BELIEVE:

Greek verb - πιστευω (transliterated pisteuo)

Mark 1:14;15 (NASB): Now after John had been taken into custody, Jesus came into Galilee, preaching the gospel of God, and saying, "The time is fulfilled, and the kingdom of God is at hand**; repent** (meta-noeite) and **believe** (pisteuete) in the gospel."

Mark 1:14-15 Greek Text: μετα δε το παραδοθηναι τον ιωαννην ηλθεν ο ιησους εις την γαλιλαιαν κηρυσσων το ευαγγελιον του θεου και λεγων οτι πεπληρωται ο καιρος και ηγγικεν η βασιλεια του θεου: μετανοειτε και πιστευετε εν τω ευαγγελιω. (Note: μετανοειτε; 2nd person, plural, present tense, active voice, imperative mood of μετανοεω. And, πιστευετε; 2nd person, plural, present tense, active voice, indicative or imperative mood of πιστευω.)

Merriam Webster says:
"Origin of [English Word] **BELIEVE**
Middle English beleven, from Old English belēfan, from be- + ly̆ fan, lēfan to allow, believe; akin to Old High German gilouben to believe,
First Known Use: before 12th century

Thayer's Greek Lexicon says that the Greek verb πιστευω transliterated: pisteuo that is translated **believe,** means: "**to believe**, i.e. 1. intrans. to think to be true; to be persuaded of; to credit, to place confidence in: a. universally: the thing believed being evident from the preceding context, Matthew 24:23 [26]; Mark 13:21; 1 Corinthians 11:18; with an accusative of the thing, Acts 13:41; to credit, have confidence, followed by οτι, Acts 9:26; τινι. to believe one's words, Mark 16:13 sq.; 1 John 4:1; John 4:21; 2 Thessalonians 2:11; John 9:18. b. spec., in a moral and religious reference, pisteuein [Infinitive] is used in the New Testament of the conviction and trust to which a man is impelled by a certain inner and higher prerogative and law of the soul; thus it stands a. absol. to trust in Jesus or in God as able to aid either in obtaining or doing something: Matthew 8:13; 21:22; Mark 5:36; 9:23 sq.; Luke 8:50; John 11:40; followed by oti, Matthew 9:28; Mark 11:23; [Hebrews 11:26]; John 4:50. β. of the credence given to God's messengers and their words: to the prophets, John 12:38; Acts 24:14; 26:27;Romans 10:16; to place reliance on etc. Luke 24:25; to an angel, Luke 1:20; to John the Baptist, Matthew 21:25(26), 32; Mark 11:31; Luke 20:5. to Christ's words, John 3:12; 5"38, 46 sq.; 6:30; 8:45 sq.; 10:[37], 38. To the teachings of evangelists and apostles, Acts 8:12; 2 Thessalonians 2:12; 2 Thessalonians 1:10; John 2:22. to put faith in the Gospel Mark 1:15. γ. used especially of the faith by which a man embraces Jesus, I.e. a conviction full of, full of joyful trust, that Jesus is the Messiah------the divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to Christ Acts 8:37; 1 Timothy 3:16. Properly to have a faith directed unto, believing or in faith to give one's self up to, Jesus, etc. Matthew 28:6; Mark 9:42; John 2:11;

3:15.16,18,36; 6:29, 35,40,47; 7:5,[38],39,43; 8:30; 9:35 sq.;10:42; 11:25.45,48; 12:11,37,42, 44,[46]; 14:1,12; 16:9; 17:20; Acts 10:48; 19:4; Romans 10:14; Galatians 2:16; Philippians 1:29; 1 John 5:10; 1 Peter 1:8."

To believe, i.e. 1. intrans. to think to be true; to be persuaded of; to credit, to place confidence in: a. univ.: the thing believed being evident from the preceding context, Matthew 24:23 [26]; Mark 13:21; 1 Corinthians 11:18; with an accusative of the thing, Acts 13:41."

Matthew 24:23 (NASB): "Then if anyone says to you, 'Behold, here is the Christ,' or 'There He is,' do not **believe** him.

Matthew 24:23 (Greek Text): τοτε εαν τις υμιν ειπη, ιδου ωδε ο χριστος, η, ωδε, μη **πιστευσητε**: (Note: **πιστευσητε;** 2nd person, plural, aorist 1 tense, subjunctive mood of **πιστευω**.)

Mark 13:21 (NASB):"And then if anyone says to you, 'Behold, here is the Christ '; or, 'Behold, He is there'; do not **believe** him;

Mark 13:21 (Greek Text): και τοτε εαν τις υμιν ειπη, ιδε ωδε ο χριστος, ιδε εκει, μη **πιστευετε**:   (Note: **πιστευετε;** 2nd person, plural, present tense, active voice, indicative or imperative mood of **πιστευω**.)

1 Corinthians 11:18 (NASB): For, in the first place, when you come together as a church, I hear that divisions exist among you; and in part I **believe** it.

1 Corinthians 11:18 (Greek Text): πρωτον μεν γαρ συνερχομενων υμων εν εκκλησια ακουω σχισματα εν υμιν υπαρχειν, και μερος τι **πιστευω**. (Note: **πιστευω**: 1st person, singular, present tense, active voice, indicative mood of verb **πιστευω**.)

Acts 13:40-41 (NASB): "'Therefore take heed, so that the thing spoken of in the Prophets may not come upon you: 'BEHOLD, YOU SCOFFERS, AND MARVEL, AND PERISH ; FOR I AM ACCOMPLISHING A WORK IN YOUR DAYS, A WORK WHICH YOU WILL NEVER **BELIEVE**, THOUGH SOMEONE SHOULD DESCRIBE IT TO YOU.'

Acts 13:40-41 (Greek Text): βλεπετε ουν μη επελθη το ειρημενον εν τοις προφηταις, ιδετε, οι καταφρονηται, και θαυμασατε και αφανισθητε, οτι εργον εργαζομαι εγω εν ταις ημεραις υμων, εργον ο ου μη **πιστευσητε** εαν τις εκδιηγηται υμιν. (Note: **πιστευσητε**, 2nd person, plural, aorist 1 tense, active voice,

subjunctive mood of <u>πιστευω</u>.)

<u>**to credit, have confidence, followed by οτι, Acts 9:26; τινι. to believe one's words, Mark 16:13 sq.; 1 John 4:1; John 4:21; 2 Thessalonians 2:11; John 9:18.**</u>

Acts 9;26 (NASB): When he [Paul] came to Jerusalem, he was trying to associate with the disciples; but they were all afraid of him, not **believing** that he was a disciple.

Acts 9;26 (Greek Text): παραγενομενος δε εις ιερουσαλημ επειραζεν κολλασθαι τοις μαθηταις: και παντες εφοβουντο αυτον, μη <u>πιστευοντες</u> οτι εστιν μαθητης. (Note: <u>πιστευοντες</u>; nominative plural, masculine participle, present tense, active voice.)

Mark 16:11-13 (NASB): When they heard that He was alive and had been seen by her, they refused to **believe** it. After that, He appeared in a different form to two of them while they were walking along on their way to the country. They went away and reported it to the others, but they did not **believe** them either.

Mark 16:11-13 (Greek Text): κακεινοι ακουσαντες οτι ζη και εθεαθη υπ αυτης <u>ηπιστησαν</u>. μετα δε ταυτα δυσιν εξ αυτων περιπατουσιν εφανερωθη εν ετερα μορφη πορευομενοις εις αγρον: κακεινοι απελθοντες απηγγειλαν τοις λοιποις: ουδε εκεινοις <u>επιστευσαν</u>. (Note: <u>ηπιστησαν</u>; 3rd person, plural, aorist 1 tense, active voice, indicative mood of <u>απιστεω</u>. And, <u>επιστευσαν</u>; 3rd person, plural, aorist 1 tense, active voice, indicative mood of <u>πιστευω</u>.)

1 John 4:1 (NASB): Beloved, do not **believe** every spirit, but test the spirits to see whether they are from God, because many false prophets have gone out into the world.

1 John 4:1 (Greek Text): αγαπητοι, μη παντι πνευματι <u>πιστευετε</u>, αλλα δοκιμαζετε τα πνευματα ει εκ του θεου εστιν, οτι πολλοι ψευδοπροφηται εξεληλυθασιν εις τον κοσμον. (Note: <u>πιστευετε</u>; 2nd person, plural, present tense, active voice, indicative or imperative mood of <u>πιστευω</u>.)

John 4:21 (NASB): Jesus said to her, "Woman, **believe** Me, an hour is coming when neither in this mountain nor in Jerusalem will you worship the Father.

John 4:21 (Greek Text): λεγει αυτη ο ιησους, <u>πιστευε</u> μοι, γυναι, οτι ερχεται ωρα οτε ουτε εν τω ορει τουτω ουτε εν ιεροσολυμοις προσκυνησετε τω πατρι. (Note: <u>πιστευε</u>; 2nd person, singular, present tense, active voice, imperative

Biblical Word Study

mood of <u>πιστευω</u>.)

2 Thessalonians 2:11 (NASB): For this reason God will send upon them a deluding influence so that they will **believe** what is false,

 2 Thessalonians 2:11 (Greek Text): και δια τουτο πεμπει αυτοις ο θεος ενεργειαν πλανης εις το <u>πιστευσαι</u> αυτους τω ψευδει **(**Note: <u>πιστευσαι</u>**;** aorist 1 tense, active voice infinitive.)

John 9:18 (NASB): The Jews then did not **believe** it of him, that he had been blind and had received sight, until they called the parents of the very one who had received his sight,

 John 9:18 (Greek Text): ουκ <u>επιστευσαν</u> ουν οι ιουδαιοι περι αυτου οτι ην τυφλος και ανεβλεψεν, εως οτου εφωνησαν τους γονεις αυτου του αναβλεψαντος **(**Note: <u>επιστευσαν</u>**;** 3rd person, plural, aorist 1 tense, active voice, indicative mood of <u>πιστευω</u>.**)**

 “<u>in a moral and religious reference, pisteuein [Infinitive] is used in the New Testament of the conviction and trust to which a man is impelled by a certain inner and higher prerogative and law of the soul; thus it stands</u>.”

 a. absolutely to trust in Jesus or in God as able to aid either in obtaining or doing something: Matthew 8:13; 21:22; Mark 5:36; 9:23 sq.; Luke 8:50; John 11:40; followed by oti, Matthew 9:28; Mark 11:23; John 4:50.

Matthew 8:13 (NASB): And Jesus said to the centurion, "Go ; it shall be done for you as you have **believed**." And the servant was healed that very moment.

 Matthew 8:13 (Greek Text): και ειπεν ο ιησους τω εκατονταρχη, υπαγε, ως <u>επιστευσας</u> γενηθητω σοι. και ιαθη ο παις [αυτου] εν τη ωρα εκεινη.
. (Note: <u>επιστευσας</u>**;** 2nd person, singular, aorist 1 tense, active voice, indicative mood of <u>πιστευω</u>.**)**

Matthew 21:22 (NASB): "And all things you ask in prayer, **believing**, you will receive."

 Matthew 21:22 (Greek Text): και παντα οσα αν αιτησητε εν τη προσευχη <u>πιστευοντες</u> λημψεσθε. (Note: <u>πιστευοντες</u>; nominative plural, masculine participle, present tense, active voice.**)**

Biblical Word Study

Mark 5:36 (NASB): But Jesus, overhearing what was being spoken, said to the synagogue official, "Do not be afraid any longer, only **believe**."

 Mark 5:36 (Greek Text): ο δε ιησους παρακουσας τον λογον λαλουμενον λεγει τω αρχισυναγωγω, μη φοβου, μονον **πιστευε**. (Note: **πιστευε**; 2nd person, singular, present tense, active voice, imperative mood of **πιστευω**.)

Mark 9:23 (NASB): And Jesus said to him, " 'If You can?' All things are possible to him who **believes**."

 Mark 9:23 (Greek Text): δε ιησους ειπεν αυτω, το ει δυνη παντα δυνατα τω **πιστευοντι**. (Note: **πιστευοντι**; dative singular, masculine participle, present tense, active voice.).

Luke 8:50 (NASB): But when Jesus heard this, He answered him, "Do not be afraid any longer; only **believe**, and she will be made well."

 Luke 8:50 (Greek Text): ο δε ιησους ακουσας απεκριθη αυτω, μη φοβου, μονον **πιστευσον**, και σωθησεται. (Νοτε: **πιστευσον**; 2nd person, singular, aorist 1 tense, active voice, imperative mood of **πιστευω**.)

John 11:40 (NASB): Jesus said to her, "Did I not say to you that if you **believe**, you will see the glory of God ?"

 John 11:40 (Greek Text): λεγει αυτη ο ιησους, ουκ ειπον σοι οτι εαν **πιστευσης** οψη την δοξαν του θεου; (Note: **πιστευσης**; 2nd person, singular, aorist 1 tense, active voice, subjunctive mood of **πιστευω**.)

Matthew 9:28 (NASB): When He entered the house, the blind men came up to Him, and Jesus said to them, "Do you **believe** that I am able to do this ?" They said to Him, "Yes, Lord."

 Matthew 9:28 (Greek Text): ελθοντι δε εις την οικιαν προσηλθον αυτω οι τυφλοι, και λεγει αυτοις ο ιησους, **πιστευετε** οτι δυναμαι τουτο ποιησαι; λεγουσιν αυτω, ναι, κυριε. (Note: **πιστευετε**; 2nd person, plural, present tense, active voice, indicative or imperative mood of **πιστευω**.)

Mark 11:23 (NASB): "Truly I say to you, whoever says to this mountain, 'Be taken up and cast into the sea,' and does not doubt in his heart, but **believes** that what he says is going to happen, it will be granted him.

Biblical Word Study

Mark 11:23 (Greek Text): αμην λεγω υμιν οτι ος αν ειπη τω ορει τουτω, αρθητι και βληθητι εις την θαλασσαν, και μη διακριθη εν τη καρδια αυτου αλλα **πιστευση** οτι ο λαλει γινεται, εσται αυτω. (Note: **πιστευση**; 3rd person, singular, aorist 1 tense, active voice, subjunctive mood of **πιστευω**.)

John 4:50 (NASB): Jesus said to him, "Go ; your son lives." The man **believed** the word that Jesus spoke to him and started off.

John 4:50 (Greek Text): λεγει αυτω ο ιησους, πορευου: ο υιος σου ζη. **επιστευσεν** ο ανθρωπος τω λογω ον ειπεν αυτω ο ιησους και επορευετο. (Note: **επιστευσεν**; 3rd person, singular, aorist 1 tense, active voice, indicative mood of **πιστευω**.)

β. of the credence given to God's messengers and their words: to the prophets, John 12:38; Acts 24:14; 26:27;Romans 10:16; to place reliance on etc. Luke 24:25; to an angel, Luke 1:20;

John 12:38 (NASB): This was to fulfill the word of Isaiah the prophet which he spoke : "LORD, WHO HAS **BELIEVED** OUR REPORT ? AND TO WHOM HAS THE ARM OF THE LORD BEEN REVEALED ?"

John 12:38 (Greek Text): ινα ο λογος ησαιου του προφητου πληρωθη ον ειπεν, κυριε, τις **επιστευσεν** τη ακοη ημων; και ο βραχιων κυριου τινι απεκαλυφθη; (Note: **επιστευσεν**; 3rd person, singular, aorist 1 tense, active voice, indicative mood of **πιστευω**.)

Acts 24:14 (NASB): "But this I admit to you, that according to the Way which they call a sect I do serve the God of our fathers, **believing** everything that is in accordance with the Law and that is written in the Prophets

Acts 24:14 (Greek Text): ομολογω δε τουτο σοι οτι κατα την οδον ην λεγουσιν αιρεσιν ουτως λατρευω τω πατρωω θεω, **πιστευων** πασι τοις κατα τον νομον και τοις εν τοις προφηταις γεγραμμενοις, (Note: **πιστευων;** nominative singular, masculine participle, present tense, active voice.)

Acts 26:27 (NASB): "King Agrippa, do you **believe** the Prophets ? I know that you do."

Acts 26:27 (Greek Text): **πιστευεις,** βασιλευ αγριππα, τοις προφηταις; οιδα

οτι **πιστευεις** (Note: **πιστευεις**; 2nd person, singular, present tense, active voice, indicative mood of **πιστευω**.)

Romans 10:16 (NASB): However, they did not all heed the good news ; for Isaiah says, "LORD, WHO HAS **BELIEVED** OUR REPORT ?"

   Romans 10:16 (Greek Text): αλλ ου παντες υπηκουσαν τω ευαγγελιω: ησαιας γαρ λεγει, κυριε, τις **επιστευσεν** τη ακοη ημων; (Note: **επιστευσεν**; 3rd person, singular, aorist 1 tense, active voice, indicative mood of **πιστευω**.)

Luke 24:25 (NASB): And He said to them, "O foolish men and slow of heart to **believe** in all that the prophets have spoken

   Luke 24:25 (Greek Text): και αυτος ειπεν προς αυτους, ω ανοητοι και βραδεις τη καρδια του **πιστευειν** επι πασιν οις ελαλησαν οι προφηται: (Note: **πιστευειν**; present, active infinitive of **πιστευω**.)

Luke 1:20 (NASB): "And behold, you shall be silent and unable to speak until the day when these things take place, because you did not **believe** my words, which will be fulfilled in their proper time."

   Luke 1:20 (Greek Text): και ιδου εση σιωπων και μη δυναμενος λαλησαι αχρι ης ημερας γενηται ταυτα, ανθ ων ουκ **επιστευσας** τοις λογοις μου, οιτινες πληρωθησονται εις τον καιρον αυτων. (Note: **επιστευσας**; 2nd person, singular, aorist 1 tense, active voice, indicative mood of **πιστευω**.)

   to John the Baptist, Matthew 21:25(26), 32; Mark 11:31; Luke 20:5.

Matthew 21:25-26 (NASB): "The baptism of John was from what source, from heaven or from men ?" And they began reasoning among themselves, saying, "If we say, 'From heaven,' He will say to us, 'Then why did you not **believe** him?' "But if we say, 'From men,' we fear the people ; for they all regard John as a prophet."

   Matthew 21:25-26 (Greek Text): το βαπτισμα το ιωαννου ποθεν ην; εξ ουρανου η εξ ανθρωπων; οι δε διελογιζοντο εν εαυτοις λεγοντες, εαν ειπωμεν, εξ ουρανου, ερει ημιν, δια τι ουν ουκ **επιστευσατε** αυτω; εαν δε ειπωμεν, εξ ανθρωπων, φοβουμεθα τον οχλον, παντες γαρ ως προφητην εχουσιν τον ιωαννην. (Note: **επιστευσατε**; 2nd person, plural, aorist 1 tense, active voice, indicative mood of **πιστευω**.)

Biblical Word Study

Matthew 21:32 (NASB):"For John came to you in the way of righteousness and you did not **believe** him; but the tax collectors and prostitutes did **believe** him; and you, seeing this, did not even feel remorse afterward so as to believe him.

   Matthew 21:32 (Greek Text): ηλθεν γαρ ιωαννης προς υμας εν οδω δικαιοσυνης, και ουκ **επιστευσατε** αυτω: οι δε τελωναι και αι πορναι επιστευσαν αυτω: υμεις δε ιδοντες ουδε μετεμεληθητε υστερον του **πιστευσαι** αυτω. **(**Note: **επιστευσατε;** 2nd person, plural, aorist 1 tense, active voice, indicative mood of **πιστευω.**   And, **πιστευσαι;** aorist 1 tense, active voice infinitive.**)**

Mark 11:31 (NASB): They began reasoning among themselves, saying, "If we say, 'From heaven,' He will say, 'Then why did you not **believe** him?'

   Mark 11:31 (Greek Text): και διελογιζοντο προς εαυτους λεγοντες, εαν ειπωμεν, εξ ουρανου, ερει, δια τι [ουν] ουκ **επιστευσατε** αυτω; **(**Note: **επιστευσατε;** 2nd person, plural, aorist 1 tense, active voice, indicative mood of **πιστευω.)**

Luke 20:5 (NASB): They reasoned among themselves, saying, "If we say, 'From heaven,' He will say, 'Why did you not **believe** him?'

   Luke 20:5 (Greek Text): οι δε συνελογισαντο προς εαυτους λεγοντες οτι εαν ειπωμεν, εξ ουρανου, ερει, δια τι ουκ **επιστευσατε** αυτω; **(**Note: **επιστευσατε;** 2nd person, plural, aorist 1 tense, active voice, indicative mood of **πιστευω.)**

   to Christ's words, John 3:12; 5:38, 46 sq.; 6:30; 8:45 sq.; 10:[37], 38.

John 3:12 (NASB): If I told you earthly things and you do not **believe**, how will you **believe** if I tell you heavenly things ?

   John 3:12 (Greek Text): ει τα επιγεια ειπον υμιν και ου **πιστευετε**, πως εαν ειπω υμιν τα επουρανια **πιστευσετε**; **(**Note: **πιστευετε;** 2nd person, plural, present tense, active voice, indicative or imperative mood of **πιστευω.** And, **πιστευσετε;** 2nd person, plural, future tense, active voice, indicative mood of **πιστευω**)

John 5:38 (NASB): You do not have His word abiding in you, for you do not **believe** Him whom He sent.

Biblical Word Study

John 5:38 (Greek Text): και τον λογον αυτου ουκ εχετε εν υμιν μενοντα, οτι ον απεστειλεν εκεινος τουτω υμεις ου **πιστευετε**. (Note: **πιστευετε;** 2nd person, plural, present tense, active voice, indicative or imperative mood of **πιστευω**.)

John 5:46 (NASB): "For if you **believed** Moses, you would **believe** Me, for he wrote about Me.

John 5:46 (Greek Text): ει γαρ **επιστευετε** μωυσει, **επιστευετε** αν εμοι, περι γαρ εμου εκεινος εγραψεν. (Note: **επιστευετε;** 2nd person, plural, imperfect tense, active voice, indicative mood of verb **πιστευω**.)

John 6:30 (NASB): So they said to Him, "What then do You do for a sign, so that we may see, and **believe** You? What work do You perform ?

John 6:30 (Greek Text): ειπον ουν αυτω, τι ουν ποιεις συ σημειον, ινα ιδωμεν και **πιστευσωμεν** σοι; τι εργαζη; (Note: **πιστευσωμεν;** 1st person plural, aorist 1 tense, active voice, subjunctive mood of **πιστευω**

John 8:45 (NASB): "But because I speak the truth, you do not **believe** Me.

John 8:45 (Greek Text): εγω δε οτι την αληθειαν λεγω, ου **πιστευετε** μοι. (Note: **πιστευετε;** 2nd person, plural, present tense, active voice, indicative or imperative mood of **πιστευω**.)

John 10:37-38 (NASB): "If I do not do the works of My Father, do not **believe** Me; but if I do them, though you do not **believe** Me, **believe** the works, so that you may know and understand that the Father is in Me, and I in the Father."

John 10:37-38 (Greek Text): ει ου ποιω τα εργα του πατρος μου, μη **πιστευετε** μοι: ει δε ποιω, καν εμοι μη **πιστευητε**, τοις εργοις **πιστευετε**, ινα γνωτε και γινωσκητε οτι εν εμοι ο πατηρ καγω εν τω πατρι. (Note: **πιστευετε;** 2nd person, plural, present tense, active voice, indicative or imperative mood of **πιστευω**. And **πιστευητε**, 2nd person, plural, present tense, active voice, subjunctive mood of **πιστευω**.)

to the teachings of evangelists and apostles, Acts 8:12; 2 Thessalonians 2:12; 2 Thessalonians 1:10; John 2:22.

Biblical Word Study

Acts 8:12 (NASB): But when they **believed** Philip preaching the good news about the kingdom of God and the name of Jesus Christ, they were being baptized, men and women alike.

Acts 8:12 (Greek Text): οτε δε **επιστευσαν** τω φιλιππω ευαγγελιζομενω περι της βασιλειας του θεου και του ονοματος ιησου χριστου, εβαπτιζοντο ανδρες τε και γυναικες. (Note: **επιστευσαν**; 3rd person, plural, aorist 1 tense, active voice, indicative mood of **πιστευω**.)

2 Thessalonians 2:12 (NASB): in order that they all may be judged who did not **believe** the truth, but took pleasure in wickedness.

2 Thessalonians 2:12 (Greek Text): ινα κριθωσιν παντες οι μη **πιστευσαντες** τη αληθεια αλλα ευδοκησαντες τη αδικια. (Note: **πιστευσαντες**; nominative plural, masculine participle, aorist 1 tense; active voice).

2 Thessalonians 1:10 (NASB): when He comes to be glorified in His saints on that day, and to be marveled at among all who have **believed** -for our testimony to you was **believed**.

2 Thessalonians 1:10 (Greek Text): οταν ελθη ενδοξασθηναι εν τοις αγιοις αυτου και θαυμασθηναι εν πασιν τοις **πιστευσασιν**, οτι **επιστευθη** το μαρτυριον ημων εφ υμας, εν τη ημερα εκεινη. (Note: **πιστευσασιν**, dative plural, masculine participle, aorist 1 tense, active voice. And, **επιστευθη**; 3rd person, singular, aorist 1 tense, passive voice, indicative mood of **πιστευω**.)

John 2:22 (NASB): So when He was raised from the dead, His disciples remembered that He said this; and they **believed** the Scripture and the word which Jesus had spoken.

John 2:22 (Greek Text): οτε ουν ηγερθη εκ νεκρων, εμνησθησαν οι μαθηται αυτου οτι τουτο ελεγεν, και **επιστευσαν** τη γραφη και τω λογω ον ειπεν ο ιησους. (Note: **επιστευσαν**; 3rd person, plural, aorist 1 tense, active voice, indicative mood of **πιστευω**.)

to put faith in the Gospel, Mark 1:15.

Mark 1:15 (NASB): and saying, "The time is fulfilled, and the kingdom of God is at

Biblical Word Study

hand; **repent** and **believe** in the gospel."

