

INTERNET BIBLE STUDY

LESSON 1

By Barney Hartline

INTRODUCTION

This Weeks Assignment: Read the lesson below and then answer the questions after this week's reading.

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

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

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

Then along came men like William Tyndale who were willing to risk their lives to translate the Bible into common English so that everyone would have access to God's word unfiltered by the church establishment. Tyndale was once taunted by a Catholic clergyman who told him, “*We are better to be without God's laws than the*

Pope's". To such criticism Tyndale was said to reply, "I defy the pope, and all his laws;" and added, "If God spared him life, ere many years he would cause a boy that driveth the plough to know more of the Scripture than he (the priest) did."

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

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

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

The purpose of this course of study is to teach everyone from the boy who "driveth" the Ford to the boy who "driveth" the Mercedes how to conduct the same kind of research that priests and preachers who have trained vigorously in their denominational disciplines learn to do. Just as it was next to impossible for the plough boy to learn what

the Bible really had to say in Tyndale's time because of the lack of English translations, today's issue is that priests and preachers trained in the original languages often lead the masses astray by making the masses believe that they have an enlightened view of scripture because of their advanced training.

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

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

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

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

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

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

Questions:

- 1. Who was William Tyndale and why was he executed by the Catholic Church?**
- 2. What were the last words of William Tyndale right before he was executed?**
- 3. What do you think is the main reason why church leaders ignore what the word of God says in favor of their traditions?**
- 4. Sometimes defending religious traditions turns deadly. Give some examples of church leaders who ignored the word of God and the result was the death and persecution of innocent people.**

- 5. The New Testament was originally written in Koine Greek. Koine means common and this Greek was the common language spoken by almost everyone in Palestine in the first century. Why do you think that it is important to have accurate translations into today's common languages?**
- 6. What are the advantages of having men who are paid to preach the word? What are the disadvantages?**
- 7. Why do you think that administrators at our Christian Universities ignored the fact that "God is no respecter of persons" (Acts 10:34) and refused to allow African American students to enroll in our universities?**
- 8. Why should we not regard the Catholic Church as completely decadent even though they have dark periods in their history where they executed those who opposed their church doctrine?**

INTERNET BIBLE STUDY

LESSON 2

By Barney Hartline

USING SEARCH ENGINES

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

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

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

I taught a Wednesday night Bible class on the book of Revelation. I found that search engines were invaluable in exploring the wide variety of teachings about topics raised by John's Revelation. From the kookiest opinions to the most scholarly I found that search

engines provided a literal smorgasbord of opinions that were taught by various religious teachers.

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

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

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

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

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

Search engines are full of information about the Bible that you can use for a better understanding of God’s word. But it is the last place

that students of the Bible think about turning to in order to enhance their Bible study.

One thing neat about search engines is that most Christians carry their cell phones and those cell phones have search engine apps. That means that information and scriptures can be looked up on the spot while people are sitting in Bible class. The first time that I taught the college class I noticed that they were all on their phones and I wondered if they were listening to a word that I was saying. That was when I was introduced to the fact that Bible translations were available to be downloaded on electronic devices. I was also introduced to the fact that one could use search engines for researching passages of scriptures and Bible topics. Leave it to the kids to be on the leading edge of this trend.

Homework Questions:

1. Using your favorite search engine find scriptures that say the following. Type the words “scripture” or “Bible Verse” ahead of the search words below to be assured that Bible verses display at the top of your search list.
 - a. Life is a vapor
 - b. The fool has said in his heart there is no God
 - c. This day your soul will be required of you
 - d. All have sinned
 - e. God is no respecter of persons
2. What verses of scripture do Lutherans use to justify infant Baptism?
3. Why don't churches of Christ Baptize infants?
4. Find the passage of scripture where Paul confronts Peter about his racism against the gentiles.
5. Why does the Catholic Church teach that Peter was the first Pope?
6. Why would a loving God give the instructions that he did in 1 Samuel 15:3?
7. Does Psalms 51:5 teach that infants are sinful at birth?
8. When female prisoners were captured by pagan armies in Old Testament times, they were destined to become no more than sex slaves. They were often raped repeatedly by the conquering pagan armies. Not so with female prisoners captured by the

Israelites. Find the passage of Old Testament law where God dictates how female prisoners should be treated.

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LESSON 3

By Barney Hartline

THE BLUE LETTER BIBLE—PART 1 *How to define and Pronounce Greek Words*

One of the best free research tools on the web is the blue letter Bible website (www.blueletterbible.org). If you are using a PC use the website address or simply Google Blue Letter Bible to find this website. If you are using a smart phone or tablet download the Blue Letter Bible ap. We will be researching as an example Acts 2:38. I will be including instructions below for using Blue Letter on both PCs, tablets and smart phones.

There are advantages to using your PC and also advantages to using smart phones and tablets. The advantage of accessing Blue Letter using a smart phone or tablet is that these devices are portable. That means that you can access information while you are sitting in Bible class and make comments about what you have found. You can answer personal questions that you may have about the preacher's sermon right in the middle of the sermon.

There are many avenues of research questions that can be answered using Blue Letter Bible. But we will start with using the Blue Letter Bible to learn to define and pronounce the Greek word translated repent in our English Bible translations in Acts 2:38. We will look at both accessing this information on a PC and also on a tablet or smart phone.

Using the Blue Letter Bible to Access Acts 2:38 on a PC

1. Access Blue Letter Bible by entering the website address, www.blueletterbible.org into your favorite search engine.
2. On the Blue Letter home page you will find a search window at the top of the page. Using this search window you can search the Bible by scripture, word or topic. Now let's go through the steps

that we will need to do to define and pronounce the Greek word translated by our English word 'repent' in Acts 2:38.

3. First enter 'Acts 2:38' into the search bar at the top of the Blue Letter Bible web page. Below the search bar is an option that allows you to use the translation of the Bible that you prefer to read. Click on the down arrow and a drop down menu displays that shows all of the translations that are available. Choose your favorite translation from the list.
4. Now click on the green colored search button (it looks like a magnifying glass) in the lower right hand corner of the search window. If you have done everything correctly Acts 2:38 and following verses should display on your screen in the translation that you have chosen.
5. Now hold your cursor (the cursor is the little arrow that you place over whatever you want to click on) over the search button that says "tools' to the left of Acts 2:38. When you hold the cursor over 'tools' (you don't need to click just hover over 'tools') a drop down menu displays. Left click on 'Interlinear' on the drop down menu.
6. When you click on 'interlinear' a page displays that shows each word in Acts 2:38 and the Greek word that is behind each one. Now scroll down until you find the word 'repent'.
7. Look to the right of the word repent and you will see a speaker icon. Click on that icon and Blue Letter will pronounce the Greek word translated by our English word 'repent'. I usually try and spell the word out phonetically if I am going to pronounce it in a Bible class or devotional. Here is the word phonetically spelled as I hear it--Meta-nigh-a-oh.
8. Next, to define the word, click on Strong's number G3340 to the left side of the word. Let's take a little side trip to establish the origin of Strong's numbers. Then we will continue with our exploration of defining the Greek word translated 'repent'.

Just a brief word about Strong's numbers.



James Strong

In the late 1800s James Strong painstakingly gave every Hebrew, Aramaic, and Greek word in the Bible a number. He also gave a definition to each Hebrew, Aramaic and Greek word in the Bible. It took him 3-years to assign all words a number and to define each word. I have imagined that his eyesight must have been really bad by the time he completed his project. This was arduous work especially in the days before computers since all of his work had to be performed manually. But even in this age of computers his numbers are still used today.

9. **Now let's continue with using Blue Letter Bible to define the Greek word translated 'repent'. After you have clicked on the Strong's number G3340, near the top of the page you will see "Vines Expository Dictionary, view entry". Click on "view entry" and the definitions that Vines assigns to G3340, μετανοέω (pronounced, Meta-nigh-a-oh) will display. If you are a Bible class teacher and you are making a study guide for your class, one of the things that is handy about Blue Letter is that you can copy and paste information from that website directly into study documents that you are preparing for your class. So I have copied and pasted an excerpt from Vines definition off of Blue Letter. Vines says that the word means, *"to change one's mind or purpose,"***

Scroll down the page a little further and you will come to a section that says “Outline of Biblical Usage”. Notice that here the definition says, *to change one's mind, i.e. to repent to change one's mind for better, heartily to amend with abhorrence of one's past sins.*

Scroll down just a bit further and you will see the definition that James Strong has assigned to the word. Notice on the web page that Strong’s definition of the word is as follows, μετανοέω metanoéō, met-an-o-eh'-o; from G3326 and G3539; to think differently or afterwards, i.e. reconsider (morally, feel compunction). Notice that Strong’s definition includes two other Greek words from which μετανοέω is derived. By clicking on the Strong’s number on the webpage you can see the two words that come together to make μετανοέω and also the definition of these two words.

Scroll down just a bit further and you will find the grammarian Thayer’s definition of μετανοέω. Thayer also says that μετανοέω means to change one’s mind but goes into more detail than James Strong and Vines do about understanding the word.

Now scroll down just a little further and you will find every scripture in the Greek New Testament where the Greek word μετανοέω (Strong’s number G3340) is used. Notice that the Greek word μετανοέω is consistently translated by our English word ‘repent’ in each of these verses.

Using the Blue Letter Bible to Access Acts 2:38 on a smart phone or tablet

1. After you have downloaded the Blue Letter Bible ap on your smart phone or tablet, tap on the ap to open it.
2. Tap on the search icon which looks like a magnifying glass in the upper right hand corner of the page.
3. There is an option that allows you to choose which Biblical translation that you want to use by tapping on the Bible icon in the upper left hand corner of your screen (i.e. King James (KJV), New American Standard Bible (NASB) etc. After you have selected the translation that you want to use, go to step 4 and select the scripture that will be used for this lesson.
4. Type Acts 2:38 in the search window and then tap on search.
5. Then tap on the text of Acts 2:38 when it displays on your phone or tablet. A menu should appear that shows several options. One of the options will be interlinear/concordance.
6. Next tap on interlinear/concordance and a word by word cross reference between Greek and English words displays.
7. Next follow steps 7, 8 and 9 above to find out all of the information on your phone or tablet that you can also access on your PC.

Homework Questions:

1. Would it be more accurate to say that Strong's G3340, μετανοέω (pronounced, Meta-nigh-a-oh) means a change of mind or a change of behavior?

