Fundamentals of Greek Research
By Walter J. Cummins

The Scripture used throughout this study is quoted from the King James Version unless otherwise noted. Any explanatory insertions by the author within a Scripture are enclosed in brackets [].

INTRODUCTION

All scripture is given by inspiration of God [God-breathed], and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, through furnished unto all good works.   II Timothy 3:16-17

It was only of the original texts that II Timothy 3:16 was true. Originally "all scripture" was "God-breathed".   However, through the translations of the Bible from the Aramaic to Hebrew and Greek and from the Greek to the Latin, English and other languages, much of the original meaning has been lost. So it becomes of prime importance for one who is going to delve into biblical research by studying the Word of God, rightly dividing the Word of Truth, to have at least a working knowledge of the Greek, Aramaic and Hebrew.

It is necessary in a research ministry to have teachers adept in these languages. However, not everyone needs to know them intricately in order to research the Bible for accuracy, yet in order to research at all, one must have a minimum of knowledge of each.

As you study this book you will be learning how to use the various texts and reference books of the Bible involving the Greek Language. Basically you will learn how to research the Bible for truths. Not only will you learn **how**, but if you follow closely each lesson and the steps outlined you will soon be using the research principles and be able to teach or share with others the great things that God's Word holds. You will continue with Timothy as he was instructed in II Timothy 2:12, "Thou therefore, my son, be strong in the grace that is in Christ Jesus. And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach other's also." Thus you will grow mightily in the Word of God and it shall prevail.

One prerequisite to study of the New Testament Greek is to memorize the Greek alphabet. Only the small letters need to be learned. However, their names and sounds as well as how to write them should be mastered. My suggestion is to first write the letter.

For example, write the letter alpha (α). Second, say the name of the letter (alpha). Third, pronounce its sound or phonetic value (a). If you apply these principles of study and memorize all the letters until you are able to write, say and given the phonetic values of the whole alphabet, your greatest task will have been accomplished.

THE GREEK ALPHABET

α	-- alpha	a	-- as in f**a**ther
β	-- beta	b	-- as in **b**oy
γ	-- gamma	g	-- as in **G**od
δ	-- delta	d	-- as in **d**og
ε	-- epsilon	e	-- as in m**e**t
ζ	-- zeta	z	-- as in **z**eal
η	-- eta	e	-- as in th**ey**
θ	-- theta	th	-- as in **th**in
ι	-- iota	i	-- as in mach**i**ne
κ	-- kappa	k	-- as in **k**ite
λ	-- lambda	l	-- as in **l**amb
μ	-- mu	m	-- as in **m**oo
ν	-- nu	n	-- as in **n**ew
ξ	-- ksi	x	-- as in fo**x**
ο	-- omicron	o	-- as in **o**ught (aw)
π	-- pi	p	-- as in **p**ie
ρ	-- rho	r	-- as in **r**ed
σ, ς	-- sigma*	s	-- as in **s**ing
τ	-- tau	t	-- as in **t**ime
υ	-- upsilon	u	-- as in fl**u**te
φ	-- phi	ph	-- as in **ph**one
χ	-- chi	ch	-- as in pa**ck h**orse
ψ	-- psi	ps	-- as in li**ps**
ω	-- omega	o	-- as in n**o**te

[* The first sigma is used in a word except when it is the last letter of the word in which case the latter is used.]

Development of the Alphabet

Have you were wondered where the alphabet originated? The early Classical Greeks did not invent it, though they used it.

All sources show that the alphabet was first developed by a Semitic group, who formed 22 letters of characters in the general shape of things about them. All 22 letters were

consonants. Vowel sounds were pronounced but not written. Similarly, if the English language had no vowels, the word "carpet" would be spelled "crpt", but pronounced carpet. So it was and still is with the Semitic languages.

After the development of the alphabet, these same 22 letters were adopted by other Semitic groups, and each made certain changes in the shapes of the letters. One such group, the Phoenicians, in their conquest of the world came in contact with the Greeks. The Greeks adopted these same 22 letters, but they changed some of the consonants, which they thought were useless, to vowels. Such letters included *alpha*, *epsilon*, *eta*, *iota*, and *omicron*.