Mark 1:15 (Greek Text): και λεγων οτι πεπληρωται ο καιρος και ηγγικεν η βασιλεια του θεου: **μετανοειτε** και **πιστευετε;** εν τω ευαγγελιω. (Note: **μετανοειτε** 2nd person, plural, present tense, active voice, imperative mood of **μετανοεω.** And, **πιστευετε;** 2nd person, plural, present tense, active voice, indicative or imperative mood of **πιστευω.)**

γ. used especially of the faith by which a man embraces Jesus, I.e. a conviction full of joyful trust, that Jesus is the Messiah------the divinely appointed author of eternal salvation in the kingdom of God, conjoined with obedience to Christ 1 Timothy 3:16. Properly to have a faith directed unto, believing or in faith to give on's self up to, Jesus, etc. Matthew 28:6; Mark 9:42; John 2:11; 3:15.16,18,36; 6:29, 35,40,47; 7:5,[38],39,48; 8:30; 9:35 sq.;10:42; 11:25.45,48; 12:11,37,42, 44,[46]; 14:1,12; 16:9; 17:20; Acts 10:48; 19:4; Romans 10:14; Galatians 2:16; Philippians 1:29; 1 John 5:10; 1 Peter 1:8."

1 Timothy 3:16 (NASB): By common confession, great is the mystery of godliness : He who was revealed in the flesh, Was vindicated in the Spirit, Seen by angels, Proclaimed among the nations, **Believed** on in the world, Taken up in glory.

1 Timothy 3:16 (Greek Text): και ομολογουμενως μεγα εστιν το της ευσεβειας μυστηριον: ος εφανερωθη εν σαρκι, εδικαιωθη εν πνευματι, ωφθη αγγελοις, εκηρυχθη εν εθνεσιν, **επιστευθη** εν κοσμω, ανελημφθη εν δοξη. (Note: **επιστευθη;** 3rd person, singular, aorist 1 tense, passive voice, indicative mood of **πιστευω.)**

Matthew 18:6 (NASB): but whoever causes one of these little ones who **believe** in Me to stumble, it would be better for him to have a heavy millstone hung around his neck, and to be drowned in the depth of the sea.

Matthew 18:6 (Greek Text): ος δ αν σκανδαλιση ενα των μικρων τουτων των **πιστευοντων** εις εμε, συμφερει αυτω ινα κρεμασθη μυλος ονικος περι τον τραχηλον αυτου και καταποντισθη εν τω πελαγει της θαλασσης. (Note: **πιστευοντων;** genitive plural, masculine participle, present tense, active voice.**)**

Mark 9:42 (NASB): Whoever causes one of these little ones who **believe** to stumble, it would be better for him if, with a heavy millstone hung around his neck, he had been cast

Biblical Word Study

into the sea.

Mark 9:42 (Greek Text): και ος αν σκανδαλιση ενα των μικρων τουτων των **πιστευοντων** [εις εμε], καλον εστιν αυτω μαλλον ει περικειται μυλος ονικος περι τον τραχηλον αυτου και βεβληται εις την θαλασσαν. (Note: **πιστευοντων**; genitive plural, masculine participle, present tense, active voice.**)**

John 2:11 (NASB): This beginning of His signs Jesus did in Cana of Galilee, and manifested His glory, and His disciples **believed** in Him.

John 2:11 (Greek Text): ταυτην εποιησεν αρχην των σημειων ο ιησους εν κανα της γαλιλαιας και εφανερωσεν την δοξαν αυτου, και **επιστευσαν** εις αυτον οι μαθηται αυτου. (Note: **επιστευσαν**; 3rd person, plural, aorist 1 tense, active voice, indicative mood of **πιστευω**.**)**

John 3:14.18 (NASB): "As Moses lifted up the serpent in the wilderness, even so must the Son of Man be lifted up; so that whoever **believes** will in Him have eternal life. "For God so loved the world, that He gave His only begotten Son, that whoever **believes** in Him shall not perish, but have eternal life. "For God did not send the Son into the world to judge the world, but that the world might be saved through Him. "He who **believes** in Him is not judged; he who does not **believe** has been judged already, because he has not **believed** in the name of the only begotten Son of God.

John 3:14.18 (Greek Text): και καθως μωυσης υψωσεν τον οφιν εν τη ερημω, ουτως υψωθηναι δει τον υιον του ανθρωπου, ινα πας ο **πιστευων** εν αυτω εχη ζωην αιωνιον. ουτως γαρ ηγαπησεν ο θεος τον κοσμον, ωστε τον υιον τον μονογενη εδωκεν, ινα πας ο **πιστευων** εις αυτον μη αποληται αλλ εχη ζωην αιωνιον. ου γαρ απεστειλεν ο θεος τον υιον εις τον κοσμον ινα κρινη τον κοσμον, αλλ ινα σωθη ο κοσμος δι αυτου. ο **πιστευων** εις αυτον ου κρινεται: ο δε μη **πιστευων** ηδη κεκριται, οτι μη πεπιστευκεν εις το ονομα του μονογενους υιου του θεου. (Note: **πιστευων**; nominative singular, masculine participle, present tense, active voice.**)**

John 3:36 (NASB): "He who **believes** in the Son has eternal life ; but he who does not obey the Son will not see life, but the wrath of God abides on him."

John 3:36 (Greek Text): ο **πιστευων** εις τον υιον εχει ζωην αιωνιον: ο δε απειθων τω υιω ουκ οψεται ζωην, αλλ η οργη του θεου μενει επ αυτον.   (Note: **πιστευων**; nominative singular, masculine participle, present tense, active voice.**)**

Biblical Word Study

John 6:29 (NASB): Jesus answered and said to them, "This is the work of God, that you **believe** in Him whom He has sent."

    John 6:29 (Greek Text): απεκριθη [ο] ιησους και ειπεν αυτοις, τουτο εστιν το εργον του θεου, ινα **πιστευητε** εις ον απεστειλεν εκεινος. (Note: **πιστευητε**, 2nd person, plural, present tense, active voice, subjunctive mood .of **πιστευω**.)

John 6:35 (NASB): Jesus said to them, "I am the bread of life ; he who comes to Me will not hunger, and he who **believes** in Me will never thirst.

    John 6:35 (Greek Text): ειπεν αυτοις ο ιησους, εγω ειμι ο αρτος της ζωης: ο ερχομενος προς εμε ου μη πειναση, και ο **πιστευων** εις εμε ου μη διψησει πωποτε.
(Note: **πιστευων;** nominative singular, masculine participle, present tense, active voice.)

John 6:40 (NASB): "For this is the will of My Father, that everyone who beholds the Son and **believes** in Him will have eternal life, and I Myself will raise him up on the last day."

    John 6:40 (Greek Text): τουτο γαρ εστιν το θελημα του πατρος μου, ινα πας ο θεωρων τον υιον και **πιστευων** εις αυτον εχη ζωην αιωνιον, και αναστησω αυτον εγω [εν] τη εσχατη ημερα   (Note: **πιστευων;** nominative singular, masculine participle, present tense, active voice.)

John 6:47 (NASB): "Truly, truly, I say to you, he who **believes** has eternal life.

    John 6:47 (Greek Text): αμην αμην λεγω υμιν, ο **πιστευων** εχει ζωην αιωνιον. (Note: **πιστευων;** nominative singular, masculine participle, present tense, active voice.)

John 7:5 (NASB): For not even His brothers were **believing** in Him

    John 7:5 (Greek Text): ουδε γαρ οι αδελφοι αυτου **επιστευον** εις αυτον.
(Note: **επιστευον;** 3rd person, plural, imperfect tense, active voice, indicative mood of verb **πιστευω**.)

Biblical Word Study

John 7:38-39 (NASB): "He who **believes** in Me, as the Scripture said, 'From his innermost being will flow rivers of water!   But this He spoke of the Spirit, whom those who **believed** in Him were to receive; for the Spirit was not yet given, because Jesus was not yet glorified.

  John 7:38-39 (Greek Text): ο **πιστευων** εις εμε, καθως ειπεν η γραφη, ποταμοι εκ της κοιλιας αυτου ρευσουσιν υδατος ζωντος. τουτο δε ειπεν περι του πνευματος ο εμελλον λαμβανειν οι **πιστευσαντες** εις αυτον: ουπω γαρ ην πνευμα, οτι ιησους ουδεπω εδοξασθη. (Note: **πιστευων;** nominative singular, masculine participle, present tense, active voice. And. **πιστευσαντες;** nominative plural, masculine participle, aorist 1 tense; active voice.)

John 7:48 (NASB): "No one of the rulers or Pharisees has **believed** in Him, has he?

  John 7:48 (Greek Text): μη τις εκ των αρχοντων **επιστευσεν** εις αυτον η εκ των φαρισαιων; (Note: **επιστευσεν;** 3rd person, singular, aorist 1 tense, active voice, indicative mood of **πιστευω**.)

John 8:30 (NASB): As He spoke these things, many came to **believe** in Him.

  John 8:30 (Greek Text):ταυτα αυτου λαλουντος πολλοι **επιστευσαν** εις αυτον. (Note: **επιστευσαν;** 3rd person, plural, aorist 1 tense, active voice, indicative mood of **πιστευω**.)

John 9:35 (NASB): Jesus heard that they had put him out, and finding him, He said, "Do you **believe** in the Son of Man ?"

  John 9:35 (Greek Text): ηκουσεν ιησους οτι εξεβαλον αυτον εξω, και ευρων αυτον ειπεν, συ **πιστευεις** εις τον υιον του ανθρωπου; (Note: **πιστευεις;** 2nd person, singular, present tense, active voice, indicative mood of **πιστευω**

John 10:42 (NASB): Many **believed** in Him there.

  John 10:42 (Greek Text): και πολλοι **επιστευσαν** εις αυτον εκει. (Note: **επιστευσαν;** 3rd person, plural, aorist 1 tense, active voice, indicative mood of

Biblical Word Study

πιστευω

John 11:25 (NASB): Jesus said to her, "I am the resurrection and the life; he who **believes** in Me will live even if he dies,

 John 11:25 (Greek Text): ειπεν αυτη ο ιησους, εγω ειμι η αναστασις και η ζωη: ο <u>πιστευων</u> εις εμε καν αποθανη ζησεται, (Note: <u>πιστευων</u>; nominative singular, masculine participle, present tense, active voice.)

John 11:45 (NASB): Therefore many of the Jews who came to Mary, and saw what He had done, **believed** in Him.

 John 11:45 (Greek Text): πολλοι ουν εκ των ιουδαιων, οι ελθοντες προς την μαριαμ και θεασαμενοι α εποιησεν, <u>επιστευσαν</u> εις αυτον: (Note: <u>επιστευσαν</u>; 3rd person, plural, aorist 1 tense, active voice, indicative mood of <u>πιστευω</u>

John 11:48 (NASB): "If we let Him go on like this, all men will **believe** in Him, and the Romans will come and take away both our place and our nation."

 John 11:48 (Greek Text): εαν αφωμεν αυτον ουτως, παντες <u>πιστευσουσιν</u> εις αυτον, και ελευσονται οι ρωμαιοι και αρουσιν ημων και τον τοπον και το εθνος. (Note: <u>πιστευσουσιν</u>; 3rd person plural, future tense, active voice, indicative mood of <u>πιστευω</u>).

John 12:10-11 (NASB): But the chief priests planned to put Lazarus to death also; because on account of him many of the Jews were going away and were **believing** in Jesus.

 John 12:10-11 (Greek Text): εβουλευσαντο δε οι αρχιερεις ινα και τον λαζαρον αποκτεινωσιν, .οτι πολλοι δι αυτον υπηγον των ιουδαιων και <u>επιστευον</u> εις τον ιησουν. (Note: <u>επιστευον</u>; 3rd person, plural, imperfect tense, active voice, indicative mood of verb <u>πιστευω</u>.)

John 12:36-37 (NASB): While you have the Light, **believe** in the Light, so that you may become sons of Light." These things Jesus spoke, and He went away and hid Himself from them. But though He had performed so many signs before them, yet they were not

Biblical Word Study

believing in Him.

      John 12:36-37 (Greek Text): ως το φως εχετε, **πιστευετε** εις το φως, ινα υιοι φωτος γενησθε. ταυτα ελαλησεν ιησους, και απελθων εκρυβη απ αυτων. τοσαυτα δε αυτου σημεια πεποιηκοτος εμπροσθεν αυτων ουκ **επιστευον** εις αυτον, (Note: **πιστευετε;** 2nd person, plural, present tense, active voice, indicative or imperative mood of **πιστευω**. And, **επιστευον;** 3rd person, plural, imperfect tense, active voice, indicative mood of verb **πιστευω**.)

John 12:42-44 (NASB): Nevertheless many even of the rulers **believed** in Him, but because of the Pharisees they were not confessing Him, for fear that they would be put out of the synagogue; for they loved the approval of men rather than the approval of God. And Jesus cried out and said, "He who **believes** in Me, does not **believe** in Me but in Him who sent Me.

      John 12:42-44 (Greek Text): ομως μεντοι και εκ των αρχοντων πολλοι **επιστευσαν** εις αυτον, αλλα δια τους φαρισαιους ουχ ωμολογουν ινα μη αποσυναγωγοι γενωνται: ηγαπησαν γαρ την δοξαν των ανθρωπων μαλλον ηπερ την δοξαν του θεου. ιησους δε εκραξεν και ειπεν, ο **πιστευων** εις εμε ου **πιστευει** εις εμε αλλα εις τον πεμψαντα με, (Note: **επιστευσαν;** 3rd person, plural, aorist 1 tense, active voice, indicative mood of **πιστευω**. And, **πιστευων;** nominative singular, masculine participle, present tense, active voice. And, **πιστευει;** 3rd person, singular, present tense, active voice, indicative mood of **πιστευω**.)

John 14:1 (NASB): "Do not let your heart be troubled ; believe in God, believe also in Me

      John 14:1 (Greek Text): μη ταρασσεσθω υμων η καρδια: **πιστευετε** εις τον θεον, και εις εμε **πιστευετε**. (Note: **πιστευετε;** 2nd person, plural, present tense, active voice, indicative or imperative mood of **πιστευω**.)

John 14:12 (NASB): "Truly, truly, I say to you, he who **believes** in Me, the works that I do, he will do also ; and greater works than these he will do ; because I go to the Father.

      John 14:12 (Greek Text): αμην αμην λεγω υμιν, ο **πιστευων** εις εμε τα εργα α εγω ποιω κακεινος ποιησει, και μειζονα τουτων ποιησει, οτι εγω προς τον πατερα πορευομαι: (Note: **πιστευων;** nominative singular, masculine participle, present tense, active voice.)

Biblical Word Study

John 16:7-11 (NASB): "But I tell you the truth, it is to your advantage that I go away ; for if I do not go away, the Helper will not come to you; but if I go, I will send Him to you. "And He, when He comes, will convict the world concerning sin and righteousness and judgment ; concerning sin, because they do not **believe** in Me; and concerning righteousness, because I go to the Father and you no longer see Me; and concerning judgment, because the ruler of this world has been judged.

John 16:7-11 (Greek Text): αλλ εγω την αληθειαν λεγω υμιν, συμφερει υμιν ινα εγω απελθω. εαν γαρ μη απελθω, ο παρακλητος ουκ ελευσεται προς υμας: εαν δε πορευθω, πεμψω αυτον προς υμας. και ελθων εκεινος ελεγξει τον κοσμον περι αμαρτιας και περι δικαιοσυνης και περι κρισεως: περι αμαρτιας μεν, οτι ου **πιστευουσιν** εις εμε: περι δικαιοσυνης δε, οτι προς τον πατερα υπαγω και ουκετι θεωρειτε με: περι δε κρισεως, οτι ο αρχων του κοσμου τουτου κεκριται.
(Note: (**πιστευουσιν:** 3rd person, plural, present tense, active voice, indicative mood of **πιστευω.**)

John 17:17-21 (NASB): "Sanctify them in the truth; Your word is truth. "As You sent Me into the world, I also have sent them into the world. "For their sakes I sanctify Myself, that they themselves also may be sanctified in truth. "I do not ask on behalf of these alone, but for those also who **believe** in Me through their word; that they may all be one ; even as You, Father, are in Me and I in You, that they also may be in Us, so that the world may **believe** that You sent Me.

John 17:17-21 (Greek Text): αγιασον αυτους εν τη αληθεια: ο λογος ο σος αληθεια εστιν. καθως εμε απεστειλας εις τον κοσμον, καγω απεστειλα αυτους εις τον κοσμον: και υπερ αυτων εγω αγιαζω εμαυτον, ινα ωσιν και αυτοι ηγιασμενοι εν αληθεια. ου περι τουτων δε ερωτω μονον, αλλα και περι των **πιστευοντων** δια του λογου αυτων εις εμε, ινα παντες εν ωσιν, καθως συ, πατερ, εν εμοι καγω εν σοι, ινα και αυτοι εν ημιν ωσιν, ινα ο κοσμος **πιστευση** οτι συ με απεστειλας. (Note: **πιστευοντων**; genitive plural, masculine participle, present tense, active voice. And, **πιστευση**; 3rd person, singular, aorist 1 tense, active voice, subjunctive mood of **πιστευω.**)

Acts 10:44-48 (NASB): While Peter was still speaking these words, the Holy Spirit fell upon all those who were listening to the message. All the circumcised **believers** who came with Peter were amazed, because the gift of the Holy Spirit had been poured out on the Gentiles also. For they were hearing them speaking with tongues and exalting God. Then Peter answered, "Surely no one can refuse the water for these to be baptized who have received the Holy Spirit just as we did, can he?" And he ordered them to be baptized in the name of Jesus Christ. Then they asked him to stay on for a few days.

Biblical Word Study

Acts 10:44-48 (Greek Text): ετι λαλουντος του πετρου τα ρηματα ταυτα επεπεσεν το πνευμα το αγιον επι παντας τους ακουοντας τον λογον. και εξεστησαν οι εκ περιτομης **πιστοι** οσοι συνηλθαν τω πετρω, οτι και επι τα εθνη η δωρεα του αγιου πνευματος εκκεχυται: ηκουον γαρ αυτων λαλουντων γλωσσαις και μεγαλυνοντων τον θεον. τοτε απεκριθη πετρος, μητι το υδωρ δυναται κωλυσαι τις του μη βαπτισθηναι τουτους οιτινες το πνευμα το αγιον ελαβον ως και ημεις; προσεταξεν δε αυτους εν τω ονοματι ιησου χριστου βαπτισθηναι. τοτε ηρωτησαν αυτον επιμειναι ημερας τινας. (Note: **πιστοι**; nominative plural masculine of adjective **πιστος**.)

Acts 19:4 (NASB): Paul said, "John baptized with the baptism of **repentance**, telling the people to **believe** in Him who was coming after him, that is, in Jesus."

Acts 19:4 (Greek Text): ειπεν δε παυλος, ιωαννης εβαπτισεν βαπτισμα **μετανοιας**, τω λαω λεγων εις τον ερχομενον μετ αυτον ινα **πιστευσωσιν**, τουτ εστιν εις τον ιησουν. (Note: **μετανοιας:** genitive case, singular of noun **μετανοια**. And, **πιστευσωσιν**; 3rd person pl, aorist tense, active voice, subjunctive mood of **πιστευω**.)

Romans 10:14 (NASB): How then will they call on Him in whom they have not **believed**? How will they **believe** in Him whom they have not heard? And how will they hear without a preacher?

Romans 10:14 (Greek Text): πως ουν επικαλεσωνται εις ον ουκ **επιστευσαν**; πως δε **πιστευσωσιν** ου ουκ ηκουσαν; πως δε ακουσωσιν χωρις κηρυσσοντος; (Note: **επιστευσαν**; 3rd person, plural, aorist 1 tense, active voice, indicative mood of **πιστευω**. And, **πιστευσωσιν**; 3rd person pl, aorist tense, active voice, subjunctive mood of **πιστευω**.)

Galatians 2:16 (NASB): nevertheless knowing that a man is not justified by the works of the Law but through **faith** in Christ Jesus, even we have **believed** in Christ Jesus, so that we may be justified by **faith** in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.

Galatians 2:16 (Greek Text): ειδοτες [δε] οτι ου δικαιουται ανθρωπος εξ εργων νομου εαν μη δια **πιστεως** ιησου χριστου, και ημεις εις χριστον ιησουν **επιστευσαμεν**, ινα δικαιωθωμεν εκ **πιστεως** χριστου και ουκ εξ εργων νομου, οτι εξ εργων νομου ου δικαιωθησεται πασα σαρξ. (Note: **πιστεως**; genitive singular

of noun **πιστις**. And, **επιστευσαμεν;** 1st person, plural, aorist 1 tense, active voice, indicative mood of **πιστευω**.)

Philippians 1:29 (NASB): For to you it has been granted for Christ's sake, not only to **believe** in Him, but also to suffer for His sake

    Philippians 1:29 (Greek Text): οτι υμιν εχαρισθη το υπερ χριστου, ου μονον το εις αυτον **πιστευειν** αλλα και το υπερ αυτου πασχειν, (Note: **πιστευειν;**   present infinitive, active voice of **πιστευω**.)

1 John 5:10 (NASB): The one who **believes** in the Son of God has the testimony in himself; the one who does not **believe** God has made Him a liar, because he has not **believed** in the testimony that God has given concerning His Son

    1 John 5:10 (Greek Text): ο **πιστευων** εις τον υιον του θεου εχει την μαρτυριαν εν εαυτω: ο μη **πιστευων** τω θεω ψευστην πεποιηκεν αυτον, οτι ου **πεπιστευκεν** εις την μαρτυριαν ην μεμαρτυρηκεν ο θεος περι του υιου αυτου (Note: **πιστευων;** nominative singular, masculine participle, present tense, active voice. And, **πεπιστευκεν;** 3rd person, singular, perfect tense, active voice, indicative mood of **πιστευω**.)

1 Peter 1:7-8 (NASB): so that the proof of your **faith**, being more precious than gold which is perishable, even though tested by fire, may be found to result in praise and glory and honor at the revelation of Jesus Christ; and though you have not seen Him, you love Him, and though you do not see Him now, but **believe** in Him, you greatly rejoice with joy inexpressible and full of glory,

    1 Peter 1:7-8 (Greek Text): ινα το δοκιμιον υμων της **πιστεως** πολυτιμοτερον χρυσιου του απολλυμενου, δια πυρος δε δοκιμαζομενου, ευρεθη εις επαινον και δοξαν και τιμην εν αποκαλυψει ιησου χριστου. ον ουκ ιδοντες αγαπατε, εις ον αρτι μη ορωντες **πιστευοντες** δε αγαλλιασθε χαρα ανεκλαλητω και δεδοξασμενη, (Note: **πιστεως;** genitive singular of noun **πιστις;**   And, **πιστευοντες;** nominative plural, masculine participle, present tense, active voice.)

Vine's Expository Dictionary of New Testament Words, says:

Biblical Word Study

Greek verb: *pisteuo, transliterated pisteuo and translated* <u>**believe**</u>**, means:**
"to believe," also "to be persuaded of," and hence, "to place confidence in, to trust,"
signifies, in this sense of the word, reliance upon, not mere credence. It is most frequent
in the writings of the Apostle John, especially the Gospel. He does not use the noun (see
below). For the Lord's first use of the verb, see Jhn 1:50. Of the writers of the Gospels,
Matthew uses the verb ten times, Mark ten, Luke nine, John ninety-nine. In Act 5:14 the
present participle of the verb is translated "believers."

Hear the Word of God!

"The Truth Shall Make You Free!"

Biblical Word Study

<u>FAITH</u>:

<u>Greek noun - πιστις</u> (transliterated pistis)

Merriam Webster says:
"Origin of [English Word] **FAITH**
Middle English feith, from Anglo-French feid, fei, from Latin fides; akin to Latin fidere to trust — more at bide
First Known Use: 13th century

Thayer's Greek Lexicon says that the Greek noun, πιστις transliterated: pistis, translated by the English word **faith** [from the Greek verb πιστευω transliterated pisteuo translated by the English word believe], refers to "**faith**; i.e. 1. the conviction of the truth of anything, **belief**; in the New Testament of a conviction or **belief** respecting man's relationship to God and divine things, generally with included idea of trust and holy fervor born of **faith** and conjoined with it: Hebrews 11:1; 1 Corinthians 13:13.   a: when it relates to God, pistis is the conviction that God exists and is the creator and ruler of all things, the provider and bestower of eternal salvation through Christ: Hebrews 11:6; 12:2' 13:7; by which you turned to God, 1 Thessalonians 1:8; directed unto God, 1 Peter 1:21; with a genitive of the object [faith in], Colossians 2:12; by the help of faith, Hebrews 11:33, 39; kata pistin, Hebrews 11:13; dative of means or of mode, by faith or by believing, prompted, actuated by faith, Hebrews 11:3. 7-9, 17, 20-24, 27-29, 31; dative of cause, because of faith, Hebrews 11:5, 11, 30.   b: in reference to Christ, it denotes a strong and welcome conviction or belief that Jesus is the Messiah, through whom we obtain eternal salvation in the kingdom of God; a. univ.; with genitive of the object [faith in], Romans 3:22; Galatians 2:16; 3:22; Ephesians 3:12; Revelation 14:12; Philippians 3:9; Galatians 2:20; James 2:1; Revelation 2:13; Philippians 1:27; 2 Thessalonians 2:13.

 Hebrews 11:1 (NASB): Now **faith** is the assurance of things hoped for, the conviction of things not seen.

        Hebrews 11:1 (Greek Text)**:** εστιν δε **πιστις** ελπιζομενων υποστασις, πραγματων ελεγχος ου βλεπομενων. (Note: **πιστις**; nominative case, singular of noun **πιστις**.)

1 Corinthians 13:13 (NASB): But now **faith**, hope, love, abide these three ; but the greatest of these is love.

        1 Corinthians 13:13 (Greek Text)**:** νυνι δε μενει **πιστις**, ελπις, αγαπη, τα τρια ταυτα: μειζων δε τουτων η αγαπη. (Note: **πιστις**; nominative case, singular of

Biblical Word Study

noun <u>πιστις</u>.)

Hebrews 11:6 (NASB): And without **<u>faith</u>** it is impossible to please Him, for he who comes to God must **<u>believe</u>** that He is and that He is a rewarder of those who seek Him.

   Hebrews 11:6 (Greek Text)**:** χωρις δε <u>πιστεως</u> αδυνατον ευαρεστησαι, <u>πιστευσαι</u> γαρ δει τον προσερχομενον τω θεω οτι εστιν και τοις εκζητουσιν αυτον μισθαποδοτης γινεται. (Note: <u>πιστεως</u>; genitive case, singular of noun <u>πιστις</u>. And, <u>πιστευσαι</u>; aorist 1 tense, infinitive.**)**

Hebrews 12:2 (NASB): fixing our eyes on Jesus, the author and perfecter of **<u>faith</u>**, who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

   Hebrews 12:2 (Greek Text: αφορωντες εις τον της <u>πιστεως</u> αρχηγον και τελειωτην ιησουν, ος αντι της προκειμενης αυτω χαρας υπεμεινεν σταυρον αισχυνης καταφρονησας, εν δεξια τε του θρονου του θεου κεκαθικεν. (Note: <u>πιστεως</u>; genitive case, singular of noun <u>πιστις</u>.)