- 2. Which is more likely, to have a change of mind without having a change of behavior or to have a change of behavior without having a change of mind?**
- 3. The Bible says that King David was a man after God's own heart. Using your favorite search engine (ie. Google, Bing, Safari etc.), find the verse or verses that say that about King David? How could it be possible for a man after God's own heart to commit the sins of adultery and murder like David did and still be called a man after God's own heart? How does your answer to question 3 reinforce what you answered in question 2?**
- 4. Using your PC, tablet or smart phone access Acts 2:38 and answer the following questions about the word translated 'be baptized' in this passage. Select the KJV, (Kings James Version) as your translation.**
 - a. How do you pronounce the Greek word translated by our English words "be baptized"? What is the number that James Strong assigned to this word?**
 - b. Some denominations baptize by pouring or sprinkling water over one's head. How would the definitions of the Greek word make this an inappropriate method of Baptism?**
 - c. Now look at all of the other verses where the Greek word translated 'be baptized' in Acts 2:38 is used in the KJV (Kings James Version) translation of the New Testament Greek. In what verse or verses in KJV is the word translated 'be baptized' in Acts 2:38 not translated by a derivative of our English word baptize (i.e. baptist, baptism etc.). How does the verse or verses that you found reinforce the idea that baptism does not involve sprinkling or pouring water over someone's head?**

- 5. Using your favorite search engine type and enter the search words, 'pickle recipe baptism' and answer the following questions. How does an ancient pickle recipe written by a Greek poet and physician in 200 B.C. confirm that Baptism is by immersion? What else does this ancient pickle recipe teach us about the nature of Christian baptism?**
- 6. Why do you think that from the very beginning early translations of the Bible from Greek to English translated the Greek word "be baptized" in Acts 2:38 by our English word baptize, baptism or Baptist rather than by its meaning in the Greek language? (hint: Using a search engine such as Safari or Google you can type that question into the search bar and find several articles written about this topic)**
- 7. Using your favorite search engine, find the verse of scripture that says 'study to show thyself approved unto God'. Where is that verse located in the Bible?**
- 8. Now look at the different English words that the KJV (King James Version) and the NASB (New American Standard Bible) use to translate the Greek word translated 'study' in the verse that you found in question #7. Which in your opinion is the best translation of the Greek word that is translated by our English words, rightly dividing (KJV) or accurately handling (NASB) in the scripture verse that you found? Give reasons for your answer using the definition of the Greek word translated by the two different English words in KJV or NASB.**

INTERNET BIBLE STUDY

LESSON 4

By Barney Hartline

THE BLUE LETTER BIBLE—PART 2 *GREEK TEXTS*

The two Greek texts that are the most used by those who study the Greek New Testament are available on Blue Letter Bible. One is labeled “textus receptus” and the other is labeled GNT (these initials stand for Greek Nestle-Aland Text). There are numerous Greek texts and fragments of Greek texts that have been discovered and handed down through the ages. It is remarkable that the Greek texts that we have at our disposal are for the most part in agreement. However there are minor differences but in almost all cases these minor differences do not change how we should understand any major teachings of the Bible. Let’s first understand the differences in the two major texts used in Bible translation and then we will look at a couple of examples of how these texts sometimes vary from each other.

The Textus Receptus (or received text):

To view the Greek texts of Acts 2:38, first get on the Blue Letter Bible website if you are using a PC. If you have the Blue Letter Bible app on your phone or tablet tap on the app to open the Blue Letter Bible. Then enter Acts 2:38 in the search bar at the top of the Blue Letter Bible home page. Then put your cursor (the little arrow that allows you to click on things) over “tools” Then click “interlinear” that appears in the drop down menu when you place your cursor on “tools”.

When you click on “interlinear” the Greek of the Textus-Receptus text of Acts 2:38 will display near the top of the page that loads for Acts 2:38. The Greek of the Nestle-Aland text appears near the bottom of the page that loads when you click on “Interlinear”.

The Textus Receptus (Latin for received text) of the Bible was first published in 1516 by the Dutch Catholic scholar and humanist

Desiderius Erasmus. It was billed as “the text received by all” when in reality there were many competing Greek texts at the time. It was compiled from just 6 Greek manuscripts and the 6 manuscripts did not include the complete Bible. The Textus Receptus constituted the translation base for William Tyndale’s Bible, the King James Bible, and The German Luther Bible. It should be noted that the King James translators did use other manuscripts besides Textus Receptus but Textus Receptus was the primary text used.

The Nestle-Aland Text:

Since Textus Receptus was declared as the “text received by all” many more manuscripts of the Greek New Testament have been discovered by the archeologist’s spade. It is surprising how little of archeological sites have been excavated. Some of the problem is unrest in the Middle East where the Biblical story took place. For example, the city of Ur mentioned in the Bible as Abraham’s home is located in modern day Iraq. Military unrest in that country has greatly hampered Biblical Archology. If you use your favorite search engine and enter the words, “biblical archeological discoveries 2020” you will find lists of some of the significant archeological discoveries that were unearthed in 2020. All of them have verified the Biblical text as have archeological discoveries of the past. Additional texts of the Bible are constantly being discovered in the Middle East and when these discoveries are made they are evaluated for authenticity and if scholars are convinced that the Greek of the Nestle-Aland text needs to be updated based on new discoveries then the text will be revised.

One of the neat things about exploring the Nestle-Aland text on Blue Letter Bible is that it is the most recent text that has been published. I have known Christians who are students of the original language who pay to be updated on the Nestle-Aland text when it changes based on new discoveries. I always like to point out to these Christians that the same text is available on the Blue Letter Bible website for free.

When compared with manuscripts from which Textus Receptus is derived many of the new discoveries date back closer to the first

century. The resulting text is considered to be a more accurate rendering of the original authors. The Nestle-Aland text which has undergone numerous revisions as older and more reliable manuscripts have been unearthed by the archeologist's spade is now considered the gold standard for Bible translation. Nearly every modern Bible translation uses Nestle-Aland as its base.

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

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

But despite the beliefs of the compilers of the Received Text and the Westtcot-Hort text (precursor to the Nestle-Aland text) the texts are in agreement in the vast majority of cases. In my opinion this attests to not only the objectivity of the compilers but also to the providence of God in making sure that his pure unadulterated word was passed down through the centuries. The differences in the Received Text and the Westtcot-Hort—Nestle-Aland family of texts is that Westtcot-Hort

and Nestle-Aland had many more texts and older texts available to them that were not available to Erasmus. That rather than their personal beliefs explain the few differences that are noticed when one compares their work in my opinion. And it also explains why the Westcott-Hort—Nestle-Aland family of texts is considered the gold standard among Bible texts.

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

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

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

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

repeated elsewhere in the Bible. Also the verse about drinking deadly poison is eliminated from scripture and is not repeated elsewhere.

So by clicking on 'tools' and then 'interlinear', one is also able to look at the two major texts used in Bible translations and observe textual variants and see if there are any textual variants in a verse that one happens to be studying. Later on in this study we will look at further understanding the characteristics of Greek words. That way when you find variations in the two texts you will be able to be able to understand the significance in any variations that you might discover.

1. What does *textus receptus* mean in Latin?
2. Why is the English translation of this Latin phrase a misnomer?
3. What is the origin of the Greek text known as *Textus Receptus*?
4. In what year was the *Textus Receptus* compiled?
5. Who was [Desiderius Erasmus and what was his contribution to restoring the Greek Biblical text?](#)
6. Why is the Nestle-Aland text considered to be superior to *Textus Receptus* and also considered in modern times to be the 'gold standard' of Greek texts?
7. There are variations in the text of *Textus Receptus* and the Nestle-Aland text. And there are no Greek texts that have survived that were written by the original authors. Does this mean that we cannot depend on having accurate Greek texts of God's word? Why or why not?
8. Why is it not important that the last 12 verses of Mark 16 are found in *Textus Receptus* but not in Nestle-Aland?
9. Why is it likely that the Nestle-Aland text will continue to be updated?
10. Which philosophy of Greek text restoration did the compilers of Westcott-Hort use? Did they use the philosophical approach of the compilers of Nestle-Aland? Or did they use the philosophical approach that the compiler of *Textus Receptus* used?

INTERNET BIBLE STUDY

LESSON 5

By Barney Hartline

THE BLUE LETTER BIBLE—PART 3 Parsing Greek Verbs

Parsing Greek verbs is a tedious study in a college level Greek course. But with the Blue Letter Bible website you can skip all of the tedious study of verb endings that indicates the characteristics of the verb and instantly parse a verb with one click of a mouse. It is much easier to learn the meaning of a particular verb parsing than it is to learn all of the grammar rules that must be learned in order to parse a verb. So let's begin with a study of Greek word parsing.

Access the Blue Letter Bible web site by entering "blue letter bible home page" in the Google search engine or by tapping on the ap on your cell phone or tablet. Then enter your Acts 2:38 in the search window on the Blue Letter Bible web site. Off to the right of each verb in your Acts 2:38 passage you will see a tab with letter on it. Click on that tab and the verb is instantly parsed for you. Here is a brief definition of the various parsings of Greek verbs and what they mean to the understanding of a passage.

All Greek verbs have three characteristics, voice, tense and mood. Use the Greek Verb Parsing Guide provided with this lesson to help you understand how a parsed word enhances the meaning of a sentence.

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

Once you have accessed Acts 2:38 on the Blue Letter Bible website, scroll down to the word translated "be baptized". Off to the right you

will see a button with the letters V-PAM-3S. Click on the button that contains the letters, V-PAM-3S and the parsing of the verb appears in a drop down menu and you will see that the verbs is *Aorist Passive Imperative - 3rd Person Singular* The first thing that is listed when you click on the button to the right of the word is the tense. You will notice that the tense of the verb translated “be baptized” is an “aorist”. The next characteristic that is listed is the voice. You will notice that the voice is “passive”. And last the mood of the verb is listed. You will notice that the mood of the verb is “imperative”. Now open the Greek Word Parsing Guide provided with this lesson.

The voice of the verb translated “be baptized” is passive. Now open up the **Greek Word Parsing Guide** provided with this lesson. The first thing discussed is the voice of Greek verbs. You will notice this about verbs in the passive voice.

The Passive Voice:

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

This makes sense because baptism is something that is done to you. In essence by using the passive voice, Peter is saying go get yourself baptized.

Let’s now look at the aorist (pronounced air-ist) tense. You can search the **Greek Word Parsing Guide** on a PC by entering CTRL-F and entering the search term “aorist tense” in the search window that appears at the top of the page when you hit CTRL-F. You will notice in the parsing guide that the aorist is used to designate the following action.

Although it is undefined action, the aorist tense most of the time

denotes a onetime action or a series of actions that are seen as a whole (also called punctiliar action).

This also makes sense because baptism is a onetime action. One only needs to be baptized once for remission of one's sins.

