**The Cure**

2019

† Blessed is our God always, as it is now, was in the beginning, and ever shall be, world without end. Amen. ... in the name of the Father, and of the Son, and of the Holy Spirit. Amen. Through the prayers of our holy Ancestors, Lord Jesus Christ our God, have mercy on us and save us. Amen. Glory to You, our God, glory to You.

O Heavenly King, the Comforter, the Spirit of truth, You are everywhere and fill all things, Treasury of blessings, and Giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

† Holy God, Holy Mighty, Holy Immortal, have mercy on us (three times).

† Glory be to the Father, and to the Son, and to the Holy Spirit, as it is now, was in the beginning, and ever shall be, world without end. Amen.

### The Solution

Dear brothers and sisters in Christ. We originally titled this paper, The Solution. I wish I could say that there are many solutions, and just offer my perspectives on that topic. There is only one solution. Yet, it is not as if this were an algebra problem that I solved by the clever application of mathematical operators. This is an illness that grips The Church:[[1]](#footnote-1) healing is required. The only cure is to follow Jesus more closely. The only way to follow Jesus more closely, cutting through the murky gaggle of muddled English translations, is to get closer, by the power and teaching of the Spirit, to His words in the Bible, finding fresh insights. Laypeople everywhere simply must get involved with the study of the Greek language: there is no other cure. This is the road to answering all our questions. Follow Jesus prayerfully in Greek, by the power of the Spirit.

* How do we resolve all the complexities of text criticism? All the technical discussion of text criticism must surely seem out of joint and disconnected by now. Only beginning to learn Greek and looking at verses and problems for yourself can snap this into focus.
* How do we unravel problems of grammar, lexicography, and syntax? By building a Greek vocabulary and experience. The more you feel and see how the Greeks used and wrote Greek, the more that grammar, lexical definitions, and syntax begin to make sense.[[2]](#footnote-2)
* How do we identify good translations? By getting our hands and feet wet in Greek we begin to see what is correct and what is incorrect.[[3]](#footnote-3)
* English is like an old black and white film: it has no voice, and in places the picture is worn away or the old cracked celluloid has a burned spot, cracked pieces have been cut out in repair and spliced back together… imagine seeing the Grand Canyon in an old movie. Greek is like going there in person; it’s not in Panavision, it’s in living color: you can feel and see the wind on your face… the animals are alive and in motion: Greek comes alive for you by the teaching power of the Spirit.
* Are you a spiritual person? Can you identify with this question? Greek studies in the spirit will open new spiritual dimensions for you. Does Romans 8:16 match your personal evidence and experience? Do you believe that Luke 11:13 presents the facts accurately?

Many will affirm “sola Scriptura” in loud sweeping tones, without really knowing what it means; these kinds answer questions with canned answers memorized from catechisms, confessions, statements of faith, or other theologies: but never from Scripture. Others kiss the Bible: but, refuse to read it. Still others reduce the Bible to some fictional hypothesis or other; while even others turn the Bible into an object of worship. None of these is an acceptable solution.

If you truly wish to continue, you must be willing to examine and re-examine your own presuppositions in the light of Scripture, abandoning that which you find to be incorrect. For my own part, I’ve spent nearly as much time unlearning as I have learning; making slow progress over decades, only to be confronted by contradictions, being forced to backtrack in search of the lost trail; this process has continued since 1968: only the Spirit is to credit for pointing out my many errors, faults, and flaws… then redirecting me on a better path.

### A Method

There are, of course, many methods, many approaches to learning Greek. We might plunge into a grammar text and begin to memorize: we would have several choices of Greek grammars to choose from. We could open up word lists and start to master raw words: again, the selection of word lists and lexicons is variegated. We might jump into a technical discussion of syntax, or comparative linguistics, or any number of other approaches. These are not how you learned English, or any other first language.

The first step for you, as a baby, was to be held in your mother’s (or father’s) arms to hear and watch them form sounds: eventually the sounds grew into words, words turned into phrases, phrases formed sentences: you transitioned from goos and gurgling into a talking person… all by imitation and intuition. The muscle movements that formed sounds were copied by watching another person talk; the unused sounds and muscles atrophied until they became nearly impossible to vocalize. Only then did you go to school to learn to spell simple words… then more complex ones. By twelfth grade you tackled grammar: but, if you wanted to become a grammar expert, you went on to college to study grammar.

We are suggesting that biblical Greek should be learned the same way: namely, by imitation and intuition.

### We Begin with the Spirit

Above, we just suggested that learning biblical Greek was a spiritual process, and it is. If we begin by the way of knowledge, we will be frustrated: for,

“Now as touching things offered unto idols, we know that we all have knowledge. Knowledge puffs up, but love builds up.”[[4]](#footnote-4)

Raw knowledge, of and by itself, is a dangerous idolatrous trap. Thousands of seminary students begin to study Greek each year, many of them beginning, as with other studies, in the flesh, pursuing raw knowledge.[[5]](#footnote-5) If they had a spiritual life starting seminary; by the time they are ready to graduate, that spiritual life will be all but dead: then they will take a pastorate of a small church somewhere, where they are destined to failure, and will be lucky to survive. All useful knowledge begins with the Spirit of the Living God: no real learning takes place without Him.

“If you then, being evil, know how to give good gifts to your children: how much more shall your heavenly Father give the Holy Spirit to those who ask Him?”[[6]](#footnote-6)

Here is the first key to learning. If you are not a spiritual person you must begin here. Pray for the Spirit in your life until you are absolutely assured of His presence and guidance: you won’t go very far without Him. If you are already a spiritual person you must continue here: pray over every word, phrase, and issue of punctuation; pray for the true meaning; don’t move ahead without firm trust in the Spirit.

“Howbeit when He, the Spirit of Truth, comes, He will guide you into all Truth: for He will not speak of Himself; but whatever He hears, that He will speak: and He will show you things to come.”[[7]](#footnote-7)

Did you really expect to conquer the intricacies of text criticism, of complicated grammatical issues, of diabolically twisted lexicography, under your own fleshly human power? I am, at best, a mediocre student, a C student; do you suppose that I learned all these things because I’m smart: or has the Spirit led me every step of the way?[[8]](#footnote-8)

So many, in this age of enlightenment and stupidity, claim that these things are impossible. Are you a preacher? What do you preach without the words of Luke 12?[[9]](#footnote-9) Did you really expect to feed your congregation with your own vain babbling? No wonder the sheep of God go unfed, while many are starving.

It is absolutely imperative that we begin, end, and continue with the Spirit of the Living God.

### A Second Level

* We receive our first lessons, as it were, in the lap of the Spirit, as He leads us to form the basic shapes and sounds of letters — by learning the alphabet, ἀλφάβητο; not the way western Europeans pronounce it, after the style of Erasmus: but, in the Hellenic way, the way the Greeks pronounce it today.
* Once we have prayerfully and spiritually learned the alphabet, we can go to work on diphthongs and consonant blends: this should be easier. However, you must avoid the temptation of sounding these as if they were English combinations: pay close attention to the table and listen for the sounds in some voice recording or broadcast. Again, think of yourself as God’s child learning to lisp a new language at His feet.
* Practice the alphabet, diphthongs, consonant blends, with all their sounds, every day for at least three weeks. If you know a Greek person, ask them to help you and get them to check your progress once a week.

Ελληνικά Αλφάβητο
(Ellhnika Alfabhto = Greek Alphabet)

**Letter Transliteration Name Sound Example**

1. Α, α A, a, [a] Alpha, Αλφα a F***a***ther
2. Β, β B, b, [b] Bêta, Βητα bv ***V***ictory
3. Γ, γ G, g, [g] Gamma, Γαμμα gh ***Gh***ost
γγ = ngh γκ = nk γξ = nx γχ = nch
γ followed by ε, η, ι, υ, αι, ει, οι says y as in ***y***es
4. Δ, δ D, d, [d] Delta, Δελτα th ***Th***is
5. Ε, ε E, e, [e] Epsilon, Εψιλον eh B***e***d
6. Ζ, ζ Z, z, [z] Zêta, Ζητα z ***Z***oo
7. Η, η Ê, ê [h] Êta, Ητα ea ***Ea***ch
8. Θ, θ Th, th, [u] Thêta, Θητα th ***Th***in
9. Ι, ι I, i, [i] Iôta, Ιωτα i Mach***i***ne
10. Κ, κ K, k, [k] Kappa, Καππα k ***K***ing
11. Λ, λ L, l, [l] Lambda, Λαμβδα l ***L***emon
12. Μ, μ M, m, [m] Mu, Μυ m ***M***other
13. Ν, ν N, n, [n] Nu, Νυ n ***N***ot
14. Ξ, ξ X, x, [j] Xi, Ξι ks A***x***e, Se***x***
15. Ο, ο O, o, [o] Omicron, Ομικρον o ***O***pen
16. Π, π P, p, [p] Pi, Πι p ***P***ot
17. Ρ, p R, r, [r] Rhô, Ρω r ***R***iver
18. Σ, σ, ς S, s, [s] Sigma, Σιγμα s ***S***ing
19. Τ, τ T, t, [t] Taf, Ταυ t ***T***all
20. Υ, υ Y, y, [y] Upsilon, Υψιλον y S***ui***se
21. Φ, φ Ph, ph, [f] Phi, Φι f ***F***ish
22. Χ, χ Ch, ch, [x] Chi, Χι ch Lo***ch***
23. Ψ, ψ Ps, ps, [c] Psi, Ψι ps Li***ps***
24. Ω, ω Ô, ô, [v] Ômega, Ωμεγα o ***O***ver

The letters Β, β, Γ, γ, Δ, δ, and Χ, χ (numbers 2, 3, 4, and 22) are not full glottal stops as they are in English; they carry a sound of aspiration or breath, the sound of h, along with them. Β, β, Γ, γ, and Χ, χ, are nearly impossible to master by first language English speakers: for, the sounds are lost in early childhood. For Β, β, make the sound of v; then, instead of vibrating the lower lip, try vibrating the upper lip. It’s alright if you can’t get the hang of it: just stick with v… close enough. Γ, γ, is like gargling, instead of stopping the g deep in the throat, make the vocal folds vibrate. Some people call this the swallowed g. If you can’t do it, just say y: instead of Georgos, say Yeorgos. Χ, χ, is not huh or kuh; it’s in between these two sounds as when clearing the throat to spit; not like church either… lo***ch***. The Greeks also roll their rs; this takes some practice, but you can do it.

Help is available. You can visit the local Greek Orthodox Church to see if they offer lessons in beginning Greek. Papaloizos Publications, Inc. offers affordable lessons at several levels.[[10]](#footnote-10) I started with *Modern Greek*, Part I, Seventh edition, book and CDs. Avoid lessons using the Erasmian vocalization: these will only confuse in the long run. AMG Publishers has the *Koine Greek New Testament*, read by Spiros Zodhiates on CD.[[11]](#footnote-11) I also listen to Greek Orthodox Church broadcasts, which are partly in Greek and partly in English: many services have the Scripture readings in both Greek and English.[[12]](#footnote-12) Other aids are listening to Greek music CDs or watching Greek movies with English subtitles.

Δίφθογγοι (Diphthongs)

**Letters Transliteration Sound Examples**

1. αι ai [ai] short e, ε και, μαι, ναι
2. ει ei [ei] ey, ι βει, δει, φει, χει
3. οι oi [oi] ey, ι βοι, δοι, λοι, νοι
4. ου oy [oy] οο βου, δου, μου, του
5. αυ ay [ay] αβ, αφ αυριο, μαυρο, αυτο
αυ followed by θ, κ, ξ, π, σ, τ, φ, χ, ψ or at the end of a word says af; elsewhere αυ says av
6. ευ ey [ey] εβ, εφ ευλογια, ευτυχια
ευ followed by θ, κ, ξ, π, σ, τ, φ, χ, ψ or at the end of a word says ef; elsewhere ευ says ev
7. ηυ hy [hy] ηβ, ηφ ηυρα
ηυ followed by θ, κ, ξ, π, σ, τ, φ, χ, ψ or at the end of a word says eyf; elsewhere ηυ says eyv

Consonant Blends

**Letters Transliteration Sound Examples**

1. μπ mp [mp] b, mb μπαμπας, μπορω
μπ at the beginning of a word says b, in the middle of a word μπ says mb
2. ντ nt [nt] d ντυνομαι
3. γγ gg [gg] ng
4. γκ gk [gk] nk αγκαλια
5. τσ ts [ts] ts ετσι
6. τζ tz [tz] dz τζακι

### A Third Level

* Now we need the Spirit’s help more than ever. Pray over every word, phrase, clause, and sentence: especially, that God would open your understanding to the Truth.