Hebrews 13:7 (NASB): Remember those who led you, who spoke the word of God to you; and considering the result of their conduct, imitate their **<u>faith.</u>**

   Hebrews 13:7 (Greek Text: μνημονευετε των ηγουμενων υμων, οιτινες ελαλησαν υμιν τον λογον του θεου, ων αναθεωρουντες την εκβασιν της αναστροφης μιμεισθε την <u>πιστιν</u>. (Note: <u>πιστιν</u>; accusative case, singular of noun <u>πιστις</u>.)

1 Thesalomians 1:8 (NASB): For the word of the Lord has sounded forth from you, not only in Macedonia and Achaia, but also in every place your **<u>faith</u>** toward God has gone forth, so that we have no need to say anything.

   1 Thesalomians 1:8 (Greek Text: αφ υμων γαρ εξηχηται ο λογος του κυριου ου μονον εν τη μακεδονια και [εν τη] αχαια, αλλ εν παντι τοπω η <u>πιστις</u> υμων η προς τον θεον εξεληλυθεν, ωστε μη χρειαν εχειν ημας λαλειν τι: (Note: <u>πιστις</u>; nominative case, singular of noun <u>πιστις</u>.)

1 Peter 1:21 (NASB): who through Him are **<u>believers</u>** in God, who raised Him from the dead and gave Him glory, so that your **<u>faith</u>** and hope are in God.

Biblical Word Study

1 Peter 1:21 (Greek Text: τους δι αυτου **πιστους** εις θεον τον εγειραντα αυτον εκ νεκρων και δοξαν αυτω δοντα, ωστε την **πιστιν** υμων και ελπιδα ειναι εις θεον. (Note: **πιστους**; accusative case, plural, masculine of adjective **πιστος**; And, **πιστιν**; accusative case, singular of noun **πιστις**.)

Colossians 2:12 (NASB): having been buried with Him in baptism, in which you were also raised up with Him through **faith** in the working of God, who raised Him from the dead.

Colossians 2:12 (Greek Text: συνταφεντες αυτω εν τω βαπτισμω, εν ω και συνηγερθητε δια της **πιστεως** της ενεργειας του θεου του εγειραντος αυτον εκ νεκρων: (Note: **πιστεως**; genitive case, singular of noun **πιστις**.)

Hebrews 11:32-33 (NASB): And what more shall I say ? For time will fail me if I tell of Gideon, Barak, Samson, Jephthah, of David and Samuel and the prophets, who by **faith** conquered kingdoms, performed acts of righteousness, obtained promises, shut the mouths of lions,

Hebrews 11:32-33 (Greek Text): και τι ετι λεγω; επιλειψει με γαρ διηγουμενον ο χρονος περι γεδεων, βαρακ, σαμψων, ιεφθαε, δαυιδ τε και σαμουηλ και των προφητων, οι δια **πιστεως** κατηγωνισαντο βασιλειας, ειργασαντο δικαιοσυνην, επετυχον επαγγελιων, εφραξαν στοματα λεοντων, (Note: **πιστεως**; genitive case, singular of noun **πιστις**.)

Hebrews 11:39 (NASB): And all these, having gained approval through their **faith**, did not receive what was promised,

Hebrews 11:39 (Greek Text): και ουτοι παντες μαρτυρηθεντες δια της **πιστεως** ουκ εκομισαντο την επαγγελιαν, (Note: **πιστεως**; genitive case, singular of noun **πιστις**.)

Hebrews 11:13 (NASB): All these died in **faith**, without receiving the promises, but having seen them and having welcomed them from a distance, and having confessed that they were strangers and exiles on the earth.

Hebrews 11:13 (Greek Text): κατα **πιστιν** απεθανον ουτοι παντες, μη λαβοντες τας επαγγελιας, αλλα πορρωθεν αυτας ιδοντες και ασπασαμενοι, και

Biblical Word Study

ομολογησαντες οτι ξενοι και παρεπιδημοι εισιν επι της γης: (Note: **πιστιν**; accusative case, singular of noun **πιστις**.)

Hebrews 11:3 (NASB): By **faith** we understand that the worlds were prepared by the word of God, so that what is seen was not made out of things which are visible.

       Hebrews 11:3 (Greek Text): **πιστει** νοουμεν κατηρτισθαι τους αιωνας ρηματι θεου, εις το μη εκ φαινομενων το βλεπομενον γεγονεναι (Note: . **πιστει**; dative case, singular of noun **πιστις**.)

Hebrews 11:7-9 (NASB): By **faith** Noah, being warned by God about things not yet seen, in reverence prepared an ark for the salvation of his household, by which he condemned the world, and became an heir of the righteousness which is according to **faith**. By **faith** Abraham, when he was called, obeyed by going out to a place which he was to receive for an inheritance ; and he went out, not knowing where he was going. By **faith** he lived as an alien in the land of promise, as in a foreign land, dwelling in tents with Isaac and Jacob, fellow heirs of the same promise;

       Hebrews 11:7-9 (Greek Text): **πιστει** χρηματισθεις νωε περι των μηδεπω βλεπομενων ευλαβηθεις κατεσκευασεν κιβωτον εις σωτηριαν του οικου αυτου, δι ης κατεκρινεν τον κοσμον, και της κατα **πιστιν** δικαιοσυνης εγενετο κληρονομος. **πιστει** καλουμενος αβρααμ υπηκουσεν εξελθειν εις τοπον ον ημελλεν λαμβανειν εις κληρονομιαν, και εξηλθεν μη επισταμενος που ερχεται. **πιστει** παρωκησεν εις γην της επαγγελιας ως αλλοτριαν, εν σκηναις κατοικησας μετα ισαακ και ιακωβ των συγκληρονομων της επαγγελιας της αυτης: (Note: **πιστει**; dative case, singular of noun **πιστις**.   And, **πιστιν**; accusative case, singular of noun **πιστις**.)

Hebrews 11:17 (NASB): By **faith** Abraham, when he was tested, offered up Isaac, and he who had received the promises was offering up his only begotten son;

       Hebrews 11:17 (Greek Text): **πιστει** προσενηνοχεν αβρααμ τον ισαακ πειραζομενος, και τον μονογενη προσεφερεν ο τας επαγγελιας αναδεξαμενος, (Note: **πιστει**; dative case, singular of noun **πιστις**.)

Hebrews 11:20-24 (NASB): By **faith** Isaac blessed Jacob and Esau, even regarding things to come. By **faith** Jacob, as he was dying, blessed each of the sons of Joseph, and worshiped, leaning on the top of his staff. By **faith** Joseph, when he was dying, made mention of the exodus of the sons of Israel, and gave orders concerning his bones. By **faith** Moses, when he was born, was hidden for three months by his parents, because they

saw he was a beautiful child; and they were not afraid of the king's edict. By **faith**
Moses, when he had grown up, refused to be called the son of Pharaoh's daughter,

Hebrews 11:20-24 (Greek Text)**:** πιστει και περι μελλοντων ευλογησεν
ισαακ τον ιακωβ και τον ησαυ. πιστει ιακωβ αποθνησκων εκαστον των υιων
ιωσηφ ευλογησεν, και προσεκυνησεν επι το ακρον της ραβδου αυτου. πιστει
ιωσηφ τελευτων περι της εξοδου των υιων ισραηλ εμνημονευσεν, και περι των
οστεων αυτου ενετειλατο. πιστει μωυσης γεννηθεις εκρυβη τριμηνον υπο των
πατερων αυτου, διοτι ειδον αστειον το παιδιον, και ουκ εφοβηθησαν το
διαταγμα του βασιλεως. πιστει μωυσης μεγας γενομενος ηρνησατο λεγεσθαι
υιος θυγατρος φαραω, (Note: πιστει; dative case, singular of noun πιστις.)

Hebrews 11:27-29 (NASB): By **faith** he left Egypt, not fearing the wrath of the king; for
he endured, as seeing Him who is unseen. By **faith** he kept the Passover and the
sprinkling of the blood, so that he who destroyed the firstborn would not touch them. By
faith they passed through the Red Sea as though they were passing through dry land; and
the Egyptians, when they attempted it, were drowned.

Hebrews 11:27-29 (Greek Text)**:** πιστει κατελιπεν αιγυπτον, μη φοβηθεις
τον θυμον του βασιλεως, τον γαρ αορατον ως ορων εκαρτερησεν. πιστει
πεποιηκεν το πασχα και την προσχυσιν του αιματος, ινα μη ο ολοθρευων τα
πρωτοτοκα θιγη αυτων. πιστει διεβησαν την ερυθραν θαλασσαν ως δια ξηρας
γης, ης πειραν λαβοντες οι αιγυπτιοι κατεποθησαν. (Note: πιστει; dative case,
singular of noun πιστις.)

Hebrews 11:31 (NASB): By **faith** Rahab the harlot did not perish along with those who
were disobedient, after she had welcomed the spies in peace.

Hebrews 11:31 (Greek Text)**:** πιστει ρααβ η πορνη ου συναπωλετο τοις
απειθησασιν, δεξαμενη τους κατασκοπους μετ ειρηνης. (Note: πιστει; dative
case, singular of noun πιστις.)

Hebrews 11:5 (NASB): By **faith** Enoch was taken up so that he would not see death ;
AND HE WAS NOT FOUND BECAUSE GOD TOOK HIM UP; for he obtained the
witness that before his being taken up he was pleasing to God.

Hebrews 11:5 (Greek Text)**:** πιστει ενωχ μετετεθη του μη ιδειν θανατον,
και ουχ ηυρισκετο διοτι μετεθηκεν αυτον ο θεος: προ γαρ της μεταθεσεως
μεμαρτυρηται ευαρεστηκεναι τω θεω   (Note: πιστει; dative case, singular of noun
πιστις.)

Biblical Word Study

Hebrews 11:11 (NASB): By **faith** even Sarah herself received ability to conceive , even beyond the proper time of life, since she considered Him **faithful** who had promised.

    Hebrews 11:11 (Greek Text)**:** πιστει και αυτη σαρρα στειρα δυναμιν εις καταβολην σπερματος ελαβεν και παρα καιρον ηλικιας, επει πιστον ηγησατο τον επαγγειλαμενον: (Note: πιστει; dative case, singular of noun πιστις. And, πιστον; accusative case, singular, masculine of adjective πιστος.)

Hebrews 11:30 (NASB): By **faith** the walls of Jericho fell down after they had been encircled for seven days.

    Hebrews 11:30 (Greek Text)**:** πιστει τα τειχη ιεριχω επεσαν κυκλωθεντα επι επτα ημερας. (Note: πιστει; dative case, singular of noun πιστις.)

Romans 3:22 (NASB): even the righteousness of God through **faith** in Jesus Christ for all those who **believe**; for there is no distinction

    Romans 3:22 (Greek Text)**:** δικαιοσυνη δε θεου δια πιστεως ιησου χριστου, εις παντας τους πιστευοντας: ου γαρ εστιν διαστολη: (Note: πιστεως; genitive case, singular of noun πιστις. And, πιστευοντας; accusative plural, masculine participle, present tense of verb.πιστευω.)

Galatians 2:16 (NASB): nevertheless knowing that a man is not justified by the works of the Law but through **faith** in Christ Jesus, even we have **believed** in Christ Jesus, so that we may be justified by **faith** in Christ and not by the works of the Law; since by the works of the Law no flesh will be justified.

    Galatians 2:16 (Greek Text)**:** ειδοτες [δε] οτι ου δικαιουται ανθρωπος εξ εργων νομου εαν μη δια πιστεως ιησου χριστου, και ημεις εις χριστον ιησουν επιστευσαμεν, ινα δικαιωθωμεν εκ πιστεως χριστου και ουκ εξ εργων νομου, οτι εξ εργων νομου ου δικαιωθησεται πασα σαρξ. (Note: πιστεως; genitive case, singular of noun πιστις. And, επιστευσαμεν; 1st person, plural, aorist 1 tense, active voice, indicative mood of πιστευω.)

Galatians 3:22 (NASB): But the Scripture has shut up everyone under sin, so that the promise by **faith** in Jesus Christ might be given to those who **believe**.

Biblical Word Study

Galatians 3:22 (Greek Text)**:** αλλα συνεκλεισεν η γραφη τα παντα υπο αμαρτιαν ινα η επαγγελια εκ **πιστεως** ιησου χριστου δοθη τοις **πιστευουσιν**.
  (Note: **πιστεως**; genitive case, singular of noun **πιστις**. And, **πιστευουσιν**; dative plural, masculine participle, present tense, active voice.**)**

Ephesians 3:12 (NASB): in whom we have boldness and confident access through **faith** in Him.

Ephesians 3:12 (Greek Text)**:** εν ω εχομεν την παρρησιαν και προσαγωγην εν πεποιθησει δια της **πιστεως** αυτου. (Note: **πιστεως**; genitive case, singular of noun **πιστις**.)

Revelation 14:12 (NASB): Here is the perseverance of the saints who keep the commandments of God and their **faith** in Jesus.

Revelation 14:12 (Greek Text)**:** ωδε η υπομονη των αγιων εστιν, οι τηρουντες τας εντολας του θεου και την **πιστιν** ιησου   (Note: **πιστιν**; accusative case, singular of noun **πιστις**.)

Philippians 3:9 (NASB): and may be found in Him, not having a righteousness of my own derived from the Law, but that which is through **faith** in Christ, the righteousness which comes from God on the basis of **faith**,

Philippians 3:9 (Greek Text)**:**   και ευρεθω εν αυτω, μη εχων εμην δικαιοσυνην την εκ νομου αλλα την δια **πιστεως** χριστου, την εκ θεου δικαιοσυνην επι τη **πιστει**, (Note: **πιστεως**; genitive case, singular of noun **πιστις**. And, **πιστει**; dative case, singular of noun **πιστις**.)

Galatians 2:20 (NASB): "I have been crucified with Christ ; and it is no longer I who live, but Christ lives in me; and the life which I now live in the flesh I live by **faith** in the Son of God, who loved me and gave Himself up for me.

Galatians 2:20 (Greek Text)**:** ζω δε ουκετι εγω, ζη δε εν εμοι χριστος: ο δε νυν ζω εν σαρκι, εν **πιστει** ζω τη του υιου του θεου του αγαπησαντος με και παραδοντος εαυτον υπερ εμου. (Note: **πιστει**; dative case, singular of noun **πιστις**.)

Biblical Word Study

James 2:1 (NASB): My brethren, do not hold your **faith** in our glorious Lord Jesus Christ with an attitude of personal favoritism.

      James 2:1 (Greek Text)**:** αδελφοι μου, μη εν προσωπολημψιαις εχετε την **πιστιν** του κυριου ημων ιησου χριστου της δοξης. (Note: **πιστιν**; accusative case, singular of noun **πιστις**.)

Revelation 2:13 (NASB): 'I know where you dwell, where Satan's throne is; and you hold fast My name, and did not deny My **faith** even in the days of Antipas, My witness, My **faithful** one, who was killed among you, where Satan dwells.

      Revelation 2:13 (Greek Text)**:** οιδα που κατοικεις, οπου ο θρονος του σατανα, και κρατεις το ονομα μου, και ουκ ηρνησω την **πιστιν** μου και εν ταις ημεραις αντιπας ο μαρτυς μου ο **πιστος** μου, ος απεκτανθη παρ υμιν, οπου ο σατανας κατοικει. (Note: **πιστιν**; accusative case, singular of noun **πιστις**. And, **πιστος**; nominative case, singular, masculine of adjective **πιστος**.)

 Philippians 1:27 (NASB): Only conduct yourselves in a manner worthy of the gospel of Christ, so that whether I come and see you or remain absent, I will hear of you that you are standing firm in one spirit, with one mind striving together for the **faith** of the gospel ;

      Philippians 1:27 (Greek Text)**:** μονον αξιως του ευαγγελιου του χριστου πολιτευεσθε, ινα ειτε ελθων και ιδων υμας ειτε απων ακουω τα περι υμων, οτι στηκετε εν ενι πνευματι, μια ψυχη συναθλουντες τη **πιστει** του ευαγγελιου, (Note: **πιστει**; dative case, singular of noun **πιστις**.)

 2 Thesalomians 2:13 (NASB): But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and **faith** in the truth.

      2 Thesalomians 2:13 (Greek Text: ημεις δε οφειλομεν ευχαριστειν τω θεω παντοτε περι υμων, αδελφοι ηγαπημενοι υπο κυριου, οτι ειλατο υμας ο θεος απαρχην εις σωτηριαν εν αγιασμω πνευματος και **πιστει** αληθειας, (Note: **πιστει**; dative case, singular of noun **πιστις**.)

The Analytical Greek Lexicon says that the Greek noun, **πιστις** transliterated: pistis means: faith, belief, firm persuasion, 2 Corinthians 5:7; Hebrews 11;11; assurance,

Biblical Word Study

firm conviction, Romans 14:23; grieound of belief, guarantee, assurance, Acts 17:31; good faith, honesty, integrity, Matthew 23:23; Galatians 5:22; Titus 2:10; faithfulness, truthfulness, Romans 3:31; in the New Testament **faith** in God and Christ, Matthew 8:10; Acts 3:16; , et.al., the matter of **Gospel faith**, Acts 6:7; Jude 3, et.al.

2 Corinthians 5:7 (NASB): for we walk by **faith**, not by sight -

      2 Corinthians 5:7 (Greek Text)**:** δια <u>πιστεως</u> γαρ περιπατουμεν ου δια ειδους . (Note: <u>πιστεως</u>; genitive case, singular of noun <u>πιστις</u>.)

Hebrews 11:11 (NASB): By <u>faith</u> even Sarah herself received ability to conceive , even beyond the proper time of life, since she considered Him **faithful** who had promised.

      Hebrews 11:11 (Greek Text)**:** <u>πιστει</u> και αυτη σαρρα στειρα δυναμιν εις καταβολην σπερματος ελαβεν και παρα καιρον ηλικιας, επει <u>πιστον</u> ηγησατο τον επαγγειλαμενον: (Note: <u>πιστει</u>; dative case, singular of noun <u>πιστις</u>.

Romans 14:23 (NASB): But he who doubts is condemned if he eats, because his eating is not from **faith**; and whatever is not from **faith** is sin.

      Romans 14:23 (Greek Text)**:** ο δε διακρινομενος εαν φαγη κατακεκριται, οτι ουκ εκ <u>πιστεως</u>: παν δε ο ουκ εκ <u>πιστεως</u> αμαρτια εστιν.
  (Note: <u>πιστεως</u>; genitive case, singular of noun <u>πιστις</u>.)

Acts 17:31 (KJV):   Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath given **assurance** unto all men, in that he hath raised him from the dead.
Acts 17:31 (NASB): because He has fixed a day in which He will judge the world in righteousness through a Man whom He has appointed, having furnished **proof** to all men by raising Him from the dead.

      Acts 17:31 (Greek Text)**:** καθοτι εστησεν ημεραν εν η μελλει κρινειν την οικουμενην εν δικαιοσυνη εν ανδρι ω ωρισεν, <u>πιστιν</u> παρασχων πασιν αναστησας αυτον εκ νεκρων. (Note: <u>πιστιν</u>; accusative case, singular of noun <u>πιστις</u>.)

Matthew 23:23 (NASB): Woe to you, scribes and Pharisees, hypocrites ! For you tithe mint and dill and cummin, and have neglected the weightier provisions of the law : justice and mercy and **faithfulness**; but these are the things you should have done without neglecting the others.

Biblical Word Study

Matthew 23:23 (Greek Text)**:** ουαι υμιν, γραμματεις και φαρισαιοι υποκριται, οτι αποδεκατουτε το ηδυοσμον και το ανηθον και το κυμινον, και αφηκατε τα βαρυτερα του νομου, την κρισιν και το ελεος και την <u>πιστιν</u>: ταυτα [δε] εδει ποιησαι κακεινα μη αφιεναι. (Note: <u>πιστιν</u>; accusative case, singular of noun <u>πιστις</u>.)

Galatians 5:22 (NASB): But the fruit of the Spirit is love, joy, peace, patience, kindness, goodness, **faithfulness**,

Galatians 5:22 (Greek Text)**:** ο δε καρπος του πνευματος εστιν αγαπη, χαρα, ειρηνη, μακροθυμια, χρηστοτης, αγαθωσυνη, <u>πιστις</u>,
  (Note: <u>πιστις</u>; nominative case, singular of noun <u>πιστις</u>.)

Titus 2:10 (NASB): not pilfering, but showing all good **faith** so that they will adorn the doctrine of God our Savior in every respect.

Titus 2:10 (Greek Text)**:** μη νοσφιζομενους, αλλα πασαν <u>πιστιν</u> ενδεικνυμενους αγαθην, ινα την διδασκαλιαν την του σωτηρος ημων θεου κοσμωσιν εν πασιν. (Note: <u>πιστιν</u>; accusative case, singular of noun <u>πιστις</u>.)

Romans 3:31(NASB): Do we then nullify the Law through <u>faith</u>? May it never be! On the contrary, we establish the Law.

Romans 3:31 (Greek Text)**:** νομον ουν καταργουμεν δια της <u>πιστεως</u>; μη γενοιτο, αλλα νομον ιστανομεν (Note: <u>πιστεως</u>; genitive case, singular of noun <u>πιστις</u>.)

Matthew 8:10 (NASB): Now when Jesus heard this, He marveled and said to those who were following, "Truly I say to you, I have not found such great **faith** with anyone in Israel.

Matthew 8:10 (Greek Text)**:** ακουσας δε ο ιησους εθαυμασεν και ειπεν τοις ακολουθουσιν, αμην λεγω υμιν, παρ ουδενι τοσαυτην <u>πιστιν</u> εν τω ισραηλ ευρον. (Note: <u>πιστιν</u>; accusative case, singular of noun <u>πιστις</u>.)

Acts 3:16 (NASB): And on the basis of **faith** in His name, it is the name of Jesus which has strengthened this man whom you see and know ; and the **faith** which comes through Him has given him this perfect health in the presence of you all.

Biblical Word Study

Acts 3:16 (Greek Text)**:** και επι τη <u>πιστει </u>του ονοματος αυτου τουτον ον θεωρειτε και οιδατε εστερεωσεν το ονομα αυτου, και η <u>πιστις</u> η δι αυτου εδωκεν αυτω την ολοκληριαν ταυτην απεναντι παντων υμων. (Note: <u>πιστει</u>; dative case, singular of noun <u>πιστις</u>. And, <u>πιστις</u>; nominative case, singular of noun <u>πιστις</u>.)

Acts 6:7 (NASB): The word of God kept on spreading and the number of the disciples continued to increase greatly in Jerusalem, and a great many of the priests were becoming obedient to the **<u>faith</u>**.

Acts 6:7 (Greek Text)**:** και ο λογος του θεου ηυξανεν, και επληθυνετο ο αριθμος των μαθητων εν ιερουσαλημ σφοδρα, πολυς τε οχλος των ιερεων υπηκουον τη <u>πιστει</u> (Note: <u>πιστει</u>; dative case, singular of noun <u>πιστις</u>.)

Jude 3 (NASB): Beloved, while I was making every effort to write you about our common salvation, I felt the necessity to write to you appealing that you contend earnestly for the **<u>faith</u>** which was once for all handed down to the saints.

Jude 3 (Greek Text)**:** αγαπητοι, πασαν σπουδην ποιουμενος γραφειν υμιν περι της κοινης ημων σωτηριας αναγκην εσχον γραψαι υμιν παρακαλων επαγωνιζεσθαι τη απαξ παραδοθειση τοις αγιοις <u>πιστει.</u> (Note: <u>πιστει</u>; dative case, singular of noun <u>πιστις</u>.)

Acts 24:24 (NASB): "But some days later Felix arrived with Drusilla, his wife who was a Jewess, and sent for Paul and heard him speak about **<u>faith</u>** in Christ Jesus."

Acts 24:24 (Greek Text)**:** μετα δε ημερας τινας παραγενομενος ο φηλιξ συν δρουσιλλη τη ιδια γυναικι ουση ιουδαια μετεπεμψατο τον παυλον και ηκουσεν αυτου περι της εις χριστον ιησουν <u>πιστεως</u>. (Note: <u>πιστεως</u>; genitive case, singular of noun <u>πιστις</u>.)

In Acts 26:16-18 (NASB) **Jesus** said to the Apostle Paul: "'But get up and stand on your feet; for this purpose I have appeared to you, to appoint you a minister and a witness not only to the things which you have seen, but also to the things in which I will appear to you; rescuing you from the Jewish people and from the Gentiles, to whom I am sending you, to open their eyes so that they may turn from darkness to light and from the dominion of Satan to God, that they may receive forgiveness of sins and an inheritance among those who have been sanctified by **<u>faith</u>** in Me.'

Acts 26:18 (Greek Text)**:** ανοιξαι οφθαλμους αυτων, του επιστρεψαι απο σκοτους εις φως και της εξουσιας του σατανα επι τον θεον, του λαβειν αυτους

Biblical Word Study

αφεσιν αμαρτιων και κληρον εν τοις ηγιασμενοις <u>πιστει</u> τη εις εμε. (Note: <u>πιστει</u>; dative case, singular of noun <u>πιστις</u>.)

In **Ephesians 1:15** (NASB) Paul writes: "For this reason I too, having heard of the **<u>faith</u>** in the Lord Jesus which exists among you and your love for all the saints."

> **Ephesians 1:15** (Greek Text)**:** δια τουτο καγω, ακουσας την καθ υμας <u>πιστιν</u> εν τω κυριω ιησου και την αγαπην την εις παντας τους αγιους, (Note: <u>πιστιν</u>; accusative case, singular of noun <u>πιστις</u>.)

In **Colossians 2:5** (NASB) Paul writes: "For even though I am absent in body, nevertheless I am with you in spirit, rejoicing to see your good discipline and the stability of your **<u>faith</u>** in Christ."

> **Colossians 2:5** (Greek Text)**:** ει γαρ και τη σαρκι απειμι, αλλα τω πνευματι συν υμιν ειμι, χαιρων και βλεπων υμων την ταξιν και το στερεωμα της εις χριστον <u>πιστεως</u> υμων. (Note: <u>πιστεως</u>; genitive case, singular of noun <u>πιστις</u>.)

