2**, *"I myself will worship toward Your holy temple [the temple in heaven], and I will give thanks to Your person because of Your grace and because of Your doctrine; because You have magnified Your word together with Your person."*

Most believers have very little capacity for thanksgiving because they know so little about God as the Scripture portrays Him. God has placed the highest possible value on the Scripture. David was thankful for three things and this gave him capacity for life and happiness: because of Your grace, because of Your doctrine, and because God had magnified His word together with His person. You cannot glorify the person of God apart from the word of God.

The faithfulness of God and inspiration is seen in:

**Rom 3:3-4**, *"What then? If some did not believe, shall their unfaithfulness cancel the faithfulness of God? Definitely not! Rather, let God be found true though every person be found a liar. Even as it stands written, 'That You might become vindicated by means of Your doctrine, and that You might become victorious even when You are maligned.'"*

It is the doctrine of the word of God that vindicates the policy of God and the grace of God toward each one of us.

The biblical declaration of inspiration is found in:

**2Ti 3:16-17** *"All Scripture is God-breathed and is profitable for doctrine, for reproof, for correction, for training in integrity, that the man of God may be capable [mature, equipped] for every good of intrinsic value work."*

The inhale is the ministry of God the Holy Spirit, who communicates to the human author God's complete and coherent message to that generation and all future generations of history. While the writers of Scripture had other messages for their generations, only what God wanted and what was pertinent to all generations was actually recorded and preserved, 2Sa 23:2-3; Isa 59:21; Jer 1:9; Mat 22:42-43; Mar 12:36; Act 4:24-25, 28:25.

The exhale is what the human writer wrote down in his own language and within the framework of his own personality, the divine message to man. God used the writers' vocabulary, intelligence, personality, feeling and individuality. The Holy Spirit's involvement in inspiration is very important, as taught in Acts 28:25, "

The Holy Spirit rightly spoke through Isaiah the prophet to your fathers, saying, ..."

The Holy Spirit communicated to the human authors of Scripture God's complete and coherent message for both that immediate generation and all generations to follow. Inspiration guarantees that the Canon is accurate. Variations are for believers in different ages; e.g., the ritual plan for Israel and the pre-designed or protocol plan with its mystery doctrine for the Church. But inspiration guarantees that all believers in all dispensations will always have a clear revelation of the plan of God for their lives.

While the writers of Scripture had other messages for their own generation, which are not recorded in the Scripture, only what was pertinent to all generations of history was actually recorded in the Canon.

Verbal inspiration applies only to the original languages of Scripture--Hebrew, Aramaic, and Greek, and therefore, the human writers wrote down in their own language the divine message to mankind under the power of the Holy Spirit. In so doing, the human authors did not waive their personality, their personal feelings, their literary style, their vocabulary, their intelligence, or any other human factor involved in communication. As a result, God's complete and coherent message to mankind is recorded in the canon of Scripture with perfect accuracy in the original languages, the very words bearing the authority of divine authorship.

The application of the doctrine of inspiration is found in :

**Heb 10:35-36**, *"Therefore, do not throw away as worthless your confidence, which keeps on having rich distribution of blessing. For you keep on having need of perseverance [persistence in perception, cognition, and inculcation of doctrine], in order that when you have accomplished the will of God, you may carry off for yourself the promise."*

When you neglect Bible doctrine, you are throwing away the only true confidence related to the spiritual life. Anything else is false confidence. This confidence is the extrapolation of the ten problem solving devices in your soul and their application in your daily experience. This is confidence which avoids converting the outside pressures of adversity into the inside pressures of stress in the soul.

Rich distribution of blessing comes only from Bible doctrine. Your cognition of doctrine is the basis for the distribution of your escrow blessings for time and eternity.

Perseverance means maximum metabolized doctrine, taken in on a consistent basis, located in your stream of consciousness and ready for application. This is the basis for your capacity, the basis for understanding the person of God, the will of God, the grace of God--everything related to God.

"Carrying off God's promise" means receiving the escrow blessings for time and eternity which He has promised.

Therefore, the only issue for the believer is: Are you going to execute the plan of God or become a loser?