You will need access to a Greek Bible.

Here is a link to a free Greek Old Testament:

<https://www.ellopos.net/elpenor/greek-texts/septuagint/default.asp>

Here is a link to a free Greek New Testament:

<https://www.biblegateway.com/passage/?search=Matthew+1&version=SBLGNT>

Pick a favorite verse to begin.

If you wish to work in the Old Testament you will need to locate and purchase:

Taylor, Bernard A., *Analytical Lexicon to the Septuagint*, Expanded Edition, (Hendrickson, Peabody, MA, copywrite 2009, 2014: 591 pages)

If you prefer to explore in the New Testament you will need to locate and purchase either:

Moulton, Harold K. (?), *The Analytical Greek Lexicon*, (Zondervan, Grand Rapids, 1970, 1972, 1973, etc., out of print; possibly a Samuel Bagster reprint: 444 pages)

Robinson, Maurice A. and Mark A. House, *Analytical Lexicon of New Testament Greek* (Hendrickson, Peabody, MA, copywrite 2012: 449 pages) — I much prefer this version to the Perschbacher version. From now on, we’ll just call this book RL, for Robinson’s lexicon.

Perschbacher, Wesley J., *The New Analytical Greek Lexicon*, (Hendrickson, Peabody, MA, copywrite 1990: 449 pages)

Now, simply pick the book, chapter, verse, and word you wish to study; ask the Spirit to explain it to you; then look up the word in one of these lexicons. Since Greek words change endings to indicate their use, they are a little bit tricky to handle. The Analytical Lexicons tell you important things about every word:

* Part of Speech: adjective, adverb, article, conjunction, interjection, noun, particle, preposition, pronoun, verb
* Gender: masculine, feminine, or neuter
* Number: singular, or plural
* Case: vocative (direct address of a person, disappearing as a specific case in Greek, the nominative is usually used as a vocative; nominative (subject); genitive (possessive); dative (indirect object, or instrument), accusative (direct object).
Note that the ablative, instrumental, and locative cases are also gone: as the vocative was mostly absorbed by the nominative; so also, the ablative, instrumental, and locative are mostly absorbed into the dative: the various uses begin to be distinguished primarily by developing prepositions.
* Tense: past, present, future, and more
* The Root Word: the rood word leads to the definition

Don’t worry that you’ve long since forgotten English grammar. When you come upon a new or strange idea, look it up on the internet if you have a computer. Don’t give up until you’ve figured it out. If you get stuck, ask someone for help: librarians are good sources of information; your pastor may be another resource.[[13]](#footnote-13) If you learn just one new word a day, by year’s end you will have 365 words: don’t forget to review them. Just take baby steps, and be patient with yourself. A complete New Testament vocabulary only has about 5624 words; so, in about 15.5 years, you can get a pretty good command of the subject. How well did you read English when you were 15, in tenth grade? Had you read the English New Testament by then? As you continue, your skills will increase; you will want to do much more than a word a day; soon you will be doing a verse a day, or even a whole chapter: your vocabulary could easily develop inside of 7 years.

* Sound out each new word as you look it up in the lexicon.
* Find the verse on the Spiros Zodhiates CD; listen to the verse repeatedly, until you can pronounce every word as it’s pronounced on the CD.

If you work at it faithfully and spiritually, the outcome will be a new richness in your Bible study and spiritual life. You will begin to see things that you cannot see in English. Now, when you check an English translation you will be able to make informed decisions about the quality of that translation; you will be able to compare various translations with your own work and decide which translations did the best job in that verse. You may even learn that none of the existing English translations really capture the Greek idea. At first, your grasp of Greek will be trivial: but, the more you work at it, the deeper, more meaningful and richer it will become.

### An Example

If you need an example of how I go about this process, you can find plenty of examples at:

https://www.swrktec.org/jonah

where I follow this exact same process, step-by-step, one Greek word at a time. Be well

### Text Criticism

Eventually, you will begin to notice that not all Greek texts are identical. The following all differ somewhat:

* <https://www.biblegateway.com/passage/?search=Matthew%201&version=TR1550>
* <https://www.biblegateway.com/passage/?search=Matthew+1&version=WHNU>
* <https://www.biblegateway.com/passage/?search=Matthew+1&version=TR1894>
* <https://www.biblegateway.com/passage/?search=Matthew+1&version=SBLGNT>

At the bottom of this last reference, several different readings are listed (a., b., c., etc.). With the Spirit’s guidance, and your Analytical Lexicon, you will be able to figure these out.

These four versions can even be displayed side-by-side on the same page:

* <https://www.biblegateway.com/passage/?search=Matthew%201&version=TR1550;WHNU;TR1894;SBLGNT>

Other helpful search combinations are possible:

* <https://www.biblegateway.com/passage/?search=Matthew%201&version=KJV;SBLGNT;NKJV;NRSV>

Unfortunately, Bible Gateway does not feature a Septuagint.

If you own a printed Greek New Testament, you will be able to decipher the various notes at the bottom with the same help. If you give some attention to the history of the early church, the technical details will begin to take on meaning and shape. The Alexandrian text type will relate to the city of Alexandria, as well as the growth and development of Christianity in that place. The Byzantine text type also develops in the Christian city of Byzantium, which survived as a Christian empire capital, the New Rome, until just before the Reformation and Renaissance.

### Developing Vocabulary

Developing a Greek vocabulary by the power of the Spirit is the key to solving every other riddle. Let’s work a few verses together to see what we find.

### Sample One

We begin with prayer; we always begin with prayer:

† Blessed is our God always, as it is now, was in the beginning, and ever shall be, world without end. Amen. ... in the name of the Father, and of the Son, and of the Holy Spirit. Amen. Through the prayers of our holy Ancestors, Lord Jesus Christ our God, have mercy on us and save us. Amen. Glory to You, our God, glory to You.

O Heavenly King, the Comforter, the Spirit of truth, You are everywhere and fill all things, Treasury of blessings, and Giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

† Holy God, Holy Mighty, Holy Immortal, have mercy on us (three times).

† Glory be to the Father, and to the Son, and to the Holy Spirit, as it is now, was in the beginning, and ever shall be, world without end. Amen.

Then we go to work:

“Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν [a] υἱὸν [αὐτοῦ] τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλὰ ἔχῃ ζωὴν αἰώνιον.” — John 3:16

We search for the words in RL. As we find each word we make a list just below our verse with each word in it. After a while we will begin to see frequently repeated words, and stop listing them: we will have already learned these words. The word numbering is from Strong’s Concordance (SC).

1. Οὕτως: RL page 257, SC G3778, demonstrative adjective or pronoun: this, (that, these, those), [because of] this, drawing a relationship from the previous verse(s), “That whosoever believes in Him should not perish, but have eternal life.”
2. γὰρ: RL page 68, SC G1063, conjunction: for. RL doesn’t tell us that γὰρ is post-positive, always the second word in a phrase, clause, or sentence. The Greeks say this for; we say for this… for this [cause], that believers would not perish… they would surely perish without Christ: for, they have will enough to believe, but no strength to make anything happen.
3. ἠγάπησεν: RL page 164, verb; aorist (think of arrest – it’s the simple past tense); active voice – we’ll worry about voice later; indicative mood – it’s a statement of fact; third person singular – the pronoun is built into the word – he, she, or it; from the root ἀγαπάω: RL page 4, SC G25: to love. You don’t know yet; but, there is a lot of mythology preached about this word: it can, outside of the Bible, be sexual. The Greek idea of love can be giving (agapos), sharing (philos), or taking (eros): any of these can range from the extremely sensual to the most sublime. In the Bible it does show the greatness of the Father’s love for mankind.
4. ὁ: RL page 247, SC G3588, definite article, nominative singular masculine: the. Greek does not have an indefinite article; Greek can’t say a god, it has to say one god, or any god; most of the time it just gives the noun with no article.
5. θεὸς: RL page 174, SC G2316, noun, god; the God; here, the Father, because he gave His Son. For this… God loved.
6. τὸν: RL page 348, definite article again, accusative singular masculine: the, introducing the direct object… whatever God the Father loves by giving selflessly. RL has, on pages 401-402, a discussion of the definite article, and a table with all its forms. You can memorize the table or keep on looking up the forms, whichever is easiest for you; either way, you will quickly learn to pick out all the definite articles in a sentence. The definite article is handy because it clues you what the form of the following word might be, which is not always so easy to figure out. The definite article also signals which words are more important.
7. κόσμον: RL page 211, SC G 2889, noun, accusative singular masculine of the root κόσμος: the universe (especially earth), the world, the creation (especially mankind)… the Father-God loved His creation, and creatures.
8. ὥστε: RL page 377, SC G5620, conjunction: so as, so that.
9. τὸν: the accusative definite article a second time: the.
10. [a]: The SBLGNT lists a variation in text manuscripts here. The Byzantine text has, ὥστε τὸν υἱὸν αὐτοῦ, adding the word, αὐτοῦ after the word Son: His, the Father’s Son. <https://www.biblegateway.com/passage/?search=John%203%3A16&version=SBLGNT>
11. υἱὸν: RL page 352, SC G5207, noun, accusative singular masculine of the root υἱός: son.
12. [αὐτοῦ]: RL page 55, personal pronoun, genitive singular masculine of the root αὐτός, -ή, -ό: RL page 55, SC G846, he, him.
13. τὸν: the accusative definite article a third time: the.
14. μονογενῆ: RL page 240, SC G3439, adjective, accusative singular masculine of the root μονογενής: only-born, only-begotten. Since this Son was called μονογενῆ before He was given, rather than after He was given: The Church (Hebrews 12) sees this word as describing the relationship between the Father and the Son, as equally God, from all eternity past. The Son is not called μονογενῆ because He was virgin born: He always was μονογενῆ.
The fact that this relationship was understood and described from the fourth century or earlier, tells us that this is the correct interpretation: for our command of Greek idiom is not nearly as good as theirs in the fourth century, when The Church was first made legal and could freely publish her own writings.
15. ἔδωκεν: RL page 99, verb, aorist active indicative, third person singular, from the root δίδωμι: RL page 84, SC G1325: offer, give.
16. ἵνα: RL page 181, SC G2443, conjunction: in order that.
17. πᾶς: RL page 270f, SC G3956, adjective, nominative singular masculine: all, every belonging to a category about to be named.
18. ὁ: the nominative definite article a second time: the.
19. πιστεύων: RL page 283, present active participle, nominative singular masculine, from the root πιστεύω: RL page 283, SC G4100, believe, commit, have faith, trust. The Greek idea of faith is closely related to pathos (experience); one cannot simply believe; a person must walk with Jesus a long distance: then, based on that pathology (experience), a person believes. A participle is a verbal adjective, in English frequently words ending in -ing or -er: the -ing forms tend to emphasize the verbal aspect; the -er forms are usually adjectival. The translator has to weigh the differences and make a choice: is this all who are believing, or every believer?
20. εἰς: RL page 103, SC G1519, preposition: into, in, at, on.
21. αὐτὸν: RL page 55, personal pronoun, accusative singular masculine of the root αὐτός, -ή, -ό: RL page 55, SC G846, he, him.
22. μὴ: RL page 236, SC G3361, negative particle: not. It is possible that this is taking about death in the spirit world, eternal death, which is a possibility or probability, not quite yet an accomplished fact.
23. ἀπόληται: RL page 43, verb, aorist middle subjunctive, third person singular, from the root ἀπόλλυμηι: RL page 43, SC G622, destroy, loose away. The past tense is a bit strange here: evidently, the Father and the Son devised this plan together, before creation. The middle voice reflects on the subject… he himself would not have been destroyed. The subjunctive mood indicates possibility or probability: could, should, or would. This possibility or probability frequently depends on some condition: commonly, the human will.
24. ἀλλὰ: RL page 17, SC G235, conjunction: but, except.
25. ἔχῃ: RL page 160, verb, present active subjunctive, third person singular, from the root ἔχω: RL page 161, SC G2192, have, hold, possess.
26. ζωὴν: RL page 163, noun, accusative singular feminine of the root ζωή: RL page 163, SC G2222, life.
27. αἰώνιον: RL page 12, adjective, nominative singular neuter, or accusative singular masculine, feminine or neuter of the root αἰώνιος: RL page 12, SC G166, age, eternal. Since this adjective is modifying an accusative singular feminine noun, it has the same form, in agreement with the noun it modifies.