In **Philemon 1:5** (NASB) Paul writes: "because I hear of your love and of the **<u>faith</u>** which you have toward the Lord Jesus and toward all the saints."

> **Philemon 1:5** (Greek Text)**:** ακουων σου την αγαπην και την <u>πιστιν</u> ην εχεις προς τον κυριον ιησουν και εις παντας τους αγιους, (Note: <u>πιστιν</u>; accusative case, singular of noun <u>πιστις</u>.)

2 Thessalonians 2:13 (NASB) says: "But we should always give thanks to God for you, brethren beloved by the Lord, because God has chosen you from the beginning for salvation through sanctification by the Spirit and **<u>faith</u>** in the truth." (Note: KJV says belief in the truth).

> **2 Thessalonians 2:13** (Greek Text)**:** ημεις δε οφειλομεν ευχαριστειν τω θεω παντοτε περι υμων, αδελφοι ηγαπημενοι υπο κυριου, οτι ειλατο υμας ο θεος απαρχην εις σωτηριαν εν αγιασμω πνευματος και <u>πιστει</u> αληθειας, (Note: <u>πιστει</u>; dative case, singular of noun <u>πιστις</u>.)

Romans 16:26 (NASB): **"**but now is manifested, and by the Scriptures of the prophets, according to the commandment of the eternal God, has been made known to all the nations, leading to obedience of **<u>faith</u>**."

> **Romans 16:26** (Greek Text)**:** φανερωθεντος δε νυν δια τε γραφων

Biblical Word Study

προφητικων κατ επιταγην του αιωνιου θεου εις υπακοην **πιστεως** εις παντα τα
εθνη γνωρισθεντος, (Note: **πιστεως**; genitive case, singular of noun **πιστις**.)

Acts 20:20-21 (NASB): "how I did not shrink from declaring to you anything that was
profitable, and teaching you publicly and from house to house, solemnly testifying to
both Jews and Greeks of **repentance** toward God and **faith** in our Lord Jesus Christ

> **Acts 20:20-21** (Greek Text): ως ουδεν υπεστειλαμην των συμφεροντων του
μη αναγγειλαι υμιν και διδαξαι υμας δημοσια και κατ οικους, διαμαρτυρομενος
ιουδαιοις τε και ελλησιν την εις θεον **μετανοιαν** και **πιστιν** εις τον κυριον ημων
ιησουν. (Note: **μετανοιαν**; accusative case, singular of noun **μετανοια**. And,
πιστιν; accusative case, singular of noun **πιστις**.)

Vine's Expository Dictionary of New Testament Words, says:

Greek: *pistis,* Faith:
primarily, "firm persuasion," a conviction based upon hearing (akin to *peitho*, "to
persuade"), is used in the NT always of "faith in God or Christ, or things spiritual."
The word is used of (*a*) trust, e.g., Rom 3:25 [see *Note* (4) below]; 1Cr 2:5; 15:14, 17;
2Cr 1:24; Gal 3:23 [see *Note* (5) below]; Phl 1:25; 2:17; 1Th 3:2; 2Th 1:3; 3:2;
(*b*) trust-worthiness, e.g., Mat 23:23; Rom 3:3, RV, "the faithfulness of God;" Gal 5:22
(RV, "faithfulness"); Tts 2:10, "fidelity;" (*c*) by metonymy, what is believed, the contents
of belief, the "faith," Act 6:7; 14:22; Gal 1:23; 3:25 [contrast Gal 3:23, under (*a*)]; Gal
6:10; Phl 1:27; 1Th 3:10; Jud 1:3, 20 (and perhaps 2Th 3:2); (*d*) a ground for "faith," an
assurance, Act 17:31 (not as in AV, marg., "offered faith"); (*e*) a pledge of fidelity,
plighted "faith," 1Ti 5:12.

The main elements in "faith" in its relation to the invisible God, as distinct from "faith" in
man, are especially brought out in the use of this noun and the corresponding verb,
pisteuo; they are (1) a firm conviction, producing a full acknowledgement of God's
revelation or truth, e.g., 2Th 2:11, 12; (2) a personal surrender to Him, Jhn 1:12; (3) a
conduct inspired by such surrender, 2Cr 5:7. Prominence is given to one or other of these
elements according to the context. All this stands in contrast to belief in its purely natural
exercise, which consists of an opinion held in good "faith" without necessary reference to
its proof. The object of Abraham's "faith" was not God's promise (that was the occasion
of its exercise); his "faith" rested on God Himself, Rom 4:17, 20, 21.

ARTICLE from the Encyclopædia Britannica:
"**faith,** Greek Pistis, Latin Fides, inner attitude, conviction, or trust relating man to a
supreme God or ultimate salvation. In religious traditions stressing divine grace, it is the
inner certainty or attitude of love granted by God himself. In Christian theology, **faith** is
the divinely inspired human response to God's historical revelation through Jesus Christ

Biblical Word Study

and, consequently, is of crucial significance.

Hear the Word of God!

"The Truth Shall Make You Free!"

GRACE:

Greek verb - χαιρω (transliterated chairo)

Merriam Webster says:
"Origin of [English Word] *REJOICE*
Middle English, from Anglo-French rejois-, stem of rejoier, rejoir, from re- + joir to welcome, enjoy, from Latin gaudēre to be glad — more at joy
First Known Use: 14th century."

Thayer's Greek Lexicon says that the Greek noun χαρις (transliterated charis), translated by the English word **grace** is from the Greek verb χαιρω (transliterated chairo); and that the Greek verb χαιρω means: to rejoice, be glad; a. in the prop. and strict sense: Mark 14:11; Luke 15:5; 19:6, 37; 22:5; 23:8; John 4:36; 8:56; 20:20; Acts 5:41; 8:39; 11:23; 13:48; 2Corinthians 6:10; 7:7; 13:3,11; Phil. 2:17, 28; Colossians 2:5; 1Th. 5:16; 1Peter 4:13; 3John 3; et. al.

Mark 14:11 (NASB): They were **glad** when they heard this, and promised to give him money. And he began seeking how to betray Him at an opportune time.

  Mark 14:11 (Greek Text): οι δε ακουσαντες **εχαρησαν** και επηγγειλαντο αυτω αργυριον δουναι. και εζητει πως αυτον ευκαιρως παραδοι. **(**Note: **εχαρησαν;** 3rd person, plural, aorist 2 tense, passive deponet, indicative mood, of **χαιρω.)**

Luke 15:5 (NASB): "When he has found it, he lays it on his shoulders, **rejoicing**

  Luke 15:5 (Greek Text): και ευρων επιτιθησιν επι τους ωμους αυτου **χαιρων**, **(**Note: **χαιρων;**   nominative singular masculine participle present tense, active voice.**)**

Luke 19:6 (NASB): And he hurried and came down and received Him **gladly.**

  Luke 19:6 (Greek Text): και σπευσας κατεβη, και υπεδεξατο αυτον **χαιρων**. **(**Note: **χαιρων;**   nominative, singular, masculine participle, present tense, active voice.**)**

Luke 19:37 (NASB): As soon as He was approaching, near the descent of the Mount of Olives, the whole crowd of the disciples began to praise God **joyfully** with a loud voice for all the miracles which they had seen,

Luke 19:37 (Greek Text): εγγιζοντος δε αυτου ηδη προς τη καταβασει του ορους των ελαιων ηρξαντο απαν το πληθος των μαθητων **χαιροντες** αινειν τον θεον φωνη μεγαλη περι πασων ων ειδον δυναμεων, _ (Note: **χαιροντες;** nominative, plural, masculine participle, present tense, active voice.**)**

Luke 22:5 (NASB): They were **glad** and agreed to give him money.

Luke 22:5 (Greek Text): και **εχαρησαν** και συνεθεντο αυτω αργυριον δουναι. (Note: **εχαρησαν;** 3rd person, plural, aorist 2 tense, passive deponet, indicative mood, of **χαιρω.)**

Luke 23:8 (NASB): Now Herod was very **glad** when he saw Jesus; for he had wanted to see Him for a long time, because he had been hearing about Him and was hoping to see some sign performed by Him.

Luke 23:8 (Greek Text): ο δε ηρωδης ιδων τον ιησουν **εχαρη** λιαν, ην γαρ εξ ικανων χρονων θελων ιδειν αυτον δια το ακουειν περι αυτου, και ηλπιζεν τι σημειον ιδειν υπ αυτου γινομενον. (Note: **εχαρη;** 3rd person, singular, aorist 2 tense, passive deponet, indicative mood of **χαιρω.)**

John 4:36 (NASB): "Already he who reaps is receiving wages and is gathering fruit for life eternal; so that he who sows and he who reaps may **rejoice** together.

John 4:36 (Greek Text): ο θεριζων μισθον λαμβανει και συναγει καρπον εις ζωην αιωνιον, ινα ο σπειρων ομου **χαιρη** και ο θεριζων. (Note: **χαιρη;** 3rd person, singular, present tense, active voice, subjunctive mood of verb **χαιρω.)**

John 8:56 (NASB): "Your father Abraham rejoiced to see My day, and he saw it and was **glad**."

John 8:56 (Greek Text): αβρααμ ο πατηρ υμων ηγαλλιασατο ινα ιδη την ημεραν την εμην, και ειδεν και **εχαρη** (Note: **εχαρη;** 3rd person, singular, aorist 2 tense, passive deponet, indicative mood of **χαιρω.)**

John 20:20 (NASB): And when He had said this, He showed them both His hands and His side. The disciples then **rejoiced** when they saw the Lord.

John 20:20 (Greek Text): και τουτο ειπων εδειξεν τας χειρας και την πλευραν αυτοις. εχαρησαν ουν οι μαθηται ιδοντες τον κυριον. (Note: εχαρησαν; 3rd person, plural, aorist 2 tense, passive deponet, indicative mood, of χαιρω.)

Acts 5:41 (NASB): So they went on their way from the presence of the Council, **rejoicing** that they had been considered worthy to suffer shame for His name.

Acts 5:41 (Greek Text): οι μεν ουν επορευοντο **χαιροντες** απο προσωπου του συνεδριου οτι κατηξιωθησαν υπερ του ονοματος ατιμασθηναι: (Note: **χαιροντες**; nominative, plural, masculine participle, present tense, active voice.)

Acts 8:39 (NASB): When they came up out of the water, the Spirit of the Lord snatched Philip away ; and the eunuch no longer saw him, but went on his way **rejoicing**.

Acts 8:39 (Greek Text): οτε δε ανεβησαν εκ του υδατος, πνευμα κυριου ηρπασεν τον φιλιππον, και ουκ ειδεν αυτον ουκετι ο ευνουχος: επορευετο γαρ την οδον αυτου **χαιρων**. (Note: **χαιρων**; nominative, singular, masculine participle, present tense, active voice.)

Acts 11:23 (NASB): Then when he arrived and witnessed the **grace** of God, he **rejoiced** and began to encourage them all with resolute heart to remain true to the Lord ;

Acts 11:23 (Greek Text): ος παραγενομενος και ιδων την **χαριν** [την] του θεου **εχαρη** και παρεκαλει παντας τη προθεσει της καρδιας προσμενειν τω κυριω,
 (Note: **χαριν**; accusative case, singular of noun **χαρις**. And, **εχαρη**; 3rd person, singular, aorist 2 tense, passive deponet, indicative mood of **χαιρω**.)

Acts 13:48 (NASB): When the Gentiles heard this, they began **rejoicing** and glorifying the word of the Lord ; and as many as had been appointed to eternal life **believed**.

Acts 13:48 (Greek Text): ακουοντα δε τα εθνη **εχαιρον** και εδοξαζον τον λογον του κυριου, και **επιστευσαν** οσοι ησαν τεταγμενοι εις ζωην αιωνιον:
 (Note: **εχαιρον**; 3rd person, plural, imperfect tense, active voice, indicative mood of verb **χαιρω**. And, **επιστευσαν**; 3rd person, plural, aorist 1 tense, active voice, indicative mood of **πιστευω**.)

The Analytical Greek Lexicon says that the Greek verb χαιρω transliterated chairo, means: "to rejoice, be glad, be joyful, be full of joy. Matthew 2:10; 5:12; 18:13; Mark 14:11; Romans 12:12; 2Corinthinas 2:3.

Matthew 2:10 (NASB): When they saw the star, they **rejoiced** exceedingly with great **joy**.

     Matthew 2:10 (Greek Text): ιδοντες δε τον αστερα **εχαρησαν** **χαραν** μεγαλην σφοδρα. (Note: **εχαρησαν**; 3rd person, plural, aorist 2 tense, passive deponet, indicative mood, of **χαιρω**.   And, **χαραν**; accusative, singular of noun **χαρα**.)

Matthew 5:12 (NASB): "Rejoice and be **glad**, for your reward in heaven is great; for in the same way they persecuted the prophets who were before you.

     Matthew 5:12 (Greek Text): **χαιρετε** και αγαλλιασθε, οτι ο μισθος υμων πολυς εν τοις ουρανοις: ουτως γαρ εδιωξαν τους προφητας τους προ υμων.
  (Note:
χαιρετε; 2nd person, singular, present tense, active voice, imperative mood of verb**χαιρω**.)

Matthew 18:13 (NASB): "If it turns out that he finds it, truly I say to you, he **rejoices** over it more than over the ninety-nine which have not gone astray.

     Matthew 18:13 (Greek Text): και εαν γενηται ευρειν αυτο, αμην λεγω υμιν οτι **χαιρει** επ αυτω μαλλον η επι τοις ενενηκοντα εννεα τοις μη πεπλανημενοις.
 (Note: **χαιρει**; 3rd person, singular, present tense, active voice, indicative mood of verb**χαιρω**.)

Mark 14:11 (NASB): They were **glad** when they heard this, and promised to give him money. And he began seeking how to betray Him at an opportune time.

     Mark 14:11 (Greek Text): οι δε ακουσαντες **εχαρησαν** και επηγγειλαντο αυτω αργυριον δουναι. και εζητει πως αυτον ευκαιρως παραδοι. (Note: **εχαρησαν**; 3rd person, plural, aorist 2 tense, passive deponet, indicative mood, of **χαιρω**.)

Romans 12:12 (NASB): **rejoicing** in hope, persevering in tribulation, devoted to prayer,

Romans 12:12 (Greek Text): τη ελπιδι **χαιροντες**, τη θλιψει υπομενοντες, τη προσευχη προσκαρτερουντες, (Note: **χαιροντες**; nominative, plural, masculine participle, present tense, active voice.**)**

2 Corinthians 2:3 (NASB): This is the very thing I wrote you, so that when I came, I would not have sorrow from those who ought to make me **rejoice**; having confidence in you all that my **joy** would be the **joy** of you all.

2 Corinthians 2:3 (Greek Text): και εγραψα τουτο αυτο ινα μη ελθων λυπην σχω αφ ων εδει με **χαιρειν**, πεποιθως επι παντας υμας οτι η εμη **χαρα** παντων υμων εστιν. (Note: **χαιρειν**; present, active, infinitive of **χαιρω**. And, **χαρα** nominative, singular of noun **χαρα**.)

GRACE: Greek noun - χαρις (transliterated charis)

Merriam Webster says:
"Origin of [English Word] *GRACE*
Middle English, from Anglo-French, from Latin gratia favor, charm, thanks, from gratus pleasing, grateful; akin to Sanskrit gṛṇāti he praises
First Known Use: 12th century"

Thayer's Greek Lexicon **says** that the Greek noun **χαρις** (transliterated charis), translated by the English word grace means: "1. prop. that which affords joy, pleasure, delight, sweetness, charm, loveliness." Luke 4:22; Ephesians 4:29; Colossians 4:6. 2. Good-will, loving kindness, favor: Luke 2:52; Acts 2:47; Acts 7:10; Acts 25:3; Luke 2:40; Acts 4:33; Acts 24:27; Acts 25:9; 2Corinthians 8:4;Luke 1:30; Acts 7:46; 1Peter 2:19; Acts 14:26; 15:40.

Merriam Webster says:
"Definition of [English Word] **JOY**
a : the emotion evoked by well-being, success, or good fortune or by the prospect of possessing what one desires: delight."

Luke 4:22 (NASB): And all were speaking well of Him, and wondering at the **gracious** words which were falling from His lips ; and they were saying, "Is this not Joseph's son ?"

Luke 4:22 (Greek Text): και παντες εμαρτυρουν αυτω και εθαυμαζον επι τοις λογοις της **χαριτος** τοις εκπορευομενοις εκ του στοματος αυτου, και ελεγον, ουχι υιος εστιν ιωσηφ ουτος;   (Note: **χαριτος**; genitive case, singular of noun

χαρις.)

Ephesians 4:29 (NASB): Let no unwholesome word proceed from your mouth, but only such a word as is good for edification according to the need of the moment, so that it will give **grace** to those who hear.

Ephesians 4:29 (Greek Text): πας λογος σαπρος εκ του στοματος υμων μη εκπορευεσθω, αλλα ει τις αγαθος προς οικοδομην της χρειας, ινα δω **χαριν** τοις ακουουσιν.   (Note: **χαριν**; accusative case, singular of noun **χαρις**.)

Colossians 4:6 (NASB): Let your speech always be with **grace**, as though seasoned with salt, so that you will know how you should respond to each person.

Colossians 4:6 (Greek Text): ο λογος υμων παντοτε εν **χαριτι**, αλατι ηρτυμενος, ειδεναι πως δει υμας ενι εκαστω αποκρινεσθαι.   (Note: **χαριτι**; dative case, singular of noun **χαρις**.)

Luke 2:52 (NASB): And Jesus kept increasing in wisdom and stature, and in **favor** with God and men.

Luke 2:52 (Greek Text): και ιησους προεκοπτεν [εν τη] σοφια και ηλικια και **χαριτι** παρα θεω και ανθρωποις. (Note: **χαριτι**; dative case, singular of noun **χαρις**.)

Acts 2:47 (NASB): praising God and having **favor** with all the people. And the Lord was adding to their number day by day those who were being saved.

Acts 2:47 (Greek Text): αινουντες τον θεον και εχοντες **χαριν** προς ολον τον λαον. ο δε κυριος προσετιθει τους σωζομενους καθ ημεραν επι το αυτο.   (Note: **χαριν**; accusative case, singular of noun **χαρις**.)

Acts 7:10 (NASB): and rescued him from all his afflictions, and granted him **favor** and wisdom in the sight of Pharaoh, king of Egypt, and he made him governor over Egypt and all his household.

Acts 7:10 (Greek Text): και εξειλατο αυτον εκ πασων των θλιψεων αυτου, και εδωκεν αυτω **χαριν** και σοφιαν εναντιον φαραω βασιλεως αιγυπτου, και κατεστησεν αυτον ηγουμενον επ αιγυπτον και [εφ] ολον τον οικον αυτου. (Note: **χαριν**; accusative case, singular of noun **χαρις**.)

Acts 25:3 (NASB): requesting a **<u>concession</u>** against Paul, that he might have him brought to Jerusalem (at the same time, setting an ambush to kill him on the way

     Acts 25:3 (Greek Text): αιτουμενοι **χαριν** κατ αυτου οπως μεταπεμψηται αυτον εις ιερουσαλημ, ενεδραν ποιουντες ανελειν αυτον κατα την οδον. (Note: **χαριν;** accusative case, singular of noun **χαρις.**)

Luke 2:40 (NASB): The Child continued to grow and become strong, increasing in wisdom ; and the **<u>grace</u>** of God was upon Him.

     Luke 2:40 (Greek Text): το δε παιδιον ηυξανεν και εκραταιουτο πληρουμενον σοφια, και **χαρις** θεου ην επ αυτο   (Note: **χαρις;** nominative case, singular of noun **χαρις.**)

Acts 4:33 (NASB): And with great power the apostles were giving testimony to the resurrection of the Lord Jesus, and abundant **<u>grace</u>** was upon them all.

     Acts 4:33 (Greek Text): και δυναμει μεγαλη απεδιδουν το μαρτυριον οι αποστολοι της αναστασεως του κυριου ιησου, **χαρις** τε μεγαλη ην επι παντας αυτους. (Note: **χαρις;** nominative case, singular of noun **χαρις.**)

Acts 24:27 (NASB): But after two years had passed, Felix was succeeded by Porcius Festus, and wishing to do the Jews a **<u>favor</u>**, Felix left Paul imprisoned.

     Acts 24:27 (Greek Text): διετιας δε πληρωθεισης ελαβεν διαδοχον ο φηλιξ πορκιον φηστον: θελων τε **χαριτα** καταθεσθαι τοις ιουδαιοις ο φηλιξ κατελιπε τον παυλον δεδεμενον. (Note: **χαριτι**; dative case, singular of noun **χαρις.**)

Acts 25:9 (NASB): But Festus, wishing to do the Jews a favor, answered Paul and said, "Are you willing to go up to Jerusalem and stand trial before me on these charges?"

     Acts 25:9 (Greek Text): ο φηστος δε θελων τοις ιουδαιοις **χαριν** καταθεσθαι αποκριθεις τω παυλω ειπεν, θελεις εις ιεροσολυμα αναβας εκει περι τουτων κριθηναι επ εμου; (Note: **χαριν;** accusative case, singular of noun **χαρις.**)

2 Corinthians 8:4 (NASB): begging us with much urging for the **<u>favor</u>** of participation in the support of the saints,

2 Corinthians 8:4 (Greek Text): μετα πολλης παρακλησεως δεομενοι ημων την **χαριν** και την κοινωνιαν της διακονιας της εις τους αγιους (Note: **χαριν**; accusative case, singular of noun **χαρις**.)

Luke 1:30 (NASB): The angel said to her, "Do not be afraid, Mary ; for you have found **favor** with God.

    Luke 1:30 (Greek Text): και ειπεν ο αγγελος αυτη, μη φοβου, μαριαμ, ευρες γαρ **χαριν** παρα τω θεω: (Note: **χαριν**; accusative case, singular of noun **χαρις**.)

Acts 7:46 (NASB): "David found **favor** in God's sight, and asked that he might find a dwelling place for the God of Jacob.

    Acts 7:46 (Greek Text): ος ευρεν **χαριν** ενωπιον του θεου και ητησατο ευρειν σκηνωμα τω οικω ιακωβ. (Note: **χαριν**; accusative case, singular of noun **χαρις**.)

1 Peter 2:19 (NASB): For this finds favor, if for the sake of conscience toward God a person bears up under sorrows when suffering unjustly.

    1 Peter 2:19 (Greek Text): τουτο γαρ **χαρις** ει δια συνειδησιν θεου υποφερει τις λυπας πασχων αδικως. (Note: **χαρις**; nominative case, singular of noun **χαρις**.)

Acts 14:26 (NASB): From there they sailed to Antioch, from which they had been commended to the **grace** of God for the work that they had accomplished.

    Acts 14:26 (Greek Text): κακειθεν απεπλευσαν εις αντιοχειαν, οθεν ησαν παραδεδομενοι τη **χαριτι** του θεου εις το εργον ο επληρωσαν. (Note: **χαριτι**; dative case, singular of noun **χαρις**.)

Acts 15:40 (NASB): But Paul chose Silas and left, being committed by the brethren to the **grace** of the Lord.

    Acts 15:40 (Greek Text): παυλος δε επιλεξαμενος σιλαν εξηλθεν παραδοθεις τη **χαριτι** του κυριου υπο των αδελφων, (Note: **χαριτι**; dative case, singular of noun **χαρις**.)

Biblical Word Study

GRACE AND FAITH:

Romans 1:5 (NASB)**:** "through whom we have received **grace** and apostleship to bring about the obedience of **faith** among all the Gentiles for His name's sake,

 Romans 1:5 (Greek Text)**:** δι ου ελαβομεν **χαριν** και αποστολην εις υπακοην **πιστεως** εν πασιν τοις εθνεσιν υπερ του ονοματος αυτου, (Note: **χαριν;** accusative case, singular of noun **χαρις**. And, **πιστεως;** genitive case, singular of noun **πιστις**.)

Romans 5:2 (NASB): "through whom also we have obtained our introduction by **faith** into this **grace** in which we stand; and we exult in hope of the glory of God."

 Romans 5:2 (Greek Text): δι ου και την προσαγωγην εσχηκαμεν τη **πιστει** εις την **χαριν** ταυτην εν η εστηκαμεν, και καυχωμεθα επ ελπιδι της δοξης του θεου. (Note: **πιστει;** dative case, singular of noun **πιστις**.   And, **χαριν;** accusative case, singular of noun **χαρις**.)

Romans 12:3 (NASB): "For through the **grace** given to me I say to everyone among you not to think more highly of himself than he ought to think; but to think so as to have sound judgment, as God has allotted to each a measure of **faith**."

 Romans 12:3 (Greek Text)**:** λεγω γαρ δια της **χαριτος** της δοθεισης μοι παντι τω οντι εν υμιν μη υπερφρονειν παρ ο δει φρονειν, αλλα φρονειν εις το σωφρονειν, εκαστω ως ο θεος εμερισεν μετρον **πιστεως**. (Note: **χαριτος;** genitive case, singular of noun **χαρις**.   And, **πιστεως;** genitive case, singular of noun **πιστις**.)

Ephesians 2:8 (NASB): "For by grace you have been saved through faith; and that not of yourselves, it is the gift of God."

 Ephesians 2:8 (Greek Text)**:** τη γαρ **χαριτι** εστε σεσωσμενοι δια **πιστεως**: και τουτο ουκ εξ υμων, θεου το δωρον: (Note: **χαριτι**; dative case, singular of noun **χαρις**. And, **πιστεως;** genitive case, singular of noun **πιστις**.)