Now let's look at the imperative mood of the word translated "be baptized". You will note from the parsing guide that an imperative mood indicates a non-optional command. When those in the crowd were convicted of their sin of calling for the crucifixion of Christ and they ask Peter what they should do, Peter commands them to repent and be baptized. He doesn't suggest that they be baptized if they want to be forgiven of their sins, he commands them to be baptized as a condition of their sins being forgiven.

Now let's practice using the **Greek Word Parsing Guide and the Greek word parsing feature of Blue Letter Bible by answering the following exercise questions.**

- 1. According to the parsing guide provided with this lesson what are the three voices that Greek verbs can have? What does each one of them mean?**
- 2. According to the parsing guide provided with this lesson, what are potential moods? When the present tense is coupled with a potential mood what does that indicate?**
- 3. According to the parsing guide, what is the definition of the Greek aorist tense? What is its most common usage?**
- 4. According to the parsing guide what does the Greek perfect tense indicate? What does the pluperfect tense indicate?**

5. Several verses in the New Testament tell Christians things from which they should flee. They are 1 Corinthians 6:18, 1 Timothy 6:11, and 2 Timothy 2:22. Parse the word translated by our English word “flee” and then using the parsing guide tell why you think that Paul used the voice, tense and mood that he did for this verb in these verses (hint look on page 6 of the parsing guide where there is a discussion of the present tense with potential moods).
6. In John 19:30, just before Jesus died and “gave up his spirit”, he uttered one Greek verb that is translated by three English words in our modern day English translations. The Greek word is translated by our English words “it is finished”. Parse the Greek word using Blue Letter Bible and tell how this parsing adds extra meaning to our understanding of the words of Jesus.
7. What is the voice, tense and mood of the word translated “repent” in Acts 2:38? What is the voice, tense and mood of the verb translated “be baptized” in Acts 2:38?
8. Why does the mood of the words translated “repent” and “be baptized” in Acts 2:38 make them equally important for the forgiveness of sins?
9. Acts 17:11 says of the noble Bereans that, *they received the word with all eagerness, examining the Scriptures daily to see if these things were so. (ESV)*. Parse the word translated “were” in this verse. What mood is it in? Use the parsing guide to determine why this mood was used by Luke when he wrote this verse?
10. Read the discussion about the noted Greek scholar AT Robertson’s treatment of Acts 2:38 in the Greek Parsing guide attached to this lesson. Why does this discussion caution Christians against becoming too dependent on commentators?

- 11. How does the perfect tense of the verbs translated “loosed” and “bound” in Matthew 18:18 and Matthew 16:19 indicate that the apostles were not to use their own judgement about what was to be loosed and bound? What was to be used as the basis of their judgement? Compare Matthew 16:18 with Matthew 18:18. What does this comparison teach about the Catholic doctrine that teaches that Peter was the first Pope and that he had authority over the other apostles?**

INTERNET BIBLE STUDY

LESSON 6

By Barney Hartline

THE BLUE LETTER BIBLE—PART 4 **Verbs in the Indicative Mood**

In the last lesson we introduced the Greek parsing guide and in that guide we discussed the fact that Greek verbs have three characteristics, voice, tense and mood. Here is a brief review of Greek moods and what they indicate when used in a sentence.

1. If a verb is in the indicative moods it is stating a true fact.
2. If a verb is in the subjunctive mood, it is stating action that will take place if certain conditions are met. A subjunctive mood is also used to express the purpose of certain actions.
3. If a verb is in the optative mood, it is a statement of a wish or potential action. Unlike the subjunctive mood, the verb in the optative mood there are no conditions that need to be met before the action of the verb takes place.
4. If a verb is in the imperative mood, it expresses a non-optional command.
5. If a verb is an infinitive it is similar to the English infinitive. Here is a quote from the “Restoring Original Christianity” website which explain the Greek infinitive, *In English, the word “to” is always used with the infinitive form of the verb, as in “to be,” “to come,” and “to speak.” The Greek infinitive is similar to the English infinitive.*

Since the indicative mood is the most often verb mood encountered in the Greek New Testament we are devoting an entire lesson to its study.

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

Romans 6:2 (NASB)

May it never be! How shall we who died to sin still live in it?

The Greek word ἀποθνήσκω (*apothnēskō*) translated by the English word “died” is an aorist active indicative. The NASB translates the aorist indicative the way that it should be translated in the past tense “died”.

The Imperfect Indicative:

While the aorist indicative is used mostly to indicate punctiliar action in the past the imperfect indicative is used to indicate action that is continuous, habitual or repeated in the past. Here is an example of the imperfect indicative.

Romans 8:3 (NASB)

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

The Greek word ἀσθενέω (*astheneō*) translated by our English word “weak” is in the imperfect, active, indicative form meaning that the law was not weak just once in a while but was continually and habitually weak each and every time that humankind tried to live by it. And the active voice indicates that the source of the weakness was the law.

FUTURE INDICATIVE VERBS

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

1 Cor. 6:3 (KJV)

Know ye not that we shall judge angels? How much more things that pertain to this life?

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

Below is a table that summarizes Greek verb tenses when used with the indicative mood.

Kind of Action and Time of Action for Each Verb Tense		
Tense Name	Kind of Action	Time Element (In Indicative Mood)
<u>Present</u>	Progressive (or 'Continuous') except in the indicative mood where context determines the action and often action is not even under consideration	present
<u>Aorist</u>	Simple (or 'Summary') Occurrence	past
<u>Perfect</u>	Completed, with Results	past, with present results
<u>Imperfect</u>	Progressive (or 'Continuous')	past
<u>Future</u>	Simple Occurrence	future
<u>Past Perfect</u>	Completed, with Results	past

Future Perfect	Completed, with Results	future
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1. What is the difference between the Greek indicative mood and the potential moods?
2. What is the difference between the potential moods known as subjunctive and optative?
3. What does the imperative mood indicate?
4. 1 Corinthians 15:12 says that Christ rose from the dead. The verb translated “rose” (or “has been raised” depending on your translation) is the indicative mood. Parse the verb using the Blue Letter Bible and tell how the verb tense that is used with the indicative mood adds extra meaning to the fact that Christ has been raised.
5. In Galatians 1:13 Paul said that he “persecuted” the Church of God. Use the Blue Letter Bible to parse the verb translated “persecuted”. What does this parsing tell you about when and how often Paul persecuted the church?
6. Philippians 4:19 says that God will supply every need. Parse the verb translated “will supply”. According to the parsing what does this verb indicate about the future of a Christian’s life?
7. In John 19:30 the last words of Jesus as he gave up His spirit and died on the cross was “it is finished”. Parse the verb translated “it is finished” and tell how the parsed verb adds additional meaning to these last words that is not apparent in English translations.
8. When the present tense is used with potential moods (optative, subjunctive imperative and infinitive) it always indicates continuous, habitual or repeated action. Under what conditions does the present tense indicate this kind of action when used with the indicative mood?
9. When the Aorist tense is used with potential moods, it always indicates punctiliar action (one time action or a series of actions seen as a whole). What does an aorist used with the indicative mood indicate?

INTERNET BIBLE STUDY

LESSON 7

By Barney Hartline

THE BLUE LETTER BIBLE—PART 5

Verbal Nouns

Verbal nouns in Greek are either infinitives or participles. Below are definitions and examples of these to word types in the Greek.

Infinitives:

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

Philip. 1:21 (NASB)

For to me, to live is Christ, and to die is gain.

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

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

A participle is considered a "verbal adjective". It is often a word that ends with an "-ing" in English (such as "speaking," "having," or "seeing"). It can be used as an [adjective](#), in that it can modify a [noun](#)

(or substitute as a noun), or it can be used as an [adverb](#) and further explain or define the action of a [verb](#). As VERBAL ADJECTIVES, Greek participles are part VERB (and so possess tense and voice), and part ADJECTIVE (and so decline to reflect gender, number, case):

The action of a present participle most of the time is used to indicate action that takes place at the same time as the main verb of the sentence. An aorist participle has many uses that we will outline later on, but in many cases it is used to express action that takes place before the leading or main verb of the sentence. Participles are sometimes difficult because their action depends on the action of the main verb in the passage. Most of the time the main verb is in the same sentence with the participle, but sometimes it may be several sentences before the sentence in which the participle occurs. I have only used examples in this lesson where the main verb and the participle are in the same sentence. The main or leading verb is the action performed by the subject of the sentence. The subject of the sentence is found by locating the noun that is in the nominative case by using the parsing feature of the Blue Letter Bible.

PRESENT PARTICIPLES:

The action of a present participle takes place at the same time as the leading (or main) verb. Or another way of putting it, the action of a present participle is identical to the action of the leading (or main) verb.

Here is an example of the present participle.

Hebrews 10:37 (NASB)

For yet in a very little while,
He who is coming will come, and will not delay.

Just one Greek word ἔρχομαι (*erchomai*) is translated by our English words “He who is coming”. The word is a present middle or passive deponent participle. Here we have introduced a new term “*deponent*”. A deponent is a verb that is in the middle or passive

voice but acts as if it is in the active voice in the sentence. Since the participle is in the present tense, its action takes place at the same time as the action of the leading verb which is ἥκω (*hēkō*) translated by our English words “will come”. It is in the future active indicative form therefore ἔρχομαι (*erchomai*) *he who is coming* should also be seen as coming in the future since the action of the present participle for the most part takes place at the same time as the action of the leading verb of the sentence. He is the subject of the sentence. Since the participle is both verb and noun, in this case the participle is in the masculine gender and so serves as both the subject of the sentence and the modifier of the subject.

Here is another example of the present participle.

Ephes. 4:15 (NASB)

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

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

Aorist Participles:

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

Here is an example of the aorist participle.

Gal 2:20 I have been crucified with Christ. It is no longer I who live, but Christ who lives in me. And the life I now live in the flesh I live by faith in the Son of God, who loved me and gave himself for me.

The verbs translated **loved** and **gave** are both aorist participles. So their action takes place before the action of the leading verb of the sentence which is the verb translated **live**. The life that Paul lives now has only been made possible because Christ first **loved** Paul and **gave** himself for Paul and all other sinners.

Future Participles:

The action of a Future Participle takes place after the action of the main verb.

An example of the future participle is found in 1 Peter 3:13.

1Pe 3:12 For the eyes of the Lord are on the righteous, and his ears are open to their prayer. But the face of the Lord is against those who do evil."

1Pe 3:13 Now who is there to harm you if you are zealous for what is good?

The main verb translated “you are” is an aorist middle subjunctive and the verb translated “harm” is future active participle. 1 Peter 3:13 is a rhetorical question whose obvious answer is, “No one can bring you any future harm if you are zealous for what is good. Since “harm” is a future active participle Peter is talking about an insurance policy against future harm.