Now that we have all 25 words, plus a text note, plus the extra Byzantine word, we can assemble a word for word translation.

“Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον ὥστε τὸν [a] υἱὸν [αὐτοῦ] τὸν μονογενῆ ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλὰ ἔχῃ ζωὴν αἰώνιον.” — John 3:16

“This for He loved, the God, the world,[[14]](#footnote-14) so that the Son, [His] the only-begotten, He gave, that all the ones who believe in[[15]](#footnote-15) Him, not, would not have perished, but could have life eternal.” — John 3:16

“… for this, God loved the world, so that He gave the Only-begotten Son[[16]](#footnote-16), that all who believe in Him would not have perished, but could have eternal life.” — John 3:16

Now we notice that the clause, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλὰ ἔχῃ ζωὴν αἰώνιον,” is an exact repetition of verse 15. In the Bible, this is a form of strong emphasis. Why would God want to emphasize this phrase?

### Sample Two

We begin with prayer:

† Blessed is our God always, as it is now, was in the beginning, and ever shall be, world without end. Amen. ... in the name of the Father, and of the Son, and of the Holy Spirit. Amen. Through the prayers of our holy Ancestors, Lord Jesus Christ our God, have mercy on us and save us. Amen. Glory to You, our God, glory to You.

O Heavenly King, the Comforter, the Spirit of truth, You are everywhere and fill all things, Treasury of blessings, and Giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

† Holy God, Holy Mighty, Holy Immortal, have mercy on us (three times).

† Glory be to the Father, and to the Son, and to the Holy Spirit, as it is now, was in the beginning, and ever shall be, world without end. Amen.

Then we go to work:

“Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη [a] εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου. καὶ [b] εὐθὺς ἀναβαίνων [c] ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα [d] ὡς περιστερὰν καταβαῖνον [e] εἰς αὐτόν. καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, ‘Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν [f] σοὶ εὐδόκησα.’ ” — Mark 1:9-11

We have three verses, so we will separate them to make life a little easier. Since you are getting the hang of things, we will stop listing the RL page numbers and SC G numbers in the next passage. We have also taken out the verse numbers, since they get in the way of the flow of ideas. Neither will we repeat words we have studied before.

Mark 1:9

“Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη [a] εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου.”

1. Καὶ: conjunction: and, also, even. I studied this word for a long time before I realized that it is usually used the same way we use a capital letter and period to indicate the beginning and the end of a sentence. Very frequently, καὶ, stops the previous sentence and begins a new one: we generally leave this use untranslated. There are other uses of the word, καὶ: but, we will deal with these if we come to them.
2. ἐγένετο: verb, aorist middle indicative, third person singular of γίνομαι: come, go, began, be born, begotten, happen.
3. ἐν: preposition: in.
4. ἐκείναις: demonstrative pronoun, dative plural feminine of ἐκεῖνος, -ή, -ό: this, that, these, those.
5. ταῖς: definite article, dative plural feminine: the. It will eventually become easier to memorize the chart in RL page 402.
6. ἡμέραις: noun, dative plural feminine (just like the article in front of it) of ἡμέρα: day.
7. ἦλθεν: verb, aorist active indicative, third person singular of ἔρχομαι: come, go.
8. Ἰησοῦς: proper noun, nominative singular masculine: Jesus.
9. ἀπὸ: preposition: from, away from… to be distanced or separated from.
10. Ναζαρὲτ: proper noun, indeclensionate: Nazareth.
11. τῆς: definite article, genitive singular feminine: the.
12. Γαλιλαίας: proper noun, genitive singular feminine of Γαλιλαία: Galilee.
13. καὶ: here καί continues the thought, almost as if introducing a purpose clause: but, Greek would have used a different word to introduce a purpose clause.
14. ἐβαπτίσθη: verb, aorist passive indicative, third person singular of βαπτίζω: baptize by sprinkling, pouring, or dipping (immersion), to dip or wash.
Contrast Hebrews 9:10 (βαπτισμοῖς), 19 (ἐράντισεν), 21; 10:22: where Old Testament baptism is always performed by sprinkling.
Our lexicon gives a hint of theological bias here; with roughly 30,000 different denominations, theological biases and opinions lurk everywhere, including my own: the only opinion that matters is God’s opinion (2 Peter 1:20-21).
However, in spite of the fact that βαπτίζω cannot be pressed to always mean immersion, we know from archaeology that this was most likely the case: baptismal pools have survived. Even babies were immersed, using special baptistries: the practice of baby immersion with pouring for the face and head continues in Orthodox churches today.
We must give special attention to the passive voice whenever we encounter it: for the use of the passive voice in nearing extinction in the English language. The passive voice usually follows the sequence object-verb-subject, the subject frequently unstated; rather than, subject-verb-object. The ball – is, was, or will be – hit… ; rather than John – hit, hits, or will hit – the ball. Note that the passive voice is not compelled to disclose the subject, John. The thought, The ball – is, was, or will be – hit by John, is not always completed. Changing a passive voice to an active voice distorts the translation.
15. [a]: there are no added words here, merely a change in word order from, “ἐβαπτίσθη εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου”, to, “ἐβαπτίσθη ὑπὸ Ἰωάννου εἰς τὸν Ἰορδάνην”.
16. εἰς: see John 3:16
17. τὸν: see John 3:16
18. Ἰορδάνην: proper noun, accusative singular masculine of Ἰορδάνης: Jordan, either the rift or the river. The text does not specify either rift or river and we are not free to dogmatize about John’s mode of baptism.
19. ὑπὸ: preposition: by, under, about.
20. Ἰωάννου: proper noun, genitive singular masculine of Ἰωάννης: John, the Hellenized form of several Hebrew names; here, John the Baptist or John the Baptizer, whichever you prefer.

“Καὶ ἐγένετο ἐν ἐκείναις ταῖς ἡμέραις ἦλθεν Ἰησοῦς ἀπὸ Ναζαρὲτ τῆς Γαλιλαίας καὶ ἐβαπτίσθη [a] εἰς τὸν Ἰορδάνην ὑπὸ Ἰωάννου.”

“And he or it began in those the days, He went, Jesus, from Nazareth of Galilee and He was baptized in[[17]](#footnote-17) the Jordan by John.”

“It happened in those the days, Jesus went from Nazareth of Galilee, and He was baptized at the Jordan by John.”

Mark 1:10

“καὶ [b] εὐθὺς ἀναβαίνων [c] ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα [d] ὡς περιστερὰν καταβαῖνον [e] εἰς αὐτόν.”

1. καὶ: see Mark 1:9
2. [b]: the Byzantine text has εὐθέως: an adverb, a variation of the word εὐθὺς: immediately or straightly.
3. εὐθὺς: adjective, adverb, or noun: straight (path), immediately or straightly, a straight, respectively; straight away, without changing course or stopping.
4. ἀναβαίνων: present active participle, nominative singular masculine, from ἀναβαίνω: ascend, climb (don’t be afraid to try other words that mean the same thing, mount, go up; ascending, climbing, going; ascender, climber, goer.
5. [c]: the Byzantine text has ἀπὸ: the difference in these two synonyms is that ἀπὸ places a slight emphasis on separation from, while ἐκ places a slight emphasis on the source.
6. ἐκ: preposition: from, out from among.
7. τοῦ: definite article, genitive singular masculine or neuter: the.
8. ὕδατος: noun, genitive singular neuter of ὕδωρ: water.
9. εἶδεν: verb, aorist active indicative, third person singular of ὁράω: behold, see.
10. σχιζομένους: verb, present passive participle, accusative plural masculine of σχίζω: cleave, cut, divide, rend, split, tear.
11. τοὺς: definite article, accusative plural masculine: the.
12. οὐρανοὺς: noun, accusative plural masculine of οὐρανός: heaven, sky.
13. καὶ: see Mark 1:9
14. τὸ: definite article, nominative or accusative singular neuter: the.
15. πνεῦμα: noun, nominative or accusative singular neuter of πνεῦμα: breath, spirit, wind. It is confusing enough that the same Greek word is used to describe air motion, the parallel spiritual creation, as well as God Himself, Who is distinct from all creation, both physical and spiritual.
16. [d]: the Byzantine text has ὡσεὶ, rather than ὡς: this adverb means as if, implying an approximation or surreal aspect. The Byzantines wished to ensure that no hearer was looking for a literal bird.
17. ὡς: adverb or conjunction: as.
18. περιστερὰν: noun, accusative singular feminine of περιστερά: dove.
19. καταβαῖνον: present active participle, nominative or accusative singular neuter of καταβαίνω: come or go down, descend.
20. [e]: the Byzantine text has ἐπ᾽, rather than εἰς: this preposition means on, upon.
21. εἰς: see John 3:16
22. αὐτόν: see John 3:16

“καὶ [b] εὐθὺς ἀναβαίνων [c] ἐκ τοῦ ὕδατος εἶδεν σχιζομένους τοὺς οὐρανοὺς καὶ τὸ πνεῦμα [d] ὡς περιστερὰν καταβαῖνον [e] εἰς αὐτόν.”

“and straight, ascending from the water, he[[18]](#footnote-18) saw, being rent, the heavens, and the Spirit, as dove, descending into Him.”

“Ascending straight from the water, he saw the heavens being rent; the Spirit descending into Him as [a] dove.”

Mark 1:11

“καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, ‘Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν [f] σοὶ εὐδόκησα.’ ”

1. καὶ: see Mark 1:9
2. φωνὴ: noun, nominative singular feminine: sound, voice.
3. ἐγένετο: see Mark 1:9
4. ἐκ: see Mark 1:10
5. τῶν: definite article, genitive plural masculine, feminine, or neuter: the.
6. οὐρανῶν: noun, genitive plural masculine of οὐρανός: heaven, sky.
7. Σὺ: personal pronoun, second person nominative singular: you. Here, the nominative is used as the vocative, because a person is being addressed directly.
8. εἶ: verb, present active indicative, second person singular of εἰμί: am, be. exist.
9. ὁ: see John 3:16
10. υἱός: noun, nominative singular masculine: son.
11. μου: personal pronoun, first person genitive singular of ἐγώ: I, us, we, me, my.
12. ὁ: see John 3:16
13. ἀγαπητός: adjective, nominative singular masculine: loved, beloved.
14. ἐν: see Mark 1:9
15. [f]: the Byzantine text has ᾧ: the relative pronoun, dative singular masculine or neuter of ὅς: who, whom; rather than σοὶ.
16. σοὶ: personal pronoun, second person dative singular of σύ: you.
17. εὐδόκησα: verb, aorist active indicative, first person singular of εὐδοκέω: well glorified, well pleased, well thought of, have a good opinion.