Biblical Word Study

Vine's Expository Dictionary of New Testament Words, says:

Grace:

Greek: *charis* has various uses,
(*a*) objective, that which bestows or occasions pleasure, delight, or causes favorable regard; it is applied, e.g., to beauty, or gracefulness of person, Luk 2:40; act, 2Cr 8:6, or speech, Luk 4:22, RV, "words of grace" (AV, "gracious words"); Col 4:6;

(*b*) subjective, (1) on the part of the bestower, the friendly disposition from which the kindly act proceeds, graciousness, loving-kindness, goodwill generally, e.g., Act 7:10; especially with reference to the Divine favor or "grace," e.g., Act 14:26; in this respect there is stress on its freeness and universality, its spontaneous character, as in the case of God's redemptive mercy, and the pleasure or joy He designs for the recipient; thus it is set in contrast with debt, Rom 4:4, 16, with works, Rom 11:6, and with law, Jhn 1:17; see also, e.g., Rom 6:14, 15; Gal 5:4; (2) on the part of the receiver, a sense of the favor bestowed, a feeling of gratitude, e.g., Rom 6:17 ("thanks"); in this respect it sometimes signifies "to be thankful," e.g., Luk 17:9 ("doth he thank the servant?" lit., "hath he thanks to"); 1Ti 1:12;

(*c*) in another objective sense, the effect of "grace," the spiritual state of those who have experienced its exercise, whether (1) a state of "grace," e.g., Rom 5:2; 1Pe 5:12; 2Pe 3:18, or (2) a proof thereof in practical effects, deeds of "grace," e.g., 1Cr 16:3, RV, "bounty" (AV, "liberality"); 2Cr 8:6, 19 (in 2Cr 9:8 it means the sum of earthly blessings); the power and equipment for ministry, e.g., Rom 1:5; 12:6; 15:15; 1Cr 3:10; Gal 2:9; Eph 3:2, 7.

To be in favor with is to find "grace" with, e.g., Act 2:47; hence it appears in this sense at the beginning and the end of several Epistles, where the writer desires "grace" from God for the readers, e.g., Rom 1:7; 1Cr 1:3; in this respect it is connected with the imperative mood of the word *chairo*, "to rejoice," a mode of greeting among Greeks, e.g., Act 15:23; Jam 1:1 (marg.); 2Jo 1:10, 11, RV, "greeting" (AV, "God speed").

The fact that "grace" is received both from God the Father, 2Cr 1:12, and from Christ, Gal 1:6; Rom 5:15 (where both are mentioned), is a testimony to the deity of Christ. See also 2Th 1:12, where the phrase "according to the grace of our God and the Lord Jesus Christ" is to be taken with each of the preceding clauses, "in you," "and ye in Him." In Jam 4:6, "But He giveth more grace" (Greek, "a greater grace," RV, marg.), the statement is to be taken in connection with the preceding verse, which contains two remonstrating, rhetorical questions, "Think ye that the Scripture speaketh in vain?" and "Doth the Spirit (the Holy Spirit) which He made to dwell in us long unto envying?" (see the RV). The implied answer to each is "it cannot be so." Accordingly, if those who are acting so flagrantly, as if it were so, will listen to the Scripture instead of letting it speak in vain, and will act so that the Holy Spirit may have His way within, God will give even "a greater grace," namely, all that follows from humbleness and from turning away from

the world.

International Standard Bible Encyclopedia says:

Grace: gras:

1. The Word **Charis:**
In the English New Testament the word "grace" is always a translation of (**charis**), a word that occurs in the Greek text something over 170 times (the reading is uncertain in places). In secular Greek of all periods it is also a very common word, and in both Biblical and secular Greek it is used with far more meanings than can be represented by any one term in English.

Primarily (a) the word seems to denote pleasant external appearance, "gracefulness" "loveliness"; compare the personificaion in the Graces." Such a use is found in Lu 4:22, where 'wondered at the charm of his words' is a good translation; and similarly in Col 4:6. (b) Objectively, charis may denote the impression produced by "gracefulness," as in 3 #Joh 1:4 'greater gratification have I none than this' (but many manuscripts read chara, "joy," here). (c) As a mental attribute charis may be translated by "graciousness," or, when directed toward a particular person or persons, by "favor." So in Lu 2:52, "Jesus advanced .... in favor with God and men." (d) As the complement to this, charis denotes the emotion awakened in the recipient of such favor, i.e. "gratitude." So Lu 17:9 reads literally, 'Has he gratitude to that servant?' In a slightly transferred sense charis designates the words or emotion in which gratitude is expressed, and so becomes "thanks" (some 10 t, Ro 6:17, etc.)'. (e) Concretely, charis may mean the act by which graciousness is expressed, as in 1Co 16:3, where the King James Version translates by "liberality," and the Revised Version (British and American) by "bounty." These various meanings naturally tend to blend into each other, and in certain cases it is difficult to fix the precise meaning that the writer meant the word to convey, a confusion that is common to both New Testament and secular Greek And in secular Greek the word has a still larger variety of meanings that scarcely concern theologians.

Hear the Word of God!

"The Truth Shall Make You Free!"

Biblical Word Study

REPENT:

Greek verb - μετανοεω (transliterated: meta-noeo):

Merriam Webster says:
Origin of (English Word) **REPENT**
Middle English, from Anglo-French repentir, from Medieval Latin repoenitēre, from Latin re- + Late Latin poenitēre to feel regret, alteration of Latin paenitēre — more at penitent
First Known Use: 14th century

Thayer's Greek Lexican says that the Greek verb μετανοεω
transliterated: **meta-noeo**, and translated **repent**, means "to change one's mind, i.e. to repent of having offended someone, Luke 17:3, 4; 2 Corinthians 12:21; used especially of those who, conscious of their sins, and manifest tokens of sorrow, are intent on obtaining God's pardon; *to repent* (Lat. *penitentiam agere*): clothed in sackcloth and besprinkled with ashes, Matthew 11:21; Luke 10:13. *to change one's mind for the better, heartily to amend with abhorrence of one's past sins*: Matthew 3:2; 4:17; Mark 1:5; Luke 13:3,5; 15:7,10; 16:30; Acts 2:38, 3:19, 17:30; Revelation 2:5,16; 3:3, 19.

2 Corinthians 12:21 (NASB)**:** I am afraid that when I come again my God may humiliate me before you, and I may mourn over many of those who have sinned in the past and not **repented** of the impurity, immorality and sensuality which they have practiced.

 2 Corinthians 12:21 (Greek Text)**:** μη παλιν ελθοντος μου ταπεινωση με ο θεος μου προς υμας, και πενθησω πολλους των προημαρτηκοτων και μη **μετανοησαντων** επι τη ακαθαρσια και πορνεια και ασελγεια η επραξαν. **(**Note: **μετανοησαντων;** genitive plural, masculine participle, aorist 1 tense, active voice.**)**

Matthew 11:21 (NASB)**:** "Woe to you, Chorazin ! Woe to you, Bethsaida ! For if the miracles had occurred in Tyre and Sidon which occurred in you, they would have **repented** long ago in sackcloth and ashes.

 Matthew 11:21 (Greek Text)**:** ουαι σοι, χοραζιν: ουαι σοι, βηθσαιδα: οτι ει εν τυρω και σιδωνι εγενοντο αι δυναμεις αι γενομεναι εν υμιν, παλαι αν εν σακκω και σποδω **μετενοησαν**. **(**Note: **μετενοησαν** 3rd person, plural, aorist 1 tense, active voice, indicative mood of **μετανοεω**.**)**

Biblical Word Study

Luke 10:13 (NASB)**:** "Woe to you, Chorazin ! Woe to you, Bethsaida ! For if the miracles had been performed in Tyre and Sidon which occurred in you, they would have **repented** long ago, sitting in sackcloth and ashes.

Luke 10:13 (Greek Text)**:** ουαι σοι, χοραζιν: ουαι σοι, βηθσαιδα: οτι ει εν τυρω και σιδωνι εγενηθησαν αι δυναμεις αι γενομεναι εν υμιν, παλαι αν εν σακκω και σποδω καθημενοι **μετενοησαν.** (Note: **μετενοησαν** 3rd person, plural, aorist 1 tense, active voice, indicative mood of **μετανοεω.**)

Matthew 4:17 (NASB)**:** From that time Jesus began to preach and say, "**Repent**, for the kingdom of heaven is at hand."

Matthew 4:17 (Greek Text)**:** απο τοτε ηρξατο ο ιησους κηρυσσειν και λεγειν, **μετανοειτε**, ηγγικεν γαρ η βασιλεια των ουρανων. **(**Note: **μετανοειτε**; 2nd person, plural, present tense, active voice, imperative mood of **μετανοεω.**)

Mark 1:14;15 (NASB) Now after John had been *taken into custody, Jesus came into Galilee, *preaching the gospel of God, and saying, "The time is fulfilled, and the kingdom of God is at hand**; repent** (meta-noeite) and **believe** (pisteuete) in the gospel."

Mark 1:14-15 Greek Text: μετα δε το παραδοθηναι τον ιωαννην ηλθεν ο ιησους εις την γαλιλαιαν κηρυσσων το ευαγγελιον του θεου και λεγων οτι πεπληρωται ο καιρος και ηγγικεν η βασιλεια του θεου: **μετανοειτε** και **πιστευετε** εν τω ευαγγελιω. (Note: **μετανοειτε**; 2nd person, plural, present tense, active voice, imperative mood of **μετανοεω.** And, **πιστευετε**; 2nd person, plural, present tense, active voice, imperative mood of **πιστευω.**) .

Luke 13:3 (NASB) **Jesus** said: "I tell you, no, but unless you **repent**, you will all likewise perish.

Luke 13:3 (Greek Text): ουχι, λεγω υμιν, αλλ εαν μη **μετανοητε** παντες ομοιως απολεισθε. (Note: **μετανοητε**; 2nd person, plural, present tense, active voice, subjunctive mood of **μετανοεω.**)

Luke 15:7 (NASB) **Jesus** said: "I tell you that in the same way, there will be more joy in heaven over one sinner who **repents** than over ninety-nine righteous persons who need no **repentance**.

Luke 15:7 (Greek Text):λεγω υμιν οτι ουτως χαρα εν τω ουρανω εσται επι ενι αμαρτωλω **μετανοουντι** η επι ενενηκοντα εννεα δικαιοις οιτινες ου χρειαν

Biblical Word Study

εχουσιν **μετανοιας**. (Note: **μετανοουντι**; dative singular, masculine participle, present tense, active voice. And, **μετανοιας**: genitive case, singular of noun **μετανοια.**)

Luke 15:10 (NASB) **Jesus** said: "In the same way, I tell you, there is joy in the presence of the angels of God over one sinner who **repents**"

 Luke 15:10 (Greek Text): ουτως, λεγω υμιν, γινεται χαρα ενωπιον των αγγελων του θεου επι ενι αμαρτωλω **μετανοουντι**. (Note: **μετανοουντι**; dative singular, masculine participle, present tense, active voice.)

Luke 16:30 (NASB)**:** "But he said, 'No, father Abraham, but if someone goes to them from the dead, they will **repent**!'

 Luke 16:30 (Greek Text): ο δε ειπεν, ουχι, πατερ αβρααμ, αλλ εαν τις απο νεκρων πορευθη προς αυτους **μετανοησουσιν**. (Note: **μετανοησουσιν**; 3rd person, plural, future tense, active voice, indicative mood of verb **μετανοεω.**)

Acts 2:38 (NASB)**:** Peter said to them, "**Repent**, and each of you be baptized in the name of Jesus Christ for the forgiveness of your sins ; and you will receive the gift of the Holy Spirit.

 Acts 2:38 (Greek Text)**:** πετρος δε προς αυτους, **μετανοησατε**, [φησιν,] και βαπτισθητω εκαστος υμων επι τω ονοματι ιησου χριστου εις αφεσιν των αμαρτιων υμων, και λημψεσθε την δωρεαν του αγιου πνευματος: (Note: **μετανοησατε**; 2nd person, plural, aorist 1 tense, active voice, imperative mood of **μετανοεω.**)

Acts 3:19 (NASB)**:** "Therefore **repent** and return, so that your sins may be wiped away, in order that times of refreshing may come from the presence of the Lord ;

 Acts 3:19 (Greek Text)**:** **μετανοησατε** ουν και επιστρεψατε εις το εξαλειφθηναι υμων τας αμαρτιας, (Note: **μετανοησατε**; 2nd person, plural, aorist 1 tense, actibe voice, imperative mood of **μετανοεω.**)

Acts 17:30 (NASB)**:** "Therefore having overlooked the times of ignorance, God is now declaring to men that all people everywhere should **repent**,

 Acts 17:30 (Greek Text)**:** τους μεν ουν χρονους της αγνοιας υπεριδων ο

Biblical Word Study

θεος τα νυν παραγγελλει τοις ανθρωποις παντας πανταχου <u>μετανοειν</u>,
(Note: <u>μετανοειν</u>; present, active infinitive of <u>μετανοεω</u>.)

Revelation 2:5 (NASB)**:** 'Therefore remember from where you have fallen, and **repent** and do the deeds you did at first ; or else I am coming to you and will remove your lamp stand out of its place -unless you **repent**.

     Revelation 2:5 (Greek Text)**:** μνημονευε ουν ποθεν πεπτωκας, και <u>μετανοησον</u> και τα πρωτα εργα ποιησον: ει δε μη, ερχομαι σοι και κινησω την λυχνιαν σου εκ του τοπου αυτης, εαν μη <u>μετανοησης</u>. (Note: <u>μετανοησον</u>; 2nd person, singular, aorist 1 tense, active voice, imperative mood of <u>μετανοεω.</u>   And, <u>μετανοησης</u>; 2nd person, singular, aorist 1 tense, active voice, subjunctive mood of <u>μετανοεω</u>.)

Revelation 2:16 (NASB)**:**'Therefore **repent**; or else I am coming to you quickly, and I will make war against them with the sword of My mouth.

     Revelation 2:16 (Greek Text)**:** <u>μετανοησον</u> ουν: ει δε μη, ερχομαι σοι ταχυ, και πολεμησω μετ αυτων εν τη ρομφαια του στοματος μου. (Note: <u>μετανοησον</u>; 2nd person, singular, aorist 1 tense, active voice, imperative mood of <u>μετανοεω</u>.)

Revelation 3:3 (NASB)**:** So remember what you have received and heard; and keep it, and **repent**. Therefore if you do not wake up, I will come like a thief, and you will not know at what hour I will come to you.

     Revelation 3:3 (Greek Text)**:** μνημονευε ουν πως ειληφας και ηκουσας, και τηρει, και <u>μετανοησον</u>. εαν ουν μη γρηγορησης, ηξω ως κλεπτης, και ου μη γνως ποιαν ωραν ηξω επι σε. (Note: <u>μετανοησον</u>; 2nd person, singular, aorist 1 tense, active voice, imperative mood of <u>μετανοεω</u>.)

Revelation 3:19 (NASB)**:** 'Those whom I love, I reprove and discipline ; therefore be zealous and **repent.**

     Revelation 3:19 (Greek Text)**:** εγω οσους εαν φιλω ελεγχω και παιδευω: ζηλευε ουν και <u>μετανοησον</u>. (Note: <u>μετανοησον</u>; 2nd person, singular, aorist 1 tense, active voice, imperative mood of <u>μετανοεω</u>.)

Biblical Word Study

The Analytical Greek Lexicon says that the Greek verb
μετανοεω transliterated: **meta-noeo**, and translated: **repent** means: "to undergo a change in frame of mind and feeling, to repent, Luke 17:3, 4 et.al.; to make a change of principle and practice, to reform, Mat. 3:2 et al.

Luke 17:3-4 (NASB)**:** "Be on your guard! If your brother sins, rebuke him; and if he **repents**, forgive him. And if he sins against you seven times a day, and returns to you seven times, saying, 'I **repent**,' forgive him."

    Luke 17:3-4 (Greek Text): προσεχετε εαυτοις. εαν αμαρτη ο αδελφος σου επιτιμησον αυτω, και εαν **μετανοηση** αφες αυτω:και εαν επτακις της ημερας αμαρτηση εις σε και επτακις επιστρεψη προς σε λεγων, **μετανοω**, αφησεις αυτω (Note: **μετανοηση;** 3rd person, singular, aorist 1 tense, active voice, subjunctive mood of **μετανοεω.** And, **μετανοω**; 1st person, singular, present tense, active voice, indicative mood of verb **μετανοεω.**)

Matthew 3:2 (NASB)**:** "**Repent**, for the kingdom of heaven is at hand."

    Matthew 3:2 (Greek Text)**:** **μετανοειτε**, ηγγικεν γαρ η βασιλεια των ουρανων. (Note: **μετανοειτε**; 2nd person, plural, present tense, active voice, imperative mood of **μετανοεω.**)

Merriam Webster says:
Origin of (English Word) **PENITENT**
Middle English, from Middle French & Latin; Middle French penitent, from Latin paenitent-, paenitens, from present participle of paenitēre to cause regret, feel regret, perhaps from paene almost
First Known Use: 14th century

Biblical Word Study

Vine's Expository Dictionary of New Testament Words, says:

Greek: *meta-noew,* Repent, Repentance:

lit., "to perceive afterwards" (*meta*, "after," implying "change," *noeo*, "to perceive;" *nous*, "the mind, the seat of moral reflection"), in contrast to *pronoeo*, "to perceive beforehand," hence signifies "to change one's mind or purpose," always, in the NT, involving a change for the better, an amendment, and always, except in Luk 17:3, 4, of "repentance" from sin. The word is found in the Synoptic Gospels (in Luke, nine times), in Acts five times, in the Apocalypse twelve times, eight in the messages to the churches, Rev 2:5 (twice), 16, 21 (twice), RV, "she willeth not to repent" (2nd part); Rev 3:3, 19 (the only churches in those chapters which contain no exhortation in this respect are those at Smyrna and Philadelphia); elsewhere only in 2Cr 12:21.

Hear the Word of God!

"The Truth Shall Make You Free!"

Biblical Word Study

REPENTANCE:

Greek noun - μετανοια (transliterated: meta-noia):

In Acts 20:20-21 (NASB)**:** The Apostle Paul said to the Elders of the Church at Ephesus that he did not shrink from teaching publicly and from house to house, solemnly testifying to both Jews and Greeks of **repentance** toward God and **faith** in our Lord Jesus Christ.

      Acts 20:21 (Greek Text)**:** διαμαρτυρομενος ιουδαιοις τε και ελλησιν την εις θεον **μετανοιαν** και **πιστιν** εις τον κυριον ημων ιησουν (Note: **μετανοιαν**; accusative case, singular of noun **μετανοια**. And, **πιστιν**; accusative case, singular of noun **πιστις**.)

Thayer's Greek Lexican says that the Greek noun μετανοια
transliterated: **meta-noia**, and translated **repentance**, means a change of mind: as it appears in one who repents of a purpose he has formed or of something he has done. Hebrews 12:17; especially the change of mind of those who have begun to abhor their errors and misdeeds, and have determined to enter upon a better course of life, so that it embraces both a recognition of sin and sorrow for it and hearty amendment, the tokens and effects of which are good deeds; Matthew 3:8. 11; Luke 3:8; 15:7; 24:47; Acts 26:20.

Matthew 3:8 (NASB)**:** "Therefore bear fruit in keeping with **repentance**;

      Matthew 3:8 (Greek Text)**:** ποιησατε ουν καρπον αξιον της **μετανοιας**: **(**Note: **μετανοιας**; genitive case, singular of noun **μετανοια**.**)**

Matthew 3:11 (NASB)**:** As for me, I baptize you with water for **repentance**, but He who is coming after me is mightier than I, and I am not fit to remove His sandals; He will baptize you with the Holy Spirit and fire.

      Matthew 3:11 (Greek Text)**:** εγω μεν υμας βαπτιζω εν υδατι εις **μετανοιαν**: ο δε οπισω μου ερχομενος ισχυροτερος μου εστιν, ου ουκ ειμι ικανος τα υποδηματα βαστασαι: αυτος υμας βαπτισει εν πνευματι αγιω και πυρι: **(**Note: **μετανοιαν**; accusative case, singular of noun **μετανοια**.**)**

Luke 3:8 (NASB)**:** Therefore bear fruits in keeping with **repentance**, and do not begin to say to yourselves, 'We have Abraham for our father,' for I say to you that from these stones God is able to raise up children to Abraham.

      Luke 3:8 (Greek Text)**:** ποιησατε ουν καρπους αξιους της **μετανοιας**: και

Biblical Word Study

μη αρξησθε λεγειν εν εαυτοις, πατερα εχομεν τον αβρααμ, λεγω γαρ υμιν οτι δυναται ο θεος εκ των λιθων τουτων εγειραι τεκνα τω αβρααμ. (Note: **μετανοιας**; genitive case, singular of noun **μετανοια**.)

Luke 15:7 (NASB)**:** "I tell you that in the same way, there will be more **joy** in heaven over one sinner who **repents** than over ninety-nine righteous persons who need no **repentance**.

 Luke 15:7 (Greek Text)**:** λεγω υμιν οτι ουτως **χαρα** εν τω ουρανω εσται επι ενι αμαρτωλω **μετανοουντι** η επι ενενηκοντα εννεα δικαιοις οιτινες ου χρειαν εχουσιν **μετανοιας.** (Note: **χαρα** nominative, singular of noun **χαρα.**   And, **μετανοουντι**; dative singular, masculine participle, present tense, active voice.   And, **μετανοιας**; genitive case, singular of noun **μετανοια**.)

Luke 24:47 (NASB)**:** and that **repentance** for forgiveness of sins would be proclaimed in His name to all the nations, beginning from Jerusalem.

 Luke 24:47 (Greek Text)**:** και κηρυχθηναι επι τω ονοματι αυτου **μετανοιαν** εις αφεσιν αμαρτιων εις παντα τα εθνη αρξαμενοι απο ιερουσαλημ: **(**Note: **μετανοιαν**; accusative case, singular of noun **μετανοια**.)

Acts 26:20 (NASB)**:** but kept declaring both to those of Damascus first, and also at Jerusalem and then throughout all the region of Judea, and even to the Gentiles, that they should **repent** and turn to God, performing deeds appropriate to **repentance**.

 Acts 26:20 (Greek Text)**:** αλλα τοις εν δαμασκω πρωτον τε και ιεροσολυμοις, πασαν τε την χωραν της ιουδαιας και τοις εθνεσιν απηγγελλον **μετανοειν** και επιστρεφειν επι τον θεον, αξια της **μετανοιας** εργα πρασσοντας. (Note: **μετανοειν**; present, active infinitive of **μετανοεω.**   And, **μετανοιας**; genitive case, singular of noun **μετανοια**.)

 A baptism binding its subjects to repentance, Mark 1:4; Luke 3:8; Acts 13:24; Acts 19:4:

Mark 1:4 (NASB)**:** John the Baptist appeared in the wilderness preaching a baptism of **repentance** for the forgiveness of sins.

 Mark 1:4 (Greek Text)**:** εγενετο ιωαννης [ο] βαπτιζων εν τη ερημω και κηρυσσων βαπτισμα **μετανοιας** εις αφεσιν αμαρτιων. (Note: **μετανοιας**; genitive case, singular of noun **μετανοια**.)

Biblical Word Study

Luke 3:8 (NASB)**:** Therefore bear fruits in keeping with **repentance**, and do not begin to say to yourselves, 'We have Abraham for our father,' for I say to you that from these stones God is able to raise up children to Abraham.

 Luke 3:8 (Greek Text)**:** ποιησατε ουν καρπους αξιους της **μετανοιας**: και μη αρξησθε λεγειν εν εαυτοις, πατερα εχομεν τον αβρααμ, λεγω γαρ υμιν οτι δυναται ο θεος εκ των λιθων τουτων εγειραι τεκνα τω αβρααμ. **(**Note: **μετανοιας**; genitive case, singular of noun **μετανοια**.)

Acts 13:24 (NASB)**:** after John had proclaimed before His coming a baptism of **repentance** to all the people of Israel.

 Acts 13:24 (Greek Text)**:** προκηρυξαντος ιωαννου προ προσωπου της εισοδου αυτου βαπτισμα **μετανοιας** παντι τω λαω ισραηλ. **(**Note: **μετανοιας**; genitive case, singular of noun **μετανοια**.)

Acts 19:4 (NASB)**:** Paul said, "John baptized with the baptism of **repentance**, telling the people to believe in Him who was coming after him, that is, in Jesus."

 Acts 19:4 (Greek Text)**:** ειπεν δε παυλος, ιωαννης εβαπτισεν βαπτισμα **μετανοιας,** τω λαω λεγων εις τον ερχομενον μετ αυτον ινα πιστευσωσιν, τουτ εστιν εις τον ιησουν. **(**Note: **μετανοιας**; genitive case, singular of noun **μετανοια**.)

 To give one the ability to repent, or cause him to repent, Acts 5:31; Acts 11:18; 2 Timothy 2:25:

Acts 5:31 (NASB)**:** "He is the one whom God exalted to His right hand as a Prince and a Savior, to grant **repentance** to Israel, and forgiveness of sins.

 Acts 5:31 (Greek Text)**:** τουτον ο θεος αρχηγον και σωτηρα υψωσεν τη δεξια αυτου, [του] δουναι **μετανοιαν** τω ισραηλ και αφεσιν αμαρτιων. **(**Note: **μετανοιαν**; accusative case, singular of noun **μετανοια**.)

 Acts 11:18 (NASB)**:** When they heard this, they quieted down and glorified God, saying, "Well then, God has granted to the Gentiles also the **repentance** that leads to life."

 Acts 11:18 (Greek Text)**:** ακουσαντες δε ταυτα ησυχασαν και εδοξασαν τον θεον λεγοντες, αρα και τοις εθνεσιν ο θεος την **μετανοιαν** εις ζωην εδωκεν.

Biblical Word Study

(Note: μετανοιαν; accusative case, singular of noun μετανοια.**)**

2 Timothy 2:25 (NASB)**:** with gentleness correcting those who are in opposition, if perhaps God may grant them **repentance** leading to the knowledge of the truth, **(**Note:

      2 Timothy 2:25 (Greek Text)**:** εν πραυτητι παιδευοντα τους αντιδιατιθεμενους, μηποτε δωη αυτοις ο θεος **μετανοιαν** εις επιγνωσιν αληθειας, **(**Note: μετανοιαν; accusative case, singular of noun μετανοια.**)**

      And, **Luke 5:32; Romans 2:4; Hebrews 6:6; 2 Peter 3:9; 2 Corinthians 7:9.**

Luke 5:32 (NASB)**:** "I have not come to call the righteous but sinners to **repentance**."

      Luke 5:32 (Greek Text)**:** ουκ εληλυθα καλεσαι δικαιους αλλα αμαρτωλους εις **μετανοιαν**. **(**Note: μετανοιαν; accusative case, singular of noun μετανοια.**)**

Romans 2:4 (NASB)**:** Or do you think lightly of the riches of His kindness and tolerance and patience, not knowing that the kindness of God leads you to **repentance** ?

      Romans 2:4 (Greek Text)**:** η του πλουτου της χρηστοτητος αυτου και της ανοχης και της μακροθυμιας καταφρονεις, αγνοων οτι το χρηστον του θεου εις **μετανοιαν** σε αγει; **(**Note: **μετανοιαν**; accusative case, singular of noun **μετανοια**.**)**

Hebrews 6:6 (NASB)**:** and then have fallen away, it is impossible to renew them again to **repentance**, since they again crucify to themselves the Son of God and put Him to open shame.