Now let’s look at the Great Commission in Matthew 28:10-20 to further illustrate how participles work in a Greek sentence.

Mat 28:19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:

Mat 28:20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you always, even unto the end of the world. Amen.

Parse the verbs translated “go ye”, “teach”, “baptizing”, and “teaching”

The verb translated **“Go ye”** is an aorist, participle. Its action takes place before the action of the leading verb.

The verb translated **“teach”** is an aorist active imperative second person plural. It is the main or leading verb of the sentence. Since it is second person plural Jesus is addressing ‘all of you’. Since it is an imperative it is a non-optional command.

The verbs translated **baptizing** and **teaching** are both present active participles. The action of the present participle takes place at the same time as the leading verb “teach”. Notice that the English translation of the two

participles ends in –ing. **Baptizing and teaching.** So the **go ye** comes first because it is an aorist participle and its action comes before the leading verb “teach”. Baptizing and teaching are both present participles so they should happen as we teach.

Just as a side note to reflect on the meaning of the Great Commission, here is an analysis of the Greek word translated “world” or “nations” depending on your translation of Matthew 28:18. I copied this from the website, “thinktheology.org”.

“But what about that part about going into all the world? Surely this is really about GOING!” No. The Greek word for world is Kosmos, and the word for Earth is Ghays. But the word here in Matthew is neither of those two words. The word here is “Ethnay” which is typically translated “gentiles.” So what is the idea? The idea is that these Jewish Christians were to disciple all of the people groups outside of their own ethnicity, and share about Jesus with every kind of person in the world, and not just keep the good-news announcement to themselves like a new jewish sect with Jesus as the leader.

1. What are the two types of verbal nouns in the Greek language?
2. Why is it sometimes difficult to determine when the action of a participle takes place?
3. How does the Greek infinitive function in a sentence?
4. A Greek infinitive usually is translated by inserting what English word in front of it?
5. A present infinitive indicates what kind of action?
6. What kind of action does the aorist infinitive indicate?
7. What are the three functions of a Greek participle in a sentence?
8. In most cases the action of an aorist participle takes place when?
9. When a participle is translated into English, what is often the ending of the translated English word?

10. **Martha's confession to Jesus is recorded in John 11:27, *Joh 11:27 She said to him, "Yes, Lord; I believe that you are the Christ, the Son of God, who is coming into the world."* Parse the leading verb of the sentence (the verb translated "I believe") and then parse the verb translated "who is coming". Tell how these parsed verbs shed further light on how to understand Martha's faith.**
11. **Determine the leading verbs in Mark 1:5. Now parse the two leading verbs. Now parse the participle translated "confessing". What do these parsed verbs tell you about when and how the action of the Mark 1:5 occurred?**
12. **In Mark 5:30, there are three aorist participles. Identify them and tell which words in English translate them. Identify the main verb of the sentence. When did the action of the three aorist participles take place?**
13. **There are two participles in Hebrew 13:17. Using the Blue Letter Bible, find them and tell when the action of each participle takes place. There are two leading verbs in the sentence. Tell how they are translated.**

INTERNET BIBLE STUDY

LESSON 8

By Barney Hartline

THE BLUE LETTER BIBLE—PART 6 ***GREEK NOUNS***

NOUNS: Greek nouns possess three common traits:

GENDER: Masculine

Feminine

Neuter

NUMBER: Singular

Plural

CASES: Nominative: the subject of the sentence

Genitive: to express possession

Dative: the indirect object

Accusative: the verb acts on it (direct object)

Vocative: used in direct address

Below we will explore a couple of passages that illustrate how exploring the aspects of Greek nouns can enhance our meaning of passages of scripture that do not translate well from Greek into English. The first verse below is Romans 1:17.

Rom 1:17 For therein is the righteousness of God revealed from faith to faith: as it is written, The just shall live by faith.

What does this passage mean when it says that the righteousness of

God is revealed from “faith to faith”? Several commentators have assumed that what is being talked about here is the faith of the Old Testament and the faith of the New Testament. We will see if looking at the aspects of the three nouns translated by our English word “faith” can give us any insight about Paul’s “faith to faith” comment.

Bring up the interlinear display of this verse in the Blue Letter Bible. Now find the subject of the sentence by clicking on the button beside each noun in the sentence. If you click on the button beside the word translated by our English word “righteousness” you will find that it is a noun and that its aspect is nominative, singular, feminine. If you look at the aspects of Greek nouns above you will see that a noun in the nominative case is the subject of the sentence. Now find the aspects of each noun translated by our English word “faith” by clicking on the button beside each of the “faith’ words. The first faith is a genitive, singular, feminine. The second word translated “faith” in this verse is also a noun but is an accusative, singular, feminine. If you will check the noun aspect chart above you will see that the genitive case is a noun that is possessed by the subject of the sentence. So the first faith is faith that is possessed by the “righteousness” of God since “righteousness” is the subject of the sentence. The first faith is not only possessed by the righteousness of God but is revealed to us so that we can also possess it as well. The second word translated “faith” is in the accusative case. Look above in the noun aspect chart and you will see that a noun in the accusative case is the direct object of the sentence. If you will remember from your high school English the subject of the sentence acts upon the direct object. Or another way of putting it is that a direct object is the noun which receives the action of the verb of the sentence. So Paul is telling us that the faith that is revealed to us is possessed by God but also is directed by God. The comments made by some commentators that faith to faith is Old Testament faith to New Testament faith does not have any evidence to support it. Both words translated “faith” are different aspects of the same faith that is revealed to Christians through the word of God.

Now let’s look at the last time that the Greek word translated “faith” is used in this sentence. The last clause in the verse says that “the just shall live by faith”. We find that the faith that Christians should live by is also a genitive, singular, feminine. So the genitive here

indicates that the faith that the “just” should live by is that which is possessed and revealed by God. It is God’s faith, not Satan’s faith, not necessarily your grandma’s faith or any other faith that others may possess. It is God’s faith.

One thing that you will notice is that righteousness, which is in the nominative case (the subject of the sentence) is “singular feminine”. All of the “faiths” in this sentence are also “singular, feminine”. We can observe two things from this fact. First there is one faith (all three faiths are singular). This is also confirmed by Ephesians 4:5. And we also see an illustration of a rule that governs Greek sentences. An accusative (direct object), and a genitive (possessed by the subject of the sentence) must agree in number and gender of the subject that they modify. This is how we know that the three faiths in this sentence modify the subject which is the “righteousness” (of God) which is also singular, feminine.

The next verse that we will consider to illustrate the aspects of Greek nouns is one that is controversial among Bible scholars and I am going to ask the class to be amateur Bible scholars and form an opinion about how the verse below (1 Timothy 3:11) should be understood.

Below are the translations of this passage from the English Standard Version (ESV) and also the New American Standard Bible (NASB). The controversy revolves around who are the women mentioned in this passage. Are they deacon’s wives, are they women in general, or are they women who are appointed as deaconesses or are they women who were simply appointed to fulfil a gender specific role in the church. All three understanding have been put forth by Bible scholars. We will look at the definition and aspect of the noun translated “wives” or “women” depending on your translation. If you will follow the step by step procedures below you should be able to find information that will help you form an opinion about who these women are. I would not be surprised if the class reaches differing opinions about the women mentioned in 3:11. Because differing opinions have been reached by Bible scholars down through the centuries. This will be our exercise for this week.

1Ti 3:11 Their wives likewise must be dignified, not slanderers, but sober-minded, faithful in all things. ESV

1Ti 3:11

[fn]Women must likewise be dignified, not malicious gossips, but [fn]temperate, faithful in all things. NASB

1. First find the subject of the sentence in 1 Timothy 3:11 (hint the sentence is broken in two by the artificial division of this passage into verses. So to find the subject you will need to find the noun that is in the nominative case in 3:10).
2. What is the definition of the word translated “women” or “their wives” in 3:11? Parse the word and in 3:11 translated “women” or “their wives”. In your opinion does the aspect of this parsing indicate that “their wives” or “women” is the better translation?
3. Phoebe is referred to as a servant (or a deaconess in some translations) by Paul in Romans 16:1. Look up the definition of the word translated “servant”. Is it the same as the word translated “deacon” in 1 Timothy 3:8?
4. Phoebe’s function in the church is as a succourer according to the translation in King James and a patron according to the translation in the English Standard Version. The word is translated “helper” in NASB. Look up the Greek word behind these three English translations and see if you can get a better understanding of what Phoebe’s role was in the church. What is your understanding of her role according to the definition of this word?
5. In your opinion was Phoebe appointed as a “deaconess” to do the work of a succourer/patron/helper or is it work that she did on her own.
6. At the following link is an excellent article about Phoebe and also about the role of women in the early church.

<https://www.gty.org/library/bibleqnas-library/QA0301/was->

[phoebe-a-deaconess](#) Please take time to read this article. How does this article further shed light on the role of women in the early church? In your opinion, should women be appointed to do certain jobs in the church? If so, are there any limitations to the jobs to which women can be appointed? (Disclaimer: I don't necessarily agree with every view of the author of the article at the link above. But he does a good job of analyzing the passage about Phoebe in my opinion).

7. Putting everything that you have learned together from the parsing of the nouns in 1 Timothy 3:10-11, to the role of Phoebe in the church, express your opinion about who the women of 1 Timothy 3:11 were. Were they wives of deacons or were they women appointed to fulfil certain roles in the church? Were they female deacons?
8. Now use a search engine to search for, "who were the women of 1 Timothy 3:11?" See how your research compares to others who have commented on this passage by reading a few of these articles. Now don't cheat! Do your own research before reading these articles. How do these articles confirm or deny your research? (Remember that a search engine will not always show results that are Biblically sound. That is why it is always important to do your own research before going to the Internet).

INTERNET BIBLE STUDY

LESSON 9

By Barney Hartline

Who Were the Women of 1 Timothy 3:11?

In the last lesson, I gave the class the task of researching the women of 1 Timothy 3:11 and deciding what role that these women filled in the church of the first century. There was some very good research done by Linda Tansil. I think that those who did their research of 1 Timothy 3:11 will come to appreciate why some passages of scriptures are difficult to understand. But God is not the author of confusion (1 Corinthians 14:33) and most of the problem with misunderstanding passages of scripture is that we let what we have always been taught guide our thoughts instead of letting the word of God speak to us. If the facts don't agree with what we have always been taught we feel the urge to bend and twist them to make them fit our preconceived conclusions. And that should never happen.