“καὶ φωνὴ ἐγένετο ἐκ τῶν οὐρανῶν, ‘Σὺ εἶ ὁ υἱός μου ὁ ἀγαπητός, ἐν [f] σοὶ εὐδόκησα.’ ”

“and [a] voice began from the heavens, ‘You are the Son, My, the beloved, in[[19]](#footnote-19) You I was well glorified.’ ”

“[A] voice began from the heavens, ‘You are My Beloved Son, I was well glorified in You.’ ”

Finally, we reassemble the three verses in English:

“It happened in those the days, Jesus went from Nazareth of Galilee, and He was baptized at the Jordan by John. Ascending straight from the water, he saw the heavens being rent; the Spirit descending into Him as [a] dove. [A] voice began from the heavens, ‘You are My Beloved Son, I was well glorified in You.’ ”[[20]](#footnote-20) — Mark 1:9-11

### Sample Three

We begin with prayer:

† Blessed is our God always, as it is now, was in the beginning, and ever shall be, world without end. Amen. ... in the name of the Father, and of the Son, and of the Holy Spirit. Amen. Through the prayers of our holy Ancestors, Lord Jesus Christ our God, have mercy on us and save us. Amen. Glory to You, our God, glory to You.

O Heavenly King, the Comforter, the Spirit of truth, You are everywhere and fill all things, Treasury of blessings, and Giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

† Holy God, Holy Mighty, Holy Immortal, have mercy on us (three times).

† Glory be to the Father, and to the Son, and to the Holy Spirit, as it is now, was in the beginning, and ever shall be, world without end. Amen.

Then we go to work:

“Ἐπεφάνη γὰρ ἡ χάρις τοῦ [a] θεοῦ σωτήριος πᾶσιν ἀνθρώποις παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι, προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν [b] Ἰησοῦ Χριστοῦ, ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα λυτρώσηται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.

“ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν θεοῦ, οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ [a] ἃ ἐποιήσαμεν ἡμεῖς ἀλλὰ κατὰ [b] τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου, οὗ ἐξέχεεν ἐφ’ ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν, ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι [c] γενηθῶμεν κατ’ ἐλπίδα ζωῆς αἰωνίου.” — Titus 2:11-14; 3:4-7

Titus 2:11

“Ἐπεφάνη γὰρ ἡ χάρις τοῦ [a] θεοῦ σωτήριος πᾶσιν ἀνθρώποις”,

1. Ἐπεφάνη: verb, aorist passive indicative, third person singular of ἐπιφαίνω: appear, clear, manifest, make obvious.
2. γὰρ: see John 3:16
3. ἡ: definite article, nominative singular feminine: the.
4. χάρις: noun, nominative singular feminine: grace.
5. τοῦ: see Mark 1:10
6. [a]: the Byzantine text has ἡ, introducing σωτήριος, “ἡ χάρις τοῦ θεοῦ [ἡ] σωτήριος”, which makes σωτήριος adjectival to χάρις. However, σωτήριος is already feminine: thus, σωτήριος can only be adjectival to χάρις. This raises a question of correct syntax: but, whose syntax is correct? This is not a dispute we care to bring into the twenty-first century: for the rules of local first through fourth century syntax elude us.
7. θεοῦ: noun, genitive singular masculine of θεός: God.
8. σωτήριος: adjective, nominative singular feminine: salvific, saving, bringing salvation. Since σωτήριος is not a participle, we prefer salvific… it just sounds funny to our ears.
9. πᾶσιν: adjective, dative plural masculine or neuter of πᾶς: all, every, the whole, all kinds.
10. ἀνθρώποις: noun, dative plural masculine of ἄνθρωπος: human being, mankind, man or woman, men, people.

“Ἐπεφάνη γὰρ ἡ χάρις τοῦ [a] θεοῦ σωτήριος πᾶσιν ἀνθρώποις”,

“He, she, or it had been made clear, for, the grace of God [the] salvific to all mankind”,

“For the saving grace of God was made clear to all people”,

Titus 2:12

“παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι,”

1. παιδεύουσα: present active participle, nominative singular feminine of παιδεύω: discipline, educate, teach, train, tutor; all the functions of a Greek tutor in a Roman home; the teaching of prepubescent children.
2. ἡμᾶς: personal pronoun, first person accusative plural of ἐγώ: I, us, we, me, my.
3. ἵνα: See John 3:16
4. ἀρνησάμενοι: aorist middle participle, nominative plural masculine of ἀρνέομαι: deny, repudiate.
5. τὴν: definite article, accusative singular feminine: the.
6. ἀσέβειαν: noun, accusative singular feminine of ἀσέβεια: without proper respect, reverence, or worship of the person or thing involved; impiety, irreverence. This is a compound word, ἀ-σέβεια, ἀ-σέβω: we can gain understanding of compound words by examining their parts.
7. καὶ: see Mark 1:9. We see here a new flavor of the use of καὶ, which has been mostly used to indicate a full stop, and fresh start. If we simply plunged ahead here we might be tempted to see the intolerable run on sentence in English. Perhaps something else is going on here. If Greek simply wanted to give us a list, τέ or possibly even δέ might have been use. Perhaps the point that Paul makes, is to bring us to a full stop, forcing us to think more profoundly about the elements he introduces.
8. τὰς: definite article, accusative plural feminine: the.
9. κοσμικὰς: adjective, accusative plural feminine of κοσμικός: earthly, worldly. Note the similarity of the word used in John 3:16. Since, people tended to see creation as earth-centered, the emphasis is probably on earthly.
10. ἐπιθυμίας: noun, accusative plural or genitive singular feminine of ἐπιθυμία: upon-anger, upon-wrath; wanton desire or lust; not really passion in the biblical sense, which refers to experience or suffering, ending in death… a different word. Here the article shows that the plural is intended.
11. σωφρόνως: adverb: prudently, rationally, sober-mindedly, thoughtfully.
12. καὶ: see Mark 1:9
13. δικαίως: adverb: justly, righteously.
14. καὶ: see Mark 1:9
15. εὐσεβῶς: adverb: well-respectful, piously, respectfully, reverently.
16. ζήσωμεν: verb, aorist active subjunctive, first person plural of ζάω: live, especially in a state of freedom.
17. ἐν: see Mark 1:9
18. τῷ: definite article, dative singular masculine or neuter: the.
19. νῦν: adverb: now, presently.
20. αἰῶνι: noun, dative singular masculine of αἰών: age, eon, a very long time, eternity.

“παιδεύουσα ἡμᾶς, ἵνα ἀρνησάμενοι τὴν ἀσέβειαν καὶ τὰς κοσμικὰς ἐπιθυμίας σωφρόνως καὶ δικαίως καὶ εὐσεβῶς ζήσωμεν ἐν τῷ νῦν αἰῶνι,”

“teaching us that denying the irreverent, and the worldly desires, thoughtfully and righteously and reverently[[21]](#footnote-21) we should freely live in the now age.”

“teaching us that denying irreverent and worldly desires, we should live thoughtfully, righteously, and reverently in the present age.”

Titus 2:13

“προσδεχόμενοι τὴν μακαρίαν ἐλπίδα καὶ ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν [b] Ἰησοῦ Χριστοῦ,”

1. προσδεχόμενοι: present middle or passive participle, nominative plural masculine of προσδέχομαι: before-receive, before-welcome, anticipate, await, look, seek.
2. τὴν: see Titus 2:12
3. μακαρίαν: adjective, accusative singular feminine of μακάριος: happy, joyous.
4. ἐλπίδα: noun, accusative singular feminine of ἐλπίς: hope.
5. καὶ: see Mark 1:9
6. ἐπιφάνειαν: noun, accusative singular feminine of ἐπιφάνεια: appearing, clarifying, manifesting, making obvious.
7. τῆς: see Mark 1:9
8. δόξης: noun, genitive singular feminine of δόξα: glory.
9. τοῦ: see Mark 1:10
10. μεγάλου: adjective, genitive singular masculine or neuter of μέγας: great, large.
11. θεοῦ: see Titus 2:11
12. καὶ: see Mark 1:9
13. σωτῆρος: noun, genitive singular masculine of σωτήρ: savior.
14. ἡμῶν: personal pronoun, first person genitive plural of ἐγώ: I, us, we, me, my.
15. [b]: few manuscripts support the reading Χριστοῦ Ἰησοῦ, we found only two. This is of no serious consideration: even if Χριστοῦ Ἰησοῦ were the correct reading. Syntactically, some scribe(s) thought that the title ought to precede the name: we have multiple New Testament examples where this is not the case.
16. Ἰησοῦ: proper noun, genitive, dative, or vocative singular masculine of Ἰησοῦς: Jesus, Joshua.
17. Χριστοῦ: title, genitive singular masculine of Χριστός: anointed, Christ. Among Israelites this signifies the ordination to an office of King, Priest (especially the High Priest), or Prophet… in the case of Jesus of Nazareth… all three in one person. Jesus is, par excellence, The King, The Priest, and The Prophet of the Father, far above all other Kings, Priests and Prophets.

“προσδεχόμενοι[[22]](#footnote-22) τὴν μακαρίαν ἐλπίδα καὶ[[23]](#footnote-23) ἐπιφάνειαν τῆς δόξης τοῦ μεγάλου θεοῦ καὶ σωτῆρος ἡμῶν [b] Ἰησοῦ Χριστοῦ,”

“anticipating the happy hope and clarity[[24]](#footnote-24) of the Glory[[25]](#footnote-25) of the great God and Savior[[26]](#footnote-26), ours, Jesus Christ.”

“anticipating the happy hope and clarity of the Glory of the great God and our Savior, Jesus Christ.”

Titus 2:14

“ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα λυτρώσηται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.”

1. ὃς: relative pronoun: who, which, that.
2. ἔδωκεν: see John 3:16
3. ἑαυτὸν: reflexive pronoun, third person accusative singular masculine of ἑαυτοῦ (nominative not used): self; himself, herself, itself, etc….
We have seen the idea of reflection in the verb’s middle voice also. It may very well be that the rigid forms of classical Greek are being replaced by the development of prepositions and pronouns, which are easier to use: we would need the help of a grammar expert to clarify any such developments. For now, suffice us to be reminded that all language is dynamic.
On the other hand, the presence of the reflexive pronoun may be for extreme emphasis.
4. ὑπὲρ: preposition: on behalf of, for. The problem with, for, is that it’s almost always explanatory; definitely not the case here; which is why we try to save, for, for explanatory use.
5. ἡμῶν: see Titus 2:13
6. ἵνα: see John 3:16
7. λυτρώσηται: verb, aorist middle subjunctive, third person singular of λυτρόω: deliver, liberate, ransom: either by payment or physical force.
Altogether, entirely too much emphasis is placed on the idea of ransom payment in some sectors of the theological world. Jesus did not pay either Satan or His Father to set us free; rather He waged war with sin, Satan, and death: trampling down death by death, He set us free.
Yes, the earned wages of sin is death; but, we enslaved ourselves to sin: if there is any ransom paid here, it exists in the fact that Jesus paid it to us, in the sense that, as our Champion in single combat, He did the one thing that sets us free: He died and raised.
ΙΣ ΧΣ ΝΙΚΑ! Jesus Christ Conquers!
Did this satisfy the righteousness of the Triune God? Yes, of course it did. However, we must be careful not to overstate the juridical aspect of this act: this is not some duty owed to the Father by the Son.
Within the sacred mystery of the Trinity — Father, Son, and Spirit — this is a unified plan, an indivisible plan, in which all participated inseparably: thus, we cannot say that this is a debt that the Son owed or payed to the Father; Satan is a non-participant in the Triune Glory; since the plan existed eternally, before Adam was created, he is not involved either.
8. ἡμᾶς: see Titus 2:12
9. ἀπὸ: see Mark 1:9
10. πάσης: adjective, genitive singular feminine of πᾶς: all, every, the whole, all kinds.
11. ἀνομίας: noun, genitive singular feminine of ἀνομία: without-law, lawlessness. The masculine emphasizes the generator, the prime mover, the doer; the feminine emphasizes the generatrix, the one or thing acted upon, thus the shape of the outcome: behind the general lawlessness, there are lawless people and angels acting to break the law, especially the Law of God. Note how important obedience to the Law of God is in the New Testament. Some insist, wrongly, that the Law is done away. Obedience to the Law by works fails every time. Obedience to the Law by faith never fails, because Jesus fulfills all the righteous demands of the Law in us, by the power of the Spirit: this is the will of God. ΙΣ ΧΣ ΝΙΚΑ! Jesus Christ Conquers!
12. καὶ: see Mark 1:9
13. καθαρίσῃ: verb, aorist active subjunctive, third person singular of καθαρίζω: clean, cleanse, make clean.
14. ἑαυτῷ: reflexive pronoun, third person dative singular masculine of ἑαυτοῦ: self; himself, herself, itself, etc….
15. λαὸν: noun, accusative singular masculine of λαός: ethnic or political body or group, nation, people.
16. περιούσιον: adjective, accusative singular masculine of περιούσιος: around or about essence; His essence, the Divine essence; “God became man, so that man could become god”; godlike; for one’s own, a special family.
17. ζηλωτὴν: noun, accusative singular masculine of ζηλωτής: zealot.
18. καλῶν: adjective, genitive plural (not the similar participle) of καλός: good.
19. ἔργων: noun, genitive plural neuter of ἔργον: labor, work.