      Hebrews 6:6 (Greek Text)**:** και παραπεσοντας, παλιν ανακαινιζειν εις **μετανοιαν**, ανασταυρουντας εαυτοις τον υιον του θεου και παραδειγματιζοντας.
 (Note: **μετανοιαν**; accusative case, singular of noun **μετανοια**.**)**

2 Peter 3:9 (NASB)**:** The Lord is not slow about His promise, as some count slowness, but is patient toward you, not wishing for any to perish but for all to come to **repentance**.

      2 Peter 3:9 (Greek Text)**:** ου βραδυνει κυριος της επαγγελιας, ως τινες

Biblical Word Study

βραδυτητα ηγουνται, αλλα μακροθυμει εις υμας, μη βουλομενος τινας απολεσθαι αλλα παντας εις <u>μετανοιαν</u> χωρησαι. (Note: <u>μετανοιαν</u>; accusative case, singular of noun <u>μετανοια</u>.)

2 Corinthians 7:9 (NASB): I now **rejoice**, not that you were made sorrowful, but that you were made sorrowful to the point of **repentance**; for you were made sorrowful according to the will of God, so that you might not suffer loss in anything through us.

    2 Corinthians 7:9 (Greek Text)**:** νυν <u>**χαιρω**</u>, ουχ οτι ελυπηθητε, αλλ οτι ελυπηθητε εις <u>μετανοιαν</u>: ελυπηθητε γαρ κατα θεον, ινα εν μηδενι ζημιωθητε εξ ημων. (Note: <u>**χαιρω**</u>; 1st person, singular, present tense, active voice, indicative mood of verb<u>**χαιρω**</u>. And, <u>μετανοιαν</u>; accusative case, singular of noun <u>μετανοια</u>.)

Acts 11:18 (NASB): When they heard this, they quieted down and glorified God, saying, "Well then, God has granted to the Gentiles also the **repentance** that leads to life."

    Acts 11:18 (Greek Text)**:** ακουσαντες δε ταυτα ησυχασαν και εδοξασαν τον θεον λεγοντες, αρα και τοις εθνεσιν ο θεος την <u>μετανοιαν</u> εις ζωην εδωκεν. (Note: <u>μετανοιαν</u>; accusative case, singular of noun <u>μετανοια</u>.)

2 Corinthians 7:10 (NASB): For the sorrow that is according to the will of God produces a **repentance** **without regret**, leading to salvation, but the sorrow of the world produces death.

    2 Corinthians 7:10 (Greek Text)**:** η γαρ κατα θεον λυπη <u>μετανοιαν</u> εις σωτηριαν <u>αμεταμελητον</u> εργαζεται: η δε του κοσμου λυπη θανατον κατεργαζεται. (Note: <u>μετανοιαν</u>; accusative case, singular of noun <u>μετανοια</u>. And, <u>αμεταμελητον</u>; accusative case, singular of noun <u>αμεταμελητας</u>.

Biblical Word Study

Vine's Expository Dictionary of New Testament Words, says:

Repent, Repentance:

"afterthought, change of mind, repentance," corresponds in meaning to A, No. 1, and is used of "repentance" from sin or evil, except in Hbr 12:17, where the word "repentance" seems to mean, not simply a change of Isaac's mind, but such a change as would reverse the effects of his own previous state of mind. Esau's birthright-bargain could not be recalled; it involved an irretrievable loss.

As regards "repentance" from sin,
(*a*) the requirement by God on man's part is set forth, e.g., in Mat 3:8; Luk 3:8; Act 20:21; 26:20;
(*b*) the mercy of God in giving "repentance" or leading men to it is set forth, e.g., in Act 5:31; 11:18; Rom 2:4; 2Ti 2:25. The most authentic mss. omit the word in Mat 9:13; Mar 2:17, as in the RV.

Note: In the OT, "repentance" with reference to sin is not so prominent as that change of mind or purpose, out of pity for those who have been affected by one's action, or in whom the results of the action have not fulfilled expectations, a "repentance" attributed both to God and to man, e.g., Gen 6:6; Exd 32:14 (that this does not imply anything contrary to God's immutability, but that the aspect of His mind is changed toward an object that has itself changed, see under RECONCILE).

In the NT the subject chiefly has reference to "repentance" from sin, and this change of mind involves both a turning from sin and a turning to God. The parable of the Prodigal Son is an outstanding illustration of this. Christ began His ministry with a call to "repentance," Mat 4:17, but the call is addressed, not as in the OT to the nation, but to the individual. In the Gospel of John, as distinct from the Synoptic Gospels, referred to above, "repentance" is not mentioned, even in connection with John the Baptist's preaching; in John's Gospel and 1st Epistle the effects are stressed, e.g., in the new birth, and, generally, in the active turning from sin to God by the exercise of faith (Jhn 3:3; 9:38; 1Jo 1:9), as in the NT in general.

Merriam Webster says:
Repentance is the action or process of repenting especially for misdeeds or moral shortcomings. Middle English, from Anglo-French repentir, from Medieval Latin repoenitēre, from Latin re- + Late Latin poenitēre to feel regret, alteration of Latin paenitēre — more at penitent
First Known Use of *REPENTANCE*
14th century

…

Biblical Word Study

FOCUS ON THE SCRIPTURES "SM"

The Christian System, 2d. ed. **(**1839)

CHAPTER II. THE BIBLE.

I. One God, one moral system, one Bible. If nature be a system, religion is no less so. God is **"a God of order,"** and that is the same as to say he is a God of system. Nature and religion, the offspring of the the same supreme intelligence, bear the image of one father; twin sisters of the same Divine parentage. There is an intellectual and a moral universe as clearly bounded as the system of material nature. Man belongs to the whole three. He is an animal, intellectual, and moral being. *Sense is* his guide in nature, **faith** in religion, *reason* in both. The Bible contemplates man primarily in his spiritual and eternal relations. It is the history of nature, so far only as is necessary to show man his origin and destiny; for it contemplates nature, the universe, only in relation to man's body, soul, and spirit.

II. The Bible is to the intellectual and moral world of man, what the sun is to the planets in our system-, --the fountain and source of light and life, spiritual and eternal. There is not a spiritual idea in the whole human race, that is not drawn from the Bible. As soon will the philosopher find an independent sunbeam in nature, as the theologian a spiritual conception in man, independent of THE ONE BEST BOOK.

III. The Bible, or the Old and New Testaments, in Hebrew and Greek, contains a **full** and perfect **revelation** of God and his will, adapted to man as he now is. It speaks of man as he was, and also as he will hereafter be; but it dwells on man **as *he* is**, and as *he ought to be,* as its peculiar and appropriate theme. It is not, then, a treatise on man as he was, nor on man as he will be, but on man **as he is**, and **as he ought to be**; not as he is physically, astronomically, geologically, politically, or metaphysically; but as he is and ought to be morally and religiously.

IV. The words of the Bible contain all the ideas in it; --these words then, **rightly** understood, and the ideas are clearly perceived. The words and sentences of the Bible are to be translated, interpreted, and understood according to the same code of laws and principles of interpretation by which other ancient writings are translated and understood; for when God spoke to man in his own language, he spoke as one person converses with another, in fair, stipulated, and well established meaning of the terms. This is essential to its character as a **revelation** from God; otherwise it would be no revelation, but would always require a class of inspired men to unfold and reveal its true sense to mankind.

V. We have written frequently and largely upon the principles and rules of interpretation, as of essential importance and utility in this generation of remaining mysticising and allegorizing. From our former writings, we shall here

Biblical Word Study

only extract the naked rules of interpretation, deduced from extensive and well digested premises; fully sustained, too, by the leading translators and most distinguished critics and commentators of the last and present century.

VI. Rule 1. On opening any book in the sacred Scriptures, *consider first the historical circumstances of the book These are the order, the title, the author, the date, the place, and the occasion of it.*

The *order in* historical compositions is of much importance; as, for instance, -- whether the first, second, or third, of the five books of Moses, or any other series of narrative, or even epistolary communication.

The *title is* also of importance, as it sometimes expresses the *design* of the book. As Exodus--the departure of Israel from Egypt; Acts of Apostles, & etc.

The peculiarities of the author--the age in which he lived--his style--mode of expression, illustrate his writings. The date, place, and occasion of it, are obviously necessary to a right application of any thing in the book.

Rule 2. In examining the contents of any book, as respects precepts, promises, exhortations, & etc., *observe who it* is that *speaks, and under what dispensation he officiates. Is* he a Patriarch, a Jew, or a Christian? *Consider also the persons addressed, their prejudices, characters, and religious relations.* Are they Jews or Christians--believers or unbelievers--approved or disapproved? This rule is essential to the proper application of every command, promise, threatening, admonition, or exhortation, in Old Testament or New.

Rule 3. To understand the meaning of what is commanded, promised, taught, & etc., *the same philological principles, deduced firom the nature of language, - or the same laws of interpretation which are applied to the language of other books, are to be applied to the language of the Bible.*

Rule 4. *Common usage, which can only be ascertained by testimony, must always decide the meaning of any word which has but one signification, -- but when* words have according to testimony (i. e. the dictionary,) more meanings than one, whether literal or figurative, *the scope, the context, or parallel passages must decide the meaning:* for if common usage, the design of the writer, the context, and parallel passage fail, there can be no certainty in the interpretation of language.

Rule 5. In all tropical language, ascertain the point of resemblance and judge of the nature of the trope, and its kind, from the point of resemblance.

Rule 6. In the interpretation of symbols, types, allegories, and parables, this rule is supreme: *ascertain the point to be* illustrated; for comparison is never to be extended beyond that point--to all the attributes, qualities, or circumstances

Biblical Word Study

of the symbol, type, allegory, or parable.

      Rule 7. For the salutary and sanctifying intelligence of the Oracles of God, the following rule is indispensable. We must come within the understanding distance. There is a distance which is properly called *the speaking distance,* or the *hearing* distance, beyond which the voice reaches not, and the ear hears not. To hear another, we must come within that circle which the voice audibly fills. Now we may with propriety say, that as it respects God, there is an understanding distance. All beyond that distance cannot understand God; all within it, can easily understand him in all matters of piety and morality. God, himself, is the center of that circle, and humility is its circumference.

The wisdom of God is as evident in adapting the light of the Sun of Righteousness to our spiritual or moral vision, as in adjusting the light of day to our eyes. The light reaches us without an effort of our own; but we must open our eyes, and if our eyes be sound, we enjoy the natural light of heaven. There is a sound eye in reference to spiritual light, as well as in reference to material light. Now, while the philological principles and rules of interpretation enable many men to be skillful in biblical criticism, and in the interpretation of words and sentences; who neither perceive nor admire the things represented by those words; the sound eye contemplates the things themselves, and is ravished with the moral scenes which the Bible unfolds.

The moral *soundness* of vision consists in having the eyes of understanding fixed soley on God himself, his approbation and complacent affection for us. It is sometimes called a *single* eye, because it looks for one thing supremely. Every one, then, who opens the Book of God, with *one aim,* with one ardent desire-- intent only to know the will of God; to such a person, the knowledge of God is easy: for the Bible is framed to illuminate such, and only such, with the salutary knowledge of things celestial and divine.

Humility of mind, or what is in effect the same, contempt for all earth-born preeminence, prepares the mind for the reception of this light; or, what is virtually the same, opens the ears to hear the voice of God. Amidst the din of all the arguments from the flesh, the world, and Satan, a person is so deaf that he cannot hear the still small voice of Gods philanthropy. But receding from pride, covetousness, and false ambition; from the love of the world; and in coming within that circle, the circumference of which is unfeigned humility, and the center of which is God himself -- the voice of God is distinctly heard and clearly, understood. All within this circle are taught by God; all without it are under the influence of the wicked one. "God resisteth the proud, but he giveth grace to the humble."

He, then, that would interpret the Oracles of God to the salvation of his soul, must approach this volume with the humility and docility of a child, and meditate upon it day and night. Like Mary, he must sit at the Master's feet, and listen to the

Biblical Word Study

words which fall from His lips. To such a one there is an assurance of understanding, a certainty of knowledge, to which the man of letters alone never attained, and which the mere critic never felt.

VII. The Bible is **a book of facts**, **not of opinions**, theories, abstract generalities, nor of verbal definitions. It is a book of awful facts, grand and sublime beyond description. These facts reveal God and man, and contain within them the reasons of all piety and righteousness; or what is commonly called religion and morality. The meaning of the Bible facts is the true biblical doctrine. History is therefore the plan pursued in both Testaments; for testimony has primarily to do with faith, and reasoning with the understanding. History has, we say, to do with facts -- and religion springs from them. Hence, the history of the past, and the anticipations of the future, or what are usually called history and prophecy, make up exactly four-fifths of all the volumes of inspiration.

E-mail: jamesdavis@focusonthescriptures.com

Hear the Word of God!

"The Truth Shall Make You Free!"

Biblical Word Study

A Brief History of the King James Bible
By Dr. Laurence M. Vance

As the reign of Elizabeth (1558-1603) was coming to a close, we find a draft for an act of Parliament for a new version of the Bible: "An act for the reducing of diversities of bibles now extant in the English tongue to one settled vulgar translated from the original." The Bishop's Bible of 1568, although it may have eclipsed the Great Bible, was still rivaled by the Geneva Bible. Nothing ever became of this draft during the reign of Elizabeth, who died in 1603, and was succeeded by James 1, as the throne passed from the Tudors to the Stuarts. James was at that time James VI of Scotland, and had been for thirty-seven years. He was born during the period between the Geneva and the Bishop's Bible.

One of the first things done by the new king was the calling of the Hampton Court Conference in January of 1604 "for the hearing, and for the determining, things pretended to be amiss in the church." Here were assembled bishops, clergymen, and professors, along with four Puritan divines, to consider the complaints of the Puritans. Although Bible revision was not on the agenda, the Puritan president of Corpus Christi College, John Reynolds, "moved his Majesty, that there might be a new translation of the Bible, because those which were allowed in the reigns of Henry the eighth, and Edward the sixth, were corrupt and not answerable to the truth of the Original."

The king rejoined that he:

> "Could never yet see a Bible well translated in English; but I think that, of all, that of Geneva is the worst. I wish some special pains were taken for an uniform translation, which should be done by he best learned men in both Universities, then reviewed by the Bishops, presented to the Privy Council, lastly ratified by the Royal authority, to be read in the whole Church, and none other."

Accordingly, a resolution came forth:

> "That a translation be made of the whole Bible, as consonant as can be to the original Hebrew and Greek; and this to be set out and printed, without any marginal notes, and only to be used in all churches of England in time of divine service."

The next step was the actual selection of the men who were to perform the work. In July of 1604, James wrote to Bishop Bancroft that he had "appointed certain learned men, to the number of four and fifty, for the translating of the Bible." These men were the best biblical scholars and linguists of their day. In the preface to their completed work it is further stated that "there were many chosen, that were greater in other men's eyes than in their own, and that sought the truth rather than their own praise.

Biblical Word Study

Again, they came or were thought to come to the work, learned, not to learn." Other men were sought out, according to James, "so that our said intended translation may have the help and furtherance of all our principal learned men within this our kingdom."

Although fifty-four men were nominated, only forty-seven were known to have taken part in the work of translation. The translators were organized into six groups, and met respectively at Westminster, Cambridge, and Oxford. Ten at Westminster were assigned Genesis through 2 Kings; seven had Romans through Jude. At Cambridge, eight worked on 1 Chronicles through Ecclesiastes, while seven others handled the Apocrypha. Oxford employed seven to translate Isaiah through Malachi; eight occupied themselves with the Gospels, Acts, and Revelation.

Fifteen general rules were advanced for the guidance of the translators:

1. The ordinary Bible read in the Church, commonly called the Bishops Bible, to be followed, and as little altered as the Truth of the original will permit.

2. The names of the Prophets, and the Holy Writers, with the other Names of the Text, to be retained, as nigh as may be, accordingly as they were vulgarly used.

3. The Old Ecclesiastical Words to be kept, viz. the Word Church not to be translated Congregation &c.

4. When a Word hath divers Significations, that to be kept which hath been most commonly used by the most of the Ancient Fathers, being agreeable to the Propriety of the Place, and the Analogy of the Faith.

5. The Division of the Chapters to be altered, either not at all, or as little as may be, if Necessity so require.

6. No Marginal Notes at all to be affixed, but only for the explanation of the Hebrew or Greek Words, which cannot without some circumlocution, so briefly and fitly be expressed in the Text.

7. Such Quotations of Places to be marginally set down as shall serve for the fit Reference of one Scripture to another.

8. Every particular Man of each Company, to take the same Chapter or Chapters, and having translated or amended them severally by himself, where he thinketh good, all to meet together, confer what they have done, and agree for their Parts what shall stand.

9. As any one Company hath dispatched any one Book in this Manner they shall send it to the rest, to be considered of seriously and judiciously, for His Majesty is very careful in this Point.

Biblical Word Study

10. If any Company, upon the Review of the Book so sent, doubt or differ upon any Place, to send them Word thereof; note the Place, and withal send the Reasons, to which if they consent not, the Difference to be compounded at the general Meeting, which is to be of the chief Persons of each Company, at the end of the Work.

11. When any Place of special Obscurity is doubted of, Letters to be directed by Authority, to send to any Learned Man in the Land, for his Judgement of such a Place.

12. Letters to be sent from every Bishop to the rest of his Clergy, admonishing them of this Translation in hand; and to move and charge as many skilful in the Tongues; and having taken pains in that kind, to send his particular Observations to the Company, either at Westminster, Cambridge, or Oxford.

13. The Directors in each Company, to be the Deans of Westminster, and Chester for that Place; and the King's Professors in the Hebrew or Greek in either University.

14. These translations to be used when they agree better with the Text than the Bishops Bible: Tyndale's, Matthew's, Coverdale's, Whitchurch's, Geneva.

15. Besides the said Directors before mentioned, three or four of the most Ancient and Grave Divines, in either of the Universities, not employed in Translating, to be assigned by the vice-Chancellor, upon Conference with the rest of the Heads, to be Overseers of the Translations as well Hebrew as Greek, for the better observation of the 4th Rule above specified.

The work began to take shape in 1604 and progressed steadily. The translators expressed their early thoughts in their preface as:

> "Truly (good Christian Reader) we never thought from the beginning, that we should need to make a new Translation, nor yet to make of a bad one a good one,...but to make a good one better, or out of many good ones, one principal good one, not justly to be excepted against, that hath been our endeavor."

They had at their disposal all the previous English translations to which they did not disdain:

> "We are so far off from condemning any of their labors that travailed before us in this kind, either in this land or beyond sea, either in King Henry's time, or King Edward's...or Queen Elizabeth's of ever renowned memory, that we acknowledge them to have been raised up of God, for the building and furnishing of his Church, and that they deserve to be had of us and of posterity in everlasting remembrance."

And, as the translators themselves also acknowledged, they had a multitude of sources from which to draw from: "Neither did we think much to consult the Translators or Commentators, CHaldee, Hebrew, Syrian, Greek, or Latin, no nor the

Biblical Word Study

Spanish, French, Italian, or Dutch." The Greek editions of Erasmus, Stephanus, and Beza were all accessible, as were the COmplutensian and Antwerp Polyglots, and the Latin translations of Pagninus, Termellius, and Beza.

Four years were spent on the preliminary translation by the six groups. The translators were exacting and particular in their work, as related in their preface:

> Neither did we disdain to revise that which we had done, and to bring back to the anvil that which we had hammered: but having and using as great helps as were needful, and fearing no reproach for slowness, nor coveting praise for expedition, we have at the length, through the good hand of the Lord upon us, brought the work to that pass that you see.

The conferences of each of the six being ended, nine months were spent at Stationers' Hall in London for review and revision of the work by two men each from the Westminster, Cambridge, and Oxford companies. The final revision was then completed by Myles Smith and Thomas Bilson, with a preface supplied by Smith.

The completed work was issued in 1611, the complete title page reading:
"THE HOLY BIBLE, Conteyning the Old Testament, and the New: Newly Translated out of the Originall tongues: & with the former Translations diligently compared and revised, by his Majesties Special Commandment. Appointed to be read in Churches. Imprinted at London by Robert Barker, Printer to the Kings most Excellent Majestie. ANNO DOM. 1611."

The New Testament had a separate title page, the whole of it reading:

> "THE NEWE Testament of our Lord and Saviour JESUS CHRIST. Newly Translated out of the Original Greek: and with the former Translations diligently compared and revised, by his Majesties speciall Commandment. IMPRINTED at London by Robert Barker, Printer to the Kings most Excellent Majestie. ANNO DOM. 1611. Cum Privilegio."

The King James Bible was, in its first editions, even larger than the Great Bible. It was printed in black letter with small italicized Roman type to represent those words not in the original languages.

A dedicatory epistle to King James, which also enhanced the completed work, recalled the King's desire that "there should be one more exact Translation of the Holy Scriptures into the English tongue." The translators expressed that they were "poor instruments to make GOD'S holy Truth to be yet more and more known" while at the same time recognizing that "Popish persons" sought to keep the people "in ignorance and darkness."

The Authorized Version, as it came to be called, went through several editions and

Biblical Word Study

revisions. Two notable editions were that of 1629, the first ever printed at Cambridge, and that of 1638, also at Cambridge, which was assisted by John Bois and Samuel Ward, two of the original translators. In 1657, the Parliament considered another revision, but it came to naught. The most important editions were those of the 1762 Cambridge revision by Thomas Paris, and the 1769 Oxford revision by Benjamin Blayney. One of the earliest concrdances was A Concordance to the Bible of the Last Translation, by John Down-ham, affixed to a printing of 1632.

The Authorized Version eclipsed all previous versions of the Bible. The Geneva Bible was last printed in 1644, but the notes continued to be published with the King James text. Subsequent versions of the Bible were likewise eclipsed, for the Authorized Version was the Bible until the advent of the Revised Version and ensuing modern translations. It is still accepted as such by its defenders, and recognized as so by its detractors. Alexander Geddes (d. 1802), a Roman Catholic priest, who in 1792 issued the first colume of his own translation of the Bible, accordingly paid tribute to the Bible of his time:

> "The highest eulogiums have been made on the translation of James the First, both by our own writers and by foreigners. And, indeed, if accuracy, fidelity, and the strictest attention to the letter of the text, be supposed to constitute the qualities of an excellent version, this of all versions, must, in general, be accounted the most excellent. Every sentence, every work, every syllable, every letter and point, seem to have been weighed with the nicest exactitude; and expressed, either in the text, or margin, with the greatest precision."

As to whether the Authorized Version was ever officially "authorized," Brooke Westcott, one of the members of the committee that produced the Revised Version, and the editor, with Fenton Hort, of an edition of the Greek New Testament, stated that:

> From the middle of the seventeenth century, the King's Bible has been the acknowledged Bible of the English-speaking nations throughout the world simply because it is the best. A revision which embodied the ripe fruits of nearly a century of labour, and appealed to the religious instinct of a great Christian people, gained by its own internal character a vital authority which could never have been secured by any edict of sovereign rulers.

This article was taken from the book *A Brief History of English Bible Translations* by Dr. Laurence M. Vance.

Biblical Word Study

...Timeline of Bible Translation History
Source: "WWW.GREATSITE.COM"

The fascinating story of how we got the Bible in its present form actually starts thousands of years ago, as briefly outlined in the <u>Timeline of Bible Translation History</u>. As a background study, you can go to our Bible Studies Library on our website and CLICK on:<u>English Bible History</u>.

1,400 BC: The first written Word of God: The Ten Commandments delivered to Moses.

500 BC: Completion of All Original Hebrew Manuscripts which make up The 39 Books of the Old Testament.

200 BC: Completion of the Septuagint Greek Manuscripts which contain The 39 Old Testament Books AND 14 Apocrypha Books.

1st Century AD: Completion of All Original Greek Manuscripts which make up The 27 Books of the New Testament.

315 AD: Athenasius, the Bishop of Alexandria, identifies the 27 books of the New Testament which are today recognized as the canon of scripture.

382 AD: Jerome's Latin Vulgate Manuscripts Produced which contain All 80 Books (39 Old Test. + 14 Apocrypha + 27 New Test).

500 AD: Scriptures have been Translated into Over 500 Languages.

600 AD: LATIN was the Only Language Allowed for Scripture.

995 AD: Anglo-Saxon (Early Roots of English Language) Translations of The New Testament Produced.

1384 AD: Wycliffe is the First Person to Produce a (Hand-Written) manuscript Copy of the Complete Bible; All 80 Books.

1455 AD: Gutenberg Invents the Printing Press; Books May Now be mass-Produced Instead of Individually Hand-Written. The First Book Ever Printed is Gutenberg's Bible in Latin.

1516 AD: Erasmus Produces a Greek/Latin Parallel New Testament.

1522 AD: Martin Luther's German New Testament.

1526 AD: William Tyndale's New Testament; The First New Testament printed in the

Biblical Word Study

English Language.

1535 AD: Myles Coverdale's Bible; The First Complete Bible printed in the English Language (80 Books: O.T. & N.T. & Apocrypha).

1537 AD: Tyndale-Matthews Bible; The Second Complete Bible printed in English. Done by John "Thomas Matthew" Rogers (80 Books).

1539 AD: The "Great Bible" Printed; The First English Language Bible Authorized for Public Use (80 Books).

1560 AD: The Geneva Bible Printed; The First English Language Bible to add Numbered Verses to Each Chapter (80 Books).

1568 AD: The Bishops Bible Printed; The Bible of which the King James was a Revision (80 Books).

1609 AD: The Douay Old Testament is added to the Rheims New Testament (of 1582) Making the First Complete English Catholic Bible; Translated from the Latin Vulgate (80

1611 AD: The King James Bible Printed; Originally with All 80 Books. The Apocrypha was Officially Removed in 1885 Leaving Only 66 Books.

1782 AD: Robert Aitken's Bible; The First English Language Bible (KJV) Printed in America.

1791 AD: Isaac Collins and Isaiah Thomas Respectively Produce the First Family Bible and First Illustrated Bible Printed in America. Both were King James Versions, with All 80 Books.

1808 AD: Jane Aitken's Bible (Daughter of Robert Aitken); The First Bible to be Printed by a Woman.

1833 AD: Noah Webster's Bible; After Producing his Famous Dictionary, Webster Printed his Own Revision of the King James Bible.

