GREEK AND HEBREW WITHOUT TEARS
By Barney Hartline

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Suggestions and Questions Are Welcome:
Suggestions by qualified individuals regarding how this course might be improved are more than welcome by the author. Suggestions from students regarding how this course might be improved are also welcome. Any students with questions also should feel free to contact me at the e-mail below. Send suggestions or questions to my e-mail, barney@hartlinehardware.com

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GREEK AND HEBREW WITHOUT TEARS
INTRODUCTION

In the late fourteen hundreds and early fifteen hundreds it was illegal to translate the Bible into English. Access to the Bible was limited to a handful of clergy in the Catholic Church and they were trained in the authorized interpretation of the scripture according to the church rather than to search out and teach what the Bible actually said. They were not taught to read and understand the scriptures for themselves as many are today.

It was feared that if the common man was given access to the Bible in every day English that he would interpret it to his own destruction. It was thought that church leaders were needed to read the Bible, establish correct doctrine, and then teach that doctrine to the ignorant masses. For example it was argued by the church establishment of the time that the common man upon reading Matthew 5:29 "..*if thy right eye offend thee, pluck it out and cast it from thee"* might literally pluck out his eye thus the whole kingdom would be full of blind men.

Of course we know what was really going on was that the church leaders were trying to maintain their power over the people. The real fear was that if people were able to read and understand the Bible for themselves that there would no longer be a need for the church establishment.

Then along came men like William Tyndale who were willing to risk their lives to translate the Bible into common English so that everyone would have access to God's word unfiltered by the church establishment. Tyndale was once taunted by a Catholic clergyman who told him, "*We are better to be without God's laws than the Pope's*". To such criticism Tyndale was said to reply, "I defy the pope, and all his laws;" and added, "If God spared him life, ere many years he would cause a boy that driveth the plough to know more of the Scripture than he (the priest) did."

Needless to say Tyndale ran afoul of the church leaders of his times just as Jesus ran afoul of the scribes and Pharisees, the power brokers of First Century Judaism. Jesus paid with his life by the excruciating practice of execution by crucifixion. Tyndale met his demise by being sentenced to death by strangulation. It is dangerous sometimes to go against what everybody knows and what everybody says. And it is often dangerous to go against the established power base of any religious organization.

We are blessed to live in a country where those with various religious views do not live in fear of execution. But still there are those who care more about protecting their power base than about equipping the masses so that they will be able to read the Bible and come to their own conclusions. I have often heard it said that with greater freedom comes greater responsibility. And ironically our greatest blessing, freedom of religion, can also be our greatest curse if we do not use it responsibly.

Today Christianity in the United States is marked by division into numerous denominations each guarding their doctrinal turf. There were 217 denominations listed in the 2006 Yearbook of American and Canadian Churches. And within those denominations are various warring factions relying on the ignorance of their constituents as a tool by which those constituents are taught to toe the party line. A priest, preacher or church leader whose livelihood depends on teaching the party line will often choose to toe the line rather than let his family starve. He has a vested interest in seeing to it that the particular views of the denomination that pays him are taught rather than what the Bible actually says.

The purpose of this course of study is to teach everyone from the boy who "driveth" the Ford to the boy who "driveth" the Mercedes how to conduct the same kind of research that priests and preachers who have trained vigorously in their denominational disciplines learn to do. Just as it was next to impossible for the plough boy to learn what the Bible really had to say in Tyndale's time because of the lack of English translations, today's issue is that priests and preachers trained in the original languages often lead the masses astray by

making the masses believe that they have an enlightened view of scripture because of their advanced training.

Today there are numerous free sites on the Internet that allow the average student of the Bible access to information that heretofore was only available to clergymen with advanced training. For example parsing verbs in a Greek sentence until the Internet came along was only possible by intensive training in the various grammar rules of Greek verbs. But today there are free websites that will allow the parsing of a Greek verb with just one click of the mouse without any kind of advanced training at all. This course of study skips a lot of the tedious study found in college Bible courses and allows the average student to do basic research in the language and culture of Bible times without the rigors often associated with university courses.

I do not want to mislead those who will undertake this course of study into thinking that this course will take the place of the kind of intense training that college courses are able to provide, but this course will allow access to most of the same information taught in college courses minus all of the hard work often associated with those courses.   One often finds that understanding the original languages in which the Bible was penned is sometimes more of an art than a science. That is true of the study of any language including modern English. While students of this course will learn the basic principles of researching the original languages of the Bible there are many exceptions to those basic principles that will still be the domain of those with advanced training. This course is also designed for preachers who have grown rusty in the skills that they once learned in college.

The last words of William Tyndale before he was executed were, *"Oh Lord, open the King of England's eyes."* It is my prayer that this course of study will open the eyes of those that have been blinded by denominational dogma.

A disclaimer is in order after the remarks that I have made about a dark era in Roman Catholic history. I have many friends who are of

the Roman Catholic persuasion and the remarks above should not be construed to mean that I am calling out that denomination as evil doers. All those groups who claim to follow Christ have dark parts of their history. From some in the hierarchy of the Lutheran Church who sided with Adolf Hitler during the Holocaust to the Salem Witch trials countless examples of religious groups that claimed to follow Jesus can be cited that not only were on the wrong side of history but also fell far short of the glory of God.

In my own discipline which involves restoring the church that is described in the Bible, many of us cringe at the slowness of many of our Christian colleges to allow African American students to attend. In doing so the leaders among us completely set aside the verse that says that "God is no respecter of persons", Acts 10:34.

I want my students and readers to understand that what this course is all about is drawing closer to God through a better understanding of his word. Those that pursue this goal sincerely and earnestly should draw closer to the kind of person that God expects them to be. They should also be willing to set aside the "traditions of man" (Mark 7:8, Colossians 2:8) when they find that those traditions conflict with the will of God. And they should also be a positive influence for the ways of God to those around them. If that is done, the lines that separate us into denominations should fall and we can all be just Christians and nothing more.

GREEK AND HEBREW WITHOUT TEARS
CHAPTER 1
USING GOOGLE

Perhaps you have used the Google search engine to look up topics that you want to learn more about on numerous occasions. But perhaps you have never thought about using it to enhance your study of God's word.

For example Mark 12:42 tells the story of a widow who contributed two mites to the temple treasury. The King James Version of the Bible says that her contribution amounted to "one farthing". Both the terms "mite" and "farthing" have no meaning to us today but a quick Google search using the search terms "widow's mite farthing" brings up a wealth of information. If you want to do research about what the worship of the god Baal involved, just type "Baal worship" in the Google search window and 1.6 million websites display that tell all about Baal worship display.

I have also found that researching what various religious groups teach about topics is also readily available from a simple Google search. For example say that you want to know what churches of Christ teach about Baptism. If you type "baptism church of Christ" into the Google search window almost 5 million websites are available that address that topic. If you want to know what the Lutheran church teaches about infant baptism just type in "Lutheran church infant baptism" and 116,000 websites are made available by Google that address that topic.

I recently taught a Wednesday night Bible class on the book of Revelation. I found that Google was invaluable in exploring the wide variety of teachings about topics raised by John's Revelation. From the kookiest opinions to the most scholarly I found that Google provided a literal smorgasbord of opinions that were taught by various religious teachers.

Not only is Google valuable in researching topics but it is also valuable in researching specific passages of scripture. For example type "Acts 2:38" into the Google search window and almost 3.9 million websites are made available about Acts 2:38. Use the search terms "Acts 2:38 Baptist teachings" and several websites about what Baptists teach about this passage are displayed as well as websites written by those who disagree with Baptist teaching about this scripture. Type in "Acts 2:38 translations" and the first web site that displays is from "bible study tools dot com" on which over 30 translations of Acts 2:38 are displayed. After you scroll past all of the various translations you will be able to read commentaries about Acts 2:38.

Speaking of commentaries several of them that have expired copyrights are also available free on line. Just type in the search terms, "Acts 2:38 commentaries" and numerous free commentaries are displayed about Acts 2:38.

I have used Acts 2:38 as an example but this information is available about any specific passage in the Bible.

There are numerous devotionals on the Internet from which ideas may be gleaned. For example, if you have the task of presenting the devotional thoughts before communion, the search terms "lord's supper devotional thoughts" will bring up websites with lots of ideas.

You should use caution when accessing commentaries about various topics and scriptures on the Internet. Many of them are of dubious quality. My policy in approaching the study of a passage of scripture or a Bible topic is to first do my own research. After my research is done, I consult the commentators for facts that I may have missed. In my opinion commentaries should be the last thing that you consult when researching a passage or Bible topic.

Google is full of information about the Bible that you can use for a better understanding of God's word. But it is the last place that students of the Bible think about turning to in order to enhance their Bible study.

GREEK AND HEBREW WITHOUT TEARS
CHAPTER 2
THE BLUE LETTER BIBLE—PART 1
DEFINING AND PRONOUNCING ORIGINAL GREEK WORDS

One of the best free research tools on the web is the blue letter Bible website (www.blueletterbible.org).   Use the link to the left or simply type the search terms "blue letter bible home page" into the Google search window to find this website. At the top of the web is a search window that allows you to search by key word or scripture verse. The search window also has a drop down menu that allows you to view the verse in several different translations. Leaving the translation on KJV (King James Version-the default setting) type Acts 2:38 into the search window and then click on the "search" bar. The following displays.

TOOLS	⊡Act 2:38	Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.

Now click on "tools" and the following displays (when you are instructed to click on anything, you will need to do so on the actual Blue Letter Bible web site. Hyperlinks on the illustrations in these instruction pages are disabled).

Table #1: Interlinear display of Acts 2:38

2:38 Πέτρος δὲ ἔφη πρὸς αὐτούς Μετανοήσατε καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν ἁμαρτιῶν καὶ λήψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος

Textus Receptus

InterlinearReverse Interlinear
English (KJV)   [?]   Strong'sRoot Form (Greek)   Parsing

English (KJV)	[?]	Strong's	Root Form (Greek)	Parsing
Then		G1161	δέ *de*	
Peter		G4074	Πέτρος *Petros*	
said		G5346	φημί *phēmi*	PARSE
unto		G4314	πρός *pros*	
them,		G846	αὐτός *autos*	
Repent,		G3340	μετανοέω *metanoeō*	PARSE
and		G2532	καί *kai*	
be baptized	PHR	G907	βαπτίζω *baptizō*	PARSE
every one	PHR	G1538	ἕκαστος *hekastos*	
of you	PHR	G5216	ὑμῶν *hymōn*	
in		G1909	ἐπί *epi*	
the name	PHR	G3686	ὄνομα *onoma*	
of Jesus	PHR	G2424	Ἰησοῦς *Iēsous*	
Christ		G5547	Χριστός *Christos*	
for		G1519	εἰς *eis*	
the remission	PHR	G859	ἄφεσις *aphesis*	
of sins,	PHR	G266	ἁμαρτία *hamartia*	
and		G2532	καί *kai*	
ye shall receive	PHR	G2983	λαμβάνω *lambanō*	PARSE
the gift	PHR	G1431	δωρεά *dōrea*	
of the Holy	PHR	G40	ἅγιος *hagios*	
Ghost.		G4151	πνεῦμα *pneuma*	

2:38 Πέτρος δὲ πρὸς αὐτούς μετανοήσατε φησίν καὶ βαπτισθήτω ἕκαστος ὑμῶν ἐπὶ τῷ ὀνόματι Ἰησοῦ Χριστοῦ εἰς ἄφεσιν τῶν ἁμαρτιῶν ὑμῶν καὶ λήμψεσθε τὴν δωρεὰν τοῦ ἁγίου πνεύματος

If you hold your cursor over "tools" instead of clicking on it, a drop down menu displays with the following choices.

Interlinear:

This tab can also be accessed by merely clicking on tools. It is the tab that displays every English word and its Greek equivalent (table #1 above).

Bibles:

16 translations of the Bible appear that show how the verse you are researching is translated in each of the translations displayed.

Cross-References:

A list of verses that correlate to the one that you are studying is displayed.

Dictionaries:

This tab gives a list of relevant Bible dictionaries that relate to the verse that you are studying with hyperlinks that link directly to them.

Misc:

Click on this tab and miscellaneous items such as maps and music related to the verse that you are studying can be easily accessed by hyperlink. Under related songs you will find lyrics to songs that correlate with the verse that you are studying and a hyperlink is also provided that plays the melody for the song.

Using the interlinear display (table 1):

Every English word and its Greek equivalent in Acts 2:38 is displayed in table 1 above. There are study tools displayed in conjunction with each word.

Pronouncing Greek Words

Click on the speaker icon on the right if you want to listen to how the Greek word is pronounced.