“ὃς ἔδωκεν ἑαυτὸν ὑπὲρ ἡμῶν ἵνα λυτρώσηται ἡμᾶς ἀπὸ πάσης ἀνομίας καὶ καθαρίσῃ ἑαυτῷ λαὸν περιούσιον, ζηλωτὴν καλῶν ἔργων.”

“Who, He gave, Himself on behalf of us so that He could deliver us from all lawlessness[[27]](#footnote-27) and He could cleanse for Himself [a] people about [the] essence [of God], [a] zealot[[28]](#footnote-28) of good works.”

“Who gave Himself on our behalf, so that He could deliver us from all lawlessness; and could cleanse for Himself [a] godlike people, [a] zealot of good works.”

Titus 3:4

“ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν θεοῦ,”

1. ὅτε: correlative adverb: when.
2. δὲ: conjunction, postpositive, often weakly adversative: now, yet, so… all of which are still too forceful, especially when moved to the positive; very soft and weak in the postpositive… barely a breath or whisper.
Somewhat less than a full start after a full stop; as with a colon or semicolon after a clause, δὲ introduces a new clause, or phrase. It may often be left untranslated, simply replacing it with a colon or semicolon.
When now, expresses an idea similar to then in English.
3. ἡ: see Titus 2:11
4. χρηστότης: noun, nominative singular feminine: the effect of anointing with oil, softening, soothing; a kindness.
Before you think I’m trying to pull the wool over your eyes; or that I’m dull enough to confound the homophones χρηστός and Χριστός: that is the point, χρηστός and Χριστός are homophones.
TDNT cites examples of the interchanged spelling from patristics.
Several possibilities emerge: one, the two words are variant spellings of the same word; two, the two words come from distinct roots with no relationship of meaning; three, the two words developed from each other or from the same root and thus have related meanings; four, the fathers made a spelling error; or five, some other situation exists.
The only way to sort this out is with a thorough etymological study of both words to see how they developed. If these words developed from distinct roots, my translation is wrong. Ah, but if from same or similar roots….
These are the sorts of problems you must resolve.
My bet is that the two words are essentially the same; we have yet to discover the etymology of the historic linking of the two.
5. καὶ: see Mark 1:9
6. ἡ: see Titus 2:11
7. φιλανθρωπία: noun, nominative singular feminine: love of mankind, philanthropy.
8. ἐπεφάνη: see Titus 2:11
9. τοῦ: see Mark 1:10
10. σωτῆρος: noun, genitive singular masculine of σωτήρ: savior
11. ἡμῶν: see Titus 2:13
12. θεοῦ: see Titus 2:11

“ὅτε δὲ ἡ χρηστότης καὶ ἡ φιλανθρωπία ἐπεφάνη τοῦ σωτῆρος ἡμῶν θεοῦ,”

“When now the anointing[[29]](#footnote-29) and the philanthropy[[30]](#footnote-30) had been made clear, of the Savior, of us, of God,”

“God our Savior’s anointing and love for all mankind was made clear,”

Titus 3:5

“οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ [a] ἃ ἐποιήσαμεν ἡμεῖς ἀλλὰ κατὰ [b] τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου,”

1. οὐκ: negative particle of οὐ, οὐκ, οὐχ (spellings that vary before consonants and vowels, usually unaccented): not; this is the denial of something physical, or in the concrete sense, the denial of that which is factual or in the indicative mood.
As opposed to μή, the denial of something conceptual; something pertaining to the Greek world of forms; something pertaining to the Hebrew spiritual world; or something hypothetical; usually something imperative, optative, or subjunctive.
Note that, at least for some of Plato, the physical is not real, but a copy of reality… the opposite of the way we tend to think: for these parts of Plato, the world of forms is the real world. This is a somewhat difficult; yet, very important, concept to grasp. In the Bible, the Hebrew idea of the spiritual world is beginning to merge partially with the Greek conceptual world: to speak of the spiritual as physical, or the physical as spiritual is a logical absurdity; just as it is fallacious to confuse the properties of forms with the earthly copies which are shadows.
<https://en.wikipedia.org/wiki/Theory_of_forms>
<https://en.wikipedia.org/wiki/Epicureanism>
<https://en.wikipedia.org/wiki/Stoicism>
2. ἐξ: preposition ἐκ: from, out from among. The κ morphs into ξ before vowels to smooth the vocalization. see Mark 1:10
3. ἔργων: see Titus 2:14
4. τῶν: see Mark 1:11
5. ἐν: see Mark 1:9
6. δικαιοσύνῃ: noun, dative singular feminine of δικαιοσύνη: justice, justness, righteousness; from an original idea of craftsmanship… cut straight or square.
7. [a]: the Byzantine text has ὧν: relative pronoun, genitive plural, masculine, feminine, or neuter of ὅς; rather than ἃ. The force of the genitive connects with δικαιοσύνῃ… the righteousness of which.
8. ἃ: relative pronoun, nominative or accusative plural neuter of ὅς: who, which, that. The accusative ties more closely with the following verb, ἐποιήσαμεν…
9. ἐποιήσαμεν: verb, aorist active indicative, first person plural of ποιέω: act, cause, construct, do, make, manufacture.
10. ἡμεῖς: personal pronoun, first person nominative plural: I, we.
11. ἀλλὰ: see John 3:16
12. κατὰ: preposition: against, down from.
13. [b]: the Byzantine text has τὸν αὐτοῦ ἔλεον: an accusative masculine phrase; rather than the accusative neuter phrase. The dispute appears to be over the gender associated with mercy; it may be nothing more than a spelling variation.
14. τὸ: see Mark 1:10
15. αὐτοῦ: personal pronoun, third person genitive singular masculine or neuter of αὐτός: he, she, or it.
16. ἔλεος: noun, nominative or accusative singular neuter: mercy, pity.
17. ἔσωσεν: verb, aorist active indicative, third person singular of σώζω: save.
18. ἡμᾶς: see Titus 2:12
19. διὰ: preposition: through; by, because of.
20. λουτροῦ: noun, genitive singular neuter of λουτρόν: bathwater, washing.
21. παλιγγενεσίας: noun, genitive singular feminine of παλιγγενεσία: again-born, rebirth.
22. καὶ: see Mark 1:9
23. ἀνακαινώσεως: noun, genitive singular feminine of ἀνακαίνωσις: renewal, renewing.
24. πνεύματος: noun, genitive singular neuter of πνεῦμα: spirit.
25. ἁγίου: adjective, genitive singular masculine or neuter of ἅγιος: consecrated, dedicated, holy, sanctified, set apart, special.

“οὐκ ἐξ ἔργων τῶν ἐν δικαιοσύνῃ [a] ἃ ἐποιήσαμεν ἡμεῖς ἀλλὰ κατὰ [b] τὸ αὐτοῦ ἔλεος ἔσωσεν ἡμᾶς διὰ λουτροῦ παλιγγενεσίας καὶ ἀνακαινώσεως πνεύματος ἁγίου,”

“not of works of the in justness; which we did ourselves; but according-to the of Him mercy He saved us through the bathwater of rebirth, and renewal of the Spirit Holy.”

“not of just works, which we did ourselves; but, according-to His mercy He saved us, through the bathwater of rebirth, and renewal of the Holy Spirit.”

Titus 3:6

“οὗ ἐξέχεεν ἐφ’ ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν,”

1. οὗ: relative adverb: where
or pronoun, genitive singular masculine or neuter of ὅς: who, which, that.
2. ἐξέχεεν: verb, aorist active indicative, third person singular of ἐκχέω: pour out, shed.
3. ἐφ’: preposition, ἐπί: on, upon.
4. ἡμᾶς: see Titus 2:12
5. πλουσίως: adverb: abundantly, lavishly, richly.
6. διὰ: see Titus 3:5
7. Ἰησοῦ: see Titus 2:13
8. Χριστοῦ: see Titus 2:13
9. τοῦ: see Mark 1:10
10. σωτῆρος: see Titus 2:13
11. ἡμῶν: see Titus 2:13

“οὗ ἐξέχεεν ἐφ’ ἡμᾶς πλουσίως διὰ Ἰησοῦ Χριστοῦ τοῦ σωτῆρος ἡμῶν,”

“of Whom[[31]](#footnote-31) He[[32]](#footnote-32) poured out on us abundantly through Jesus Christ the Savior of us.”

“Whom He poured out on us abundantly through Jesus Christ our Savior.”

Titus 3:7

“ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι [c] γενηθῶμεν κατ’ ἐλπίδα ζωῆς αἰωνίου.”

1. ἵνα: see John 3:16
2. δικαιωθέντες: aorist passive participle, nominative plural masculine of δικαιόω: make just, righteous, or straight; acquit, justify.
3. τῇ: definite article, dative singular feminine: the.
4. ἐκείνου: demonstrative pronoun, genitive singular masculine or neuter of ἐκεῖνος: that, this.
5. χάριτι: noun, dative singular feminine of χάρις: gift, grace.
6. κληρονόμοι: noun, nominative plural masculine of κληρονόμος: name on a lot or portion, heir.
7. [c]: the Byzantine text has γενώμεθα: verb, aorist middle subjunctive, first person plural of γίνομαι: become, begotten, born, created, made. That we ourselves could, should, or would have become; that we could, should, or would have created ourselves.
8. γενηθῶμεν: verb, aorist passive subjunctive, first person plural of γίνομαι: become, begotten, born, created, made. That we could, should, or would have become; that we could, should, or would have been created [by God].
9. κατ’: preposition, κατά: against, down from.
10. ἐλπίδα: see Titus 2:13
11. ζωῆς: noun, genitive singular feminine of ζωή: life.
12. αἰωνίου: adjective, genitive singular masculine, feminine, or neuter of αἰώνιος: age, eternal.

“ἵνα δικαιωθέντες τῇ ἐκείνου χάριτι κληρονόμοι [c] γενηθῶμεν κατ’ ἐλπίδα ζωῆς αἰωνίου.”

“in order that being justified in the this gift, heirs, we would have been begotten according to a hope of life of ages.”

“in order that being justified by this gift, we would have been begotten heirs according to a hope of eternal life.”

Assembling all the verses in English we read:

“For the saving grace of God was made clear to all people; teaching us that denying irreverent and worldly desires, we should live thoughtfully, righteously, and reverently in the present age; anticipating the happy hope and clarity of the Glory of the great God and our Savior, Jesus Christ. Who gave Himself on our behalf, so that He could deliver us from all lawlessness; and cleanse for Himself [a] godlike people, [a] zealot of good works.