1841 AD: English Hexapla New Testament; an Early Textual Comparison showing the Greek and 6 Famous English Translations in Parallel Columns.

1846 AD: The Illuminated Bible; The Most Lavishly Illustrated Bible printed in America. A King James Version, with All 80 Books.

1885 AD: The "English Revised Version" Bible; The First Major English Revision of the KJV.

Biblical Word Study

1901 AD: The "American Standard Version"; The First Major American Revision of the KJV.

1971 AD: The "New American Standard Bible" (NASB) is Published as a "Modern and Accurate Word for Word English Translation" of the Bible.

1973 AD: The "New International Version" (NIV) is Published as a "Modern and Accurate Phrase for Phrase English Translation" of the Bible.

1982 AD: The "New King James Version" (NKJV) is Published as a "Modern English Version Maintaining the Original Style of the King James."

2002 AD: The English Standard Version (ESV) is Published as a translation to bridge the gap between the accuracy of the NASB and the readability of the NIV.

KING JAMES' INSTRUCTIONS TO THE TRANSLATORS

**(Sources: <u>Lewis' History of the English Bible</u> and
<u>The Men Behind the KJV</u> by Gustavus S. Paine).**

The following set of "rules" had been prepared on behalf of church and state by Richard Bancroft, Bishop of London and high-church Anglican. "For the better ordering of the proceedings of the translators, his Majesty recommended the following <u>rules</u> to them, to be very carefully observed:--

"1. The ordinary Bible, read in the church, commonly called the <u>Bishop's Bible</u>, <u>to be followed</u>, and as little altered as the original will permit.

"2. The names of the prophets and the holy writers, with the other names in the text, to be retained, as near as may be, according as they are vulgarly used.

"3. The <u>old ecclesiastical words to be kept</u>; as the word *church*, not to be translated *congregation*, <u>&c.</u>

"4. When any word hath divers significations, that to be kept which has been most commonly <u>used by the most eminent fathers</u>, being agreeable to the propriety of the place, and the analogy of the faith.

"5. The division of the chapters to be altered, either not at all, or as little as may be, if necessity so require.

69

"6. <u>No marginal notes at all to be affixed</u>, but only for the explanation of the Hebrew or Greek words, which cannot, without some circumlocution, so briefly and fitly be expressed in the text.

"7. Such quotations of places to be marginally set down, as shall serve for the fit references of one scripture to another.

"8. Every particular man of each company to take the same chapter of chapters; and having translated or amended them severally by himself, where he thinks good, all to meet together, to confer what they have done, and agree for their part what shall stand.

"9. As any one company hath dispatched any one book in this manner, they shall send it to the rest to be considered of seriously and judiciously: for his Majesty is very careful in this point.

"10. If any company, upon the review of the book so sent, shall doubt or differ upon any places, and therewithal to send their reasons; to which if they consent not, the difference to be compounded at the general meeting, which is to be the chief persons of each company, at the end of the work.

"11. When any place of special obscurity is doubted of, letters to be directly by authority to send to any learned in the land for his judgment in such a place.

"12. Letters to be sent from every bishop to the rest of the clergy, admonishing them of this translation in hand, and to move and charge as many as being skillful in the tongues, have taken pains in that kind, to send their particular observations to the company, either at Westminster, Cambridge, or Oxford, according as it was directed before the king's letter to the archbishop.

"13. The directors in each company to be deans of Westminster and Chester, and the king's professors in Hebrew and Greek in the two universities.

"14. These translations to be used when they agree better with the text than the Bishop's Bible, viz. Tyndale's, Coverdale's, Matthew's, Wilchurch's,* Geneva."

*By "Wilchurch" is meant the Great Bible, which was printed by Edward Wilchurch, one of King Henry VIII's printers.

Easton's 1897 Bible Dictionary, says:
"A Latin version of the Scriptures, called the "Old Latin," which originated in North Africa, was in common use in the time of Tertullian (A.D. 150). Of this there appear to have been various copies or recensions made. That made in Italy, and called the Itala, was reckoned the most accurate. This translation of the Old Testament seems to have been made not from the original Hebrew but from the LXX.

Biblical Word Study

This version became greatly corrupted by repeated transcription, and to remedy the evil Jerome (A.D. 329-420) was requested by Damasus, the bishop of Rome, to undertake a complete revision of it. It met with opposition at first, but was at length, in the seventh century, recognized as the "Vulgate" version. It appeared in a printed form about A.D. 1455, the first book that ever issued from the press. The Council of Trent (1546) declared it "authentic." It subsequently underwent various revisions, but that which was executed (1592) under the sanction of Pope Clement VIII. was adopted as the basis of all subsequent editions. It is regarded as the sacred original in the Roman Catholic Church. All modern European versions have been more or less influenced by the Vulgate."

Problems with the King James Version
Study By: Daniel B. Wallace, author of
GREEK GRAMMAR Beyond the Basics

Two fundamental problems with the King James Bible began to surface in the decades following its publication—problems of *text* and problems of *translation*. And there is a third problem, not really related to the King James directly, but rather related to the *perception* of the King James Bible by its advocates—the problem of *tradition*.

1. Text
First, problems with the text.

The Greek text used by these editors was vastly inferior to that of modern translations. It was principally the Stephanus text of 1550 (third edition), which, in turn, relied essentially on Erasmus' third edition of 1522. The Stephanus text was modified slightly by Theodore Beza who took the text through eleven editions.[3] Beza's 9th edition was used in preparation for the KJV. This Greek text, later known as the *Textus Receptus* (TR), misses the wording of the original New Testament in about **5000** places. Most of these places cannot be translated, but a few of them are fairly substantial. Once again, *all* of these Greek texts—from Erasmus to Beza—are essentially the same. They are all essentially the third edition of Erasmus.
To understand the history of the English Bible you have to know a little about the Greek text that stands behind it.

Here are some of the facts about Erasmus' Greek text.

   1. With the invention of the printing press and with Greek learning returning to Europe, there was a felt need for the first Greek NT. The rush was on! And the first one done would almost certainly be a *sloppy* production.

Biblical Word Study

2. The Roman Catholic priest and Dutch humanist, Erasmus, met the challenge. On **March 1, 1516** he published the first GNT. Exactly *20 months later* the Reformation would begin because Luther had read Erasmus' Greek text. And when he read *Romans* in Greek for the first time, he was converted to Christ. In a very real sense, the Reformation began because of the *Greek* NT. Luther himself said that he *never* would have challenged the Pope without first reading the Greek NT.

> **Sidenote**: I know we are studying the *English* Bible and how important it is for our faith. But I want to turn right now and speak to the future pastors, the future Bible translators, the future theologians and apologists in this room. For you, the Greek NT and Hebrew OT are even *more* important than the English Bible. *All* of the Reformers—from Luther to Calvin, from Zwingli to Melanchthon—insisted on *two* fundamentals for any who would become pastors. First, they had to hold to the right doctrines—*sola scriptura, sola fidei, sola gratia*. But second, they *had* to learn Greek and Hebrew. This was *not an option* for any ministers of the Word.

> The battle cry of the Reformation was *ad fontes*—"back to the sources!" This meant back to the *original* text. For too long the Church had been enslaved to tradition and to biblical interpretation that was *given* to it by others. The only way to get past tradition, and to test anyone's interpretation of the Bible was *to know the original languages.*

> Today, the learning of Greek and Hebrew are often regarded as non-essentials for Christian ministers. "It's too hard." "Just use the commentaries." "Ministry is about people, not about the text." I've heard all these excuses for years. It's nothing new. The same excuses were used in the sixteenth century.

> Luther went into a strong diatribe against those pastors-in-training who resisted learning the biblical languages. And characteristically, he didn't mince words. What he had to say then is still valid today. Listen to Luther:

>> In proportion as we value the gospel, let us zealously hold to the [biblical] languages. For it was not without purpose that God caused his Scriptures to be set down in these two languages *alone*—the Old Testament in Hebrew, the New in Greek. Now if God did not despise them but chose them above all others for his word, then we too ought to honor them above all others.

>> If through our neglect we let the languages go (God forbid!), we shall lose the *gospel* too. It is inevitable that unless the languages remain, the gospel must finally perish.

>> When our faith is held up to ridicule, where does the fault lie? It lies in our ignorance of the languages; and there is no way out than to learn the languages. It is also a stupid undertaking to attempt to gain an

understanding of Scripture by laboring through the commentaries of the fathers and a multitude of books and glosses. Instead of this, men should have devoted themselves to the languages.

Since it becomes Christians then to make good use of the Holy Scriptures as their one and only book and it is a sin and a shame not to know our own book or to understand the speech and words of our God, it is a still greater sin and loss that we do not study [the biblical] languages, especially in these days when God is offering and giving us men and books and every facility and inducement to this study, and desires his Bible to be an open book. How sternly God will judge our lethargy and ingratitude [if we do not learn Greek and Hebrew]!

It's almost as if Luther had been sitting in on faculty discussions at *half* of our seminaries in this country! If you plan to go into the pastorate, I urge you to consider a seminary that has an unswerving commitment to the biblical languages. It is not *all* you need, but it is something that you cannot do without. One of the significant and terribly sad historical notes here is this: virtually every evangelical seminary that abandoned the study of the original languages has become unorthodox within fifty years.

Back to Erasmus:
3. Erasmus took his Greek text through five editions. All of them were Latin-Greek diglots, never Greek alone. The reason? Erasmus' motive was not primarily to produce a Greek NT, but rather to prove that his Latin translation was an improvement over Jerome's Vulgate (done 1000 years earlier). The Vulgate had been the authorized Bible of the western Church ever since its production.

4. Because he was in a rush, he could find only one copy of the book of **Revelation**. And that copy lacked the last leaf, Rev 22.16-21. What was Erasmus to do? He decided to *backtranslate* those final six verses, from Latin into Greek. And as good as Erasmus' Greek was (he was considered the premier Greek scholar of the sixteenth century), he still created *seventeen* (17) variant readings that have not been found in any Greek New Testament MSS (except, of course, for one that was a copy of Erasmus' printed text). The most remarkable text is **Rev 22.19**: "And if anyone takes words away from this book of prophecy, God will take away from him his share in the *tree* of life and in the holy city, which are described in this book."

But Erasmus' text had 'book' instead of 'tree' because the Latin had 'book' here: "God will take away from him his share in the *book* of life." Erasmus' text was thus quite defective here. The reason that some Latin MSS had 'book' here was no doubt due to the fact that the Latin scribes saw 'book' twice in this verse and they accidentally replaced 'tree' with 'book' in the middle of the verse. This could easily happen in Latin because the words were similar (unlike Greek, which has xuvlon for 'tree' and biblivon for 'book'): the Latin word for tree is *ligno* and the word for book is *libro*. Thus, a two

Biblical Word Study

letter difference between these two words. The KJV repeated this error, giving rise to the possibility that the Bible teaches that one can lose his salvation (since removal from the book of life would be tantamount to loss of salvation).

5. MS basis: about half a dozen, none earlier than 10th to 12th century. Today we have 5600 MSS, with some as early as 2nd century.

6. The 1516 edition was called by one scholar the 'most poorly edited book in the world.' Erasmus himself admitted that it was pasted together rather than edited.

7. The response to Erasmus' efforts was not altogether positive. The Roman Catholic hierarchy complained that the *Comma Johanneum* of 1 John 5.7-8 (see below) was not in Erasmus' text and thus his text must surely be defective. But Erasmus responded in the *Annotationes* of his second edition (1519) that he did not put in the famous text about the Trinity because he did not find it in any Greek MSS.[4]

> **Erasmus' text** read as follows: "There are three who bear witness—the Spirit, the water, and the blood; and these three agree."

> **Latin Vulgate (*late* copies):** For there are three who bear witness in heaven, the Father, the Word, and the Holy Spirit; and these three are one. And there are three who bear witness on earth—the Spirit, the water, and the blood; and these three agree."

> But these words of the Latin Vulgate were not found in any Greek MS until one was 'made to order' for Erasmus (who implied that he would not publish a NT with such words unless he could find them in a Greek text) in 1520 by a scribe named Roy, working in Oxford. It somehow was 'discovered' before Erasmus published his third edition.[5]

8. In the **3rd edition of 1522**, the Trinitarian formula of the late Latin Vulgate MSS was added. To date, only *four* Greek MSS are known to have this reading (all from the sixteenth century or *later*) and four others have marginal readings to this effect.[6] The source of the wording has been traced to a homily on the passage, written in the eighth century, in a *Latin* allegorical commentary on this text.

> I would *love* for this verse to be in the original! But the doctrine of the Trinity does not live or die with **1 John 5.7!** You recall that I quoted from Henry Alford earlier about his obedience to the truth of the evidence for the sake of Christ. He said: "a translator of Holy Scripture must be… ready to sacrifice the choicest text, and the plainest proof of doctrine, if the words are not those of what he is constrained in his conscience to receive as God's testimony." Alford was speaking of **1 John 5.7**. He believed very strongly in the Trinity,

Biblical Word Study

but knew that the Trinitarian statement in the KJV *here* was added later. (The fact that these words were *never* used in argument with Arians in the early centuries of the Greek church shows that they must surely have been added later, and from the Latin tradition.)

Summary: This is Erasmus' text: Half a dozen MSS, sloppily edited, six verses back-translated from Latin with no Greek support, and some verses added because of pressure from the Catholic church. It misses the original wording in about 5000 places. This is the Greek text of Erasmus; this is the Greek text that the KJ NT is based on.

There has been much emotional baggage attached to the verses in the KJV, both because of the cadence and lyrical quality of some of those verses (though often at the expense of an accurate translation[7]) and because of later additions made to the text as it was transmitted in the Greek and Latin traditions. Ultimately, what is needed of all Christians is a hunger for the *truth*. It is not that we have too little of the Bible (as KJ advocates argue), but that they have too much. Their Bible is 110% of the Word of God! Modern translations are often condemned for taking away from the words of Scripture, when in reality the KJV falls under the flip-side criticism of *adding* to the words of Scripture. Our goal should be to burn off the dross to get to the gold.

2. Translation
There were also problems in translation.

The 47 scholars who worked on the KJV knew Latin better than they knew Greek or Hebrew. Hence, it should not surprise us that they committed hundreds of errors in translation, especially in relation to the definite article (since Latin does not have one and Greek does). For example:

John 4.27 ("Jesus was speaking with *the* woman"). The point of the text is not that Jesus was speaking with *the* woman, but that he was speaking with *a* woman. First century Jewish law forbade a rabbi from speaking to a woman in public; he would even have to refrain from speaking to his own mother in public! Jesus, of course, did not follow such arbitrary rules, but his new disciples were unaware of this fact. The whole point of the narrative at this stage is not the *kind* of woman that Jesus was speaking to, but simply that he was speaking to *a* woman. Her nature as the "town naughty lady" would soon enough be revealed to the disciples.

1 Tim 2.12 ("I do not permit a woman to *usurp* authority over a man"). Many a woman preacher has said, "I am not usurping any man's authority; the authority to preach to you today has been granted to me by the elders of this church." That is an understanding of 1 Tim 2.12 that is based on the KJV, not modern translations. Where did the KJV get that notion? Not from Tyndale, since he translated this verse as follows: "I suffer not a woman to teach, neither to *have authority* over a man: but for [her] to be in silence." The KJV here has "But I suffer not a woman to teach, nor to *usurp* authority over the man, but to be in silence." The key difference is in the translation of aujqentei'n. Tyndale

Biblical Word Study

renders it "have authority," while the KJV renders it "usurp authority." From what I can gather, the verb did not bear the force of "usurp" until Chrysostom (fourth century AD) gave it that spin in his comments on this text. Further, "usurp" was not the *predominant* meaning of aujqentevw until the ninth century A.D. But since the word occurs less than 125 times in all of Greek literature (according to a search of the *TLG* database of 64 million words from Homer to A.D. 1453), the KJV translators were at a loss. Hence, they relied on Erasmus' Latin (which, you may recall, he put forth as a correction of Jerome's) of *usurpare*. Now the *Oxford Latin Dictionary* gives as the first definition of this term, "To take possession of (property) on one's own initiative (and without strict legal claim)." Jerome's translation, incidentally, was *dominare* (*OLD* gives as its first definition of this verb, "To exercise sovereignty, act as a despot, rule"). Thus, *Tyndale's* translation was more accurate to the Greek than either Jerome's or Erasmus' (though Jerome's was fairly literal, since there is no verb in Latin that is a cognate to either *potestas* or *auctoris*. Thus, if a verb has to be used, *dominare* is the most neutral term available and therefore the most accurate.) But the KJV translators knew Latin better than they knew Greek, so when it came to this verb they relied on Erasmus' erroneous Latin translation rather than the true meaning of the Greek, thereby spawning generations of faulty interpretations on the role of women in ministry. And where did Erasmus get this notion? He was a Roman Catholic priest: he read the patristic writers. In fact, he knew them as well as he knew the scriptures.

It is a remarkable thing that many today read this text as though the KJV was the accurate rendering. But most modern translations render the term neutrally (cf., e.g., RSV, NKJV, NIV ["have authority"], RV, ASV ["have dominion"], NASB ["exercise authority"], etc.

Remarkably, even the NRSV, with its strong bent toward inclusive language and egalitarianism [as in **1 Tim 3:2:** "married only once" for "husband of one wife"] here reads "have authority").

Titus 2.13: KJV reads: "the glorious appearing of the great God and *our* Saviour, Jesus Christ." But this text employs a construction that can only mean that "God" and "Savior" refer to one person; it is one of the clearest texts in the NT affirming the deity of Christ. The KJV does not affirm this here. In 1798 the lay scholar Granville Sharp wrote a treatise in which he advocated a new translation of the Bible since the "common version" (the KJV) had incorrectly rendered the Greek here, as well as in 2 Peter 1.1. The point we wish to make here is *not* that the KJV is unorthodox on the deity of Christ! Rather, it is that in many places it misses the point of the Greek text because the translators were more at home in Latin than in Greek. Although some KJV Only advocates have quite unfairly charged modern translations with denying the deity of Christ because in a few verses such is not clearly affirmed (e.g., 1 Tim 3.16), frequency of prooftexts is not the same as affirmation vs. denial of doctrine. If one translation affirms the deity of Christ 300 times and another only 295 times, there can be no real charge of unorthodoxy in either case. Further, several studies have shown that modern translations have *more* evidence of the deity of Christ than the KJV does—yet no one is charging the KJV translators with unorthodoxy on this matter, nor should they. No cardinal doctrine depends on a single or even a few verses.

Biblical Word Study

Not only are there hundreds of mistranslations, but also hundreds of archaisms or antiquated expressions in the AV. Many words were already archaic when the KJV came out. But by 1881, over **300** words in the AV had changed their meaning. "Suffer the little children to come unto me" does *not* mean "*beat* your kids so that they'll go to church"!

I often ask KJ advocates which dictionary they use to help them understand the Bible. If they use a modern dictionary to understand 1611 English, it simply won't do. More sophisticated KJV advocates say, "The 1828 Webster." That's better, but still not good enough. 1828 is still closer to 2001 than it is to 1611.

Frankly, there is only *one* dictionary that you really can use to understand every word in the KJV: the **13**-volume *unabridged* **Oxford English Dictionary**. For each entry, it traces the history of the word's usage.[8] To take but one example: 2 Tim 2.15:

"*Study* to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth" (KJV)

All modern translations have something like "*Be eager* to show yourself approved" or "*Be diligent* to show yourself approved" rather than "Study to show yourself approved."

This is not a mistake by the KJ translators. They translated this correctly, because in 1611 English "study" *meant* "be eager," or "be diligent." But who would know today that 'study' in 1611 meant 'be diligent' *unless they consulted the Oxford English Dictionary*? My recommendation to KJV users—to better understand their preferred Bible—is to do two things: (1) Use the *OED* liberally as they study their Bible, and (2) get a New King James Bible to help them in the hard places. Nevertheless, one has to understand that the great value of the KJV today is the heritage of the English language and the beauty of this Bible. But as a study Bible, or one that is as accurate as can be, the King James comes up short.

3. Tradition

Finally, there is the problem of the *perception* of the KJB by its advocates. They often believe that it is perfect, and the *only* Bible that can properly be called 'the Holy Bible.'

In this section, I will actually be defending the KJV *against* its modern-day proponents. It is *not* a member of the Trinity! The danger one has in putting it on a pedestal is that for many people, once it gets knocked off that pedestal, it is viewed less positively than it should be. We should have a very positive assessment of the KJV without elevating it to inspired status.

Sometimes this KJ Only attitude goes beyond all logic and dabbles in the realm of the absurd. In 1995 I was on the John Ankerberg show called, "What's the Best Bible Translation?" There were three KJV advocates. Early on in the eight-part program (that was filmed all in one day) John Ankerberg asked them, "If a person in Russia becomes a

Biblical Word Study

Christian, are you saying that he would need to learn English in order to read the only true Holy Bible?" After a brief pause, the lead KJV advocate said, "Yes!" I wondered why I had been asked to be on the show after hearing that response…

Not all KJV advocates employ such illogic however. Here are some of the basic arguments that KJV advocates use for this Bible's status as the only Holy Bible, with a brief response:

1. It is perfect. The translators were the best ever, the most godly men. **But** even the translators explicitly denied that the KJV was perfect in the original preface (which, unfortunately, is now no longer printed with the KJV Bible). They said, "perfection is never attainable by man." They themselves said that only the original was inspired, that *no* translation was perfect or ever could be.

2. All modern translations cause chaos because they are so different. If we all used the KJ, there would be no uncertainty about the wording of the text. There is no uncertainty anywhere. **But** this ignores the fact that original 1611 KJV had 8500 marginal readings, many of which expressed doubt about the meaning or wording of the text. On numerous occasions, they simply had to 'flip a coin' and put something in the text! The translators were humble men, who wanted to alert the reader when they just weren't sure what the Hebrew or Greek text meant. It is only the omission of these marginal readings that has given some folks the *illusion of certainty*.

3. No modern translation deserves the name, "Holy Bible." **But** this is not the attitude of the KJ translators themselves. They said, "the word of God may be recognized in the very meanest translation of the Bible." This would include the translations that came before them *and* the ones that came after.

4. God has used the KJV for 270 years. No other translation has stood the test of time. No other translation has sold as many copies. This proves that it is the one and only inspired Word of God. **But** this is not true. The Latin Vulgate was the official Bible of western Europe for over 1000 years—four *times* as long as the KJV was on the throne! And the NIV has actually *outsold* the KJV—and it did it in one-tenth the time.

Frankly, this attitude is remarkably similar to the attitude that virtually every generation of Christians has had when confronted by a new translation that challenges their 'old favorite.' It represents emotional baggage rather than clear thinking. This attitude of resistance to new translations was seen when Jerome produced the Latin Vulgate, when Erasmus 'corrected' the Latin Vulgate, and even when the King James Bible was produced! Those who know history know that it is the attitude of the ignorant. And as much as we must truly love these folks, it is also important that we help them love and learn truth. The incarnation of Christ demands no less of us.

5. The language is exalted, elegant, beautiful. This Bible was written in the golden age of the English language—when English was correctly and properly spoken. This

Biblical Word Study

is the language that the Bible deserves to be in—Elizabethan English.

> **But** the *real* language of the Bible was of a different sort. It was the conversational Greek of the day—the Greek that men on the streets of Athens and Antioch, Jerusalem and Corinth, spoke. In fact, it was known as the '*common* Greek,' and it was a big step down from the golden age of Greek literature, the classical Greek era that ended 400 years earlier. And although there were artificial and pompous attempts in the first century AD to revive this classical Greek, *none of the NT writers* got sucked into this mode of writing. Their writing was clear, and simple, and connected to real people— not artificial and pompous.
>
> And the KJ translators explicitly tried to capture that. Their goal, in fact, was to make the text as plain and simple to understand as possible. They said (in the original preface):
>> [The Catholics have] the purpose to *darken* the sense, that [although] they must needs translate the Bible, yet by the language thereof it may be *kept from being understood*. But we desire that the Scripture may speak like itself … that it may be understood even [by] the very vulgar."
>
> It is a great irony that today part of the reason the KJB is so revered is because it sounds so archaic, so other-worldly. It is the Bible that speaks in a stained-glass voice. But this is *precisely* what the KJ translators *condemned* in a translation! Their intention—which they accomplished for *their* day 400 years ago—was to make the Bible clear, simple, easy to understand.

All of these arguments have nothing to do with our Protestant heritage. Instead, KJ Only advocates unwittingly look more like Roman Catholics than Protestants. (And Roman Catholics of yesteryear, for nowadays many Catholics are embracing the need to learn the Bible, and the study the original languages.)

As you recall, Protestantism was begun when the Word of God became accessible to the people. Now, the KJV has become to today's layman what the Latin Vulgate was to yesterday's layman. Further, since people cling to it because it is traditional, they unwittingly embrace another Roman Catholic notion (tradition over Scripture). Thus, in two major respects (clarity vs. obscurity in understanding, and Scripture vs. tradition), those who cling to the KJV resemble (older) Roman Catholicism against the rest of Protestantism!

To sum up: There are two attitudes to avoid in dealing with the KJB. (1) We must not be so reactionary to KJ Only advocates that we *despise* the KJB! From time to time, I put an essay or two on the internet. Sometimes I discuss Bible translations. Inevitably, I tick someone off, usually someone from the KJ Only crowd. In fact, I average one or two emails a month in which I am condemned to hell! This happens to every Bible translator.

Biblical Word Study

Dr. Bruce Metzger got a letter one time from a New York cab driver which said, "I hate what you have done to the Bible! If you ever come to NYC, I will run you over with my cab, and then I will back up and do it again." The letter ended with, "In Christian love" followed by the man's name!

This kind of attitude still does not give me the right to become sour on the KJB.

If you've got family or friends who are *rabidly* loyal to the KJV, the danger you have is arrogance and apathy. You might be thinking, "Aha! Now, I've got some arguments to use against my uncle Howard! Let's see what he says to *this*!" But I urge you: don't throw out the baby with the bathwater! If the AV is not all it's cracked up to be, that doesn't give you the right to neglect the Scriptures. And even though the Bible is not a member of the Trinity, the *only* way we can know God is by knowing his Word.

The Age of Discovery, the Age of Reason

What is it that finally overthrew the reign of the King James? It was essentially the discovery of new MSS. The KJ was based on half a dozen Greek MSS, no earlier than the tenth century AD. Today, we know of **5,600** Greek MSS—and some of them are as early as the *second century* AD.