STRONG'S NUMBERS

In 1894 James Strong assigned a number to every Greek, Hebrew and Aramaic word in the Bible and published "Strong's Exhaustive Concordance". Every English word in the King James Bible is listed in alphabetical order in this work along with the number that Strong assigned to its equivalent in the original Greek, Hebrew and Aramaic text of the Bible. These numbers have become a standard and are used even today. For example the Strong's number for the Greek word μετανοέω (translated by our English word repent) is G3340. The "G" stands for Greek. A Strong's number for a Hebrew word will have an "H" in front of it.

Defining Greek and Hebrew Words

Let's say that we want to get a better understanding of what it means to repent. Right click on the number G3340 (μετανοέω) and then select "open in new window". The information below appears. First a transliteration pronunciation guide is displayed. But also remember that the speaker icon off to the right can be clicked on for a pronunciation of the word. Be sure to have your sound turned up to use this feature. Under Outline of Biblical Uses below a brief definition of the word is given. Notice that the brief definition says that to repent means to change one's mind about something. A more detailed definition from Vine's Expository dictionary of New Testament Words can be read by clicking on that link. Also the definition from Thayer's dictionary can be read and expanded by

clicking on the link below the basic definition entitled *"Click Here for the Rest of the Entry"*.   Below the pronunciation guide, definition and links to Vine's and Thayer's dictionaries, every verse in the Greek New Testament in which G3340 (μετανοέω) appears is listed along with how G3340 (μετανοέω) is translated in that verse. Note that G3340 (μετανοέω) is always translated by our English word "repent" in the King James Version the Bible. Thst is not always the case with all Greek words because sometimes the same Greek word might be translated with a different English word depending on the context. For example, In Mark 7:4 and Luke 11:38 the Greek word βαπτίζω (*baptizō*) is translated by our English word wash although it is translated by our English word baptize in all other passages.

μετανοέω

Transliteration	Pronunciation
metanoeō	me-tä-no-e'-ō (Key)
Part of Speech	Root Word (Etymology)
verb	From **μετά (G3326)** and **νοέω (G3539)**

Dictionary Aids

Vine's Expository Dictionary: View Entry

TDNT Reference: 4:975,636

Trench's Synonyms: **lxix. μετανοέω, μεταμέλομαι.**

Outline of Biblical Usage

1. to change one's mind, i.e. to repent
2. to change one's mind for better, heartily to amend with abhorrence of one's past sins

   "Repentance (*metanoia,* 'change of mind') involves a turning with contrition from sin to God; the repentant sinner is in the proper

condition to accept the divine forgiveness." (F. F. Bruce. *The Acts of the Apostles* [Greek Text Commentary], London: Tyndale, 1952, p. 97.)

KJV Translation Count — Total: 34x

The KJV translates Strongs G3340 in the following manner: repent (34x).

Thayer's Greek Lexicon

μετα-νοέω, -ῶ; fut. μετανοήσω; 1 aor. μετενόησα; fr. [Antipho], Xen. down; Sept. several times for נָחַם; *to change one's mind*, i. e. *to repent* (to feel sorry that one has done this or that, Jon. iii. 9), of having offended some one, Lk. xvii. 3 sq.; with ἐπί τινι added (dat. of

Click Here for the Rest of the Entry

| G3340 | KJV ▾ | Search |

Concordance Results Using KJV

Strong's Number G3340 matches the Greek μετανοέω (*metanoeō*),
which occurs 36 times in 32 verses in the Greek concordance of the KJV

TOOLS	Mat 3:2	And saying, Repent ye: G3340 for the kingdom of heaven is at hand.
TOOLS	Mat 4:17	From that time Jesus began to preach, and to say, Repent: G3340 for the kingdom of heaven is at hand.
TOOLS	Mat 11:20	Then began he to upbraid the cities wherein most of his mighty works were done, because they repented G3340 not:
TOOLS	Mat 11:21	Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works, which were done in you, had been done in Tyre and Sidon, they would have repented G3340 long ago in sackcloth and ashes.
TOOLS	Mat 12:41	The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they repented G3340 at the preaching of Jonas; and, behold, a greater than Jonas *is* here.

TOOLS 🗐**Mar 1:15**	And saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, ^{G3340} and believe the gospel.
TOOLS 🗐**Mar 6:12**	And they went out, and preached that men should repent. ^{G3340}
TOOLS 🗐**Luk 10:13**	Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon, which have been done in you, they had ^{G3340} a great while ago repented, ^{G3340} sitting in sackcloth and ashes.
TOOLS 🗐**Luk 11:32**	The men of Nineve shall rise up in the judgment with this generation, and shall condemn it: for they repented ^{G3340} at the preaching of Jonas; and, behold, a greater than Jonas *is* here.
TOOLS 🗐**Luk 13:3**	I tell you, Nay: but, except ye repent, ^{G3340} ye shall all likewise perish.
TOOLS 🗐**Luk 13:5**	I tell you, Nay: but, except ye repent, ^{G3340} ye shall all likewise perish.
TOOLS 🗐**Luk 15:7**	I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, ^{G3340} more than over ninety and nine just persons, which need no repentance.
TOOLS 🗐**Luk 15:10**	Likewise, I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. ^{G3340}
TOOLS 🗐**Luk 16:30**	And he said, Nay, father Abraham: but if one went unto them from the dead, they will repent. ^{G3340}
TOOLS 🗐**Luk 17:3**	Take heed to yourselves: If thy brother trespass against thee, rebuke him; and if he repent, ^{G3340} forgive him.
TOOLS 🗐**Luk 17:4**	And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; ^{G3340} thou shalt forgive him.
TOOLS 🗐**Act 2:38**	Then Peter said unto them, Repent, ^{G3340} and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost.
TOOLS 🗐**Act 3:19**	Repent ye ^{G3340} therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord;
TOOLS 🗐**Act 8:22**	Repent ^{G3340} therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee.
TOOLS 🗐**Act 17:30**	And the times of this ignorance God winked at; but now commandeth all men every where to repent: ^{G3340}

TOOLS 📖**Act 26:20** But shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judaea, and *then* to the Gentiles, that they should repent ^{G3340} and turn to God, and do works meet for repentance.

TOOLS 📖**2Cr 12:21** *And* lest, when I come again, my God will humble me among you, and *that* I shall bewail many which have sinned already, and have ^{G3340} not repented ^{G3340} of the uncleanness and fornication and lasciviousness which they have committed.

TOOLS 📖**Rev 2:5** Remember therefore from whence thou art fallen, and repent, ^{G3340} and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. ^{G3340}

TOOLS 📖**Rev 2:16** Repent; ^{G3340} or else I will come unto thee quickly, and will fight against them with the sword of my mouth.

TOOLS 📖**Rev 2:21** And I gave her space to repent ^{G3340} of her fornication; and she repented ^{G3340} not.

TOOLS 📖**Rev 2:22** Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent ^{G3340} of their deeds.

TOOLS 📖**Rev 3:3** Remember therefore how thou hast received and heard, and hold fast, and repent. ^{G3340} If therefore thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee.

TOOLS 📖**Rev 3:19** As many as I love, I rebuke and chasten: be zealous therefore, and repent. ^{G3340}

TOOLS 📖**Rev 9:20** And the rest of the men which were not killed by these plagues yet repented ^{G3340} not of the works of their hands, that they should not worship devils, and idols of gold, and silver, and brass, and stone, and of wood: which neither can see, nor hear, nor walk:

TOOLS 📖**Rev 9:21** Neither repented they ^{G3340} of their murders, nor of their sorceries, nor of their fornication, nor of their thefts.

TOOLS 📖**Rev 16:9** And men were scorched with great heat, and blasphemed the name of God, which hath power over these plagues: and they repented ^{G3340} not to give him glory.

TOOLS 📖**Rev 16:11** And blasphemed the God of heaven because of their pains and their sores, and repented ^{G3340} not of their deeds.

Greek Texts

Now go back up to table #1 and notice two Greek texts. One is labeled "textus receptus" and the other is labeled GNT (these initials stand for Greek Nestle Text). There are numerous Greek texts and fragments of Greek texts that have been discovered and handed down through the ages. It is remarkable that the Greek texts we have at our disposal are for the most part in agreement. However there are minor differences but in almost all cases these minor differences do not change how we should understand any major teachings of the Bible. Let's first understand the differences in the two major texts used in Bible translation.

The Textus Receptus (or received text):

The Textus Receptus (Latin for received text) of the Bible was first published in 1516 by the Dutch Catholic scholar and humanist [Desiderius Erasmus](). It was billed as "the text received by all" when in reality there were many competing Greek texts at the time. It was compiled from just 6 Greek manuscripts and the 6 manuscripts did not include the complete Bible. The Textus Receptus constituted the translation base for William Tyndale's Bible, the King James Bible, and The German Luther Bible. It should be noted that the King James translators did use other manuscripts besides Textus Receptus but Textus Receptus was the primary text used.

The Nestle-Aland Text:

Since Textus Receptus was declared as the "text received by all" many more manuscripts of the Greek New Testament have been discovered. When compared with manuscripts from which Textus Receptus is derived many of the new discoveries date back closer to the first century. The resulting text is considered a more accurate rendering of the original authors. The Nestle-Aland text which has undergone numerous revisions as older and more reliable manuscripts have been unearthed by the archeologists spade is now

considered the gold standard for Bible translation. Nearly every modern Bible translation uses Nestle-Aland as its base.

It should be pointed out that those who compile the Greek texts used by the scholars who translate the Bible come to their work with their own biases. And we can only hope that they do not let their biases creep into their all important work of establishing what the word of God is and what it says. As I have already noted, Desiderius Erasmus was a humanist. A humanist is defined in the on line dictionary "Web Word" as a philosopher who believes in "human dignity and man's capacity for fulfillment through reason and scientific method" and one who often "rejects religion". We can only pray that Erasmus applied the objective scientific method to his work and that despite of his skepticism in the providence of God, that God had a hand in guiding his pursuit of the original Greek text that he sought to restore.

Westtcot and Hort (whose approach to the Bible's text preceded and was essentially the same as the Nestle-Aland text approach) on the other hand were modernists. To quote the words of Gospel Preacher Spencer Strickland, a friend and brother in Christ, "*Westtcott and Hort were modernists which (just as humanism) one could imagine that a modernist persuasion would affect their approach to the scriptures (modernists normally explained miracles in the Bible by seeking some natural rather than supernatural explanation)."* Spencer Strickland further cautions against thinking *"that the Nestle Text derives its origin from sources 'pure as the wind-driven snow' while the Received Text does not because of Erasmus' humanism".*

But despite the beliefs of the compilers of the Received Text and the Westtcot-Hort text the texts are in agreement in the vast majority of cases. In my opinion this attests to not only the objectivity of the compilers but also to the providence of God in making sure that his pure unadulterated word was passed down through the centuries. The differences in the Received Text and the Westtcot-Hort—Nestle family of texts is that Westtcot-Hort had many more texts and older texts available to them that were not available to Erasmus. That rather than their personal beliefs explain the few differences that are

noticed when one compares their work in my opinion. And it also explains why the Westtcot-Hort—Nestle family of texts is considered the gold standard among Bible texts.

As I have already stated, in most cases Textus Receptus and Nestle-Aland are in complete agreement. In the example of Acts 2:38 above, note that the two Greek texts are in complete agreement. However note Matthew 5:32 below and one word (yellow highlighted) that is slightly different.

Textus Receptus-- 5:32 Ἐγὼ δὲ λέγω ὑμῖν ὅτι ὃς ἂν ἀπολύσῃ τὴν γυναῖκα αὐτοῦ, παρεκτὸς λόγου πορνείας, ποιεῖ αὐτὴν <mark>μοιχᾶσθαι</mark> καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ, μοιχᾶται

Nestle-Aland-- 5:32 ἐγὼ δὲ λέγω ὑμῖν ὅτι πᾶς ὁ ἀπολύων τὴν γυναῖκα αὐτοῦ παρεκτὸς λόγου πορνείας ποιεῖ αὐτὴν <mark>μοιχευθῆναι</mark> καὶ ὃς ἐὰν ἀπολελυμένην γαμήσῃ μοιχᾶται

The difference between the two texts is in the verb tense of the Greek word μοιχάω (*moichaō*), which means to commit adultery. In the Textus-Receptus the verb form is a present infinitive which is a continuous action verb (keeps on committing adultery) while in the Nestle-Aland text it is an aorist infinitive which denotes "undefined action". So the aorist infinitive does not define the adultery as a continuous on-going action but merely says that it is the result of one divorcing his wife without reference to the ongoing nature of the adultery. Usually the differences between the two texts are minor like the above example. However in one instance the last 12 verses of Mark chapter 16 are not in the Nestle-Aland text because the editors did not consider them to be part of the original writings of Mark. This takes away the proof text that snake handlers use to justify their doctrine but takes away little else since other points of doctrine such as "believe and be baptized" (Mark 16:16) are repeated elsewhere in the Bible. Also the verse about drinking deadly poison is eliminated from scripture and is not repeated elsewhere.