In time, three other letters, for which the Greeks had little use, were dropped. The earlist letter to be dropped was called *sampi*. The *sampi* had a double "s" sound as in "dress." It was later used in manuscripts in a different form known as the *stigma*. The *stigma* later became the ending form of the *sigma*, which would account for the dual form of the *sigma* still in use today.

The *digamma*, taken from the Phoenician wau, had a "w" sound. The Greeks desired a more refined sound, so they invented the upsilon, a vowel sound corresponding to the German "u" and dropped the *digamma*.

The third letter to be dropped was the *koppa*, "q" sound. The Greeks though the *kappa*, "k" would suffice for that type of guttural sound.

Finally the letters *phi*, *chi*, and *psi*, and *omega* were added leaving the final Greek alphabet with 24 letters. This completion took place sometime between 700 B.C. and 650 B.C. The only way the *sampi*, *digamma* and *koppa* were used after this period was as numerals.

Concordances

The most fundamental kind of research with Greek in the New Testament involves the use of a concordance. There are a variety of concordances on the market and just about as many approaches to their use as there are kinds.

Some concordances are concerned only with the New Testament. The Greek words which they give are sometimes written with letters of the Greek alphabet, sometimes with the corresponding letters of the English alphabet, and sometimes with both. Other concordances cover the entire Bible – usually Hebrew in the Old Testament and Greek in the New Testament.

This study is chiefly concerned with Greek in the New Testament, but the same basic principles can be applied to the Hebrew.

A comprehensive concordance of the entire Bible with the Greek and Hebrew words written in English letters is the best kind with which to begin. *Young's Analytical Concordance to the Bible* may be recommended to the student.

It can be used for a number of things. Initially, all the words which occur in the King James Version of the Bible are listed in alphabetical order in the concordance. If you cannot locate a verse in the Bible, look up in the concordance one word which you know is in the verse. Every place where that English word is used in the King James Version will be listed under that word. Even fragments of the verses in which the word occurs are given in many concordances.

The basic use of a concordance involves a much deeper study. Suppose you did not understand the full meaning of a word which you read, or you wanted some additional information on the word in question. Under each English word is listed every Greek word that is so translated and the basic meaning of each Greek word is given. There are, however, three things that you must remember:

1. The word may be difficult to understand, and so you will have to look up every phrase where it occurs and check its context to see exactly the biblical usage of the Greek word.
2. The word may have been translated in other ways. In the back of a good concordance there is an alphabetical index of all Greek words used. There is another index of Hebrew words, so do not get them confused. Look up the Greek word under consideration. There you will find how the word was translated and how many times it was translated each way. From there you can go back to the front of the concordance, look up each of the English translations listed, and check the verses in which each word occurs.
3. The word may be used differently in various passages. To be sure, examine carefully the context of each verse in which the word under consideration occurs. Separate the verses according to contextual inference (as done under "mystery" on page 8f.)

Another use of the concordance involves the clearing up of apparent contradictory verses. Many times two different Greek words are translated as one English word, which causes much confusion. So it becomes necessary to check these words in the concordance, watching the different places where they occur. Again the three steps outlined should be used.

The following is an example of research with the concordance. Look up the word "mystery" in your concordance. You will find there is only one Greek word translated "mystery." If you look up that word, you will find it is only translated "mystery," and is used 27 times. So our research is now narrowed down to the occurrences listed under the English word, "mystery." One concordance says it means that which is known only by the initiated. Another says it means a secret or a sacred secret. So you know the basic meaning of *musterion* is a secret or a mystery. Then, by looking up every verse in which

the word occurs you can find out exactly what the mystery or mysteries are and which ones are related and which ones are not.

You would find that there were certain mysteries pertaining to the Kingdom of Heaven and the Kingdom of Go which remain unknown to the average person. These were given to the people in the form of parables, but Christ expounded their meaning to the apostles. Compare: Matthew 13:11, Mark 4:11 and Luke 8:10.