## **Point 2, The Writers of Scripture and the Formation of the Canon.**

The Old Testament writers were all prophets.

There were three categories of prophets.

A. The unique prophet, Moses. He wrote the first five books of the Old Testament, called the TORAH. He was unique because he had both the gift and office of prophet. Moses received all his information by dialogue directly from God.

B. Those with the office of prophet, called the NEBI'IM. These men include Joshua, Samuel (Judges and Samuel), Nathan and Gad (parts of Samuel, Kings, Chronicles), Isaiah, Jeremiah, Ezekiel, and the twelve minor prophets: Hosea, Habakkuk, Zechariah, Malachi, Amos, Joel, Obadiah, Jonah, Micah, Nahum, Zephaniah, and Haggai.

C. Those with the gift but not the office of prophecy (they did something else by profession), wrote the KETHUBIM, which means the writings. They include David, Solomon, Job, Daniel, Ezra, Nehemiah, Esther, and Chronicles.

Every extant book of an acknowledged messenger of the Lord who was commissioned by God to make known His will was accepted immediately as the Word of God in the formation of the Old Testament Canon.

The formation of the Old Testament was closed in the reign of Artaxerxes Longimanus I (465-425 B.C.). Ezra came to Jerusalem in the seventh year of Artaxerxes I; Nehemiah

came in the twentieth year of his reign. These were the two last writers of the Old Testament.

The New Testament was written primarily in Koine Greek. Prior to Koine, there were three major branches of Greek language in classical times: Aeolic, Doric, and Ionic (Attic). The conquest of Alexander led to the formation of a common Greek language, Koine, which became the lingua franca from around B.C. 300 until 500 A.D.

New Testament writers were those with the gift of apostleship or closely associated with an apostle (Mark with Peter; Luke with Paul).

Only Luke and Paul break out in Attic Greek at times, showing their higher classical education. Most of the New Testament is in Koine Greek so that the Word of God could be understood by the common man.

The word Canon comes from the Greek work KANON, meaning rule, standard, or measuring rod.

### **Point 3, The Problem of the Pre-Canon Revelation.**

Before Bibles were written there was revelation by God Holy Spirit, 2 Sam 23:2; Ezek 2:2, 8:3, 11:1, 24; Micah 3:8; Heb 3:7, by angels, through dreams, visions, trances, and the voice of God the Father. No one has ever lacked for doctrine. The Gospel has always been available to those with positive volition.

**Point 4, Once the Canon began to be written, there were four categories of Old Testament revelation.**

- a. God the Father spoke directly to men, Isa 6:9-10 cf Acts 28:25.
- b. Dreams, which are revelation while the person is in a sleeping state. Gen 15:12, 31:10-13; Num 12:6; Dan 10:9.
- c. Visions, in which the person is wide awake and in an ecstatic state, Isa 1:1, 6:1; 1 Kings 22:19.
- d. Angelic teaching, Deut 33:2, Ps 68:17; Acts 7:53; Gal 3:19; Rev 1:1, 5:2, 8:3.

**Point 5, Biblical Descriptions for the Canon of Scripture.**

**Heb 4:12** "*The Word of God.*"

**1Co 2:16**, "*The mind of Christ.*"

**Heb 3:7**, "*The voice of the Spirit.*"

**Jer 1:9**, "*Behold, I have put My words in your mouth.*"

**Mar 12:36; Psa 51:4; Heb 10:35-36,**

**Acts 28:28,** *"The Holy Spirit rightfully spoke to Isaiah . . ."*

**Psa 138:2,** *"I myself will worship toward the temple of Your holiness [the temple in heaven], And I will give thanks to Your name because of Your grace and because of Your doctrine; Because You have magnified Your word together with Your person." God has placed the highest possible value on the Scripture.*

**Psa 31:5** states our Lord's last phrase on the cross, *"In Your hands I have deposited My Spirit, for You have delivered Me, O Jehovah, God of doctrine."*

**Rom 3:3-4,** *"What then? If some did not believe, shall their unfaithfulness cancel the faithfulness of God? Definitely not! Moreover, let God be truthful even though every person is a liar. Even as it stands written, `That You might become vindicated by means of Your doctrine, and that You might become victorious when You are maligned.'"*

**Rom 9:6,** *"However, this is not to imply that the word of God has failed. For they are not all Israel who are {descended} from Israel."*

The failure of people does not mean that the Bible has failed or been cancelled.