So by clicking on tools, one is also able to look at the two major texts used in Bible translations and observe textual variants.

GREEK AND HEBREW WITHOUT TEARS
CHAPTER 3
The Blue Letter Bible—part 2
<u>PARSING GREEK VERBS</u>

Access the Blue Letter Bible web site by entering "blue letter bible home page" in the Google search engine. Then enter your favorite passage of scripture in the search window on the Blue Letter Bible web site. Off to the right of each verb in your favorite passage you will see a tab that says "parse". Click on that tab and the verb is instantly parsed for you. Here is a brief definition of the various parsing of Greek verbs and what they mean to the understanding of a passage.

All Greek verbs have three characteristics, voice, tense and mood.

The Blue Letter Bible website has a tutorial about voice, tense and mood at this link: http://www.blueletterbible.org/help/greekverbs.cfm But we will also discuss these three characteristics below and will get into more detail than Blue Letter does on their web page.

<u>Voice:</u>
Greek verbs have three voices, active, middle and passive. The Blue Letter Bible web site does a good job of defining each of these three voices.

The Active Voice:

This occurs when the action of the verb is being performed by the subject. I am washing is an example of the active voice.

The Middle Voice:

When the subject of the verb does action unto itself, or for its own benefit, the middle voice is used. I am washing myself is an example of the middle voice.

The Passive Voice:

The passive represents the action of the verb being done *unto* the subject but not *by* the subject. I am being washed is an example of the passive voice.

Here are some examples of the different voices.

An example of the active voice is found in.

John 3:22 (NASB)
   After these things Jesus and His disciples came into the land of Judea, and there He was spending time with them and baptizing.

The word translated "baptizing" is in the active voice in the Greek text. Remember that a verb is in the active voice when the action of the verb is being performed by the subject of the sentence. In this case, Jesus is the subject of the sentence and he was the one doing the baptizing.

An example of the middle voice in scripture is found in,

Matthew 27:5 (NASB)
   And he threw the pieces of silver into the sanctuary and departed; and he went away and hanged himself.

One Greek word is translated by our two English words "hanged himself". The Greek word ἀπάγχω is in the middle voice meaning that the subject of the sentence "he"(Judas) did the action to himself.

An example of the passive voice is found in,

Mark 4:6 (NASB)
   "And after the sun had risen, it was scorched; and because it had no root, it withered away.

This passage from the parable of the sower describes what happens to the seed that falls on soil that has no depth. The Greek verb καυματίζω is translated by three English words, "it was scorched". The action of the verb is done to the seed that falls on shallow soil by

the subject of the sentence (the sun) as indicated by the passive voice form of the Greek word καυματίζω.

Moods:
Again the Blue Letter Bible website does a good job defining what are known as moods in the Greek language.

There are four moods in Greek. They demonstrate the relationship between the action of the verb and reality. They denote whether the action is factual, potential, wishful, or a command.

The Indicative Mood:

This is the mood of assertion or *presentation* of certainty. **[4]** The indicative mood is the only one to give designation concerning time (past, present, and future). The majority of all verbs used in the New Testament occur in the indicative mood.

The Subjunctive Mood:

This is the mood of probability or desirability. It, however, has many usages and this is only a general definition.

The Optative Mood:

The optative has relatively few appearences in the New Testament because—by the time the New Testament was written—the subjunctive has taken over some of the classical usages of it. Some of its usages include, a wish/prayer or a potential statement. Mounce states that the optative is two steps away from reality whereas the subjunctive is only one step away. **[5]**

The Imperative Mood:

This mood is reserved for the indication of commands.

An example of the indicative mood is found in,

John 1:1 (NASB)

   In the beginning was the Word, and the Word was with God, and the Word was God.

In each case the Greek word ἦν translated by our English word "was" is in the indicative mood. From the definition above we read that the indicative mood is the mood of certainty and that the indicative mood is the *"only one to give designation concerning time (past, present, and future)."* In this case the word was describes a past reality or certainty about the word of God.

All of the other moods other than the indicative mood are called "potential moods" because they describe what might happen or what will happen if certain conditions are met.

An example of the <mark>subjunctive mood</mark> can be found in,

Mark 5:28 (NASB)

   For she thought, "If I just touch His garments, I shall get well."

The Greek verb ἅπτομα translated by our English word "touch" is in the subjunctive mood. The definition above says that in general that the subjunctive mood is the "mood of probability or desirability". Certainly the desirable action is for the woman to touch the garment of Jesus thus the subjunctive mood is used.

An example of the <mark>optative mood</mark> (sometimes referred to as the wish mood) is found in,

Luke 1:62-63 (NASB)

   And they made signs to his father, as to what he wanted him called. [63] And he asked for a tablet, and wrote as follows, "His name is John." And they were all astonished.

The definition above says that Some of the uses of the optative mood *"include, a wish/prayer or a potential statement."* The Greek word θέλω is in the optative mood and so is translated by two English words "he wanted". The verse is about the naming of John the baptizer and the optatitive mood of θέλω indicates a desire or a wish by John's father that he would be called by that name.

Imperative Mood:

An example of the imperative mood is found in,

Acts 2:38 (NASB)

   And Peter said to them, "Repent, and let each of you be baptized in the name of Jesus Christ for the forgiveness of your sins; and you shall receive the gift of the Holy Spirit.

The Greek verb translated repent (μετανοέω) and the Greek word translated be baptized (βαπτίζω) are both in the imperative mood which means that they are non-optional direct commands. One illustration of why it is important to be able to be able to do research in the original language is seen in comments by noted Greek scholar A.T. Robertson in his widely used commentary entitled "Word Pictures". Robertson goes out of his way to note that μετανοέω is in the imperative mood. He notes that the word μετανοέω translated repent is in the imperative mood and means to *"Change your mind and your life. Turn right about and do it now."* He fails to mention however that the word βαπτίζω translated be baptized is also in the imperative mood and so it is also something that one should do and "*do it now".* Commentators will often ignore key bits of information for one reason or another. The Bible teacher with Greek skills will be able to overcome the shortcomings of the commentaries that they might be using.

Tense:
The Blue Letter web site does a good job of giving the basic definition of the action associated with Greek verb forms.

"The *aspect* of a verb correlates with the kind of action. It determines whether the verb's action is punctiliar, linear or perfected. These are described in the following table."

Punctiliar: .	action that relates to a specific *point* in time

Linear:	_____	action that is in the progress of occuring
Perfected:	.—RESULTS—	action that is both punctiliar and linear in that it refers to action relating to a point in time, yet has results that are in the progress of occuring

Below are the verb tenses that you will see displayed when you click on the "parse" tab and a description of what that particular tense means to the understanding of the Bible verse,

==Present Tense:==   The present tense when coupled with what are known as "potential moods" denotes continuous, habitual or repeated action. As we have already discussed, the potential moods are subjunctive, optative, and imperative. The present tense when coupled with a verb form known as the infinitive also denotes action that is continuous, habitual or repeated. So whenever you click on "parse" and after doing so you notice the present tense connected with any of these potential moods or with an infinitive, you can assume a continuous, habitual or repeated action.

For example type "1 John 3:9" into the search window on the Blue Letter Bible website. When the page displays, click on the "parse" tab to the right of the second word translated by Greek word #G264, the Greek word for sin. You will notice that it is in the present infinitive form this means that the verb form is referring to sin that is repeated, habitual and continuous.   It is referring to sin that is a lifestyle rather than sin that is a rare occurrence in one's life.   Now go back to the page that has the tab labeled "tools" beside 1 John 3:9. Hold your cursor over the "tools" tab and select "Bibles" from the drop down menu. Various translations of 1 John 3:9 will display when

you select "Bibles". Notice how several of the modern translations have translated 1 John 3:9 so that the continuous action verb is clearly indicated, in particular the NLT, NIV and ESV have translated G264 as "keep on sinning" (NLT), "cannot go on sinning" (NIV) and "cannot keep on sinning" (ESV). Several influential teachers in the denominational world have appealed to 1 John 3:9 to support their doctrine that teaches that one can reach a state of sinless perfection. Once one realizes that the present infinitive verb refers to sin that is continuous, habitual or repeated one realizes that 1 John 3:9 is not teaching that Christians can reach a state of sinless perfection. Rather John is teaching that one no longer practices sin as a habitual lifestyle if God's seed "abides in him". If sinless perfection is being taught, then the verse(3:9) would contradict an earlier verse in 1 John 2:1.

1 John 2:1 (NASB)

  My little children, I am writing these things to you that you may not sin. And if anyone sins, we have an Advocate with the Father, Jesus Christ the righteous;

It is interesting that the word translated "sin" is in the aorist (pronounced air-ist) tense in this passage, a tense that we will discuss later in this chapter. The aorist here designates an occasional departure from a life that is otherwise free of sin rather than continuous, habitual or repeated sinful activities.

The present tense coupled with a potential mood (subjunctive, optative, and imperative) or a verb in the infinitive form always denotes continuous, habitual or repeated action. But when the present tense is coupled with the indicative mood the context determines whether the action is continuous or punctiliar and the present indicative often is not used to convey any kind of action at all.

For example, the verb translated "say" in the passage below is a present indicative verb. The action of the verb translated "say" is clear from the context. The action lasts as long as it takes for Jesus to utter the sentence in 5:39.

Matthew 5:39 (NASB)
   "But I say to you, do not resist him who is evil; but whoever slaps you on your right cheek, turn to him the other also.

The present indicative verb has a number of uses where action is not under consideration.   A detailed description of all of the uses of the present indicative verb is found at the link below.

http://www.textkit.com/greek-latin-forum/viewtopic.php?t=5282

Sometimes the kind of present indicative verb in a passage is important to understanding the teaching of that passage. For example, the verb μοιχάω (*moichaō*) translated commits adultery in Matthew 19:9 is a present middle/passive/deponent indicative verb. Some argue that it should be understood as a descriptive present which is action going on at the present time according to the definition given at the above link. If this is so then the verb μοιχάω (*moichaō*) would indicate that the second marriage mentioned in Matthew 19:9 should be understood as saying that the second marriage is an ongoing adulterous relationship. Others argue that it should be understood as a gnomic present which *is used to express a universal truth (something that is always true).* If this is the case then continuous or punctiliar action is not an issue in Matthew 19:9 and living in adultery cannot be proven based on verb tense alone. Here is another word of caution. One should almost never let a verb tense be the deciding issue in controversial theological matters. Context and other verses should be taken into consideration along with verb tenses when determining the exegesis of a passage.

On the other hand the parsing of a verb can often shed great light on a theological issue. For example the verb translated "sin" in 1 John 3:9, a passage that we looked at earlier in this discussion, illustrates the importance of being able to parse Greek verbs in the study of Bible passages. Not all of the 16 Bible translations available on the Blue Letter Bible web site make clear the continuous, habitual and repeated action that is indicated by the present infinitive verb of 1 John 3:9, but a quick parsing of the verb allows the Bible teacher to

readily see that and by using other Bible passages the doctrine that teaches that a Christian can reach a state of sinless perfection taught by some denominations can be quickly shown to be a false doctrine.

Aorist Tense : The aorist (pronounced air-ist) tense is specifically defined in The Free On Line Bible Dictionary as *"A form of a verb in some languages, such as Classical Greek, that expresses action without indicating its completion or continuation."* Although it is undefined action, the aorist tense most of the time denotes a onetime action or a series of actions that are seen as a whole (also called punctiliar action). When an aorist tense is coupled with the indicative mood (the mood of reality) the action indicates past tense punctiliar action. When it is coupled with a potential mood (subjunctive, optative, imperative) or a Greek infinitive, the aorist verb form usually means potential punctiliar action (technically an aorist tense denotes undefined in regard to continuity but mostly expresses action that is seen as a single occurrence or a series of actions seen as a whole).

Here are some examples of the aorist tense from scripture.

In the following passage the word translated "sins" (ἀμαρτάνω (*hamartanō*) and the word translated "returns" (ἐπιστρέφω (*epistrephō*) are both aorist subjunctive active verbs. Note that it refers to an action that happens 7 times. It is an example of how the aorist often refers to a series of actions viewed as a complete package. The subjunctive mood indicates action that is potential predicated by the action of sinning 7 times and returning 7 times.