You would find that the majority of verses pertain to the great mystery, the Church, the body of Christ. Compare Romans 11:25; 16:25; I Corinthians 2:7; Ephesians 1:9; 3:3,4,9; 6:19; Colossians 1:26,27; 2:2; 4:3; I Timothy 3:9,16.

The Bible also refers to the coming of Christ for the Church as a part of that mystery (I Corinthians 15:51). The remaining verses speak of other isolated mysteries and mysteries of God in general.

The above study give you a general idea of how to approach the study of a word in a verse that may have been creating difficulty in translation, or on which – as in this case – year merely want additional light.

History of the Greek Language

Throughout history the civilizations centering around the country we know today as Greece, were called the Aegean civilizations and they harbored on the Aegean Sea. They were part of the Indo-European speaking people.

One of the earliest of these civilizations was the Minoan civilization of the island of Crete, south of the mainland of Greece. The Minoans used a form of writing known as Linear Script A.

Sometime around 1500 B.C. the Mycenaeans settled on the mainland of Greece. Eventually they invaded the island of Crete. Their writing is known as Linear Script B. Clay tablets with Linear Script A and Linear Script B writing have been found in Greece and Crete.

About 1100 B.C. the Dorians invaded Mycenae. The Dorians were the people who adopted the Phoenician alphabet.

The first major writer of this period was Homer (800 B.C). Homer's Greek had many forms different from that of later Classical Greek writers, such as Plato, Euripides, and Thucydides. The Classical Greek period ended with the breaking up of the Greek City-States after the death of Philip, son of Alexander the Great.

At this time the Roman civilization began to grow, and Greek became the language of the common people – Koine Greek. Koine Greek is found in the New Testament manuscripts.

Modern Greek is almost completely different from Koine Greek. For a modern Grecian to read Classical or Koine Greek would be like an American today trying to read the Middle English of Chaucer.

What value is there for a student of the New Testament Greek to know this brief history of the Greek language? In studying the New Testament it is many times necessary to compare the meanings of the Greek words in the light of Homeric or Classical Greek to find out the root meaning of a word and of its related words. For example, *stauros* is translated cross. This is a meaning which was attached to it though influence of pagan cults after the New Testament was written. Originally, the word, *stauros*, merely meant a *stake* or *pale*. In Acts 5:30; 10:39; 13:29 and I Peter 2:24, it says that Christ was hanged on a tree. The word for "tree" in these passages is not the usual Greek word translated "tree." The word in these occurrences means timber or the wood part of the tree. Jesus Christ did not die on a cross, but on a wooden *stake*. You can see how tracing a word through classical as well as Homeric dictionaries can be helpful to research in Greek.

However, since words change meanings over the years this can only be a suggestive help and by no means a final authority. The most accurate method of finding out the intricate meaning of a word is to compare every occurrence of the word throughout the Bible. The word, *stauros*, translated "stake or pale," will fit throughout the New Testament, as well as with the orientalisms of the East.

A good example of comparing occurrences is the study done on the words translated "hell" in the Bible. The only way the word *hades* will fit is by using the correct meaning of "gravedom," "the place where the dead abide." Furthermore, Classical Greeks never had a *hades*. They had a "house of Hades" (so-called god) which was the place where all the dead went. You can see not only what the Greek word originally meant, but its connotation in the New Testament. *Hades* is merely the state of all the dead. It is not a material place, as it was with the pagans. Gehenna is the word for hell, the place prepared for Satan and his angels.

The format for research involving comparison of occurrences is outlined in Chapter 3 under "Concordances." Put these to work for yourself in studying God's Word. If you have access to historical Greek words, use them as an aid to clear up any uncertain words in your study.

Greek Manuscripts

In order to realize where one stands in relation to the resources of biblical truth, he must know what manuscripts (MSS) are available and how authoritative they are. As Dr. George M. Lamsa and others have pointed out, Aramaic, not Greek, was the original

language of the New Testament. Nevertheless, we have none of the original Aramaic MSS. The oldest Aramaic MSS in existence today are from the second century. Some Greek MSS may have been translated from an other Aramaic MS, and hence it could be more accurate in many passages. To be most accurate in our research we must search as many of the old MSS as possible and constantly use the indisputable keys of research.