People fail, but the Bible does not fail.

Individual or collective failures of Israel does not cancel or hinder what the Bible has promised to Israel or the plan of God for Israel. Israel's failure does not cancel the plan, will, and the purpose of God for Israel.

This applies to believers in the Church Age as well. Since Israel is a photograph of the believer's soul, the same principle applies to the Church.

By application, the failure of the Church Age believer does not cancel or abrogate the divine plan, will, or purpose of God as revealed in the mystery doctrine of the New Testament epistles. The word of God and the plan of God move on with or without you. The word of God and the plan of God moves on for Israel whether in any given generation Jews fail or succeed, believe or reject Jesus Christ as savior.

Jewish failure in any dispensation does not change or hinder the plan of God for Israel. The failure of the unbeliever or the believer does not imply any failure on the part of the word of God or the plan of God.

### **Point 6, The Origin of Scripture.**

All Scripture originates from God. God the Father spoke to men in the Old Testament. God the Son taught on earth. God the Holy Spirit communicated to human writers. No Scripture originates from human volition, design or purpose.

**2Pe 1:21**, "*Knowing this first, that all prophecy of Scripture does not originate from one's own explanation.*"

A perfect Source means a perfect book.

### **Point 7, The Extent of Inspiration. These are the seven areas of dispute related to Scripture.**

- a. Scripture deals with the unknown past, including eternity past and the prehistoric angelic conflict, as well as partially recorded or unrecorded parts of human

history (though not much before Assyriology). In all these areas, the Bible is accurate.

Early civilizations before the flood, Gen 1-9.

Problems of the post-diluvian civilization, Gen 10-11.

Gen 1-11 is the only accurate delineation of races and how they were combined.

- b. Historical content. The Bible is not an historical textbook, but it is the only accurate book on ancient history. The Bible's historical references, used for background material, are always accurate.

So accurate are historical facts in Daniel that many have assumed that Daniel was written after fact rather than before the fact, as it was.

The Bible correctly interprets history.

The hermeneutical principle says that the Bible must be interpreted in the time in which it was written.

- c. Legal content. The Bible teaches the true meaning of objective type law. The jury system is not taught. The Bible contains a complete and accurate definition of law.

Laws given by God are condoned by God; this is not necessarily true of all human laws, unless they follow divine policy. So all human laws are not necessarily the will of God.

The Mosaic Law said that first you must have an incorruptible judge. Then there must be bonified evidence, witnesses, etc. Law must deal with protection of life, privacy and property of individuals.

Law is designed by God to make sure that the human race will survive.

The Bible also mentions the systems of jurisprudence found in other countries at the time of writing.

- d. Dictation. Certain portions of Scripture are direct quotations. The doctrine of inspiration guarantees that such quotations are properly recorded in the exact way that God spoke them or willed them to be recorded. Inspiration also guarantees that the mandates of God are accurate and follow the will of God.
  
- e. Plan of God for believers. Devotional literature such as Psalms, Esther, Job, Proverbs, and Song of Solomon are provided to teach man's relationship to God, to other men, and to materialistic things. God uses the relationships, the problems, the prosperity, the pressures, the failures, and the happiness of certain believers to reveal the principles, provisions, and blessings of His grace plan. However, the modus operandi for Israel under the ritual plan of God is much different from the modus operandi of the Church under the pre-designed plan of God.
  
- f. Prophecy. This includes both forth telling and foretelling. The first means preaching; the second includes predicting the future as well. Some foretelling was not even understood by the prophet himself, but under inspiration all information was accurate. Inspiration involves both the selection of prophetic

materials and their complete accuracy, e.g. the First Advent, resurrection, ascension and session of Christ.

g. The recording of false doctrine occurs with perfect accuracy, such as lies, untrue statements, blasphemies, and even false viewpoints. While these are recorded as fact, the Bible guarantees their accuracy but never condones them. It condemns rather than condones.