Luke 17:4 (NASB)
   "And if he sins against you seven times a day, and returns to you seven times, saying, 'I repent,' forgive him."

The use of the aorist that illustrates a onetime action is found in,

Matthew 5:28 (NASB)

but I say to you, that everyone who looks on a woman to lust for her has committed adultery with her already in his heart.

Here the word translated "lust" is an aorist tense verb and carries with it the idea that if a man looks at a woman to lust even once he has committed adultery in his heart. The aorist here also carries with it the idea that each and every time that a man looks at a woman to lust after her he commits adultery in his heart.

Perfect Tense:

The perfect tense indicates action that has been completed in the past yet has results occurring in the present. Often the perfect tense does not translate well into English and results in confusion in the understanding of a passage. Here is an example that is theologically significant. Jesus says to his disciples,

Matthew 18:18 (NASB)
"Truly I say to you, whatever you shall bind on earth shall be bound in heaven; and whatever you loose on earth shall be loosed in heaven.

The verbs δέω (*deō*) translated by our English word "bound" and λύω (*lyō*) translated by our English word "loosed" are both in the perfect tense. This means that what is being loosed and bound by the disciples has already been loosed and bound in heaven and the results of that loosening and binding were now to be bound and loosed on the earth by the apostles as well. This would also mean that the disciples had the authority to loosen and bind on earth only what has already been loosed and bound in heaven. The disciples had no authority to loosen and bind on their own as one religious denomination claims for their church leader.

Another interesting use of the perfect tense is found in.

John 19:30 (NASB)

When Jesus therefore had received the sour wine, He said, "It is finished!" And He bowed His head, and gave up His spirit.

Here the Greek word τελέω (*teleō*) translated "It is finished!" is in the perfect passive indicative form. The perfect tense indicates an action that is completed (Christ's death on the cross) but the action has results that will linger. That is fortunate for Christians since the results that linger are things like eternal life in heaven and a life of contentment in the family of God. The passive voice indicates that the action was done to the subject of the sentence, Jesus.   The indicative mood is the mood of reality. Hopefully you are beginning to see how voice, tense and mood work together to paint a word picture that sometimes the limits of the English language are not able to convey.

The Pluperfect Tense:

I have borrowed the definition of the pluperfect tense from the Blue Letter Bible web site. *The pluperfect has the same aspect as the perfect, yet it's time is farther removed into the past than that of the perfect. Both the completed action and the results of that action occur in the past. It also represents action that is complete and viewed from a point in the past time.*

Here is another writer's description of the pluperfect.
> *The pluperfect has the same meaning as the perfect tense, except that it only brings the results of an action up to a selected time in the past. The perfect tense, in contrast, brings the results all the way up to the present.*
>
> *While perfect tense is usually translated "I have believed," pluperfect is translated "I had believed." If I want to tell you that I have memorized the Greek alphabet and I still remember it well enough to pass a quiz today, the perfect tense is the best choice to use. On the other hand, suppose I have not studied Greek recently. I probably could not pass a quiz today, but I got a really good score on the quiz I took last month. The pluperfect is the tense of choice for that*

idea: "When I took the quiz last month, I had learned the Greek alphabet perfectly." (source Ezra project.com)

The author of this quote from Ezra project.com also notes that the pluperfect is rare and is used only 86 times in the entire New Testament.

An example of the pluperfect is found in,

Luke 4:41 (NASB)

And demons also were coming out of many, crying out and saying, "You are the Son of God!" And rebuking them, He would not allow them to speak, because they knew Him to be the Christ.

The word εἴδω (*eidō*) translated by our English words "they knew" is a pluperfect active indicative verb.

Another example is in,

 John 11:13 (NASB)

Now Jesus had spoken of his death, but they thought that He was speaking of literal sleep.

Here the Greek word εἶπον (*eipon*) translated by our English words "had spoken" is a pluperfect active indicative.

Remember that the pluperfect represents "*completed action and the results of that action occur in the past*". The demons had completely known Jesus in the past. And the act of knowing him was completed in the past. Thus the pluperfect is used. Jesus had spoken of his death and the speaking of it was a completed action in the past. Thus the pluperfect is used.

THE INDICATIVE VERB PAST AND PRESENT

The aorist indicative: An aorist indicative verb mostly is used to express punctiliar action that occurred in the past. Remember that punctilar action is a onetime action or a series of actions seen as a whole. Also the indicative mood is the mood of reality rather than what potentially may occur. An example of the aorist indicative is found in,

Romans 6:2 (NASB)
    May it never be! How shall we who died to sin still live in it?

The Greek word ἀποθνήσκω (*apothnēskō*) translated by the English word "died" is an aorist active indicative. The NASB translates the aorist indicative the way that it should be translated in the past tense "died" while the King James Bible does not.

A WORD OF CAUTION

In the introduction to this course of study I gave the following words of caution. *"One often finds that understanding the original languages in which the Bible was penned is sometimes more of an art than a science. That is true of the study of any language including modern English. While students of this course will learn the basic principles of researching the original languages of the Bible there are many exceptions to those basic principles that will still be the domain of those with advanced training."*

An example of the aorist indicative not adhering to the rule of indicating punctiliar action in the past is cited by Dr. David Young in his book "Extreme Discipleship". The example is found in the parable of the sower in Mark chapter 4. Dr. Young notes, "*A subtle tense change in the Greek language makes the distinction between good soil and other soil types striking. In the Greek language, the sowing in*

the first three interpretations occur in the present tense, meaning that the sower keeps on sowing though there is never any fruit. Regarding the good earth, however Jesus switches to the aorist tense of the verb for sowing, implying that good earth only need to be sown once. With one sowing good earth keeps on producing fruit (receiving and bearing fruit are present tense—they keep on happening)."(David Young, Extreme Discipleship, p.80)

The parsing of the verb in the verse that Dr. Young is citing shows that it is an aorist indicative. The general rule that most often applies to the aorist indicative is that it represents punctiliar action in the past. However here it is used to bring a contrast between fertile and unfertile soil. Such subtle differences in the language are best left to the advanced student of Greek.

<u>The Imperfect Indicative:</u>
While the aorist indicative is used mostly to indicate punctiliar action in the past the imperfect indicative is used to indicate action that is continuous, habitual or repeated in the past. Here is an example of the imperfect indicative.

Romans 8:3 (NASB)
   For what the Law could not do, weak as it was through the flesh, God did: sending His own Son in the likeness of sinful flesh and as an offering for sin, He condemned sin in the flesh,

The Greek word ἀσθενέω (*astheneō*) translated by our English word "weak" is in the imperfect, active, indicative form meaning that the law was not weak just once in awhile but was continually and habitually weak. And the active voice indicates that the source of the weakness was the law. Note that the KJV version of the Bible brings out the past tense of the imperfect while the NAS translation above does not.

Romans 8:3 (KJV)

For what the law could not do, in that it <mark>was</mark> weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh:

FUTURE INDICATIVE VERBS

You will recall that the indicative mood is the only verb form that specifies time. We have discussed the present indicative verb that is a verb that describes a present reality. We have discussed the aorist indicative that indicates punctiliar action in the past, and the imperfect indicative that represents continuous, habitual, or repeated action in the past. The future indicative indicates action that will take place in the future. Here is an example from scripture,

1 Cor. 6:3 (KJV)
   Know ye not that we shall judge angels? how much more things that pertain to this life?

The Greek word κρίνω (*krinō*) translated "we shall judge" is future active indicative which indicates as the NAS translation says will be in the future. The word "ye" is the subject of the sentence so the active voice indicates that the subject is doing the judging.

Below is a table that summarizes Greek verb tenses.

Kind of Action and Time of Action for Each Verb Tense		
Tense Name	**Kind of Action**	**Time Element (In Indicative Mood)**
Present	Progressive (or 'Continuous') except in the indicative mood where context determines the action and often action is not even under consideration	present
Aorist	Simple (or 'Summary') Occurrence	past

Perfect	Completed, with Results	past, with present results
Imperfect	Progressive (or 'Continuous')	past
Future	Simple Occurrence	future
Past Perfect	Completed, with Results	past
Future Perfect	Completed, with Results	future

Verbal Nouns

Infinitives:
An infinitive can function as either a verb or a noun and is usually translated with the English infinitive "to" in front of it. For example in,

Philip. 1:21 (NASB)
   For to me, to live is Christ, and to die is gain.

The Greek word ζάω (*zaō*) is translated by our English words "to live" and is in the present active infinitive form. We have already seen that when the present tense is used with the infinitive that continuous, habitual and repeated action is indicated. So Paul is saying by using the present infinitive that he lives continuously day by day for Christ. Contrast this with the word translated "to die". It is the Greek word ἀποθνήσκω (*apothnēskō*), and is an aorist active infinitive. When the aorist is used with an infinitive punctiliar action is indicated. This makes sense because death is a onetime occurrence. *And as it is appointed unto men once to die, but after this the judgment: Hebrews 9:27.*

Participles: A definition from the website of ntgreek.org does a good job of defining the way that a participle functions in a Greek sentence.

A participle is considered a "verbal adjective". It is often a word that ends with an "-ing" in English (such as "speaking," "having," or "seeing"). It can be used as an adjective*, in that it can modify a* noun *(or substitute as a noun), or it can be used as an* adverb *and further explain or define the action of a* verb.

The action of a present participle most of the time is used to indicate action that takes place at the same time as the main verb of the sentence. An aorist participle has many uses that we will outline later on, but in many cases it is used to express action that takes place before the leading or main verb of the sentence.

Here is an example of the participle being used as an adjective.

Hebrews 10:37 (NASB)
   For yet in a very little while,
   He who is coming will come, and will not delay.

Just one Greek word ἔρχομαι (*erchomai*) is translated by our English words "He who is coming". The word is in the present middle or passive deponent participle. Here we have introduced a new term *"deponent".* A deponent is a verb that is in the middle or passive voice but acts as if it is in the active voice in the sentence. Since the participle is in the present tense, its action takes place at the same time as the action of the leading verb which is ἥκω (*hēkō*) translated by our English words "will come". It is in the future active indicative form therefore ἔρχομαι (*erchomai*) *he who is coming* should also be seen as coming in the future since the action of the present participle for the most part takes place at the same time as the action of the leading verb of the sentence. He is the subject of the sentence. Since the participle is both verb and noun, in this case the participle is in the masculine gender and so serves as both the subject of the sentence and the modifier of the subject.

Here is an example where the participle is used as an adverb.

Ephes. 4:15 (NASB)

but speaking the truth in love, we are to grow up in all aspects into Him, who is the head, even Christ,

The Greek word ἀληθεύω (*alētheuō*) translated "speaking the truth" is a present active participle. It modifies the Greek verb αὐξάνω (*auxanō*) translated by our English words "will grow up" which is in the form of an aorist active subjunctive.   Remember that the subjunctive mood is defined as the "mood of probability or desirability". If the Christian desires to grow up, the condition for doing so is that he speaks the truth in love. Since the aorist is punctiliar, that is a *onetime action or series of actions seen as a whole package* it makes sense that it is used with a verb that means to grow up since that is a onetime occurrence. Since the action of the present participle takes place at the same time as the action of the leading verb, the present participle in this verse is also to be considered punctiliar.

Aorist Participles:

The aorist participle serves several functions in a Greek sentence. It can modify a verb in a number of different ways. A table showing the many uses of the aorist participle as well as all adverbial participles (participles that modify the main verb of the sentence) can be found at this link: **http://www.ntgreek.org/pdf/adverbial_participles.pdf**   There are also numerous examples from scripture of the aorist participle and how it functions in a Greek sentence in the table at this link.

GREEK AND HEBREW WITHOUT TEARS
CHAPTER 4
Blue Letter Bible part 3
Defining and pronouncing Hebrew Words
Manuscripts of the Old Testament

The same steps for defining and finding the pronunciation of Hebrew words are the same as for defining and pronouncing Greek words. Simply enter the scripture verse from the Old Testament that you are looking for in the search window of the *Blue Letter Bible* web site and then follow the directions that you learned about in chapter 2 of this study to learn how to pronounce and define the Hebrew words in the verse that you are interested in researching.