To know where we stand with the critical Greek texts most of us use today, we must have some background of the MSS from which they were taken. The oldest Greek MSS of the New Testament are the Uncils. They were written in the same manner, it would look as the following: JESUSSAIDTOTHEMAN. Punctuation must be determined from close study and and comparison of scriptures. Most of the Uncils date back to the fourth century and following. However, there have been some found dating back as early as the second century.

Centuries after the Uncils were written literally hundreds of cursive MSS were copied from the more ancient texts. While the Uncils were capital letters, the Cursives were small (lower case) letters. If English text were written as cursives, they would appear as the following: andjesussaidtotheman. Again punctuation must be determined from close study and comparison of scriptures.

The Uncils, being older, would tend to be more accurate than the cursive MSS, since error creeps in through copying incorrectly and sometimes the deliberate changing of words. Though some scribes were interested in accuracy, many were more interested in church doctrine being stated in the authoritative MSS of the New Testament.

From these cursive and uncil MSS, and others such as Syriac and Aramaic MSS, various editors compiled critical Greek texts. The critical Greek texts were the first texts to have division between words and punctuation. The earliest critical Greek text was the Stephens text of 1550. In 1624 the Elzevir text was completed. It became generally accepted as the more authoritative text as was referred to as the *textus receptus*.

Other critical texts were compiled at later dates, and each editor had different sources from which he compiled his text. Some were interested only in the accuracy of the most ancient MSS; others of ancient evidence and opinions expressed by early church fathers. Still others based their texts on current church doctrine as well as other opinions.

The various texts and MSS tend to resemble one another, though in many places they have gross differences. If you find that a number of texts agree on a certain passage and one or two do not, are the majority accurate and the others not? Possibly – moreover even probably. However, the most precise method of determining which is the most accurate text is applying keys of research, such as comparing scripture with scripture, watching context, checking every occurrence of the words and checking to whom it is written. Another great key to "rightly dividing" the Greek texts is knowing the mathematical usage of the Greek words, their parts of speech, and the grammatical context of the words.

The Interlinear Greek New Testament

The English speaking people of today have access to scores of new and old translations. Each translation differs from the others, and often they vary so extremely that it is doubtful that they can all be from the same original source.

However, the fact remains that they all do come from the same origin, though different translators have translated from different manuscripts. Furthermore, each translator has put in his own private interpretation. He may have added words or deleted words, or even have given the words in the manuscript an absurd translation. So when a student unschooled in a knowledge of Greek, Aramaic, or Hebrew encounters discrepancies and apparent contradictions in the English versions he is using, he runs into intellectual roadblocks.

Yet, with merely a knowledge of the Greek alphabet, he can bypass many of these roadblocks with the aid of an Interlinear Greek New Testament. The Interlinears give the Greek text with a literal translation of each word directly under the Greek word. (Most interlinears use the Stephens text of 1550, the critical Greek text from which the King James Version was translated). So a beginning Greek student has immediate access to a literal, word by word, translation.

Besides giving the interlinear of one text (such as the Stephens) most Interlinears footnote their original critical Greek text with a list of the additions, omissions and changes of a number of other texts at the bottom of each page. An addition may be marked by a plus sign, and an omission by a minus sign, and other changes are noted. Then applying principles of interpretation you can accurately discern which texts are accurate and which ones are not.

An interlinear Greek text of Ephesians 3:9

{Show this example; it will have to be a picture as MS-Word still does not allow for the easy entry of interlinear text writing. -- toffer}

This text gives a literal, word by word, translation of the Stephens critical Greek text of 1550 with the exception of the words in brackets. These words have no Greek words above them and are put in brackets to indicate to readers that they have been supplied by the editor. The Greek word for "fellowship" has, in this text, been footnoted. The footnote indicates that a different word, meaning administration, has been used in most of the critical texts. Rightly so, because the same word, *oikonomia*, was used in verse two of the same chapter in connection with the administration of grace which was a mystery not revealed until now. The subject of the entire context is the administration of the mystery which is of grace.