The Geneva Bible

Many of those who fled Mary's fury went to Geneva, Switzerland where John Calvin granted them asylum. There they began working on a new English translation. William Wittingham (c. 1524-1579) headed up the effort and oversaw the work of a skilled team of translators and biblical scholars which included Myles Coverdale.

In 1560 they produced the *Geneva Bible* which became one of the most historically significant translations of the Bible into English.[15] It served as the primary Bible of the Protestant Reformation Movement and was the Bible used by William Shakespeare, Oliver Cromwell, John Milton, John Knox, John Donne, and John Bunyan. It was the first Bible to be brought to America, being transported across the ocean on the *Mayflower*.

The text of the Bible was not much different from the English versions that preceded it. In fact, more than 85% of the language came from Tyndale. What set it apart was its format and the study aids that were incorporated into it:
- It was the first English Bible with text that was divided into numbered verses.
- Extensive cross-referencing of verses was supplied.
- Each book was preceded with a summary introduction.
- Visual aids like maps, tables, and woodcut illustrations were added.
- It contained topical and name indexes.
- It featured an elaborate system of marginal notes designed to explain the meanings of verses.

Because of all these features, the *Geneva Bible* has often been referred to as the first

study Bible. It was enormously popular, and it quickly replaced all other Bibles. Its popularity continued for decades after the *King James Version* was released in 1611.

The Bishop's Bible

But the *Geneva Bible* was not popular among the rulers of England. Queen Mary had been succeeded by her sister, Elizabeth I, who returned England to the Protestant fold, but Elizabeth was a devout believer in the Divine Right of Kings, and the marginal notes of the *Geneva Bible* were strongly opposed to both monarchy and the institutional church. This led to the production in 1568 of a new authorized Bible called the *Bishop's Bible*, which was a revision of the *Great Bible* of 1539. The Bishop's Bible was never able to gain much acceptance among the people.[16]

Smith's Bible Names Dictionary, says: "The vast power which the

Vulgate has had in determining the theological terms of western Christendom can hardly be overrated. By far the greater part of the current doctrinal terminology is based on the Vulgate. Predestination, justification, supererogation (supererogo), sanctification, salvation, mediation, regeneration, revelation, visitation (met.) propitiation, first appear in the Old Vulgate. Grace, redemption, election, reconciliation, satisfaction, inspiration, scripture, were devoted there to a new and holy use. Sacrament and communion are from the same source; and though baptism is Greek, it comes to us from the Latin. It would be easy to extend the list by the addition of orders, penance, congregation, priest; but it can be seen from the forms already brought forward that the Vulgate has brought forward that the Vulgate has left its mark both upon our language and upon our thoughts. It was the version which alone they knew who handed down to the reformers the rich stores of medieval wisdom; the version with which the greatest of the reformers were most familiar, and from which they had drawn their earliest knowledge of divine truth.

Hear the Word of God!

"The Truth Shall Make You Free!"

Biblical Word Study

ENDNOTES
Short Definitions Regarding Greek Verbs and Nouns

<u>Greek Verbs:</u>

Short Definitions of the Personal Endings; and the Present, Imperfect, Future, Aorist and Perfect Tenses; and the Indicative, Optative, Subjunctive and Imperative Moods; and the Active, Passive and Middle Voices; and the Infinitive and the Participle of the Greek verbs referred to in this "Biblical Word Study."

Regarding <u>Greek verbs</u> the *Basics of Biblical Greek* by William D. Mounce, page 128, says: "**Verbs** are the most exciting part of the Greek language. Many times the theology of a passage, or a clearer insight into the nuance of the passage, is hidden in the aspect of the verb."
 And, the *Basics of Biblical Greek* by William D. Mounce on page 126 says: "**Aspect.** This is perhaps the most difficult concept to grasp in Greek verbs, and yet it is the most important and most misunderstood. The basic genius of the Greek verb is not its ability to indicate *when* the action of the verb occurs (time), but *what type of action* it describes, or what we call "aspect." The **continous** aspect means that the action of the verb is thought of as an ongoing *process*. The **undefined** aspect means that the action of the verb is thought of as a *simple event*, without commenting on whether or not it is a process."

"Just like Greek nouns, the Greek verb also changes form (the Greek 'spelling', so to speak). The form changes based upon the <u>subject of the verb</u> and the <u>kind of action indicated</u>. Greek is a fully "inflected language." Each Greek word actually changes form (inflection) based upon the role that it plays in the sentence. The stem of the verb shows the basic meaning or action of the word, but the ending (or 'suffix') changes to show various details. Not only the ending of the verb may change, but the verb form may have a 'prefix' added to the beginning of the verbal stem. Sometimes the actual stem of the verb may change or may add an 'infix' to indicate certain other details.
 The prefix, suffix, and verbal stem all combine together to define a certain form of a verb. Each verb form indicates a specific meaning. There are five basic parts (or aspects) that are clearly defined or indicated by every Greek verb form. These five parts are: <u>Person</u>, <u>Number</u>, <u>Tense</u>, <u>Voice</u>, and <u>Mood</u>" (www.ntgreek.org).

<u>Personal Endings:</u>

Basics of Biblical Greek by William D. Mounce, page 164 says: "In Greek, as in all other languages, person and number are determined by the relation of the speaker or writer to the assertion contained in the verb." And, *Basics of Biblical Greek* by William D. Mounce, page 124 says: "In Greek, the verb agrees with its subject. It accomplishes this by using personal endings, which are suffixes added to the end of the verb."

Biblical Word Study

"There are three main classes of grammatical person in both English and Greek. Person indicates the form of the verb (and also pronouns) which refer to: **1)** the person(s) speaking (First Person). **2)** the person(s) being spoken to (Second Person). And **3)** the person(s) being spoken of or about (Third Person).

For example: "Because I *live*, you shall *live* also." John 14:19b "He *lives* by the power of God." II Cor 13:4. **First Person:** 'I live' - the person speaking (i.e. 'I') is the subject of the verb. **Second Person:** 'you live' - the person being spoken to (i.e. 'you') is the subject of the verb. **Third Person:** 'He lives' - the person being spoken about (i.e. 'He') is the subject of the verb. Each grammatical person (First, Second, and Third) can be either singular or plural in number.

For example: Singular Number: "For I *am persuaded* that neither death, nor life,...shall be able to separate us from the love of God," (Rom. 8:38-39).
Plural Number: "For we *are* His workmanship," (Eph. 2:10a)" (www.ntgreek.org).

Time & "Kind of Action" in Greek Verbs:

"In English, and in most other languages, the tense of the <u>verb</u> mainly refers to the 'time' of the action of the verb (present, past, or future time). In Greek, however, although time does bear upon the meaning of tense, the primary consideration of the tense of the verb is not time, but rather the 'kind of action' that the verb portrays. The most important element in Greek tense is kind of action; time is regarded as a secondary element. For this reason, many grammarians have adopted the German word 'aktionsart' (kind of action) to be able to more easily refer to this phenomenon of Greek verbs.

The kind of action (aktionsart) of a Greek verb will generally fall into one of three categories:

1) **Continuous (or 'Progressive')** kind of action.
2) **Completed (or 'Accomplished)** kind of action, with continuing results.
3) **Simple occurrence, (or 'Summary occurrence')** without reference to the question of progress. (This is sometimes referred to as 'Punctiliar' kind of action , but it is a misnomer to thus imply that, in every instance, the action only happened at one point of time. This can be true, but it is often dependent on other factors such as the meaning of the verb, other words in the context, etc.)" (www.ntgreek.org)..

Present Tense.
"The present tense usually denotes <u>continuous kind of action</u>. It shows 'action in progress' or 'a state of persistence.' When used in the <u>indicative mood</u>, the present tense denotes action taking place or going on in the present time. For example: "In Whom you also are *being built together* into a dwelling place of God in spirit." Eph 2:22. And, "Not *forsaking* the assembling of ourselves together." Heb 10:25" (www.ntgreek.org)..

A Manual Grammar of The New Testament by Dana and Mantey, page 181, says: "The fundamental significance of the present tense is the idea of progress. It is the *linear*

Biblical Word Study

tense." And, *Basics of Biblical Greek* by William D. Mounce, page 129 says: "The present tense describes an action that usually occurs in the present time; the present tense can describe an ongoing action (continous aspect), or say nothing about the verb's aspect (undefined).

Imperfect Tense.
"The imperfect tense shows <u>continuous</u> or linear type of action just like the <u>present tense</u>. It always indicates an action continually or repeatedly happening in past time. It portrays the action as going on for some extended period of time in the past. The idea of continual action in the past does not apply when the verb "to be" is in the imperfect tense. There it should be considered a simple action happening in past time, without regard to its "on-going" or "repeated happening" in the past. For example: "For you *were* once darkness, but now light in the Lord." Eph 5:8" (www.ntgreek.org).

Future Tense.
"Just like the English future tense, the Greek future tells about an anticipated action or a certain happening that will occur at some time in the future. For example: "We know that if he is manifested, we *will be* like Him, for we *will see* Him even as He is." 1 John 3:2" (www.ntgreek.org).

Aorist Tense.
Basics of Biblical Greek by William D. Mounce, page 203 says: "Whether a verb is a first or second aorist has no connection to its meaning, just the form."

"The aorist is said to be "<u>simple occurrence</u>" or "summary occurrence", without regard for the amount of time taken to accomplish the action. This tense is also often referred to as the 'punctiliar' tense. 'Punctiliar' in this sense means 'viewed as a single, collective whole,' a "one-point-in-time" action, although it may actually take place over a period of time. In the indicative mood the aorist tense denotes action that occurred in the past time, often translated like the English simple past tense. For example: "God...*made* us *alive together* with Christ." Eph 2:5. And, "He who *has begun* a good work in you will complete it until the day of Christ Jesus." Phil 1:6" (www.ntgreek.org).

Perfect Tense.
"The basic thought of the perfect tense is that the progress of an action has been <u>completed</u> and the results of the action are continuing on, in full effect. In other words, the progress of the action has reached its culmination and the finished results are now in existence. Unlike the English perfect, which indicates a completed past action, the Greek perfect tense indicates the continuation and present state of a completed past action" (www.ntgreek.org).

Pluperfect Tense.
"The pluperfect ('past perfect') shows action that is complete and existed at some time in the past, (the past time being indicated by the context). This tense is only found in the <u>indicative mood</u> and is rarely used in the New Testament. For example: "...and they beat against that house; and it did not fall, for it *was founded* on the rock." Matt 7:25"

Biblical Word Study

(www.ntgreek.org).

Future Perfect Tense
There is also a future perfect tense in Greek which is very rare in the New Testament. It is only formed by <u>periphrasis</u> in the New Testament is much like the <u>past perfect</u>, only the completed state will exist at some time in the future rather than in the past" (www.ntgreek.org).

Moods in Greek Verbs:

"The aspect of the grammatical "mood" of a <u>verb</u> has to do with the statement's relationship to reality. In broad terms, mood deals with the fact of whether the asserted statement is actual or if there is only the possibility of its actual occurrence. "Whether the verbal idea is objectively a fact or not is not the point: mood represents the way in which the matter is conceived" (Dana & Mantey). If the one asserting the <u>sentence</u> states it as actual, then the mood reflects this, regardless of whether the statement is true or false.

The <u>indicative mood</u> is the only mood conceived of as actual while with the other three moods (<u>imperative</u>, <u>subjunctive</u>, and <u>optative</u>) the action is only thought of as possible or potential" (www.ntgreek,org).

Indicative Mood.
"The indicative mood is a statement of fact or an actual occurrence from the writer's or speaker's perspective. Even if the writer is lying, he may state the action as if it is a fact, and thus the <u>verb</u> would be in the indicative mood. It may be action occurring in past, present, or future time. This 'statement of fact' can even be made with a negative <u>adverb</u> modifying the verb (see the second example). This is in contrast to one of the other moods (see below) in which the writer/speaker may desire or ask for the action to take place. For example: "And they *overcame* him by the blood of the Lamb." Rev. 12:11. "God *is* not *mocked*." Gal. 6:7" (www.ntgreek,org).

Basics of Biblical Greek by William D. Mounce, page 124, says: "Mood refers to the relationship between the verb and reality. A verb is in the **indicative** if it is describing something that *is*, as opposed to something that *may* or *might* be. This includes statements and questions. And, *A Manual Grammar of The New Testament* by Dana and Mantey, page 168 says: "The Indicative is the declarative mood, denoting a simple assertion or interrogation. It is the mood of *certainty*. It is significant of a simple fact, stated or inquired about."

Imperative Mood.
"The imperative mood is a command or instruction given to the hearer, charging the hearer to carry out or perform a certain action. For example: "*Flee* youthful lusts." 2 Tim. 2:22" (www.ntgreek,org).

Biblical Word Study

A Manual Grammar of The New Testament by Dana and Mantey, page 174, says: "The Imperative is the mood of command or entreaty--the mood of *volition*. It is the genius of the Imperative to express the appeal of will to will." And, *Basics of Biblical Greek* by William D. Mounce, pages 310-312, says: "There is no more forceful way in the Greek language to tell someone to do something than a simple imperative--particularly the second person imperative. Especially when such a command is given regarding a specific situation, the one giving that command sees himself as an authority figure. He expects those addressed to do exactly as he ordered." . . .

33.4 Aspect. The imperative built on the present tense stem is called the *present* imperative and indicates a continous action. The imperative built on the aorist tense stem (without augment) is called the *aorist* imperative and indicates an undefined action. There is no time significance with the imperative. Once again we encourage the adoption of the terminology "continuous imperative" and "undefined imperative." Sometimes to get the significance of the aspect into English, you could use the key word "continually" in your translation of the present imperative, although this is somewhat stilted English: "continually eat."

Subjunctive Mood.
"The subjunctive mood indicates probability or objective possibility. The action of the verb will possibly happen, depending on certain objective factors or circumstances. It is oftentimes used in conditional statements (i.e. 'If...then...' clauses) or in purpose clauses. However if the subjunctive mood is used in a purpose or result clause, then the action should not be thought of as a possible result, but should be viewed as a definite outcome that will happen as a result of another stated action. For example: "*Let us come forward* to the Holy of Holies with a true heart in full assurance of faith." Heb 10:23. And, "In order that now the manifold wisdom of God *might be made known* through the church." Eph 3:10" (www.ntgreek.org).

Optative Mood.
"The optative is the mood of possibility, removed even further than the subjunctive mood from something conceived of as actual. Often it is used to convey a wish or hope for a certain action to occur. For example: "And the very God of peace *sanctify* you wholly; and I pray God your whole spirit and soul and body *be preserved* blameless unto the coming of our Lord Jesus Christ." I Thess 5:23" (www.ntgreek.org).

Grammatical Voice of Greek Verbs:

Voice.
Basics of Biblical Greek by William D. Mounce, page 124, says: "Voice refers to the relationship between the subject and the verb. Voice is that property of the verbal idea which indicates how the subject is related to the action." And, *Basics of Biblical Greek* by William D. Mounce, page 126 says: **Voice**. Greek uses a different set of personal

Biblical Word Study

endings to differentiate the active from the passive.

Active Voice.
"Grammatical voice indicates whether the <u>subject</u> is the performer of the action of the <u>verb</u> (active voice), or the subject is the recipient of the action (<u>passive voice</u>). If the subject of the sentence is executing the action, then the verb is referred to as being in the active voice. For example: "Jesus *was baptizing* the people" (paraphrase of John 3:22; 4:1,2). "Jesus" is the subject of the sentence and is the one that is performing the action of the verb; therefore the verb is said to be in the "Active Voice" (www.ntgreek.org).

A Manual Grammar of The New Testament by Dana and Mantey, page 155, says: "The active voice describes the subject as *producing the action* or representing the state expressed by the verbal idea." And, *Basics of Biblical Greek* by William D. Mounce, page 124, says: "If the subject *does* the action of the verb, then the verb is in the **active** voice. "Bill hit the ball." "Hit" is in the active voice because the subject did the hitting."

Passive Voice.
"Grammatical voice indicates whether the <u>subject</u> is the performer of the action of the <u>verb</u> (<u>active voice</u>), or the subject is the recipient of the action (passive voice). If the subject of the sentence is being acted upon, then the verb is referred to as being in the passive voice. For example: "Jesus ... *was baptized* by John in the Jordan" (Mark 1:9). "Jesus" is the subject of the sentence, but in this case He is being acted upon (i.e. He is the recipient of the action), therefore the verb is said to be in the "Passive Voice" (www.ntgreek.org).

A Manual Grammar of The New Testament by Dana and Mantey, page 161, says: "The passive voice is that use of the verb which denotes the subject as *receiving the action*." And, *Basics of Biblical Greek* by William D. Mounce, page 124, says: "If the subject receives the action of the verb, the verb is in the passive voice. "Bill was hit by the ball." "Was hit" is the passive voice because the subject "Bill" was hit."

Middle Voice.
"The Greek middle voice shows the <u>subject</u> acting in his own interest or on his own behalf, or participating in the results of the verbal action. In overly simplistic terms, sometimes the middle form of the verb could be translated as "the performer of the action actually acting upon himself" (reflexive action). For example: "I *am washing myself*." "I" is the subject of the sentence (performing the action of the verb) and yet "I" am also receiving the action of the verb. This is said to be in the "Middle Voice". Many instances in the Greek are not this obvious and cannot be translated this literally" (www.ntgreek.org).

A Manual Grammar of The New Testament by Dana and Mantey, page 156, says: The middle voice is that use of the verb which describes the subject as *participating in the results of the action.* And, *Basics of Biblical Greek* by William D. Mounce, page 230 says: "If a verb is in the active, then the subject does the action of the verb. If the verb is in the passive, then the subject receives the action of the verb. The classical definition of

Biblical Word Study

the middle voice is that *the action of a verb in the middle voice in some way affects the subject*. We call this the "self interest" nuance of the middle."

Non-Finite Verb Forms:

Participle.
"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. For example: Adjectival use: "The *coming One* will come and will not delay." Heb 10:37. Adverbial use: "But *speaking truth* in love, we may grow up into Him in all things." Eph 4:15"
(www.ntgreek.org).

Infinitive.
"The Greek infinitive is the form of the verb that is usually translated into English with the word "to" attached to it, often used to complement another verb. It can be used to function as a noun and is therefore referred to as a "verbal noun. For instance, "For to me *to live* is Christ" (Phil 1:21). In this sentence, the words "to live" are an infinitive in Greek and are functioning as the subject of the sentence (a noun)" (www.ntgreek.org).

Greek Nouns:

"A noun is a word that denotes a person, place, thing, or idea. A noun is also referred to as a substantive. Besides all the common nouns, such as "man", "son", "truth", "word", etc., there are also proper nouns, which are names of particular people (e.g. Jesus Christ, Paul), of particular places (e.g. Ephesus, Rome), or of particular things (e.g. Passover, Jews). Proper nouns are usually capitalized." (www.ntgreek.org). .

Substantive.
"A substantive is a noun, pronoun, or any word functioning like a noun. This could include such items like an adjective, participle, or infinitive used as the subject or a direct object of the sentence. A substantive may be one word or a group of words."
(www.ntgreek.org).

Direct Object.
"The direct object in a sentence is the substantive that receives the action of a transitive verb. For example: "... receive with meekness the engrafted *word*..." (James 1:21). The word which is directly receiving the action of the finite verb "receive", (answering the question "Receive what?") is the word "word", and therefore it is the direct object of this sentence." (www.ntgreek.org).

Biblical Word Study

Indirect Object
"An indirect object is the person or thing that is indirectly affected by the action of the verb. It is often translated in English by the phrase "to somebody" or "for somebody (or something)". For example: "I will give *to you* the keys of the kingdom of the heavens" (Matt 16:19). The word "keys" is the direct object of the transitive verb "give", and thus receives the action of the verb. But the action of the verb is also indirectly affecting "you" and therefore "to you" is said to be the indirect object of this sentence. "To you" is answering the question, "give to whom?" or "for whom?"" (www.ntgreek.org).

"A noun in the Greek language is viewed just like the English noun. But because Greek is a highly inflected language (i.e. the form of words change to indicate the role each word plays in the sentence), a noun changes forms based upon its relationship to other words and how it functions in the sentence. The stem of the noun contains the basic meaning of the noun, but a suffix is added to indicate the noun's role in the sentence. The endings are changed according to certain patterns, or 'declensions', that indicate what is the number, case, and gender of the noun form. To "decline" a noun means to analyze it and break it down into its basic parts according to **number**, **gender**, and **case.**

Number can either be **singular** or **plural**. A noun that is in a singular form indicates "only one". A noun that is in the plural form indicates "more than one."

Gender, as it relates to nouns and other substantives in the Greek language, does not necessarily refer to "male" and "female". It refers to grammatical gender, which is determined purely by grammatical usage and must be learned by observation.

The term "case" relates to substantives (nouns and pronouns) and adjectives (including participles). It classifies their relationship to other elements in the sentence. Noun cases are formed by putting the 'stem' of the noun with an 'ending'. The case form is shown by the ending of the word. There are four different case forms in Greek. The four cases are Nominative, Genitive, Dative, and Accusative." (www.ntgreek.org).

Nominative Case.
"A noun or pronoun that is the subject of the sentence is always in the nominative case. Likewise a noun that is in the predicate part of a sentence containing a linking verb should also be in the nominative case. For example: "Christ loved the church and gave Himself for her" (Eph 5:25). The word "Christ" is in the nominative case in Greek and is therefore the subject of this sentence. Galatians 5:22 says: "But the *fruit* of the spirit is *love, joy, peace, longsuffering*, ..." As the subject of the sentence, the Greek word for "fruit" is in the nominative case. Likewise the words in the predicate part of the sentence, that are equated to "fruit" by the copulative verb "is", are also in the nominative case in Greek." (www.ntgreek.org).

Genitive Case.
"For the most part, the genitive is often viewed as the case of possession. In more technical terms one noun in the genitive case helps to qualify another noun by showing its "class" or "kind". The genitive case has more uses than most other cases, but in general a noun in the genitive case helps to limit the scope of another noun by indicating its "kind" or "class". It is generally translated into English with a prepositional phrase

89

Biblical Word Study

starting with the word "of". The most common use of the genitive is to show possession (although it does not necessarily indicate actual, literal ownership). For instance: "the servant *of the high priest*" (Mark 14:47). The words "of the high priest" are in the genitive case in Greek and modify the word "servant". (In Greek the word "of" is not present, but it is supplied in English in the translation of the genitive case). Here the genitive helps to qualify "which" servant the writer is referring to. It is helping to limit the sphere of all servants to a particular one. And: "But you have received a spirit *of sonship*..." (Rom 8:15). Again the word "sonship" is in the genitive case, telling what kind of spirit we have received. " (www.ntgreek.org).

Dative Case
"The dative is the case of the <u>indirect object</u>, or may also indicate the *means* by which something is done. The dative case also has a wide variety of uses, with the root idea being that of "personal interest" or "reference". It is used most often in one of three general categories: *Indirect object*, *Instrument* (means), or *Location*. Most commonly it is used as the indirect object of a sentence. It may also indicate the means by which something is done or accomplished. Used as a dative of location, it can show the "place", "time", or "sphere" in which something may happen. For example: (*Indirect object*): "Jesus said *to them*", or "he will give the Holy Spirit *to those* who ask" (Luke 11:13). (*Instrument* or *Means*): "Be anxious for nothing, but in everything by (*by means of*) prayer and petition, with thanksgiving, let your requests be made known to God" (Philippians 4:6). In this sentence, there is a single Greek word translated into the phrase "by prayer" showing the means by which to let our requests be made known to God. (*Location*): "... and *on the third day* He will be raised up" (Matt 20:19). The phrase "the third day" is in the dative case, showing the time in which Jesus will be raised. In this sentence, there is no Greek word present that is translated into the English word "on"; it is added to show the meaning of the dative of location." (www.ntgreek.org).

Accusative Case.
"The accusative case is the case of the <u>direct object</u>, receiving the action of the <u>verb</u>. Like the other cases, the accusative has a wide variety of uses, but its main function is as the direct object of a <u>transitive verb</u>. The direct object will most often be in the accusative case. For example: "As newborn babes, long for the guiless *milk* of the word" (1 Peter 2:2). The word "milk" is in the accusative case and is functioning as the direct object of the transitive verb "long for" (or "desire")." (www.ntgreek.org).

The Christian System, 2d. Ed. 1839, says:

Biblical Word Study

CHAPTER II. THE BIBLE.

I. One God, one moral system, one Bible. If nature be a system, religion is no less so. God is **"a God of order,"** and that is the same as to say he is a God of system. Nature and religion, the offspring of the the same supreme intelligence, bear the image of one father; twin sisters of the same Divine parentage. There is an intellectual and a moral universe as clearly bounded as the system of material nature. Man belongs to the whole three. He is an animal, intellectual, and moral being. ***Sense*** *is* his guide in nature, **faith** in religion, *reason* in both. The Bible contemplates man primarily in his spiritual and eternal relations. It is the history of nature, so far only as is necessary to show man his origin and destiny; for it contemplates nature, the universe, only in relation to man's body, soul, and spirit.

II. The Bible is to the intellectual and moral world of man, what the sun is to the planets in our system-, --the fountain and source of light and life, spiritual and eternal. There is not a spiritual idea in the whole human race, that is not drawn from the Bible. As soon will the philosopher find an independent sunbeam in nature, as the theologian a spiritual conception in man, independent of THE ONE BEST BOOK.

III. The Bible, or the Old and New Testaments, in Hebrew and Greek, contains a **full** and perfect **revelation** of God and his will, adapted to man as he now is. It speaks of man as he was, and also as he will hereafter be; but it dwells on man **as *he* is**, and as *he ought to be,* as its peculiar and appropriate theme. It is not, then, a treatise on man as he was, nor on man as he will be, but on man **as he is**, and **as he ought to be**; not as he is physically, astronomically, geologically, politically, or metaphysically; but as he is and ought to be morally and religiously.

IV. "The words of the Bible contain all the ideas in it; --these words then, **rightly** understood, and the ideas are clearly perceived. The words and sentences of the Bible are to be translated, interpreted, and understood according to the same code of laws and principles of interpretation by which other ancient writings are translated and understood; for when God spoke to man in his own language, he spoke as one person converses with another, in fair, stipulated, and well established meaning of the terms. This is essential to its character as a **revelation** from God; otherwise it would be no revelation, but would always require a class of inspired men to unfold and reveal its true sense to mankind."

Hear the Word of God!

⇨ 📖 ⇦

"The Truth Shall Make You Free!"