“God our Savior’s anointing and love for all mankind was made clear; not of just works, which we did ourselves: but, according-to His mercy He saved us, through the bathwater of rebirth, and renewal of the Holy Spirit; Whom He poured out on us abundantly through Jesus Christ our Savior: in order that being justified by this gift, we would have been begotten heirs according to hope of eternal life.” — Titus 2:11-14; 3:4-7

### Sample Four

We begin with prayer:

† Blessed is our God always, as it is now, was in the beginning, and ever shall be, world without end. Amen. ... in the name of the Father, and of the Son, and of the Holy Spirit. Amen. Through the prayers of our holy Ancestors, Lord Jesus Christ our God, have mercy on us and save us. Amen. Glory to You, our God, glory to You.

O Heavenly King, the Comforter, the Spirit of truth, You are everywhere and fill all things, Treasury of blessings, and Giver of life: come and abide in us, and cleanse us from every impurity, and save our souls, O Good One.

† Holy God, Holy Mighty, Holy Immortal, have mercy on us (three times).

† Glory be to the Father, and to the Son, and to the Holy Spirit, as it is now, was in the beginning, and ever shall be, world without end. Amen.

Then we go to work:

“Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ’ αὐτοῦ. ὁ δὲ [a] Ἰωάννης διεκώλυεν αὐτὸν λέγων·Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με; ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν [b] πρὸς αὐτόν·Ἄφες ἄρτι, οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν. [c] βαπτισθεὶς δὲ ὁ Ἰησοῦς [d] εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος·καὶ ἰδοὺ [e] ἠνεῴχθησαν οἱ οὐρανοί, καὶ εἶδεν [f] πνεῦμα θεοῦ καταβαῖνον ὡσεὶ [g] περιστερὰν ἐρχόμενον ἐπ’ αὐτόν·καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα· Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.” — Matthew 3:13-17

Matthew 3:13

“Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ’ αὐτοῦ.”

1. Τότε: correlative adverb: then.
2. παραγίνεται: verb, present middle or passive indicative, third person singular of παραγίνομαι: beside-come, appear.
3. ὁ: see John 3:16
4. Ἰησοῦς: see Mark 1:9
5. ἀπὸ: see Mark 1:9
6. τῆς: see Mark 1:9
7. Γαλιλαίας: see Mark 1:9
8. ἐπὶ: preposition: on, upon.
9. τὸν: see John 3:16
10. Ἰορδάνην: see Mark 1:9
11. πρὸς: preposition: on the side of, in the interests of; close, near, to, toward.
12. τὸν: see John 3:16
13. Ἰωάννην: proper noun, accusative singular masculine of Ἰωάννης: John.
14. τοῦ: see Mark 1:10
15. βαπτισθῆναι: aorist passive infinitive of βαπτίζω: baptize.
16. ὑπ’: preposition ὑπό: by, under, about.
17. αὐτοῦ: see Titus 3:5

“Τότε παραγίνεται ὁ Ἰησοῦς ἀπὸ τῆς Γαλιλαίας ἐπὶ τὸν Ἰορδάνην πρὸς τὸν Ἰωάννην τοῦ βαπτισθῆναι ὑπ’ αὐτοῦ.”

“Then he made his appearance, the Jesus from the Galilee, upon the Jordan, near the John, of to be baptized by him;”

“Then Jesus made his appearance from Galilee at the Jordan, near John, to be baptized by him;”

Matthew 3:14

“ὁ δὲ[[33]](#footnote-33) [a] Ἰωάννης διεκώλυεν αὐτὸν λέγων Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με;”

1. ὁ: see John 3:16
2. δὲ: see Titus 3:4
3. [a]: Westcott & Hort omit the repetition, Ἰωάννης, on scant evidence.
4. Ἰωάννης: proper noun, nominative singular masculine of Ἰωάννης: John.
5. διεκώλυεν: verb, imperfect active indicative, third person singular of διακωλύω: hinder, prevent, protest, refuse, resist, stop.
6. αὐτὸν: see John 3:16
7. λέγων: present active participle, nominative singular masculine of λέγω: say, speak.
8. Ἐγὼ: personal pronoun, first person nominative singular of ἐγώ: I, us, we.
9. χρείαν: noun, accusative singular feminine of χρεία: need.
10. ἔχω: verb, present active indicative, first person singular of ἔχω: have, hold, possess.
11. ὑπὸ: see Mark 1:9
12. σοῦ: personal pronoun, second person genitive singular of σύ: you.
13. βαπτισθῆναι: see Matthew 3:13
14. καὶ: see Mark 1:9
15. σὺ: personal pronoun, second person nominative singular of σύ: you.
16. ἔρχῃ: verb, present middle or passive indicative, second person singular of ἔρχομαι: come.
17. πρός: preposition: to, toward; beside, close, near.
18. με: personal pronoun, first person accusative singular of ἐγώ: I, us, we.
19. ; is the Greek question mark. Another indication that a question is involved is that two single syllable words are accented; indicative statements usually leave single syllable words unaccented; πρός absorbs any accent associated with interrogative με – πρός-με – almost as if a single word. Yet, these are all probabilities.

“ὁ δὲ [a] Ἰωάννης διεκώλυεν αὐτὸν λέγων Ἐγὼ χρείαν ἔχω ὑπὸ σοῦ βαπτισθῆναι, καὶ σὺ ἔρχῃ πρός με;”

“The, now, John began to protest Him saying, ‘I need, I have by You to be baptized, and You come to me?’ ”

“John began to protest,[[34]](#footnote-34) ‘***I*** have need to be baptized by You, and You come to me?’ ”

Matthew 3:15

“ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν [b] πρὸς αὐτόν Ἄφες ἄρτι, οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν.”

1. ἀποκριθεὶς: aorist passive participle, nominative singular masculine of ἀποκρίνομαι: answer, respond.
2. δὲ: see Titus 3:4
3. ὁ: see John 3:16
4. Ἰησοῦς: see Mark 1:9
5. εἶπεν: aorist active indicative, third person singular of λέγω: say, speak.
6. [b]: Westcott & Hort substitute, αὐτῷ, for, πρὸς αὐτόν, on scant evidence.
7. πρὸς: see Matthew 3:13
8. αὐτόν:·see John 3:16
9. Ἄφες: verb, aorist active imperative, second person singular of ἀφίημι: forgive, let go, release, send away; allow, let it be, permit, suffer.
10. ἄρτι: adverb: now, presently.
11. οὕτως: see John 3:16
12. γὰρ: see John 3:16
13. πρέπον: present active participle, nominative singular neuter of πρέπω: appropriate, becoming, fitting, suitable
14. ἐστὶν: verb, present active indicative, third person singular of εἰμί: be, exist.
15. ἡμῖν: personal pronoun, first person dative plural of ἐγώ: I, us, we.
16. πληρῶσαι: aorist active infinitive of πληρόω: complete, fill, fulfill.
17. πᾶσαν: adjective, accusative singular feminine of πᾶς: all, every.
18. δικαιοσύνην: noun, accusative singular feminine of δικαιοσύνη: righteousness.
19. τότε: see Matthew 3:13
20. ἀφίησιν: verb, present active indicative, third person singular of ἀφίημι: forgive, let go, release, send away; allow, let it be, permit, suffer.
21. αὐτόν: see John 3:16

“ἀποκριθεὶς δὲ ὁ Ἰησοῦς εἶπεν [b] πρὸς αὐτόν Ἄφες ἄρτι, οὕτως γὰρ πρέπον ἐστὶν ἡμῖν πληρῶσαι πᾶσαν δικαιοσύνην. τότε ἀφίησιν αὐτόν.”

“Responding, now, the Jesus, He said to him, you permitted now, this[[35]](#footnote-35) for appropriate it is to us to have completed all righteousness, then he permits Him.”

“Responding, Jesus said to him, you permitted now: for, this is appropriate for us to have completed all righteousness: then he permitted Him.”[[36]](#footnote-36)

“Responding, Jesus said to him, permit [it] now, for this is appropriate for us to complete all righteousness: then he permitted Him.”[[37]](#footnote-37)

Matthew 3:16

“[c] βαπτισθεὶς δὲ ὁ Ἰησοῦς [d] εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος καὶ ἰδοὺ [e] ἠνεῴχθησαν οἱ οὐρανοί, καὶ εἶδεν [f] πνεῦμα θεοῦ καταβαῖνον ὡσεὶ [g] περιστερὰν ἐρχόμενον ἐπ’ αὐτόν”

1. [c]: the Byzantine text adds, καὶ, and removes δὲ.
2. βαπτισθεὶς: aorist passive participle, nominative singular masculine of βαπτίζω: baptize.
3. δὲ: see Titus 3:4
4. ὁ: see John 3:16
5. Ἰησοῦς: see Mark 1:9
6. [d]: the Byzantine text reverses the word order, “ἀνέβη εὐθὺς”, which is of no great consequence: we are in no position to sort out the syntactical variations of the first four centuries.
7. εὐθὺς: see Mark 1:10
8. ἀνέβη: verb, aorist active indicative, third person singular of ἀναβαίνω: ascend, climb, mount, go up.
9. ἀπὸ: see Titus 2:14
10. τοῦ: see Mark 1:10
11. ὕδατος:· see Mark 1:10
12. καὶ: see Mark 1:9
13. ἰδοὺ: verb, aorist active imperative, second person singular of ὁράω: behold, look, see; often used as an interjection.
14. [e]: the Byzantine text adds αὐτῷ after ἠνεῴχθησαν
15. ἠνεῴχθησαν: verb, aorist passive indicative, third person plural of ἀνοίγω: open
16. οἱ: the nominative plural masculine definite article: the.
17. οὐρανοί: noun, nominative plural masculine of οὐρανός: heaven, sky.
18. καὶ: see Mark 1:9
19. εἶδεν: see Mark 1:10
20. [f]: the Byzantine text adds articles [τὸ] πνεῦμα [τοῦ] θεοῦ.
21. πνεῦμα: see Mark 1:10
22. θεοῦ: noun, genitive singular masculine of θεὸς: god; the God; frequently, the Father.
23. καταβαῖνον: see Mark 1:10
24. ὡσεὶ: adverb: as if.
25. [g]: the Byzantine text adds καὶ after περιστερὰν.
26. περιστερὰν: see Mark 1:10
27. ἐρχόμενον: present middle or passive participle, nominative singular neuter or accusative singular masculine or neuter of ἔρχομαι: come, go.
28. ἐπ’: preposition ἐπί: on, upon.
29. αὐτόν: see John 3:16

“[c] βαπτισθεὶς δὲ ὁ Ἰησοῦς [d] εὐθὺς ἀνέβη ἀπὸ τοῦ ὕδατος καὶ ἰδοὺ [e] ἠνεῴχθησαν οἱ οὐρανοί, καὶ εἶδεν [f] πνεῦμα θεοῦ καταβαῖνον ὡσεὶ [g] περιστερὰν ἐρχόμενον ἐπ’ αὐτόν”

“being baptized, now, the Jesus, straight, he ascended from the water; and look! They were opened, the heavens, and he saw Spirit of God descending as if [a] dove is coming upon him.”

“being baptized, Jesus, ascended straight from the water.

Look! The heavens were opened, and he saw [the][[38]](#footnote-38) Spirit of God descending as if[[39]](#footnote-39) [a] dove is coming upon Him.”

Matthew 3:17

“καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα·Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.”