The Greek words for "by Jesus Christ" are also footnoted. The minus sign in the footnote indicates that the words do not occur in the texts listed after the footnote – again,

rightfully so. God could not have "created all things by Jesus Christ" since Jesus Christ did not exist (except in the foreknowledge of God) until He was born in Bethlehem.

I suggest that you acquire an Interlinear and note the changes in the texts. In verse 21 of this same chapter is any example of an addition in some texts.

Finally, if you find a word translated in such a way in your Interlinear that does not fit the context of The Word, you have the Greek word right there for you to check in your concordance. The word may be traced through the entire New Testament to find its pattern of usage and translations as previously suggested. You may find it beneficial to do this with the word for administration in the footnote of Ephesians 3:9

Prepositions

In order to accurately translate a Greek word in the scriptures, you must apply three keys. First of all, find out the **general meaning** of the word under consideration with the aid of a lexicon or concordance. Second, determine its meaning according to the **inflexion** or form used. Only nouns, pronouns, adjectives and verbs have various inflexions. Third, determine the minute accuracy with which the word should be translated in its **grammatical** as well as its **thought** context.

For example, the preposition *epi* denotes superposition and is generally translated as "on or upon". Since *epi* is a preposition, it has only one basic form. However, its grammatical context gives its meaning a certain significance. If the object of the preposition *epi* is in the genitive case, it should be translated "from upon". Upon a table merely means at rest on top of the table. However, from upon a table has the connotation of leaving the table. In Ephesians 4:6 we find *epi* used with the adjective "all" in the genitive case. [*] The passage should be translated, "one God and Father of all who is **from upon** all and through all, and in you all." He is from above, upon all, and He is through all, and now The Word says, He is in you all.

> [*] The adjective pas (all) is used here in the sense of a noun. Hence, it means "all things" or "all people."

If *epi* is used with a noun in the dative case it should be translated "on or upon" as having its foundation there. In Ephesians 2:20 is such an occurrence. The passage should be translated, "Being built **upon** the foundation of the apostles and prophets." Being in that position, having our foundation upon that foundation, we are to be built up.

If *epi* is used with a noun in the accusative case, it means "upon" with a downward pressure on the object. In Ephesians 5:6 we read that the wrath of God came upon (*epi*) the children of disobedience (accusative case) – downward pressure upon them. The minute differences in the meanings of the preposition *epi* are determined by the case of its object.

All prepositions are used just as precisely throughout the scriptures. The preposition *meta* generally means "with" as in association with (not proximity). However, it should bear this meaning only when its object is in the genitive case. In I Thessalonians 3:13 is says that Christ will come with (*meta*, in association with) all his saints (genitive case). The preposition *sun* also means "with," but with as proximately to or nearness. *Sun* is only used with the dative case. In Colossians 3:4 we read, "When Christ, *who is* our life, shall appear, then shall ye also appear with (*sun*, positioned with) him in glory." So from Thessalonians and Colossians we may conclude that we shall be beside him, and we shall be associated with him. Two strangers could walk with each other. On the other hand two friends could be miles apart. When Christ returns we shall be with him in both ways.

Meta is also translated "after" (in respect to time), if its object is in the accusative case. In Galatians 1:18 we read, "Then after [*meta*] three years [accusative case] I went up to Jerusalem."

The preposition *ana* denotes a vertical motion up-ward, while *kata* with its object in the genitive case de-notes a vertical motion downward. However, when *kata* is used with a word in the accusative case, it denotes a horizontal motion. The preposition *eis* depicts the magnitude of a line, while *pros* depicts the direction of the line.

Each preposition has a precise mathematical meaning. You could translate a preposition in a variety of ways. Nevertheless, the exact meaning of the preposition should be retained by whatever word, phrase or explanation is used.

Other parts of speech and constructions are used just as precisely as the prepositions. The Greeks were a very mathematical people, and so was their language. But the precision with which God had His Word written is even greater. The precision in His Word was carried over in the very early translations from the Aramaic to the Greek.