For example, Linda mentioned that women might be put in charge of the food pantry at church. If a deacon were put in charge of the food pantry we would say that that is part of the work of his "office". But if a woman is put in charge of the food pantry she is not referred to as having an "office". The problem is with the King James translation that refers to the deacons and elders as having offices (the word office is not in the Greek text—and you should now have the skills to check me out on that) while women servants are not referred to as having "offices". At the time that King James was translated,

deacons and elders had evolved to the point where they were more formal appointments than they were in New Testament. So we have become quite denominational in looking at deacons and elders as being office holders rather than those who are appointed to do specific work for the church. The New Testament views these positions as works to be done rather than offices to be held.

There is no doubt in my mind that both women and men were appointed to works in the first century church and that the idea that the men who were appointed held “offices” while the appointed women did not is a denominational idea born of the insertion of this word by the translators of King James. This is not to say that there are not gender specific roles that men and women should perform in the church. For example women are not to fulfil roles in which they have authority over men (1 Timothy 2:12). But they can be put in charge of the church food pantry (Linda’s example) and other ministries where they do not have authority over men. I know of one church of Christ with 2000 members that has appointed a highly qualified woman to select the curriculum and even sometimes write it for their elementary education program. The woman that they appointed to do this work has a PhD in elementary education and serves as an administrator in that field in the secular world. Phoebe in Roman’s 16 was a financial counselor and patron. As Linda Tansil pointed out to us the definition of the Greek word that described Phoebe’s work says, G4368 "A woman set over others, a female guardian, protectress, patroness, caring for the affairs of others and aiding them with their resources

That is what the Greek word means that specifies what Phoebe’s role involved. And it is quite clear that Paul

instructs the church at Rome to provide whatever she needs to help her accomplish her work. Phoebe could be a financial counselor without having authority over men. Even if she helped men with their finances she would still be able to fulfil this role without usurping authority over the men that she helped. For example, a financial counselor in our day and time might advise someone to stop running up credit card debt. But it is up to the person whether or not to follow that advice.

Men are to be the teachers of mixed-gender classes according to 1 Timothy 2:12. But we have ample examples in the New Testament of women that were involved in evangelistic Bible studies as well as teaching that involved children and other women. So if the women of 1 Timothy 3:11 were appointed to gender specific works in the church that would be completely consistent with other passages of scripture. The problem is with our marriage to the denominational view of office holders and non-office holders. In my opinion we need to view the work that women do as gender specific and not get mired in the swamp of viewing these positions as offices.

Also in my opinion we cannot really tell for certain if the women of 1 Timothy 3:11 are the wives of deacons or if they were women appointed to fill gender specific roles in the church. But I have come to the conclusion that the evidence leans toward viewing these women as those appointed to gender specific roles in the church. Let's review the evidence.

As one article says that Linda brought to our attention, *Plus, if it were deacons' wives, Paul would have normally*

used a qualifier. He would have said, “Your wives”—but he does not. I was hoping that some in the class would notice that the Greek noun translated “women” or “their wives” in 1 Timothy 3:11 is not in the genitive case. The genitive case would have definitely indicated that these women belonged to the subject of the sentence back in 3:10, “these (men)” who were to be appointed as deacons. But neither does Paul refer to them by the Greek word diakonos, the word that is translated “deacon” in 1 Timothy 3:10. Also as another article brought to our attention by Linda Tansil says, *Seems odd Paul would discuss the wives of deacons, but not the wives of elders.* There is another piece of evidence that points to these women as being those appointed to gender specific roles in the church, evidence that is beyond the scope of this class.

When we studied participles one thing that we discussed that sometimes makes the study of participles difficult is that the action of the participle is identical to that of the leading verb. The leading (or main) verb is the action done by the subject of the sentence and is sometimes not even in the same verse with the subject. In the case of 1 Timothy 3, the main verb is found back in verse 3 and is what is known as a controlling verb. A controlling verb in Greek is used to connect a list of Greek nouns of people, places or things that all have something in common, in this case the controlling verb connects a list of those who have roles in the church. In this case the controlling verb is the Greek verb εἶναι (pronounced I-NIGH) translated by our English word “must be”. The verb is in the present

infinitive form in 1 Timothy 3:3 which indicates that each person on the list who performs a role in the church must continually and habitually possess the characteristics prescribed in the verse or verses that lists their qualifications. The controlling verb is first used of elders in verse 3 and is understood as the verb that describes how all of the other Christians on the list “must be”. 1 Timothy 3:8, says that deacons must be men who are dignified (or grave if you are reading the KJV). The verb “must be” is not in the text but the translators must insert the controlling verb “must be” from verse 3:3 to conform to the rules of English since English does not have controlling verbs. The controlling verb “must be” must also be inserted in front of the noun translated “dignified” in 1 Timothy 3:11 as well as 3:8 to conform to the construct of English sentences even though the Greek word for “must be” is not there in the original text.

If you want to see for yourself that the verb “must be” is not in the original text, parse the words translated “grave” or “dignified” in verses 3:8 and 3:11 using the Blue Letter Bible and you will see that the verb “must be” is not in the Greek text but has been inserted by our English translators.

The controlling verb argument is another piece of evidence that indicates that the women in 3:11 are another set of Christians on the list of those who performed roles in the church. It is our problem that we have adopted the denominational concept that there are officers and non-officers in the church. That is a concept that is completely foreign to the list joined by the controlling verb “must be” in 1 Timothy 3:3.

So is it wrong to refer to elders and deacons as “officers” of the church? I don’t think so because “office” communicates the role that these men serve in the church. Their specific task is to serve as those who serve in areas of service where they must “usurp” authority over the entire church. Women are not allowed in scripture to serve in positions where they must “usurp” authority over men again according to 1 Timothy 2:11.

But while office has become clearly associated with the role that elders and deacons perform in the church, we should not overlook the fact that women were also appointed to fulfil roles that were consistent with their gender in the church of the first century. And today women are appointed to teach our children’s Bible classes, ladies Bible class, participate in evangelistic Bible studies, and yes to oversee the food pantry in many churches. And two women (Linda Tansil and Jeanie Barker) have stepped up to the plate and helped me write this course by allowing me to share their answers to the exercise questions with the rest of the class. You might say that I have appointed these two women to help me write this course. In my opinion women are the most underutilized resource in the church today.

INTERNET BIBLE STUDY

LESSON 10

By Barney Hartline

THE BLUE LETTER BIBLE—Part 7
Defining and pronouncing Hebrew Words
Manuscripts of the Old Testament

Defining and Pronouncing Hebrew Words

The same steps for defining and finding the pronunciation of Hebrew words are the same as for defining and pronouncing Greek words. Simply enter the scripture verse from the Old Testament that you are looking for in the search window of the *Blue Letter Bible* web site and then follow the directions that you learned about in lesson 3 of this study to learn how to pronounce and define the Hebrew words in the verse that you are interested in researching.

Old Testament Manuscripts

One of the unique things about the Hebrew text of the Old Testament is that there are almost no variant readings like there are in the Greek texts of the Bible. The reason for this is the meticulous way in which the Hebrew text was copied down through the centuries. For example as old copies of Hebrew manuscripts wore out and new copies were needed, one accounting method that was used to insure the accuracy was this. The scribes that made these new copies knew the middle word in the text of each scroll containing a book of the Old Testament. When the copy was finished they counted the words that came before the middle word and the words that came after the middle word. If the word counts

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

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

The Isaiah scrolls found at Qumran closed that gap to within 500 years of the original manuscript. Interestingly, when scholars compared the MT of Isaiah to the Isaiah scroll of Qumran, the correspondence was astounding. The texts from Qumran proved to be word-for-word identical to our standard Hebrew Bible in more than 95 percent of the text. The 5 percent of variation consisted primarily of obvious slips of the pen and spelling alterations (Archer, 1974, p. 25).

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

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

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

Old Testament in the New Testament sometimes are not exactly the same as they are in the Old Testament. The fact that the apostles quoted from it attests to its reliability and its importance to the church of the New Testament.

Exercise Questions:

- 1. Genesis 1:2 says that in the beginning the world was without form and void. Define and pronounce the Hebrew words translated by our English words “form” and “void”.**
- 2. Using the Blue Letter Bible, look at how Genesis 1:2 is translated in both The King James and the NASB translation of 2020. In your opinion which translation is the most accurate translation of the Hebrew words translated by our English words ‘*without*’ “form” and “void” in the KJV or **formless and desolate emptiness** as the words are translated in the NASB 2020 translation?**
- 3. What is the Masoretic text?**
- 4. What is the Septuagint?**
- 5. Why is the Septuagint so helpful in helping us define Greek words in the New Testament?**
- 6. Why are quotes from the Old Testament that are quoted in the New Testament sometimes slightly different?**
- 7. Why are there so few variant readings in the Hebrew text of the Old Testament compared to the Greek text of the New Testament?**
- 8. How did the discovery of The Dead Sea Scrolls confirm the reliability of the Hebrew Masoretic Text?**
- 9. What method did scribes who copied the Hebrew text of the Old Testament use to be sure that their copy was accurate?**
- 10. Why are there so very few old Hebrew manuscripts available to us today?**
- 11. According to Gleason Archer, how often do standard Hebrew texts vary from those found among the Dead Sea Scrolls? Why should we not be concerned about the parts of the text that do not match up with the standard texts?**

INTERNET BIBLE STUDY

LESSON 11

By Barney Hartline

THE BLUE LETTER BIBLE—Part 8

PARSING HEBREW VERBS

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

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

Table 1: An overview of Hebrew stems

TYPE OF ACTION	ACTIVE	PASSIVE	
Simple	QAL	NIPHAL	
Intensive	PIEL	PA'UL	
Causative	HIPHIL	HOPHAL	
Reflexive			HITHPAEL

Table 2: An overview of Hebrew aspects

PERFECT	DENOTES COMPLETED ACTION
IMPERFECT	DENOTES INCOMPLETE ACTION
INFINITIVE	TRANSLATED BY USE OF AN ENGLISH INFINITIVE FOR EXAMPLE HEBREW לְבַדַּל (<i>badal</i>) IS TRANSLATED "TO DIVIDE" IN GENESIS 1:14
IMPERATIVE	THE SAME AS IN ENGLISH, A COMMAND
PARTICIPLE	A VERBAL ADJECTIVE. MODIFIES THE SUBJECT OF THE SENTENCE. IT

	ALWAYS FOLLOWS THE NOUN THAT IT MODIFIES
--	--

Here us another overview of Hebrew verb stems

qal (light): kill

nifal (passive): be killed

piel (intensive): slaughter, sacrifice

pual (passive piel): be slaughtered, be sacrificed

hiphil (causative): cause to kill

hofal (passive hifil): to be caused to kill

hithpael (reciprocal): kill oneself

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

Enter Genesis 1:1 into the search engine on the Blue Letter Bible web site and when the Hebrew to English table is displayed, click on the "parse" tab by the verb translated "created". (In some instances a verb and an infinitive or a verb and a conjunction are all contained in one word. In these cases you will need to hover your cursor over the parse button rather than clicking on it to find the stem and aspect of the verb. This will be necessary to answer question 1 below.) Note that it is a QAL, perfect. Now look at the table above for the type of action and to find out whether the QAL verb stem is active or passive. It is obvious from the translation that "created" is a simple action and that it is active (the active verb denotes action that is done by the subject of the sentence. God is the subject of the sentence in Genesis 1:1). The perfect aspect of the verb translated "created" is used to indicate that an action or circumstance

occurred earlier than the present time (or other time under consideration) and was completed in that time in the past. It is obvious from the context that the creation of the world took place in past time compared to the perspective of the writer therefore the perfect tense is used.