1. καὶ: see Mark 1:9
2. ἰδοὺ: see Matthew 3:16
3. φωνὴ: see Mark 1:11
4. ἐκ: see Mark 1:10
5. τῶν: see John 3:16
6. οὐρανῶν: see Mark 1:11
7. λέγουσα:· present active participle, nominative singular feminine of λέγω: say, speak.
8. Οὗτός: demonstrative adjective or pronoun οὗτος: this, he, she, it. The second accent is attracted from the following word… try pronouncing them as a single word οὗ-τός-ἐστιν, or οὗ τός-ἐστιν.
9. ἐστιν: see Matthew 3:15
10. ὁ: see John 3:16
11. υἱός: see Mark 1:11
12. μου: see Mark 1:11
13. ὁ: see John 3:16
14. ἀγαπητός: see Mark 1:11
15. ἐν: see Mark 1:9
16. ᾧ: relative pronoun, dative singular masculine or neuter of ὅς: who, which, that.
17. εὐδόκησα: see Mark 1:11

“καὶ ἰδοὺ φωνὴ ἐκ τῶν οὐρανῶν λέγουσα·Οὗτός ἐστιν ὁ υἱός μου ὁ ἀγαπητός, ἐν ᾧ εὐδόκησα.”

“Look! A voice of the heavens saying, ‘this it is the Son, My, the Beloved, in Whom I was well glorified.’ ”

“Look! A voice from the heavens, ‘This is My Beloved Son, in Whom I was well glorified.’ ”

Now, the English assembly:

“Then Jesus made his appearance from Galilee at the Jordan, near John, to be baptized by him; John began to protest, ‘***I*** have need to be baptized by You, and You come to me?’

“Responding, Jesus said to him, permit [it] now, for this is appropriate for us to complete all righteousness: then he permitted Him; being baptized, Jesus, ascended straight from the water.

“Look! The heavens were opened, and he saw [the][[40]](#footnote-40) Spirit of God descending as if [a] dove is coming upon Him.

“Look! A voice from the heavens, ‘This is My Beloved Son, in Whom I was well glorified.’ ” — Matthew 3:13-17

### To Infinity and Beyond

Our purpose here is to set and state a few goals or steps that head toward a final outcome. That final outcome is the building up and healing of The Church[[41]](#footnote-41) in love and truth, as hearts are drawn ever closer to Christ, by the power of the Spirit, as that selfsame Spirit instructs us from the Bible: hence, we always begin and continue with prayer, since we wish to be sure that we are always listening to the Spirit’s instructions.

Our first step is to convince as many laypeople as possible that they need to study biblical or koine Greek.

As a second step, we hope to recruit and train as many skilled, even, in some cases, fluent Greek readers; these readers will form a team of contributors who will be able to continue this distinctively lay work.

Eventually, that team will be able to compile an electronic, web accessible, free, public domain, not copyrighted or protected, Greek language Bible, with thorough text critical analysis.[[42]](#footnote-42)

Such a Greek language Bible will be linked to a complete lexical utility; such that, whenever one hovers the computer pointer over a Greek word, the complete grammatical description with the root word, a precise lexical definition, and even a vocalization of the word will appear in separate windows.

Such features are already available in other computer programs, so these things are largely a matter of building the grammatical and lexical libraries, and programming the links: so, we hope that some members of our team will have the necessary programming skills to accomplish this task. I have already built a very small grammatical and lexical library of around twenty words and linked these using the *Word* end-note system; however, this only links within a single document: I do not have the coding skills to create widely available libraries. Also, these libraries only appear when the pointer hovers over the end-note symbol; the end-note symbol is intrusive to the reading of the text; if the note is too lengthy the note does not appear, or must be opened to be read, all of which are too inconvenient to be practical. Others are already working on such features for select words and verses.

The grammatical library would look something like and in fact be, a thorough Analytical Lexicon, such as the old Samuel Bagster edition republished by Zondervan, or the newer Robinson edition. It’s primary requirement is that it be technically perfected (not perfect, rather subject to continual improvement), and standardized in form. Here are three samples from my meager first attempts:

ἀλλ’ (ăll)

adverb and conjunction, the contraction of ἀλλά:
 strongly adversative conjunction
 an emphatic introduction to a new sentence
 appears to be related to or derive from the adjective ἄλλος: another
[ἀλλά lex](file:///C%3A%5CUsers%5Ccherb%5CDesktop%5CDocument%5CGrammar%5CLexicon%5C%E1%BC%80%CE%BB%CE%BB%CE%AC%20lex.docx)

ἀλλά (ăllă´)

adverb and conjunction, ἀλλά:
 strongly adversative conjunction
 an emphatic introduction to a new sentence
 appears to be related to or derive from the adjective ἄλλος: another
[ἀλλά lex](file:///C%3A%5CUsers%5Ccherb%5CDesktop%5CDocument%5CGrammar%5CLexicon%5C%E1%BC%80%CE%BB%CE%BB%CE%AC%20lex.docx)

ἁμαρτωλῶν (ă-măr-tō-lō´n)

adjective or noun, uni-gender, genitive plural of ἁμαρτωλός from ἁμαρτάνω
 masculine, ἁμαρτωλός, οῦ, ὁ
 feminine, ἁμαρτωλός, οῦ, ἡ
 neuter, ἁμαρτωλόν, οῦ, τό:
[ἁμαρτωλός lex](Lexicon/%E1%BC%81%CE%BC%CE%B1%CF%81%CF%84%CF%89%CE%BB%CF%8C%CF%82%20lex.docx)

Every word is a separate grammatical file: g ἀλλ’.docx, g ἀλλά.docx, g ἁμαρτωλῶν.docx, etc…. Each word, ἀλλ’, ἀλλά, and ἁμαρτωλῶν, is followed by its modern Greek vocalization in parentheses: ăll, ăllă´, and ă-măr-tō-lō´n, respectively. The next line has a complete unabbreviated grammatical description, ending in the root word. The following lines provide other significant grammatical features. The last line is the lexical link; each lexical link is marked with the word, lex, to distinguish it and separate it from grammatical and other files.

Every root word is a separate lexical file: l ἀλλά.docx, l ἁμαρτωλός.docx, etc….

ἀλλά (ăllă´)

denotative or explicit meaning:
 other, otherwise

connotative, derived, or implicit meanings:
 but, on the other hand
 except, however, moreover, nevertheless, unless, yet
 at all events
 be that as it may
 having conceded or said
 on the contrary, au contraire
 after καί: the one; ἀλλά: the other

ἁμαρτωλός (ă-măr-tō-lō´s)

denotative or explicit meaning:
 one missing the goal or target
 one off track

connotative, derived, or implicit meanings:
 depraved, detestable, idolater, offender, sinner
 evil doer, guilty, offensive, sinful

In each case, the root word is followed by its modern Greek vocalization in parentheses. Then the translated word is divided by categories into its denotative or explicit meaning and its connotative, derived, or implicit meanings. Few dictionaries and lexicons make such distinctions clear. When we consider that in Robinson’s defining χρηστότης as, “kindness, kindliness”, failing to note any relationship between χρηστότης, χρηστός, and Χριστός causes us to question the validity of the definition.[[43]](#footnote-43) For the time being, we simply note that myriads of other Greek lexicons and dictionaries have been published, each of which must be considered, to expand our depth of understanding for each word. We must continue our pursuit of words and their development until we have unraveled each and every etymology, pressing backward into its Indo-European origins.[[44]](#footnote-44)

The grammatical work is fairly straightforward; but this lexical work is anything but straightforward: not only is the lexical work extremely difficult; but, the extant work is littered with presuppositional error — evil things like Lurianic Kabbalah[[45]](#footnote-45) have infiltrated Christianity, perverting our core theology, and even changing the meanings of our words — we are reminded how quickly Satan sows tares amid the wheat. Our team will need to discern the difference between tares and wheat without uprooting either. This is why we need such a large team of involved laypersons; each person brings new insight; each participating ethnicity and language group broadens our understanding and sharpens our insight into a correct etymology.

As the wise lay student progresses, he/she will quickly realize that the rate of progress can be improved as the size of the contributing team increases.

Finally, our team will be ready to publish a dynamic English language translation, available as open source, free of charge, on the internet. Printed copies must be made available for the cost of printing. The team must be willing to work without wages: freely you have received, freely give. The English language translation must be dynamic; which is to say, that it must keep pace with changes in the English language: every ten years or so, archaic words must be removed and replaced with precise contemporary usage.

### Along the Way

We are not learning Greek for the sake of learning Greek. We are following Christ; we are not following Herb; we are not following any other. The only possible way to follow Christ is by the Spirit’s compass and guidance. We learn Greek, so that we may, more closely, speak the language of Christ; until, at last, Babel is finally overthrown.

Christ leads straight along the narrow way; He does not put us in either the left or the right ditch, nor against the traffic going in the other direction. We, with Christ, must avoid extremes:

* In the left ditch, we are beset with minimalists, who insist that the Bible has no evidentiary value: such are the Documentary and Q-source gainsayers, as well as many others, who have no evidence whatsoever for their wildly imaginative, but false hypotheses.
* In the right ditch, we are beset with maximalists, who insist that the Bible is an object of worship: such are some formulators of inerrancy doctrines that ascribe the attributes of God to material books, again, without a shred of evidence for their false assertions.
* On the right, we also find those who insist that science and other evidence sources have no value; the Bible has exclusive claim to all evidence: as though, somehow or other, Christ is not author of science and Scripture; as if Christ could be less than King of all Creation.
* On the left, we encounter the delusional fantasy that science is the only truth, as though art, beauty, history, literature, love, music, poetry, and many other things can be entirely explained by science. Science is a wonderful servant; but a terrible master: as, *Dead Poets Society*, so wondrously proclaims. Oh, Christ, You, alone are My Captain! My Captain! Oh, Captain! My Captain!

It is intellectually dishonest to cry, sola scriptura, and refuse to make a fresh examination of the evidence. Committees gather to examine the past only to return the conclusion that neither side erred. Thus, the false arguments of centuries, even millennia are repeated as (false) factoid. We continue spinning our wheels in misspent energy; just making the ditch deeper; never coming to knowledge of the Truth (2 Timothy 3:7).

Do you honestly believe that millennial madness originated in 2000, or 1984, 1844 (Adventism), 1666 (Sabbatai Zevi), or 1000? No, the whole idea of perfection of doctrine as the means of salvation; rather than salvation by the blood of Christ was wrong: we are as wrong today as we were in 451. The perfection that we seek is not a perfection of raw learning; but, the perfection of a closer walk with Jesus.

Very well, I’ll begin! I was wrong. I’ve been wrong more often than not. Please help me and join me as we limp toward the goal of the narrow way in following Jesus. You can help me be a better person. You can help me listen to the Spirit more carefully.

Evidence is evidence, wherever it is found. Subject each piece of evidence to careful scrutiny for Truth (1 John 4); then follow the trail of True evidence: for all True evidence belongs to Christ, and all True evidence leads to Christ.

Follow Christ! That is the principal thing.

“There are many who say, ‘Who will shew us any good?’ Lord, lift up the light of your countenance upon us.” — Psalm 4:6

What are you waiting for; get going! Be well!

Yours in Christ,

Augie-Herb

[[46]](#footnote-46)

1. The Church, as we see her, is fully defined only in Hebrews 12. [↑](#footnote-ref-1)
2. On the other hand, your growing understanding will eventually help you see errors… it’s pretty exciting to catch learned grammarians and lexicographers in a goof… it just doesn’t happen very often. [↑](#footnote-ref-2)
3. If we spot a past tense translated as a future tense, we can be pretty sure that translators have lost sight of what the Greek text is really saying.

There are things in Greek, like the third person imperative, that simply do not exist in English; the English language only knows second person imperatives: so, what is the impact of a third person imperative in English?

A translator insists that the high priest was the only person who ever entered the Oracle, or other obvious blunder; which contradicts the idea that Samuel and Mary were both raised in the Oracle, or that the Levites had to enter the Oracle daily just to do their job: all of which bring us to the point that Jesus entered and cleansed the Oracle so that we could come into the Oracle in the presence of God in our daily prayers.