Old Testament Manuscripts

One of the unique things about the Hebrew text of the Old Testament is that there are almost no variant readings like there are in the Greek texts of the Bible. The reason for this is the meticulous way in which the Hebrew text was copied down through the centuries. For example as old copies of Hebrew manuscripts wore out and new copies were needed, one accounting method that was used to assure accuracy was this. The scribes that made these new copies knew the middle word in the text of each scroll containing a book of the Old Testament. When the copy was finished they counted the words that came before the middle word and the words that came after the middle word. If the word counts were not equal the scroll must be destroyed and a new copy started. Imagine the frustration that some scribes must have

felt after they had just spent days copying a lengthy book like Psalms only to find that the word counts did not come out equal! Once the new copy was made and verified to be accurate, the old copy from which it was made was destroyed. That is why we have very few old manuscripts of the Old Testament scriptures. One scroll that did escape the fire of destruction was found among the Dead Sea Scrolls. Discovered among the Dead Sea Scrolls was a well preserved copy of the book of Isaiah. Before this discovery the oldest manuscript of the text of Isaiah was the Masoretic Text which dated 1700 years after the book was written. The discovery of the Dead Sea Scrolls pushed this date back to within 500 years of the writing of Isaiah. Until this discovery it was assumed by liberal so-called Bible scholars that numerous inaccuracies had been introduced in the thousands of years of copying of the originals. Therefore it was assumed that we could not depend on the Masoretic Text to contain the unadulterated writings of the original authors. This assumption was debunked by the discovery of this very old copy of Isaiah found among the Dead Sea Scrolls. The Apologetics press web site quotes noted Bible scholar Gleason Archer concerning the accuracy of the Masoretic Text (abbreviated MT).

The well-preserved Isaiah scroll from Cave 1 illustrates the tender care with which these sacred texts were copied. Since about 1700 years separated Isaiah in the MT from its original source, textual critics assumed that centuries of copying and recopying this book must have introduced scribal errors into the document that obscured the original message of the author.

The Isaiah scrolls found at Qumran closed that gap to within 500 years of the original manuscript. Interestingly, when

scholars compared the MT of Isaiah to the Isaiah scroll of Qumran, the correspondence was astounding. The texts from Qumran proved to be word-for-word identical to our standard Hebrew Bible in more than 95 percent of the text. The 5 percent of variation consisted primarily of obvious slips of the pen and spelling alterations (Archer, 1974, p. 25).

Source:
https://www.apologeticspress.org/apcontent.aspx?category=13&article=357

When you display the Hebrew text by clicking on tools, the Masoretic text is displayed at the top and the Greek translation of the Hebrew Old Testament known as the Septuagint (also known as by the Roman numerals LXX) displays at the bottom.

The Septuagint is a translation of the Hebrew Old Testament into the Koine (common) Greek dialect spoken in the First Century. It was translated about 250 years before the coming of Christ. Koine Greek is the same dialect in which the New Testament was written. A need for this translation was urgent because the Jews who were descendents of the Jews of the dispersion no longer spoke or understood the Hebrew language. Koine Greek was a somewhat universal language much as English is today.

The Septuagint is important to our understanding of the Greek words of the New Testament. For one thing, we can look at what Greek words the translators of the Septuagint chose to translate the Hebrew words of the Old Testament. This gives us a better understanding of both the Hebrew word that is being translated and the Greek word being used to translate the Hebrew word. One of the curious things about the Septuagint is that when the Old Testament is

quoted in the New Testament the quote is always a word for word quote from the Septuagint. That is why quotes from the Old Testament in the New Testament sometimes are not exactly the same as they are in the Old Testament. The fact that the apostles quoted from it attests to its reliability and its importance to the church of the New Testament.

A free download of an interlinear version of both the Septuagint and the Greek New Testament coded to Strong's numbers can be downloaded from the website below.

 http://apostolicbible.com

When you get on the website choose the following option.

FREE DOWNLOAD OF THE TEXT OF THE APOSTOLIC BIBLE POLYGLOT

There are numerous original language texts that are available from this website. Some are free and for some there is a charge to download them. On the free downloads you can choose to "buy the translator a cup of coffee" by making a donation. This helps make the original language texts available on this free website to those who cannot afford them.

The downloadable interlinear Greek texts from this website are in the PDF format which is searchable electronically. The New Testament download has a "bookmark" feature that allows you to go directly to any book of the New Testament instantly. So say that you want to see the Greek of John 3:16, start by selecting "John" from the book mark column and you will be taken instantly to the first chapter of John's gospel. Then type 3:16 in the "find" bar located on the tool

bar at the top of the page and hit enter. The search will then stop on John 3:16.

The Old Testament download does not have the "bookmark" feature so if you want to look at the Septuagint's Greek of say the twenty third Psalms, fist type "Psalms" in the search window and then hit enter. The search will take you to the first verse of the first chapter of Psalms. Then type 23:1 in the search window and you will be taken to the first verse of the 23rd Psalms.

If you know Strong's number for a Greek word, you can find every occurrence of that Greek word in the Septuagint by typing Strong's number in the search window on the tool bar at the top of the PDF document. Hit enter repeatedly and the search will stop everywhere it finds that Strong's number used.

One interesting search of the Septuagint involves the two Greek words translated by our English word temple. They are Stong's G2411 ἱερόν (*hieron*) and Strong's G3485 ναός (*naos*). The grammarians say that G2411 ἱερόν (*hieron*) refers to the entire temple building while G3485 ναός (*naos*) is defined as referring exclusively to the inner most sanctuary of the temple, the holiest of holies. However when one looks at the use of G3485 ναός (*naos*) in the Septuagint it is sometimes used to translate the Hebrew word הֵיכָל (*heykal*). According to the *Gesenius' Hebrew-Chaldee Lexicon* this Hebrew word refers to the area "between the entrance and the holy of holies". However Simonis Lexicon says that it refers to the holy of holies. In looking at the contexts where it is used it would seem to me that the context would demand that G3485 ναός (*naos*) sometimes

refers to areas in the temple other than the holy of holies. A quick electronic search of the interlinear Septuagint reveals that G2411 ἱερόν (*hieron*) is never used in the Septuagint. However, a form of that word G2413 ἱερός (*hieros*) is. Vines points out that G3485 ναός (*naos*) is used *"among the heathen, to denote the shrine containing the idol".* This would seem to coincide with the holy of holies, which was said to be the dwelling place of God, (*Exodus 25:22*). So when Paul uses G3485 ναός (*naos*) to describe the Christian's body as the dwelling place of God in,

1 Cor. 6:19 (NASB)

   Or do you not know that your body is a temple of the Holy Spirit who is in you, whom you have from God, and that you are not your own?

He indicates that the Christian's body has taken the place of the holy of holies in the Old Testament temple. God once met with only the high priests once a year in the holy of holies but now communes directly with each and every Christian by dwelling within them. Christians are a royal priesthood *(1 Peter 2:9).*

So hopefully you have seen by the example of this brief study how the Septuagint and the Masoretic text can be used to understand words and concepts from God's word.

GREEK AND HEBREW WITHOUT TEARS
CHAPTER 5
PARSING HEBREW VERBS

Hebrew verbs consist of a stem and an aspect. The stem determines whether the verb is active or passive and the type of action. Types of action determined by the stem are simple, intensive, causative, or reflexive.

Table 1 shows the active and passive stems and the type of action for each one. Table two shows Hebrew aspects and how they should be understood.

Table 1: An overview of Hebrew stems

TYPE OF ACTION	ACTIVE	PASSIVE	
Simple	QAL	NIPHAL	
Intensive	PIEL	PUAL	
Causative	HIPHIL	HOPHAL	
Reflexive			HITHPAEL

Table 2: An overview of Hebrew aspects

PERFECT	DENOTES COMPLETED ACTION
IMPERFECT	DENOTES INCOMPLETE ACTION
INFINITIVE	TRANSLATED BY USE OF AN ENGLISH INFINITIVE FOR EXAMPLE HEBREW בָּדַל (*badal*) IS TRANSLATED "TO DIVIDE" IN GENESIS 1:14
IMPERATIVE	THE SAME AS IN ENGLISH, A COMMAND
PARTICIPLE	A VERBAL ADJECTIVE. MODIFIES THE SUBJECT OF THE SENTENCE. IT ALWAYS FOLLOWS THE NOUN THAT IT MODIFIES

The aspect compares in English to the tense of the verb although there are no past, present and future verbs in Hebrew. The context determines how the tense of the verb should be determined and if it should be translated as the English past, present or future tenses. Now let's look at some examples from scripture.

Enter Genesis 1:1 into the search engine on the Blue Letter Bible web site and when the Hebrew to English table is displayed, click on the "parse" tab by the verb translated "created". Note that it is a QAL, perfect. Now look at the table above for the type of action and to find out whether the QAL verb stem is active or passive. It is obvious from the translation that "created" is a simple action and that it is active (the active verb denotes action that is done by the subject of the sentence. God is the subject of the sentence in Genesis 1:1). The perfect aspect of the verb translated "created" is used to indicate that an action or circumstance occurred earlier than the present time (or other time under consideration) and was completed in that time in the past. It is obvious from the context that the creation of the world took place in past time compared to the perspective of the writer therefore the perfect tense is used.

Now go to Genesis 1:2 and parse the verb translated by our English word "moved". Note that the stem is piel and the aspect is participle. Note in the table above that the piel stem indicates an active intensive verb. The intensive mood intensifies the action of the verb. For example, "He pounded on the door" is intensive as opposed to "He knocked on the door". Note also from the table above that the "Piel" stem also designates an active verb (the action is done by the subject of the sentence, God). The parsing of the verb

translated "moved" also reveals that it is a participle. Hebrew participles are verbal adjectives meaning that they function like adjectives though they are constructed like verbs(see table 2). The participle modifies "the spirit of God", it moves. It is easy to find the noun that the participle modifies because the participle always follows the noun that it modifies. So the verb translated "moved" indicates that the spirit of God moved on the waters not just casually and peacefully but with great force (intensive). And as a participle the verb translated "moved" also modifies "the spirit of God".

Now go to Genesis 1:4 and parse the verb translated "divided". You will notice that the stem is hiphil and the aspect is imperfect. Note from the table above that hiphil is an active, causative verb. As we have noted before an active verb indicates action that is done by the subject of the sentence. A causative verb is a verb that indicates an action that is caused to happen by the subject of the sentence. So God *actively caused* the light to be divided from the darkness. Thus the verb has the hiphil stem. The aspect of the verb is imperfect. The ancient Hebrew dot org web site has an excellent definition of the perfect and imperfect verb tense in Hebrew. *Biblical Hebrew only has two tenses - perfect and imperfect. While the three verb tenses in English are related to time, Biblical Hebrew verb tenses are related to action. The perfect tense is a completed action while the imperfect tense is an incomplete action.* So putting the stem and aspect together we find that the verb indicates that God actively caused the light and darkness to be divided. But the imperfect aspect indicates that the action was incomplete. To see the action completed go to verse 5 and parse the two verbs translated "call" and "called". "Call" is still in the imperfect while "called" is in the perfect tense.

The action of dividing and the naming had been completed with the naming of the night. So up until this point the imperfect tense is used.

Now move on to Genesis 1:9 and parse the verb translated "land appear". Note that the stem is niphal and the aspect is imperfect. We have disused the imperfect above. Note in the table above that the niphal stem is an action that is simple and passive. In the passive voice the subject is acted upon by the verb. The land was acted upon by the voice of God which uttered the verb translated "and let the dry". The land had no choice but to appear thus niphal, the passive voice was used.

In Genesis 1:10 we note by parsing the verbs that the action of separating the dry land from the seas was not complete until the naming of the seas was done. The first verb translated "called" in verse 10 is in the imperfect tense while the second verb translated "called" is in the perfect tense indicating a completed action.

Now move on to Genesis 1:14. Note that the verb translated "to divide" has the hiphil stem which is causative, active and the aspect is infinitive. So God caused the night to be divided from the day. The Hebrew infinitive is often translated into an English infinitive by use of a preposition, like "to", followed by a verb in Genesis 1:14 "divide". Only one word is used in the Hebrew because the verb is in the infinitive form. But it must be translated into two words in English, "to divide" for proper English syntax. So the hiphil stems indicates an active, causative verb. God actively caused the day and night to be divided.

Now go to Joshua 4:16 on the Blue Letter Bible web site and parse the verb translated "command". You will note that the stem is Piel and the aspect is imperative. As we have already discussed the Piel stem is active (the action is done by the subject of the sentence) and intensive. This was not a mild and meek command but one that was delivered with great intensity. Those of us who have been in the service and have been at the receiving end of a command by a drill instructor only need to remember those days to appreciate the intensity of a verb that has the Piel stem. The imperative aspect is like the English imperative and is a direct command. The one to whom the command is addressed has no choice in the matter. He must obey or suffer the consequences of not doing so.