Now go to Genesis 1:2 and parse the verb translated by our English word “moved”. Note that the stem is piel and the aspect is participle. Note in the table above that the piel stem indicates an active intensive verb. The intensive mood intensifies the action of the verb. For example, “He pounded on the door” is intensive as opposed to “He knocked on the door”. Note also from the table above that the “Piel” stem also designates an active verb (the action is done by the subject of the sentence, God). The parsing of the verb translated “moved” also reveals that it is a participle. Hebrew participles are verbal adjectives meaning that they function like adjectives though they are constructed like verbs (see table 2). The participle modifies “the spirit of God”, it moves on the water. It is easy to find the noun that the participle modifies because the participle always follows the noun that it modifies. So the verb translated “moved” indicates that the spirit of God moved on the waters not just casually and peacefully but with great force (intensive). And as a participle the verb translated “moved” also modifies “the spirit of God”. Until I learned that this verb had a piel stem, I had this picture in my mind of a serene scene with the spirit of God moving gently over the water. It was not until I learned that the verb indicated a violent churning of the water that the picture in my mind changed. I don’t believe that I would want to be standing on the edge of the water while the spirit of God moved because the intensive verb indicates that it would not be pleasant to be there.

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

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

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

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

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

matter. He must obey or suffer the consequences of not doing so.

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

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

All of the other translations translate the hithpael verb stem as an active “be blessed”. However the reflexive nature of the hithpael verb stem indicates that the blessing is done by the “descendants” of “all the nations” to themselves. Thus they are only blessed if they “bless themselves”. It has often been noted that salvation is the free gift of God but that one must accept the gift in order to receive it. In the same way the blessing of all the nations by the obedience of Abraham only takes place when the nations accept the blessing and bless themselves. The perfect tense of the verb indicates that the blessing is an action that was completed and available following the obedience of Abraham. Once again we see the importance of being able to parse verbs since only the American Standard Version of all the translations available reflects the hithpael verb stem.

Those translations that translate the hithpael verb stem as active “be blessed” rather than reflexive “bless themselves” point out that in other passages, for example Genesis 18:18

that through Abraham the nations “shall be blessed”. In this case the stem of the Hebrew word translated “shall be blessed” is niph'al which is an active causative stem. In my opinion both ideas apply. Through the seed of Abraham the nations shall be caused to be blessed and it is their decision as to whether or not they will choose to take advantage of the blessing by and bless themselves by following Abraham in obedience to God.

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

Again a word of caution is in order. As we have discussed before, the translation of languages is sometimes more of an art than a science. This has been a very basic discussion of the parsing of Hebrew verbs and how the parsed verb should be understood in the context of a Hebrew sentence. However general grammar rules should never be understood to be like axioms in mathematics. “Two plus two equals four and three plus one equals four; therefore two plus two equals three plus one” is an example of Euclid’s axiom which states *“Things which are equal to the same thing are also equal to one another”* That axiom does not apply to the rules of grammar, which are not always true under every circumstance.

1. In Jonah 1:5 when the ship on which Jonah was a passenger ran through a bad storm, the sailors “cast” cargo into the sea. Parse the verb translated “cast” using the Blue Letter Bible. What does the stem and aspect tell you about the casting (**In this case the verb is also a conjunction so you will need to hover your cursor over the parse button to learn the stem and aspect**).

2. Parse the Hebrew verb H7554 in both Job 37:18 and Exodus 39:3. Tell why the verb stems are different in each of these verses.
3. What do the stem and the aspect of the verb translated “afflicted” (H6031) in Psalms 88:7 tell us about the the affliction mentioned in this verse?
4. In Genesis 21:10, what do the stem and aspect say about Sarah wanting Abraham to “cast out” the bond-woman (the Hebrew verb is H1644)?
5. Now look at the stem and aspect of the same verb (H1644) in Exodus 12:39. What is different and why are the stem and aspect different?
6. Using the Blue Letter Bible look up the definition of Hebrew verb H5221. Under the definition of the word you will find how the word is translated in each of its aspects. Now let’s play a game that will be like a treasure hunt. Scroll down to the list underneath the definition that shows every time that H5221 is used in the Hebrew Old Testament. In scripture this verb is used in a number of different aspects. Find an example of each aspect. **(hint: Look at the way that each aspect is translated under the definition of the word to help you find the verse or verses where H5221 where each aspect is used).**
7. Now let’s play another game. Look up the definition of Hebrew word H2244 translated by our English words hid or hide in most instances in the Old Testament. Scroll down under the definition to find every place that it is used in the Old Testament. Then find a verse where it is in the hithpael aspect. **(hint: Look at the way the hithpael aspect is translated under the definition of the word to help you find the verse or verses where H2244 is in the hithpael aspect).**

8. Using the pronunciation feature in Blue Letter Bible, spell out phonetically how H2244 is pronounced.

INTERNET BIBLE STUDY

LESSON 12

By Barney Hartline

E-SWORD

FREE DOWNLOAD MEGASITE –Lesson 1

Downloading E-Sword and its Bible modules and Commentaries on PC, Tablet or Phone

E-Sword is now the main tool that I use in Bible classes, during church and also when I am preparing a Bible class. It will do almost everything that the Blue Letter Bible website will do but does not need Internet access. So it is much faster to access information on E-Sword compared to The Blue Letter Bible. Once the various Bibles and reference materials have been downloaded on either a smart phone, tablet or laptop computer they are stored on the disc drive of the computer, phone or tablet. There are also other major advantages of using E-Sword over the Blue Letter Bible website which will become quite obvious as we explore this computer program and its various additional modules. Also available for free download from E-Sword are Bibles in almost every major language on the planet. So if you are studying with someone from a foreign country and you think that it would benefit them to read the Bible in their own language, suggest that they download E-Sword and then download the Bible in their native language. We will discuss downloading the E-Sword program on PCs, phones and tablets.

So let's start by downloading the basic E-Sword program.

Downloading E-Sword on Your PC: Use your favorite search engine and enter the search term, "E-Sword download for

PC.” Once you are on the E-Sword website, click on the download button and E-Sword will download on your PC at no-charge. Be sure that you are on the E-Sword website. Its color scheme is light blue and the address will include the E-Sword name.

Downloading E-Sword on Your Tablet or Smart Phone:

Search for the E-Sword App in the Apple Store and click on “Get”. The charge for downloading E-Sword from the Apple Store is \$3.99 but trust me when I say that it is worth every penny.

Now once you have installed the basic E-Sword program you are now ready to download various modules within the basic program. Let’s first start by downloading Bibles and Greek Texts.

Downloading E-Sword Bibles on Your PC:

Open the E-Sword program that you installed on your PC. At the top of the screen slightly to the left is a tool bar with a “download” button. Click on download and then on “Bibles”. When you click on “Bibles” a list of all Bibles that are available to download appears on your screen. At the top of the list are free Bibles that can be downloaded, followed by those that can be downloaded for a nominal charge. Then following the Bible downloads that are available for a nominal charge are Greek texts that you can download. Click on the Bible that you wish to download and then click on “download” and in a few seconds that Bible will be installed on your computer free of charge. I would recommend downloading the following free Bible translations.

KJV+ (King James Version w/Strong’s numbers

ESV (English Standard Version)

ASV (American Standard Version)

The KJV+ shows the English word in the KJV text followed by the Strong's number of the Greek or Hebrew word behind the English translation. Click on the Strong's number and the definition of the Greek or Hebrew word instantly appears.

Greek Texts: Scroll down past the Bibles that are available for a nominal charge and you will find a list of Greek and Hebrew texts that are available for free download. I would suggest that you download the following Greek and Hebrew texts.

Greek NT-WH+ (Greek New Testament Westcot-Hort with Strong's Numbers and parsing links).

Greek NT-TR+ (Greek New Testament Textus Receptus with Strong's Numbers and parsing links)

Greek NT-INT+ (Greek New Testament Interlinear w/ Strong's numbers and parsing links)

Greek OT+ (Greek Old Testament Septuagint w/ Strong's Numbers and Parsing links)

Hebrew OT+ (Hebrew Old Testament w/Strong's Numbers)

Downloading E-Sword Modules on Your Phone or Tablet:

The E-Sword download button on your smart phone or tablet is on the tool bar at the very top of your screen once you open the E-Sword App. Find the four lines in the extreme left hand corner of the tool bar at the top of your phone or tablet and tap on the four lines. From that point on, the directions for downloading Bibles is exactly the same as it is for downloading onto your PC (above).

Now let's download some commentaries. Follow the same instructions that you used to download Bibles only this time select "commentaries". I would suggest to download the following free commentaries.

Robertson's Word Pictures

Adam Clark

Albert Barnes'

F.B. Meyer

Now let's practice with the Bibles that you have downloaded.

Let's look at Acts 2:38. You can access this passage by doing the following:

On Your PC:

Open the E-Sword program. On the left hand side of your screen, there is a list of all of the books of the Bible with a list of the chapters of each book that you select to view. Click on Acts, then click on 2, and then scroll down to 2:38. Click on 2:38 and one of the commentaries that you have downloaded will display and you can read what that commentator has to say about Acts 2:38. If you want to read what other commentators have to say about Acts 2:38, select another commentator from the list in the upper right hand corner of your screen and what that commentator has to say about Acts 2:38 will display.

There is a second way of finding Acts 2:38 on your PC. In the upper left hand corner of your screen, is a Bible icon. Click on it and a list of the books of the Bible will appear in a window. Click on first the book, and then on the chapter and verse that you want to read.