The High Priest cleansed the Oracle once-a-year with blood. This made a man-made dwelling fit for YHWH’s residence, and a safe place for others to do their necessary work: Prophets could talk to God face-to-face; Kings could get their prayers answered; Levites could lay-up new Scripture, reference Scripture, copy Scripture, publish Scripture; and, as necessary, move the Ark and Oracle with all their furniture. Samuel, and later Mary, could dwell there as weaned children… receiving their life instruction from YHWH Himself; the priests could bring their own prayers and the prayers of the people, along with confessions and other purifications. Jesus cleanses the heavenly Oracle once-for-ever with His own blood. Now all of us can and may enter in prayer; we will not be destroyed for entering the heavenly Oracle in a disrespectful and improper way: the way has been purified for eternity by Jesus; we may freely come to the communion table without fear. [↑](#footnote-ref-3)
4. 1 Corinthians 8:1 [↑](#footnote-ref-4)
5. This is the corruption and sin of the Enlightenment, heavily corroded with Kabbalah and other evil influences: for these, God is dead, the impersonal Ein Sof; God is not the living, loving Father, Son, and Spirit; Creator, Mighty, Ubiquitous; always looking out for your best interests. For such as these, man has become the final and only arbiter of all things. [↑](#footnote-ref-5)
6. Luke 11:13 [↑](#footnote-ref-6)
7. John 16:13 [↑](#footnote-ref-7)
8. Genesis 24:27; Matthew 2:12; Acts 8:26-39; 10; 11; and more [↑](#footnote-ref-8)
9. Luke 12:11-12 [↑](#footnote-ref-9)
10. https://www.greek123.com/ [↑](#footnote-ref-10)
11. Although this reading is of the Nestle/Aland 26th Edition, it makes little difference to us, since we are only learning to sound the words correctly. We will begin to pick up on text differences soon enough. Just copy and paste the words *Koine Greek New Testament* into the search window at:
http://www.amgpublishers.com/main/ [↑](#footnote-ref-11)
12. http://www.assumptionchicago.org/ [↑](#footnote-ref-12)
13. Pastors may appreciate having a regular study partner; or even partners, if you form a Greek study team. Pastors are often lonely people, for whom the toil at Greek is lost upon most of the congregation. You can be that spiritual partner that many pastors would appreciate having. Eventually, you could become strong enough to be a research pastor, something only larger congregations can afford. [↑](#footnote-ref-13)
14. Greek commonly uses a word order of verb-subject-object; English prefers the word order of subject-verb-object: so, we will switch the words into their English order to make a smother English sentence. [↑](#footnote-ref-14)
15. Note that believing into someone or something does not imply any sort of literal, physical entry: it does imply commitment, following, or other change in behavior. [↑](#footnote-ref-15)
16. The Byzantine reading clarifies at the same time it detracts. “His Only-begotten Son”, misplaces the emphasis and puts it on the Father. “The Only-begotten Son”, places the emphasis on the word, Only-begotten: it is this strange and unique word upon which we must focus our attention. The Byzantine reading has erred by addition. The Alexandrian reading is correct. [↑](#footnote-ref-16)
17. or at the Jordan [↑](#footnote-ref-17)
18. The difficulty here is, who is the antecedent? Who saw the Spirit? Was it Jesus? Or was it John? John is the closer antecedent, which appears to make him a witness of this Trinitarian event (John 1:15). There is no good reason to report what Jesus, the omniscient, saw. Still, there is a slight possibility that Jesus is intended, rather than John. [↑](#footnote-ref-18)
19. The sense could equally be, either I am glorified by You, or I am pleased with You. [↑](#footnote-ref-19)
20. The best interpretation seems to be that while the Spirit descends on Jesus and the Father addresses Jesus; John is the one who ascends from the water, sees the rending of the heavens, and hears the voice: thus, John is the second witness required by Torah of this epic event. We have retained the Alexandrian reading in every case. [↑](#footnote-ref-20)
21. Note the word play between ἀσέβειαν and εὐσεβῶς; between the irreverent and the reverent, which is surely intentional. [↑](#footnote-ref-21)
22. Note the parallelism of construction between the participles ἀρνησάμενοι (repudiating) and προσδεχόμενοι (anticipating); while we reject the one, our eyes are peeled, searching every (event) horizon for the other… this is a cosmic search… we attempt to look beyond the most distant galaxy, beyond space itself. Are we hanging from the edges of our seats in anticipation and excitement? Paul was. This is huge. [↑](#footnote-ref-22)
23. Here, καὶ may very well have the force of causing us to repeat or rethink the first part of the sentence as though it read, “προσδεχόμενοι τὴν μακαρίαν ἐλπίδα. προσδεχόμενοι ἐπιφάνειαν….” “Anticipating the happy hope. Anticipating the clarity….” [↑](#footnote-ref-23)
24. Note the play on words between Ἐπεφάνη (v. 11) and ἐπιφάνειαν here. We are not satisfied with the meaning, appearing, in these verses; this is more than that God showed up. This is a blazing Star, the Star, the Morning Star, the Bethlehem Star.

The Presence of God in the Old Testament, which the Jews call Shəkinah, which the Bible simply calls The Glory, is dark, foreboding, murky: it is a pillar of cloud and fire.

Now that same Glory, the Shəkinah Himself, has been made diamond clear in blazing light. We must not miss Paul’s profound exclamation here: we can only underestimate the true value, because of our weak human vision. [↑](#footnote-ref-24)
25. We usually think of John as the source for high Christology; here is Paul’s declaration and defense, making the identical point: this Glory is God is Jesus; the Father and the Son are One in essence and undivided. [↑](#footnote-ref-25)
26. Yet another word play between σωτήριος (v 11) and σωτῆρος. [↑](#footnote-ref-26)
27. The Scripture does not say at this place, so that He could deliver us from the wrath of God; nor from the justice of God: but rather, it says from our own behavior, as well as that of others. It says that God’s united purpose in Christ was to “take away our bent to sinning”, Charles Wesley hymn, *Love Divine All Loves Excelling*: that common bent that marks the whole human race. [↑](#footnote-ref-27)
28. The two collective singulars, people and zealot, emphasize the combinatorial, cooperative, orchestral, symbiotic, synergistic, unified nature of Christ’s Church, His Body, the whole of which is greater than the sum of its parts.

One Church, not two, not three, not thirty thousand; which seems to indicate a senselessness to all of our foolishly divided denominations.

That which God has created as One, cannot be sensibly divided by mankind. [↑](#footnote-ref-28)
29. We believe that this looks specifically at two things: first, the baptism of Christ, which brings Divine authority to baptism and blesses it; second, the baptism which Jesus ordains, which brings Divine power in the Spirit and fire… more focally in the act called Chrismation. [↑](#footnote-ref-29)
30. This is equivalent to ἠγάπησεν … κόσμον in John 3:16. [↑](#footnote-ref-30)
31. the Holy Spirit [↑](#footnote-ref-31)
32. The Father [↑](#footnote-ref-32)
33. Repeat this Greek phrase aloud several times; the word δὲ, comes across as very soft and subdued: but, is far too strong a word to capture the Greek feel of the word; even, now, seems too strong here. Placing the word first, strengthens it even more. So, might be soft enough. We have chosen to leave, δὲ, untranslated; replacing it with a colon or semi-colon. [↑](#footnote-ref-33)
34. The Him is obvious and need not be stated in English; to whom else would a protest be made, if it were not to Jesus, Himself. When λέγων introduces a direct quotation, the appropriate English punctuations suffice. [↑](#footnote-ref-34)
35. This or that, not thus: οὕτως is a demonstrative adjective or pronoun, not an explanatory or logical adverb. [↑](#footnote-ref-35)
36. The past tense structure seems awkward to the English reader; so, perhaps further smoothing is warranted. [↑](#footnote-ref-36)
37. The actions in this verse are eternal, not really time dependent. By this baptism, Jesus purifies all the water used in baptism, as well as all those who will be sincerely and truly baptized: in short, He makes that act of baptism special (consecrated). The term now, looks to the time when Jesus will baptized John and all other believers with the Spirit and with fire. [↑](#footnote-ref-37)
38. We add, the, not because of the Byzantine text; but, because of the need to make the English palatable. Even, a Spirit of God, is sufficiently definite to not require, the Spirit of the God. There can only be One God, in the Jewish mindset; likewise, there can only be One Spirit of God, in the Jewish worldview. [↑](#footnote-ref-38)
39. Contrast with Mark. Matthew emphasizes the trope. Was there a temptation in the Jewish mindset to take things too literally; thus, the necessity of emphasizing that this is a trope: the Spirit of God is obviously not a dove; looks nothing like a dove; the descent of the Spirit merely resembles the descending flight of a dove about to land; we must not make more of this trope than that. [↑](#footnote-ref-39)
40. We add, **the**, not because of the Byzantine text: but, because of the need to make the English palatable. Even, a Spirit of God, is sufficiently definite to not require, the Spirit of the God. There can only be One God, in the Mosaic mindset; likewise, there can only be One Spirit of God, in the Mosaic worldview. [↑](#footnote-ref-40)
41. Whenever we use the expression, The Church, we always refer to The Church as defined in Hebrews 12; we never refer to any other denomination, division, or particular church; in fact, the definition of Hebrews 12 defies and forbids the division of the One, Unique, Indivisible Body of Christ into denominations, divisions, or particular churches (except by ethnicity, language or locality as in the Old and New Testaments): all other sorts of divisions are rooted in sin, frequently the sin of unforgiveness.

Local churches, provided for by ethnicity, language or locality are invariably governed by patriarchs in the Bible: such patriarchs are not overlords; but, rather lay leaders selected from within the local community itself, as servants of the congregation: such servants are selected because of their wisdom, spiritual gifts, and general leadership skills; but, most of all, because of their humility (Numbers 12:3), which is the exact antithesis of an overbearing nature. Such patriarchs are chosen by the “clan” itself; not by outsiders. Their ordination or blessing to office is sacramental and comes from outside the “clan”; however, there is every indication that whomever the clan selects, will be blessed: there is no hint of hierarchical approval or permission to office, not in Scripture. Titus 1:5, notwithstanding, once Titus is selected and given a job to do; he is left to do that job without Paul riding herd over him.

Choices of kings, priests, and prophets are made in a different manner: kings by prophetic ordination and bloodline, priests by birthright, prophets by spiritual gift.

The only new priesthood in the New Testament is the priesthood of Christ in the priesthood of all believers (Hebrews 2:17; 3:1; 4:14-15; 5:1, 5-6; 6:13-8:13; 9:6-7, 11, 25; 10:11, 21; 13:11; 1 Peter 2:5, 9; Revelation 1:6; 5:10; 20:6); hence, congregations do not have a priest: for all are priests. Those who are appointed and called to serve as “priests”, with all due humility, recognize their appointment as under-lords serving the congregational priesthood; they are not over-lords in a place of entitlement and rule: such serve only at the will of the congregation. [↑](#footnote-ref-41)
42. Along these lines, we find ourselves drawn more and more to the Copts, who have proved themselves faithful in so many things; however, this is not our decision to make unilaterally: this is something of which the whole church must eventually become persuaded. [↑](#footnote-ref-42)
43. K. Weiss draws such a connection in *Theological Dictionary of the New Testament* (TDNT), Volume IX, pages 483-492. [↑](#footnote-ref-43)
44. <https://en.wikipedia.org/wiki/Koine_Greek>
<https://en.wikipedia.org/wiki/Indo-European_languages>
<https://en.wikipedia.org/wiki/Proto-Indo-European_language>
<https://en.wikipedia.org/wiki/Sanskrit> [↑](#footnote-ref-44)
45. Lurianic Kabbalah, among other things, replaces the loving and almighty, Creator — Father, Son, and Spirit, with the cold and lifeless, philosophical, Ein Sof: a process which, all too frequently, has simply resulted in atheism, as with Spinoza.

<https://en.wikipedia.org/wiki/Lurianic_Kabbalah>
<https://en.wikipedia.org/wiki/Ein_Sof>
<https://en.wikipedia.org/wiki/Baruch_Spinoza> [↑](#footnote-ref-45)
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