Now go to Genesis 22:18 on the Blue Letter Bible web site and parse the verb translated "be blessed". You will note that the verb stem is HITHPAEL and that the aspect is perfect. The hithpael verb stem is reflexive that is the subject of the sentence does the action to himself. Now click on "bibles" and look at the translation of Genesis 22:18. You will notice that of all the translations only the Revised Standard Version has reflected the reflexive nature of the hithpael stem.

and by your descendants shall all the nations of the earth bless themselves, because you have obeyed my voice."

All of the other translations translate the hithpael verb stem as an active "be blessed". However the reflexive nature of the hithpael verb stem indicates that the blessing is done by the "descendants" of "all the nations" to themselves. Thus they are only blessed if they "bless themselves". It has often

been noted that salvation is the free gift of God but that one must accept the gift in order to receive it. In the same way the blessing of all the nations by the obedience of Abraham only takes place when the nations accept the blessing and bless themselves. The perfect tense of the verb indicates that the blessing is an action that was completed and available following the obedience of Abraham. Once again we see the importance of being able to parse verbs since only the American Standard Version of all the translations available reflects hithpael verb stem.

Those who translate the hithpael verb stem as active "be blessed" rather than reflexive "bless themselves" point out that in other passages, for example Genesis 18:18 that also says that that through Abraham the nations "shall be blessed" that the stem of the Hebrew word translated "shall be blessed" is niphal which is an active causative stem. In my opinion both ideas apply. Through the seed of Abraham the nations shall be caused to be blessed and it is their decision as to whether or not they will choose to take advantage of the blessing by blessing themselves by following Abraham in obedience to god.

Hopefully you have seen how the stem and aspect of a Hebrew verb combine together to form a complete word picture of the action that is taking place in scripture.

Again a word of caution is in order. As we have discussed before, the translation of languages is sometimes more of an art than a science. This has been a very basic discussion of the parsing of Hebrew verbs and how the parsed verb should be understood in the context of a Hebrew sentence. However general grammar rules should never be understood to be like

axioms in mathematics. "Two plus two equals four and three plus one equals four; therefore two plus two equals three plus one" is an example of Euclid's axiom which states *"Things which are equal to the same thing are also equal to one another"* **That axiom does not apply to the rules of grammar, which are not always true under every circumstance.**

GREEK AND HEBREW WITHOUT TEARS

CHAPTER 6

E-SWORD
FREE DOWNLOAD MEGASITE

E-Sword is now the main tool that I use in Bible classes and during church. It will do almost everything that the Blue Letter Bible website will do but does not need Internet access. Once the various Bibles and reference materials have been downloaded on either a smart phone or laptop computer they are stored on the disc drive of the computer or phone.

E-Sword has various translations of the Bible, commentaries, Bible Dictionaries and Greek study tools that are past their copyright date all available for free download. Copyrighted material is also available from the E-Sword website for download at a nominal fee. Start by accessing the E-sword website at the following link:

http://freewareflow.com/b/usa/freeware/eswordbible/1/

Click on the "Free Download" button and this will allow you to download the basic E-Sword program. Follow the steps as indicated by the prompts. Once you have downloaded the basic program you can add additional modules.

E-Sword is also available for your smart phone. Just go to the AP store and download the E-Sword AP. Then you can download the free modules once you have installed the AP on your phone or tablet.

The free modules that I personally have chosen to add on are as follows: The Bible in the King James Version, The American Standard Version, The English Standard Version, the King James and the King James Plus. I have also downloaded some Greek texts that we will discuss later in this lesson. Strong's Hebrew and Greek Dictionaries and Brown-Driver-Briggs' Hebrew definitions are also good free modules to have. For commentaries I have downloaded Albert Barnes' Notes on the Bible, Adam Clarke's Commentary on the Bible, and Word Pictures in the New Testament by A.T. Robertson. Although these commentaries are old and out of copyright they are still invaluable in understanding Bible passages. Several commentaries that are more current and still under copyright are available for download at a nominal fee on the E-Sword website.

INTERACTIVE FEATURES

The screen shot on the next page shows the four quadrants of the E-Sword window that displays on a PC when you open E-Sword. The quadrant in the upper left hand corner shows the Bible passage that you have selected for study in the version of the Bible that you have selected. In the illustration I have selected the KJV+ version of the Bible and Romans 12:1 is the verse selected. If you want to switch to another version you just simply click on that version on the tool bar above the upper left hand quadrant.

The upper right hand quadrant shows what the commentator that you have selected has to say about the verse that you are studying. In this case I have selected the commentary by Albert Barnes but I can easily switch to another commentator by clicking on that commentator in the tool bar above the right hand quadrant.

The lower left hand quadrant displays word definitions from Strong's that you have selected from the KJV+ Bible or the characteristics of a Greek word that you have selected from the RMAC dictionary (We will discuss the RMAC dictionary and the KJV+ Bible later on in this lesson).

The lower right hand quadrant is for you to save your own personal notes and commentary.

FINDING A BIBLE PASSAGE

One feature that is very useful is accessed on your PC by clicking on the small Bible icon in the extreme upper left corner of the E-Sword page. This allows you to quickly find any passage in the Bible. When you click on the Bible icon a drop down screen with three columns displays. The first column on the screen lists all of the books of the Bible. When you select the book in which your verse is located the available chapters in that book appear in the second column. The available verses in the book appear in the third column. Simply click on book, chapter and verse and you will be taken instantly to the passage that you are looking for. If you are accessing E-Sword on a tablet or smart phone the Bible Icon is on the upper right side of your screen. Tapping on this Bible icon will display a window that allows you to select book, chapter and verse as well. See the next page for a screen shot of this menu on a PC.

GREEK STUDY TOOLS
THE KJV+

The King James Plus Bible shows the Strong's Number behind each English word. On a PC one need only to hold the cursor over the Strong's number in the text to find the definition of the Greek word behind the English translation. Be sure that Strong's is selected in the lower left hand quadrant for this feature to work. On a smart phone a tap on the Strong's number displays the Greek word and definition. It is very handy to attend Bible class with several versions of the Bible, several Greek study tools, and volumes of commentaries on your smart phone. Below is an example of the text of the King James Plus Bible of Romans 12:1. Note that the hyperlinks to Strong's numbers are disabled in the copy screenshot. But on the actual download from E-Sword as I have previously noted simply hold your cursor over the Strong's Number for a definition of the Greek word behind the English word. The same is true of the Hebrew text in the Old Testament.

Rom 12:1 I beseech[G3870] you[G5209] therefore,[G3767] brethren,[G80] by[G1223] the[G3588] mercies[G3628] of God,[G2316] that ye present[G3936] your[G5216] bodies[G4983] a living[G2198] sacrifice,[G2378] holy,[G40] acceptable[G2101] unto God,[G2316] *which is* your[G5216] reasonable[G3050] service.[G2999]

By clicking on the Strong's number in the KJV+ Bible a window that displays toward the bottom of the screen will show the definition in larger font. Note that you must have Strong's downloaded and selected for this feature to work. To select Strong's on your smart phone click on "more" at the lower right hand side of your screen then on "lexicons" then select "Strong's",

Right click on the Strong's number and a drop down menu displays that will allow you to search every occurrence of the word that you have selected in the Greek New Testament. On

the next page is an illustration of the drop down menu. menu

Hold your cursor on "quick search on word….", and a drop down menu displays. Next click on the choices to the right in the drop down menu. In the case of the example shown on the drop down window you have the choice of searching the entire Bible, the Old Testament, New Testament or other occurrences in the book of Romans. Below the screen shot shows the display that you get when you click on the option to search the New Testament for the Greek word translated "I beseech". Every occurrence of this Greek word in this case the word translated "I beseech" is shown in the window that displays. If you are using the E-Sword ap on a smart phone or tablet, press and hold pressure on the Strong's number. When you release the pressure a tab that says "search" will display. Tap on the "search" button and then on the "view" button in the upper right hand corner of the screen and every occurrence of the word in the Greek New Testament will display. Note that the word translated "I beseech" is not always translated that way in other passages. See the screen shot on the next page that shows the window with every occurrence of the word translated "I beseech" in Roman's 12:1.

e-Sword - the Sword of the LORD with an electronic edge

File Bible Commentary Dictionary Tools Options Download Window Help

Bibles

ASV | Brenton | ESV | KJV | **KJV+** | Compare | Parallel

Rom 12:1 I beseec...
of God, G2316 that...
acceptable G2101 u...
Rom 12:2 And G2532...
transformed G333...
prove G1381 what...
will G2307 of God...
Rom 12:3 For G1063...
every man G3956...
than G5252 G3844 he...
according as G56...
faith. G4102
Rom 12:4 For G1063...

Dictionaries

Strong

οὖν

oun

oon

Apparently a primar...
accordingly: - and C...
verily, wherefore.

Total KJV occurrences: 526

Bible Search — KJV+

G3870 | KJV+ | Search for all of the words | New Testament

Mat_2:18 In G1722 Rama G4471 was there a voice G5456 heard, G191 lamentation, G2355 and G2532 weeping, G2805 and G2532 great G4183 mourning, G3602 Rachel G4478 weeping G2799 *for* her G848 children, G5043 and G2532 would G2309 not G3756 be comforted, G3870 because G3754 they are G1526 not. G3756

Mat_5:4 Blessed G3107 *are* they that mourn: G3996 for G3754 they G846 shall be comforted. G3870

Mat_8:5 And G1161 when Jesus G2424 was entered G1525 into G1519 Capernaum, G2584 there came G4334 unto him G846 a centurion, G1543 beseeching G3870 him, G846

Mat_8:31 So G1161 the G3588 devils G1142 besought G3870 him, G846 saying, G3004 If G1487 thou cast us out, G1544 G2248 suffer G2010 us G2254 to go away G565 into G1519 the G3588 herd G34 of swine. G5519

Mat_8:34 And, G2532 behold, G2400 the G3588 whole G3956 city G4172 came out G1831 to meet G1519 G4877 Jesus: G2424 and G2532 when they saw G1492 him, G846 they besought G3870 *him* that G3704 he would depart G3327 out of G575 their G846 coasts. G3725

Mat_14:36 And G2532 besought G3870 him G846 that G2443 they might only G3440 touch G680 the G3588 hem G2899 of his G846 garment: G2440 and G2532 as many as G3745 touched G680 were made perfectly whole. G1295

Mat_18:29 And G3767 his G846 fellowservant G4889 fell down G4098 at G1519 his G846 feet, G4228 and besought G3870 him, G846 saying, G3004 Have patience G3114 with G1909 me, G1698 and G2532 I will pay G591 thee G4671 all. G3956

Mat_18:32 Then G5119 his G846 lord, G2962 after that he had called G4341 him, G846 said G3004 unto him, G846 O thou wicked G4190 servant, G1401 I forgave G863 thee G4671 all G3956 that G1565 debt, G3782 because G1893 thou desiredst G3870 me: G3165

Mat_26:53 (G2228) Thinkest G1380 thou that G3754 I cannot G1410 G3756 now G737 pray G3870 to my G3450 Father, G3962 and G2532 he shall presently give G3936 me G3427 more G4119 than G2228 twelve G1427 legions G3003 of angels? G32

Mar_1:40 And G2532 there came G2064 a leper G3015 to G4314 him, G846 beseeching G3870 him, G846 and G2532 kneeling down G1120 to him, G846 and G2532 saying G3004 unto him, G846 If G1437 thou wilt, G2309 thou canst G1410 make me clean. G2511 G3165

104 verses found, 108 matches

OK   Cancel

G3870 | Rom 12:1 | Dictionary: G3767* | Commentary: Rom 12:1 | NUM OVR

4:55 PM
3/22/2015

GREEK + TEXTS

Three texts known as Greek + texts can be downloaded on your PC and your smart phone from the E-Sword website. These texts are all free. For the texts to be used to the ultimate it is also a good idea to download "Robinson's Morphological Analysis Codes" (abbreviated RMAC). In chapter 2 we discussed the two major Greek texts that are used in Bible translation, the Textus Receptus and the Nestle-Aland text. The Textus Receptus and the precursor to Nestle-Aland (the Westcot-Hort Greek text) are available for free download from the E-Sword website. They are designated by the following abbreviations. Textus Receptus +, "Greek NT TR+". Westcot-Hort, "Greek NT WH+". Here is an example of the text from the Greek NT TR+ for Romans 12:1.