On Your Phone or Tablet:

Tap on the E-Sword App to open it and then tap on the Bible icon in the upper right hand corner of your screen. Then tap

on Acts, then tap on 2, and then tap on 38. Acts 2:38 will display on your screen. Then to access the commentaries click on “commentary” in the tool bar at the bottom left of your screen. One of the commentaries that you have downloaded will display and you can read what that commentator has to say about Acts 2:38. If you want to read what other commentators have to say about Acts 2:38, tap on the name of the commentator in the upper right hand corner of your screen. When you do that, a list of the commentators that you have downloaded will display. Simply tap on another one of the commentators and what that commentator has to say is displayed on the screen. You can do this with any verse in the Bible.

Choosing Translations of the Bible on Your PC:

You can easily switch from one translation of the Bible to another by clicking on the translation that you want to read at the top of your screen. The KJV+ has Strong’s numbers behind each word. If you click on these numbers definitions of the word display on your screen. If you hover your cursor over the Strong’s number a definition of the Greek word displays. If you click on the number, a definition of the word displays in a window below the verses of scripture.

Choosing Translations of the Bible on Your Phone or Tablet:

You can easily switch from one translation of the Bible to another by clicking on the versions that you have downloaded and that is currently displayed in the upper right hand corner of your screen. The KJV+ has Strong’s numbers behind each word. If you tap on these numbers definitions of the word display on your screen as well as a list of every scripture in the Greek New Testament where that word is used.

There is so much that you can do with E-Sword that it would be overwhelming to include them all in one lesson. So we will explore E-Sword a lesson at a time.

Exercise Questions:

- 1. Read what each commentator has to say about Acts 2:38. How many of them say that Baptism is for the forgiveness of sins?**
- 2. A.T. Robertson is normally a brilliant Greek scholar and I have used his writings a lot in my studies. But like any commentator what he says should be verified by the skills that you have learned in this class. Using The Blue Letter Bible parse the word translated “baptize” in Acts 2:38. Now re-read what A.T. Robertson has to say about Baptism in Acts 2:38. What has he left out of the discussion of “repent and every one of you be baptized” in his discussion of Acts 2:38?**
- 3. Select the KJV+ from E-Sword’s list of available translations. Now click on the word translated “baptize” in Acts 2:38. What does the definition of the word tell us about baptism? Do any of the commentators bring out what the definition of the Greek word translated baptism is?**
- 4. Select the KJV+ in E-Sword and then find 1 John 3:22 on your E-Sword program. Find the definition of the word translated “ask” in 1 John 3:22 by clicking on the Strong’s number behind the word “ask”. The word is Strong’s number G154. How does the definition of the Greek word compare to the definition of our English word ask?**
- 5. When you click on G154 there is also a link that allows you to compare G154 to G4441. G4441 is another word translated by our English word “ask”. What displays when you click or tap on “compare G4441” is a statement about G154 that says that G154, “is strictly a demand of something due”. In Matthew 7:7-11 G154 is used in every verse. These verses address asking God for our needs. Why do you think that a word that means “strictly a demand for something due” would be used of asking God for**

something? Why should we be able to demand anything from God?

6. Albert Barnes in his commentary mentions several limitations to what Matthew 7 promises about asking and receiving. What are they? What limitation does A.T. Robertson mention in his commentary? What limitation does 1 John 3:22 says is a prerequisite to receiving what we ask for?

INTERNET BIBLE STUDY

LESSON 13

By Barney Hartline

E-SWORD

FREE DOWNLOAD MEGASITE –Lesson 2 Searching the Bible for Hebrew and Greek Words

In E-Sword lesson 1 we searched for every occurrence of the Greek word G154 in the Greek New Testament using a PC, phone or tablet. Just as a review, I have copied and pasted what we learned below. Please review and then we will study some additional ways to search both Greek and Hebrew words in the original texts. First load the KJV+ in the E-Sword program.

On your PC--Now let's look at a quick way to find every time that G154 is used in the Greek New Testament. Right click on G154 and then hover your cursor over, "Quick Search on G154" in the pop up menu that appears. Then on the menu to the side that appears when you hover your cursor over "Quick Search on G154" choose New Testament. Left click on New Testament and a window pops up that shows every usage of G154 in the Greek New Testament.

On your phone or tablet— When you tap on G154 a list of verses where G154 is used appears above the definition. Tap on the verses to read them and the click "done" in the upper right hand corner of your

screen after you have finished reading. This takes you back to the Bible verses and you can then tap on G154 if you want to look at other verses. At the top of the screen is the number of times that G154 is used in the Greek New Testament. Scroll on down the list of verses and you will see the different ways that G154 is translated and in what verses that particular translation appears in the translation of the Bible that you are using.

Here is another way to search for every occurrence of a Greek word in both the Greek New Testament and the Septuagint.

Searching for Greek Words in the Greek New Testament and Septuagint on Your PC: Open the E-Sword program on your computer. In the upper left hand corner is an icon that looks like a set of binoculars.



First open the KJV+ translation. Once that is open, left click on the binocular icon. Another window displays. On the window that displays is a search bar in the extreme left hand corner of the window that displays. Type the search term G154 in the search window and then left click on a second binocular icon on the extreme right hand side of the window that displays. Every occurrence of G154 in the Greek New Testament will display. Now let's search for every occurrence of G907 in the Septuagint (the Greek translation of the Hebrew Old Testament). G907 is the

word “bap-teet-zo” translated “be baptized” in Acts 2:38.

First select the ESV as the Bible that you wish to use as soon as you open your E-Sword program. Then left click on the binocular icon in the upper left hand corner of your screen. When the second window displays, enter the search term “G907” in the search bar on the extreme left at the top of your screen. Select Greek OT+ (the Septuagint) from the drop down menu in the second search bar at the top of the screen on the second window. Now left click on the binocular icon on the extreme right hand corner of the second window. What will display if you have entered everything correctly is that G907 is used only twice in the entire Septuagint, once in 2 Kings 5:14 and once in Isaiah 21:4. Now click on “2 Kings 5:14” in the second window and 2 Kings 5:14 will display in the first window in the ESV (English Standard Version). This is the verse where Naaman dipped himself 7 times in the River Jordan in order to be cured of his leprosy. If you will remember in a previous lesson, G907 means to dip in or be whelmed (completely immersed) in water or metaphorically to be completely whelmed with anything (including water). The word “dipped” is obviously the English word that is the translation of G907 in this verse. Now click on Isaiah 21:4 in the pop-up window and look at the translation in the ESV in the first window that loads when you load the E-Sword program. Since one of the definitions of G907 is to be completely whelmed with

anything it is obvious that in Isaiah 21:4 that fear is the thing by which Isaiah is completelywhelmed in this verse.

2 Kings 5:14 is often used to illustrate that Baptism is complete and total immersion in water rather than a mere sprinkling of a bit of water over the subjects head.

Searching for Greek Words in the Greek New Testament and Septuagint on Your Smart Phone or Tablet:

Now let's learn how to search for Greek words in both the Greek New Testament and the Septuagint using a smart phone or tablet. Open the E-Sword App and then open the KJV+ version of the Bible that you previously downloaded. Now look for the magnifying glass icon near the upper left hand corner of your screen.  Tap on the magnifying glass icon. When you do so a search window loads to the right of the magnifying glass icon. Now let's search for word G154 in the Greek New Testament. You will find a list of Bibles listed below the magnifying glass icon. Tap on "NT" (New Testament). Then enter G154 in the search window to the right of the magnifying glass icon. Now tap on the search button in the lower right hand corner of your screen. After you click on "search" every verse where G154 is used in the Greek New Testament displays. At the top of the screen you will see that G154 is used 71 times in 68 verses.

Now let's search for G907, the word translated "be baptized" in the Septuagint using a smart phone or tablet. Use the same directions that you used for finding G154 in the Greek New Testament. Only this time choose Greek OT+. When you type G907 in the search bar next to the magnifying glass icon, this time every place that G907 is used in the Septuagint is displayed.

- 1. Set your translation to ESV (English Standard Version) and then open the search window by left clicking on the binocular icon as we discussed in this lesson. When the search window opens select Greek NT TR+ and then search for G3340 as we discussed in the lesson. Then answer the following questions.**
- 2. How many times is G3340 (the word translated repent in Acts 2:38) used in the Greek New Testament?**
- 3. Look at the table at the bottom of the search window and arrange the books of the Greek New Testament in order of the book that has the most usages of G3340 to the book with the least number of usages.**
- 4. How many times is G3340 used in the Septuagint?**
- 5. Look at the table at the bottom of the search window and arrange the books of the Septuagint in order of the book that has the most usages of G3340 to the book with the least number of usages.**

**6. How many times is G3340 translated by our English word “repent” in the Old Testament of the ESV (English Standard Version)?
Who is doing the repenting in Jonah 3:10.**

INTERNET BIBLE STUDY

LESSON 14

By Barney Hartline

E-SWORD

FREE DOWNLOAD MEGASITE –Lesson 3

Parsing Greek Words in the Septuagint

Searching for English Phrases

Parsing Greek Words in the Septuagint:

Using Your PC: Find Habakkuk 1:2 in the English Standard Version using E-Sword. It reads, *Hab 1:2 O LORD, how long shall I cry for help, and you will not hear? Or cry to you "Violence!" and you will not save?* Now click on the Greek OT+. Find the Greek word translated by our English word "cry" in the Septuagint of Habakkuk 1:2. You will need to hold your cursor over the Strong's numbers in the Greek OT+ until you find the word that has the correct definition since the Greek OT+ is not interlinear in E-Sword. You should find G2896. Now click on Strong's G2896 and you will find that the Greek word means to cry out with intensity since you will see in the definition that the Greek word means to, *scream, shriek, or exclaim*. Now click on the blue letters and number (V-FMI-1S) to the right of G2896. This parses the verb and you will notice that it is future, middle, indicative. So in essence Habakkuk is asking how long in the future he is going to have to cry out to the Lord. Now let's look at the Hebrew word that is translated in the Septuagint by the Greek word G2896. Get on the Blue Letter Bible website because we are going to look at both the definition of the Hebrew word

translated “cry” and we are also going to parse it. Find Habakkuk 1:2 on the Blue Letter Bible website. You will notice that the Hebrew word that is translated “cry” is H7768. The definition on Blue Letter Bible is, “*to be free; but used only causatively and reflexively, to halloo (for help, i.e. freedom from some trouble):—cry (aloud, out), shout.*” Now click on the parse button to the right of H7768 or simply hover your cursor over it. You will notice that the verb is piel, perfect. If you will remember from a previous lesson, there is no future tense in Hebrew. Past, present and future are determined by context. So apparently the translators of the Septuagint thought that the context demanded the future tense since the translation of H7768 (G2096) is in the future tense in the Septuagint. You should also remember that the Hebrew “piel” aspect also indicates and intense action. “knock” on the door would be in the “qal” aspect while “pounding” on the door would be in the “piel” aspect. So it often pays to look at both the Septuagint and the Hebrew text when doing a word study to get a complete view of what a particular words means in the original languages. From the definition of both the Greek and Hebrew words we understand that the word used here means an intense, and somewhat desperate cry. The kind of cry that would emanate from your vocal chords if your car were stalled on a railroad track and there is a freight train only a few hundred yards away with a collision just a few seconds away. The piel parsing tells us that the cry is very intense since that is what the piel form of a verb indicates. The perfect tense makes the question become, “*How long into the future will I have to intensely cry out before I obtain the perfect remedy that I seek?*” So hopefully this illustrates to my students how the Hebrew text coupled with the Septuagint can help you do a complete word study of any word in the Old Testament.