Syntax

In the study of any language you will find three basic parts to its grammar: phonology, morphology, and syntax. Phonology dwells on the sounds of the spoken language. Morphology is the study of various forms of inflexions a word can take in a sentence.

In our classes on New Testament Greek a minimum amount of time is spent on these two parts of Greek grammar, sufficient time for the students to see the basics in pronunciation, declensions, and conjugations. Then a lexicon is made available to the students listings alphabetically every inflexion on every word in the New Testament.

The subject that merits the most attention is the syntax of Greek grammar. Syntax is the relationship of the words in a sentence or phrase. It determines the actual meaning of the words in the sentence. For students who only desire a "working knowledge" of New Testament Greek, it is much more important to spend the time learning the syntax and

methods of research than the thousands of forms incurred in declensions and conjugations.

To see the value of using a lexicon and rules of syntax in translating a passage, let us look at I Corinthians 14:25-28. Verse 26 says, "How is it then, brethren? When you come together, every one of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto the edifying." All things in the church are to be done unto edifying. Not everyone is to speak in tongues and interpret or prophesy in a meeting. The verses following go on to explain how these things are to be done.

In the first part of verse 27 we read, "If any man speak in an *unknown* tongue." According to the Greek text the word for "any man" is the Greek word *tis*, an indefinite pronoun meaning anyone or a certain one. It does not refer to anyone or a certain one in particular but anyone at all (indefinite). It is in the nominative case, hence, according to its context, it is the subject of the sentence. The verb *lalei*, "speak", has a number of characteristics according to the lexicon: third person, singular, present tense, indicative mood, active voice. The word means to speak or to say. Since it is third person singular; the subject must be the same. *Tis* is a third person singular subject. Hence, so far, the words would say "anyone speaks." Since it is active voice the action goes from the subject to the direct object, in this case understood as being what is spoken – words. "Any-one speaks words." Since it is present tense and indicative mood, the action is current (normally) and it is usually the main verb of the sentence.

However, at this point we must check the grammatical context. At the beginning of the clause is the word *eite*, a combination of *ei* and *te*. Te is merely a weak connective meaning "and." *Ei* is a conjunction, also, meaning "if," and it makes this clause a conditional clause. But there are a number of conditional clauses introduced by *ei*. Since the conclusion does not have *an* in it, we can rule out many of the possibilities. Since it does have *ei* plus a verb in the indicative mood, it is a simple condition implying nothing as to its fulfillment. If I say, "If anyone were to speak," it implies that no one has spoken. But if I say, "If anyone speaks," it implies neither that anyone spoke nor that anyone did not speak. The only word left in this clause is the word for "tongue," *glosse*. The lexicon says it is in the dative case and would normally be translated "to a tongue" or "for a tongue." But that would not convey much sense. The context determines that it is used instrumentally and would best be translated "with a tongue," hence, "if anyone speaks with a tongue," the "*let it be* [the verb "to be" is correctly supplied here; it is often omitted in the Greek language] by two, or at the most *by* three, and *that* by course; and let one interpret." The word for one, *heis*, it translated "the one and the same" in various places. Since it is an adjective (numeral) used as a noun, it can and does refer to "anyone," *tis*, in the conditional clause, as they agree in gender, number and case. Hence, verse 27 should read, "And if anyone speaks with a tongue, let it be by two, or at the most by three, and that by course; and let the one and the same interpret."

The first part of verse 28 is very misleading in the King James Version: "But if there be no interpreter." The word for "interpreter" is *diermeneutes*. Some texts use the word

ermeneutes.   The former makes the interpreter a thorough one.   This is the only occurrence of this word in the New Testament; as a matter of fact, it does not occur in any other known works. The usual word is *ermeneus*. Calling attention to the spiritual significance of numbers in the scriptures, we note that when a word is used only once it is empathic and denotes unity.   Hence, the passage brings attention to the one who interprets, since he should not speak in tongues in the church if he does not interpret. In the church these two manifestations go hand in hand.