Rom 12:1 παρακαλω^{G3870 V-PAI-1S} ουν^{G3767 CONJ} υμας^{G4771 P-2AP} αδελφοι^{G80 N-VPM} δια^{G1223 PREP} των^{G3588 T-GPM} οικτιρμων^{G3628 N-GPM} του^{G3588 T-GSM} θεου^{G2316 N-GSM} παραστησαι^{G3936 V-AAN} τα^{G3588 T-APN} σωματα^{G4983 N-APN} υμων^{G4771 P-2GP} θυσιαν^{G2378 N-ASF} ζωσαν^{G2198 V-PAP-ASF} αγιαν^{G40 A-ASF} ευαρεστον^{G2101 A-ASF} τω^{G3588 T-DSM} θεω^{G2316 N-DSM} την^{G3588 T-ASF} λογικην^{G3050 A-ASF} λατρειαν^{G2999 N-ASF} υμων^{G4771 P-2GP}

The features for finding the definition of the Greek word and where else it is found in the Greek New Testament work the same way. Just follow the directions that we have already discussed under the heading KJV+.

There is also an Old Testament + with the Hebrew text cross referenced to Strong's numbers that also can be downloaded. It works exactly the same way as far as looking at the definitions of Hebrew words and finding every occurrence of a Hebrew word in the text of the Old Testament. We will discuss this in more detail later on in this lesson. We will also discuss the Greek OT+ in greater detail later on in this lesson.

Since the + Bibles do not have the English equivalent of each Greek or Hebrew word I find it useful to find the Strong's number that I want to research first in the KJV+ and then look for that the number in the Greek NT WH+ or Greek NT TR+ Bibles or the Hebrew OT+. The Greek + texts also have a feature that allows you to determine the characteristics of a Greek word. These characteristics are found in the blue letters that follow each Greek word.

To decode these abbreviations as we have already discussed you will need to download "Robinson's Morphological Analysis Codes" (abbreviated RMAC). Let's decode the Greek word translated "I beseech" in Romans 12:1.

If you are using a smart phone simply tap on the RMAC code after the Greek word (the letters in blue, V-PAI-1S). If you are using a PC select the RMAC dictionary in the window below the Greek text, the lower left quadrant that we have already discussed. And then left click on the RMAC code. Below is the Greek word translated "I beseech" followed by Its Strong's number and the RMAC code in blue.

παρακαλω^{G3870} V-PAI-1S

When you left click on the blue RMAC code, a window displays that decodes the word for you. In this case the code indicates that the letters V-PAI-1S stand for:

V-PAI-1S

Part of Speech: Verb

Tense: Present

Voice: Active

Mood: Indicative

Person: first [I]

Number: Singular

We see that the Greek word is a verb and the code indicates its parsing. It is a present, active, indicative. In chapter 3 we we discussed verb parsing and in doing so have already discussed the present active indicative verb. But above we see something about verbs that we have not previously discussed. In this case the verb is first person singular which indicates that it should be translated "I Beseech". Below is a brief review of verb parsing that we have already discussed in detail in chapter 3 as well as new information that we have not studied regarding nouns, verbal nouns and other characteristics of Greek words.

A BRIEF OVERVIEW OF NEW TESTAMENT GREEK

INTRODUCTION TO NEW TESTAMENT GREEK: The Greek of the New Testament writers is not the same as one would encounter from the classical period of the language. One dialect of classical Greek gained prominence. The Attic dialect emanated from Athens and was carried across the world by Phillip of Macedonia and his son Alexander the Great. When the Romans rose to power they built on the proven language of the world: Greek. Under the influences of other languages the Attic gave way to a common language used by the common people of the Roman Empire, especially the Eastern section. Koine Greek (common Greek) was the common language of everyday people in the Roman Empire from about 300 BC until about 500 AD.

NOUNS: Greek nouns possess three common traits:
      GENDER: Masculine

Feminine

Neuter

NUMBER: Singular

    Plural

CASES: **Nominative: the subject of the sentence**

    Genitive: to express possession

    Dative: the indirect object

    Accusative: the verb acts on it (direct object)

    Vocative: used in direct address

<u>**VERBS:**</u> **Greek verbs possess five common traits:**
VOICE: reveals the relation of the action to the subject.

    Active: the subject produces the action

    Middle: the action is self-inflicted

    Passive: the subject receives the action
Example: I wash (active), I wash myself (middle), I am being washed (passive).

PERSON: reveals to whom the verb applies.

    First person: refers to the speaker or writer

    Second person: refers to the one addressed.

    Third person: refers to some other person not in the
                the above listing.
NUMBER: reveals in further detail to whom the verb applies

    Singular

    Plural

MOOD: reveals the relation of the action to reality (time).

Indicative: this indicates that which is actual, real, a certainty.

Subjunctive: the action is possible based on certain existing conditions (highly probable)

Optative: the action is possible without any reference to existing conditions (possibility, conceivable).

Imperative: the action is possible based on a response to given conditions (volition, intention, will).

(NOTE: the first mood reflects past or present action. The last three moods reflect potential future action.) They are sometimes referred to as potential moods.

TENSE: reveals the kind of action discussed
Aorist: point or punctiliar action.

Present: continuous present action that is on going when used with a potential mood (i.e. subjunctive, optative, or imperative).

When used with the indicative mood the context and the nature of the verb determine between point action or continuous action. The present tense when used with verbal nouns also represents certain characteristics (see below).

The present indicative can also be a "gnomic present" which is a discussion of general truth.

Imperfect: only found in the indicative mood, this represents continuous action in past time.

Future: an indicative tense that represent future point action.

Perfect: represents action completed in the past in which the finished results remain.

Pluperfect: represents action which was both completed and the results stood in past time.

VERBAL NOUNS: the two Greek verbal nouns are as follows:
INFINITIVES: a verbal noun that is closely connected with a verb in order to express potential action.

Present Infinitive: represents action that is continuous or repeated.

Aorist Infinitive: represents action that is point or punctiliar.

PARTICIPLES: a verbal adjective. They have gender, number, and case and they agree in gender, number and case with the nouns they modify. As a verb they have both tense and voice.

Present participles: the action of the participle and the leading verb are identical. The action of the participle and the leading verb take place at the same time. (Note: the leading verb carries the main action of the sentence.)

Aorist participles: the action of the participle takes place _prior_ to the action of the leading verb of the sentence.

Perfect participle: the action revealed in the participle has been completed in the past but the finished results remains.
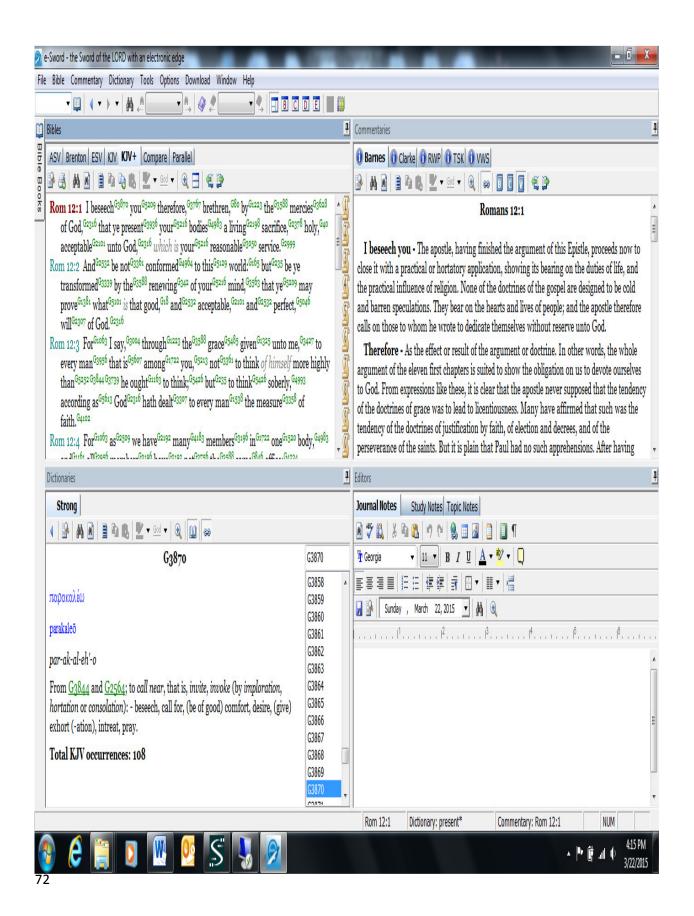
GREEK OT+ AND HEBREW OT+

In chapter 4 we discussed the Septuagint, the Greek Translation of the Hebrew Old Testament translated just a few hundred years before the birth of Christ. It is available for download from E-Sword. Each Greek word is coded with Strong's number as well as the RMAC code. The Septuagint download is designated Greek OT+. The Hebrew text coded to Strong's numbers is also available. Just download Hebrew OT+ if you want this Bible. In the Greek OT+ the RMAC codes can be decoded in the same way that they are decoded in the Greek texts of the New Testament. And the definition of any Greek or Hebrew word by accessing Strong's lexicon can be found in the same way as it is in the Greek texts of the New Testament. You can also find each occurrence of a word in the Greek or Hebrew texts of the Old

Testament by following the same directions we have already Discussed.

E-Sword Support

Kudos to Rick Meyers who owns the copyright on and also maintains the E-Sword website. The work of teachers and preachers around the world has never been easier thanks to the men and women who maintain these websites. I have found Rick to be very accessible and very helpful. Although I have tried to explain how to use E-Sword to the best of my ability if you get stuck on something you can contact Rick at E-Sword support at the following e-mail:

support@e-sword.net

GREEK AND HEBREW WITHOUT TEARS

EXERCISE QUESTIONS

1.) Find the verse/verses in the Bible that say that God does not remember the sins of non-repentant sinners.

2.) The King James version of the Bible translates I Timothy 2:15 *"Study to shew thyself approved unto God."* while the New American Standard Bible translates the same sentence*, "Be diligent to present yourself approved to God"* Look up the word translated by our English word "study" in King James and "diligent" in New American Standard and answer the following questions.

A.) What is the Greek word and how do you pronounce it?

B.) In your opinion is our English word study or our English word diligent a better translation of the Greek word?

C.) Parse the Greek word. What does this tell you about the use of the word in 2 Timothy 2:15?

3.) In Romans Chapter 7 and verse 19, the apostle Paul

Says of himself according to the King James Version,

For the good that I would I do not: but the evil which I would not, that I do.

In Hebrews 3:12 the King James translation reads

Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.

Using the skills that you have learned find the words that are translated by our English word "evil" in each of these passages. How does the meaning of each of the Greek words shed light on the meaning of each of these passages?

4.) **In what passage is the last words of Jesus are recorded where he said "it is finished"..**

There is one Greek word translated by our three English words "it is finished". What is the Greek word? How is it translated in other New Testament passages? Now parse the word translated "it is finished" and tell how this further helps us understand the passage.

5.) **Find the passage of scripture where Moses returning with the tablets containing the law broke them in a fit of rage. Parse the verb translated by various English words that mean to break or smash. What does this tell you about the action of Moses?**

6.) **In Exodus 22:18 the King James version says "Suffer not a witch to live". In the tragic days of**

the Salem witchcraft trials many people were put to death on the grounds that they were witches. Find out what you can about both the Hebrew word translated "witch" in Exodus 22:18 and also look at the Greek word used by the translators of the Septuagint to better define just what the characteristics of Old Testament witchcraft included.

7.) Psalms 104:34 reads in the NASB Bible, *Let my meditation be pleasing to Him; As for me, I shall be glad in the Lord.* Study the word translated meditation in this passage and determine what it means to meditate.

GREEK AND HEBREW WITHOUT TEARS

EXERCISE QUESTIONS ANSWER KEY

1.) Actually there are at least two ways to answer this question. You can enter the search word remember in the search window of either e-sword or the Blue Letter Bible website. Or you can use one of the Internet search windows such as Google or Bing. I prefer the search engine route on a question such as this one for two reasons. 1.) Different translations use different words to translate Greek words 2) Some verses use the terms "blot out" rather than remember which means essentially the same thing. That is that God chooses to completely erase from his memory the sins of the repentant sinner. Below are verses that use of a search engine should have revealed to you. This is by no means an all inclusive list. But it would be a good list of verses to use if you were going to teach a lesson on God forgetting the sins of the repentant.

Hebrews 8:12 **ESV**

For I will be merciful toward their iniquities, and I will remember their sins no more."

Isaiah 43:25 **ESV**

"I, I am he who blots out your transgressions for my own sake, and I will not remember your sins.

Jeremiah 31:34 **ESV**

And no longer shall each one teach his neighbor and each his brother, saying, 'Know the Lord,' for they shall all know me, from the least of them to the greatest, declares the Lord. For I will forgive their iniquity, and I will remember their sin no more."

Hebrews 10:17 **ESV**

Then he adds, "I will remember their sins and their lawless deeds no more."

<u>*Acts 3:19*</u> *ESV*

Repent therefore, and turn again, that your sins may be blotted out,

2) Refer to chapters 2 and 3 in your study guide, the chapters entitled *DEFINING AND* PRONOUNCING ORIGINAL LANGUAGE WORDS and *PARSING GREEK VERBS* to answer these questions.

The Greek word translated "study/diligent is σπουδάζω (pronounced spoo-dod-zo. Vines says about the word *; it signifies "to hasten to do a thing, to exert oneself, endeavour, give diligence;"* Thayer says about the word that it means, *to hasten, make haste* and *to exert one' s self, endeavour, give diligence*.

If you parse the word on the Blue Letter Bible web site as question "C" asks you to do you will find that it is an aorist, active, and imperative. On page 4 of chapter 3 you will notice that the imperative mood is a non-optional command. When coupled with the aorist tense the imperative carries with it a sense of urgency.

To answer the question in my opinion diligence is the better word to translate the Greek word σπουδάζω. Many of us have procrastinated and put off studying for a test in school until the last minute. Or perhaps we have taken a class that completely boors us and people may say that we are studying math but in reality we are spending time sitting in a math class without exerting the attentiveness necessary to master the subject.

Dictionary.com defines diligence as *constant and earnest effort to accomplish what is undertaken; persistent exertion of body or mind.* **This more clearly expresses the meaning of σπουδάζω in my opinion. If I were teaching a lesson on 2 Timothy 2:15 I would also point out that the Greek word σπουδάζω carries with it a sense of making haste that the English word diligence does not necessarily include in its definition. Also the aorist imperative carries with it a sense of urgency, a sense of do this and do it now, that the English word diligence may or may not imply. So both "study" and "diligence" do not fully express the meaning of the Greek word σπουδάζω but diligence comes closer than study does. It is the Bible teacher's job to bring it out to their class all of the dimensions of the original and that would be in order when a study of 2 Timothy 2:15 is being made.**

In chapter 2 of the study guide on the very first page there are instructions about how to find every occurrence of a Greek word in the Bible using the Blue Letter Bible website. If you use this skill to find all of the occurrences of σπουδάζω in the Greek New Testament you will find that 2 Timothy 2:15 is the only passage where King James translates σπουδάζω with our English word study. In other passages it translates the word by the following English words, Diligent, labor and endeavor. You will also find that σπουδάζω is used 12 times in 11 different verses in the Greek New Testament.

3.) To answer this question start by accessing the Blue Letter Bible web site and type Romans 7:19 in the search window and then click on tools. Scroll down the screen until you find the word that is translated by our English word Evil. Do the

same for Hebrews 3:12. To pronounce the words click on the speaker icon to the right of the word. To look at definitions click on the Strong's word number in the case of Romans 7:19 it is G2556 and in Hebrews 3:12 it is G4190. Remember that the letter G stands for Greek. If you were researching the Old Testament which is primarily written in Hebrew the Strong's number would start with an H for Hebrew.

If you follow the steps above you will find that in Romans 7 Paul uses the Greek word κακός (*kakos), while in Hebrews 3:12 the word translated evil is the Greek word* πονηρός (*ponēros).*

As we explore the difference in definitions between the two words, particularly useful is Vines Expository Dictionary comparison of the two words. Access the definition of πονηρός (*ponēros) by clicking on the Strong's number beside the word in the Interlinear display of Hebrews 3:12. Click on the tab to the right side of Vines Expository Dictionary "view entry" to display Vine's entry. In Vines entry we read this comparison between* πονηρός (*ponēros) and* κακός (*kakos).*

Where kakos and poneros are put together, kakos is always put first and signifies "bad in character, base," poneros, "bad in effect, malignant:" see 1Cr 5:8*, and* Rev 16:2*. Kakos has a wider meaning, poneros a stronger meaning. Poneros alone is used of Satan and might well be translated "the malignant one," e.g.,* Mat 5:37 *and five times in 1 John (* 1Jo 2:13-14*;* 3:12*;* 5:18*,* 19*, RV); of demons, e.g.,* Luk 7:21*.*

Poneros is defined as a malignant kind of evil. Dictionary.com defines malignant as, *disposed to cause harm, suffering, or distress deliberately; feeling or showing ill will or hatred.*

Kakos is defined as bad in character while not necessarily bad in effect while poneros is the deliberate commission of evil that causes harm, suffering or pain.

Someone once said that the only reason that some people are still alive because it is against the law to kill them. Most people keep their bad character in check only because to let bad character take over one's nature would mean to suffer the consequences.

It is always good for the Bible class teacher to use every day, contemporary examples to illustrate biblical principles. So here is another example. Let's say that you are driving along listening to your favorite song on the radio, it is a lively, fast song that causes you to lose track of how fast you are driving. That is until you see the red lights flashing behind you. That is kakos. However if as the old joke goes if you tell your passenger, "Hold my beer and watch this" followed by a demonstration of just how fast your mean machine will go, that is poneros. It is willful and deliberate without regard to the safety of you, your passenger or others that might be sharing the road with you.

So Paul is like the driver that simply becomes distracted and loses track of his speed. He knows what is right and tries his best to do it. The "evil" that he does is not willful and deliberate. It is committed because he like all humans is bad in character. Paul for the most part has his bad character under control but it keeps coming to the surface once in a while despite his best efforts. While the person describe in Hebrews 3:12 has reached a state where he has given up trying to control his bad character. He no longer believes in the Gospel and thus no longer sees the need to control his evil impulses. In fact he has moved to a state where the deliberate and willful infliction of pain and suffering on others is his usual way of life rather than an occasional departing from God's ways.

4.) To find the passage where Jesus says "it is finished" you may Google the phrase along with the word "scripture" or you can simply type the words in the search window on the Blue Letter Bible web site. Again I prefer Google when searching for a passage since the translations of Greek words sometimes varies depending on what translation that you are using. Your search should have found John 19:30 as the passage where Jesus utters these words. From the Blue Letter Bible website you should have found that the Greek word translated "it is finished" is the Greek word τελέω (*teleō*). *When you parsed the verb you should have found that the verb is perfect,*

passive and indicative. If you look on page 9 of chapter 3 in the study guide you will notice this about the perfect tense. The perfect tense indicates action that has been completed in the past yet has results occurring in the present. *So Jesus is not only saying that his mission on earth is finished but that the results of that mission will be ongoing. And fortunately for Christians that would follow Christ, those ongoing results would be the forgiveness of our sins.*

To answer the question about how else the word τελέω (*teleō*) *Is translated, scroll down the page on Blue Letter Bible where the word is defined and you will find the ways that the word is translated in the King James version and how many times that each translation occurs. Here is what the web page says.*

The KJV translates Strongs G5055 in the following manner: finish (8x), fulfil (7x), accomplish (4x), pay (2x), perform (1x), expire (1x), misc (3x).

Scroll down a little further and you will find all of the verses where τελέω (*teleō*) *is used and how it is translated in those verses in the King James Version.*

Normally the word means that something is over, expired or finished. But in the case of John 19:30 the perfect tense adds a dimension of ongoing results.

5.) A Google search using the terms "Moses breaks the tablets" reveals that Exodus 32:19 is the verse that

you are looking for. The word for "broke", "breakest", "smashing" etc. depending on which translation you are using is the Hebrew word שָׁבַר (*shabar*). **The parsing of the verb in Exodus 32:19 reveals that this Hebrew verb is in the "piel imperfect" form. In chapter 5 on page 2 of your study guide there is a discussion of the Piel stem. You will note that Piel is an intensive form of a verb. The example given is, "He pounded on the door" is intensive as opposed to "He knocked on the door". So the action that Moses took indicates that he threw the tablet violently with great force breaking it to pieces. The context says that he was in a fit of rage so the context also supports the Piel form of the Hebrew word** שָׁבַר (*shabar*)**.**

6.) In chapter 4 of this study you should have downloaded a free Greek-English Septuagint (the koine Greek translation of the Old Testament translated about 250 years before Christ). Look up Exodus 22:18 in your Septuagint by first typing "Exodus" in the search window and then when you have located the book of Exodus then search for 22:18. Notice that the Greek word translated "witches" is Strongs #5333 and is translated by the Septuagint translators as "administrators of potions".

Now look up Strongs #5333 on the Blue Letter Bible website by entering G5333 into the search window. Click on Vines definition of the word and you will find that Vines says that the Greek word 5333 describes

someone who is*, "a sorcerer," especially one who uses drugs, potions, spells, enchantments, Rev 21:8, in the best texts (some have pharmakeus), and Rev 22:15.*

Another search can be done on the Google website by using the search terms "What does the Bible say about Witchcraft questions.org". The questions.org website is an excellent website that tackles difficult Bible questions.

Questions.org says the following about Witchcraft in the Old Testament.

Interestingly, several Greek words in the New Testament that are translated "witchcraft" and "sorcery" have the root pharm, from which our words pharmacy and pharmaceuticals are derived. This root refers to "drugs, potions, and poisons." Those who are familiar with the practice of sorcery, both among primitive tribespeople and modern occultists, know that psychoactive drugs are often used by shamans and sorcerers [2] to induce dramatically altered states of consciousness that provide supernatural knowledge or contact with spirits.

So perhaps you have come to the same conclusion that I have about witches in the Old Testament. They were idol worshippers who were the drug dealers of their times. They used mind altering and sometimes addictive drugs to ply their trade. They were not the

benign characters that we see in Disney movies and there were no good witches named Glenda from the North as we saw in the Wizard of Oz. Their aim was to get people hooked on drugs so that they would become ever more dependent on them. They used the guise of religion in the form of idol worship to influence their victims to just "take some of these".

Another factor to consider in the exegesis of this passage is that when the two verbs translated "suffer not a witch to live "are parsed the stem of both verbs are "piel" which is an intensive form of the verb which means that witches are not to be afforded the slow death that they doled out to others but indicates that their death should be violent and sudden.

God in his infinite wisdom knew that if these drug dealing idol worshipers of Bible times were allowed to live that His people would quickly become a nation of idol worshipping drug addicts and would fall into spiritual ruin like the decadent nations that surrounded them.

We only need to look at the dust heap of history to see nations that headed down this rebellious path. From Babylon, to Rome once great nations fell because of their decadent lifestyle. And in this lies a lesson for our own nation. A nation that allows immorality to prosper will soon fall out of favor with God and will fall into ruin.

7.) When one thinks of meditation one might think of monks in a monastery singing a one word, one note chant. But meditation in the Bible is a multi-faceted activity. The Hebrew word that is translated by our English word meditation is שִׂיחַ pronounced see-akh. On the Blue Letter Bible website in the verses where it is used it is most often translated by our English word "complaint". For example in Psalms 55:1-3 David lodges a complaint to God because of the strength of his enemies.

Give ear to my prayer, O God,
   and hide not yourself from my plea for mercy!
2 Attend to me, and answer me;
   I am restless in my complaint and I moan,
3 because of the noise of the enemy,
   because of the oppression of the wicked.
For they drop trouble upon me,
   and in anger they bear a grudge against me.

So the word is used of petitioning God or lodging a complaint with him about injustices and wickedness that plague your life and asking God to do something about it.

Looking at the list of verses on the Blue Letter Bible website where the word is used you will find that the Hebrew word שִׂיחַ is used 5 times in the book of Job and each time the word is translated by our English word "complaint" as Job cries out in complaint to the Lord about his troubles.

The word can also mean simply to have a conversation with someone. An interesting use of the word is pointed out by *Gesenius' Hebrew-Chaldee Lexicon*(the lexicon that you will find when a Hebrew word is looked up on the Blue Letter Bible website). In 1 Kings 18:27 where Elijah is mocking the prophets of Baal he says according to the KJV, *And it came to pass at noon that Elijah mocked them and said, "Cry aloud, for he is a god! Either he is talking, or he is pursuing, or he is on a journey, or perhaps he sleepeth and must be awakened."*

The English Standard Version translates this passage translates this verse, *And at noon Elijah mocked them, saying, "Cry aloud, for he is a god. Either he is musing, or he is relieving himself, or he is on a journey, or perhaps he is asleep and must be awakened."*

The word translated by our English word "talking" in KJV and by "musing" in ESV is the Hebrew word שִׂיחַ the word that in other passages is translated "meditation". Indeed musing is one of the definitions that you will find under the Blue Letter Bible discussion of the Hebrew word שִׂיחַ. One of the definitions of "muse" on the dictionary.com website is*, to think or meditate in silence, as on some subject.* So in one sense of the word, the Hebrew word שִׂיחַ means to hold a conversation with or to lodge a complaint with someone and particularly God, but in another sense it means to give something considerable thought. For example after reading a passage in the Bible we might

give a lot of thought about how we will change our lives to comply with God's will.