The verb used in this clause, *e*, is a form of the verb "to be." It is third person singular. Hence, the subject is "he," referring to the anyone or certain one in verse 27 who speaks in tongues and interprets. The verb here is in the present tense, subjunctive mood. Since it is subjunctive, the present tense makes it continuous action, but no particular time. Again we check the grammatical context. This time we find "if," *ean*, at the beginning of the clause. Ean plus a verb in the subjunctive mood makes a more vivid future condition. So the clause should be translated, "But if he shall not be one who interprets," signifying that he must **will** to interpret or he will not do so. Then comes the verb in the conclusion, *sigato*, to be silent. It is third person singular. Hence, the subject is "he," referring to the one who does not will to interpret. It is present tense, imperative mood and refers to continuous action, not time.   Since it is imperative mood, it would normally be a command; in other words, "be silent." But since it is third person imperative, which we do not have in the English language, it should be translated as an exhortation: "Let him be silent." The next verb, laleito, is also third person, singular, present, imperative, and should be translated, "Let him speak." Hence, verses 27 and 28 should read, "And if anyone speaks with a tongue, let it be by two, or at the most by three, and that by course; and let the one and the same interpret. But if he shall not be one who interprets, let him be silent in the church, and let him speak to himself and to God."

Now these verses fit with the rest of the scriptures which state the one who speaks in tongues must interpret: "For greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying" (I Corinthians 14:5b). "Wherefore let him that speaketh in an unknown tongue pray that he may interpret." (I Corinthians 14:13).

Conclusion

Through research we continually find that there are no contradictions in the Word of God. Knowing the accuracy with which The Word can be understood, knowing the keys to research, and knowing what textual resources are available, you can understand the Bible which is a closed book to the average human mind. Studying God's Word is enjoyable and it is most vital.

Appendix

The study of the syntax of the Greek language is that of the meanings of various forms and constructions of words, phrases, clauses, and sentences. These meanings are the major concern of the translators.

It would be fruitless to endeavor to list the various rules of syntax in this book because literally volumes have been written on the subject. However, if you have access to a lexicon that lists the various inflexions, the following meanings may be useful to you. These are only general. Sometimes the meanings are figurative or are used in a context that requires additional knowledge of syntax.

Meanings of Tenses in the Indicative Mood

1. Present – present time – he walks or he is walking.
2. Imperfect – past time, continuous action – he was walking.
3. Future – future time – he will walk or he will be walking.
4. Aorist – past time, attained or single action – he walked.
5. Prefect – action in past completed in present – he has walked.
6. Pluperfect – action in past completed in past – he had walked.
7. Future perfect – action complete in future – he shall have walked.

Meanings of Tenses in Other Moods

1. Present – continuous action (no particular time) – parking.
2. Aorist – attained or single action (no particular time) – parked.
3. Perfect – completed action (no particular time) – parked.

Meaning of Voices

1. Active – action moves from a subject through the verb to an object – he threw the ball.
2. Middle – action moves from the subject through the verb back to the subject – he talked to himself.
3. Passive – action moves from an object through the verb to the subject – the ball was thrown by him.

Meanings of Numbers

1. Singular – one – man
2. Dual – two – men (2)
3. Plural – three or more – men (the plural is used for the dual in the New Testament)

Meanings of Persons

1. First – the one writing or speaking – I, we.
2. Second – the one written or spoken to – you.
3. Third – the one written or spoken about – he, she, it, they.

Meaning of Cases

1. Nominative – subjectives – he.
2. Genitive – possessive – his.
3. Dative – indirect object – to or for him.
4. Accusative – objective – him.
5. Vocative – direct address – "Listen, men."

Meanings of Moods

1. Indicative – affirmative mood, action directly stated – it is raining.
2. Subjunctive – doubtful mood – it could rain; it should rain.
3. Optative – very doubtful mood – it might rain; I wish it were raining.
4. Imperative – command mood – Rain!
5. Infinitive – state of action (noun) – to rain.
6. Participle – descriptive action (adjective) – raining.