Using Your Tablet or Phone:

Now let's do the same research on the word translated "cry" in Habakkuk 1:2 using a cell phone or tablet. It is inconvenient to carry your PC to class but most people always have their phone with them or bring a tablet with them to Bible study. Open the E-Sword program on your phone or tablet and find Habakkuk 1:2. Now select Greek OT+ (the Septuagint). Now tap on the Strong's numbers until you find the word translated "cry". If the Strong's number that you tap on doesn't reveal that the word is translated "cry" then tap on "done" in the upper right hand corner of your screen. This will collapse the screen and will bring you back to the Greek text and you can then tap on the next word to see if it is the one. Again you should find that G2896 is the word that you are looking for. As we noted when we looked at the definition after our search on the PC we notice that the definition indicates and intense and somewhat desperate crying out. By tapping on the light blue colored "Robertson's Morphological Code" in back of the word, you will see the word is a future indicative in the Greek just as you should have discovered when you clicked on Robertson's Morphological Code" on your PC.

Since we used the Blue Letter Bible website to define and parse the Hebrew word translated by our English word "cry" (H7768), you should know how to do that from a lesson 11.

Searching for English Phrases

The E-Sword program allows you to search for common phrases found in English translations of the Bible. Let's search for the phrase "son of man" in the New Testament.

Searching for Phrases using your PC:

Open the E-Sword program and then select the ESV (English Standard Version). Next click on the binocular icon in the upper right hand corner of the screen. After you click on the binocular icon a second window displays with three search bars at the top. In the second window type in the phrase “son of man”. In the second window is a drop down menu that allows you to select the translation in which you wish to search for the phrase. For the purposes of this exercise select the ESV. The third search bar has a drop down menu that allows you to search for any usage of the words “son of man” or you can search for the exact phrase. Select “search for the exact phrase” and your search results will be only those passages where the exact phrase “son of man” is used. If you select “search for all words” for example you will find every place in the ESV where the word “son” is used, every place where the word “of” is used and every place where the word “man” is used. If you are looking for the English usage of a single word, say for example uses of our English word “repent” then selecting “search for all words” would be appropriate to use. In the final and fourth search bar there is a drop down menu that allows you to narrow or widen your search. For the purposes of this exercise let’s select “New Testament” for our search. Now click on the binocular on the right side of the screen in the second window and every occurrence of the phrase “son of man” in the New Testament of the ESV displays in the window. You will notice that the majority of the usages of this phrase in the New Testament are either of Jesus using the phrase to describe himself or others using the phrase to describe Jesus. In fact one of the uses in Hebrews 2:6 of “son of man” is debated among Bible scholars. The debate is over whether or not the phrase is referring to human beings in general or specifically refers to Jesus. If you scroll down to the bottom of the second window where uses of the phrase “son of man” is used you will find a table of usage.

At the top of the table you will see that the phrase “son of man” is used 86 times in 82 verses in the ESV translation of the Bible. If you switch to the KJV (King James Version) in the second search bar at the top of the second window you will find that in the KJV that the phrase “son of man” is used 89 times in 85 verses in the KJV. It is found 3 more times and in 3 more verses than in the ESV.

Now let’s look at the phrase “son of man” in the Old Testament of the ESV by selecting ESV from the drop down menu of the second search bar and “Old Testament” in the drop down menu of the last search window. When you scroll down to the table at the bottom of the search window you will find that the phrase “son of man” is used 107 times in 107 verses in the ESV Old Testament. If you switch to the KJV you will find 108 times in 108 verses. If you scroll down and look at the usage of this phrase in the Old Testament, most of the time it refers to human beings in general or sometimes it is used to address specific human beings. For example in the book of Ezekiel in the Old Testament ESV, the phrase is used as the term by which God refers to Ezekiel as he is dictating the prophecies that he should utter. In Jerimiah 50:40 the phrase “son of man” is used to refer to human beings in general as it is in many of the other verses of the Old Testament. In Daniel 7:13 it is quite obvious that the phrase “son of man” is being used to describe the coming Messiah.

Searching for Phrases Using Your Phone or Tablet:

Begin by opening the E-Sword program on your tablet or phone. Select the ESV as the translation of the Bible in which you will conduct your search. Then tap on the magnifying glass icon in the upper left hand corner of your screen. Then tap on “phrase” in the upper right hand corner of your

screen. Then tap on “NT” (New Testament). Now tap on “search words” at the top of your screen and type in the phrase “son of man”. Then tap on the “search” tab in the lower right hand corner of your screen. Every occurrence of the phrase “son of man” in the New Testament of the ESV will display. If you want to search the Old Testament or even the entire Bible for the phrase, “son of man” those options are also available at the top of your screen. The “all words” or “any words” options are also available at the top of your screen just in case you do not want your search to be limited to just the phrase “son of man”.

Exercises:

1. How many times does the phrase, “Sodom and Gomorrah” occur in the ESV? In the KJV? (Note: This is a trick question. There are two different spellings of Sodom and Gomorrah and to answer this question you will need to search for both spellings. One spelling is “Sodom and Gomorrah” and the other spelling is “Sodom and Gomorrha”. For some reason (and I am not sure why) the KJV uses the spelling “Sodom and Gomorrah” in the Old Testament and “Sodom and Gomorrha” in the New Testament). The ESV is consistent in both the Old Testament and New Testament. It uses the spelling, “Sodom and Gomorrha” in both the Old and New Testament.
2. How many times is the phrase “be baptized” used in the Bible?
3. How many times is the phrase “the mighty have fallen” used in the ESV Bible? Parse the word translated “have fallen” in the Septuagint.
4. Use E-Sword to find which Old Testament character said, “I have escaped by the skin of my teeth” in the ESV.

- 5. Proverbs 13:24 says that whoever spares the rod hates his son. Parse the verb translated “hates” in the Septuagint translation of this verse. Now define the Greek word translated “hates” in the Septuagint. How does the definition of this word differ from the definition of our English word “hates”?**
- 6. How does the definition of the word translated “hates” in the Hebrew text of Proverbs 13:24 differ from the Greek word that is used by the translators of the Septuagint?**

INTERNET BIBLE STUDY

LESSON 15

By Barney Hartline

Using Your New Skills

There is an old adage that says, “Use it or lose it”. The same is true of the new skills that you have learned in this series of lessons. I hope that as you study in various Bible classes that you will use your skills to help the teacher and the class dig deeper into God’s word. If you have been diligent in the studies that are contained in this course you have knowledge that the average Bible class teacher does not have and although the average evangelist has studied this material at one time, he often loses what he once knew about the original languages. So I hope that you will continually use the skills that you have learned to enhance the Bible study experience for everyone in the formal classes that you attend.

I have taught all that I know about using the Internet to dig deeper into God’s word and about the original languages that the Holy Spirit used to write the Word of God. To learn more you will need to take a formal course in the original languages at one of our excellent Christian universities. The skills that you have learned are particularly important skills to know if you are studying with someone who comes from a denominational group that is teaching false doctrine.

Let me give you an actual example of how I used what I know to examine an argument that I encountered in some literature that I read from The United Pentecostal Church. After reading the literature I called the local United Pentecostal preacher and had a discussion with him about what I read in

their literature. I wanted to be sure that I understood everything that I had read correctly.

This denomination believes as many Pentecostal groups do, that the miraculous gifts of the Holy Spirit are still with us today. They also follow the teachings of most Pentecostal groups who teach that speaking in tongues is a sign that God has come into your life. Some Pentecostal groups go so far as to say that unless you present the evidence of speaking in tongues that you are not truly saved. Some even teach that based on 1 John 3:9 that you must reach a state of sinless perfection before you can receive The Holy Spirit.

1Jn 3:9 No one born of God makes a practice of sinning, for God's seed abides in him; and he cannot keep on sinning, because he has been born of God.

Unlike most Pentecostal groups however The United Pentecostal Church teaches that water Baptism is for the remission of sins and is essential for salvation. In fact here is a statement that states what this denomination believes about what is necessary for salvation copied directly from a website that summarizes beliefs of The United Pentecostal Church.

Salvation - According to United Pentecostal Church belief, salvation requires repentance from sin, water baptism in the name of Jesus for the remission of sins, and baptism in the Holy Ghost, then living a godly life.

The United Pentecostal Church gets most of it right until they include Baptism of the Holy Spirit as necessary in order to receive salvation. They do so based on the following scriptures.

Mar 16:17 And these signs will accompany those who believe: in my name they will cast out demons; they will speak in new tongues;

Act 10:45 And the believers from among the circumcised who had come with Peter were amazed, because the gift of the Holy Spirit was poured out even on the Gentiles.

Act 10:46 For they were hearing them speaking in tongues and extolling God. Then Peter declared,

Act 10:47 "Can anyone withhold water for baptizing these people, who have received the Holy Spirit just as we have?"

Act 15:12 And all the assembly fell silent, and they listened to Barnabas and Paul as they related what signs and wonders God had done through them among the Gentiles.

1 Corinthians 13:8 teaches that there is coming a time when tongues will cease.

1Co 13:8 Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away.

The United Pentecostal Church says that this passage says that tongues will pass away but it also says that knowledge will pass away. They argue that since knowledge has not yet passed away neither has speaking in tongues or the ability to speak prophecies obtained directly from God.

Let's compare United Pentecostal teaching to God's word using the skills that we have learned.

First it is easy to make an argument by taking scriptures out of context. In fact it is easy to make the Bible say almost anything that you want it to say if you isolate passages of scripture out of the context in which they are found. Mark

16:17 is emphasized by most Pentecostal groups who claim to speak in tongues, but the other signs that will “accompany those who believe” in Mark chapter 16 are ignored. The other signs that accompany those who believe according to Mark 16:18 are as follows; they will drink deadly poison and handle poisonous snakes without being harmed and they will heal the sick by merely laying their hands on them. If speaking in tongues is a “sign” of salvation then why leave out the other signs in verse 18. There are few who handle snakes but even snake handlers usually draw the line at drinking deadly poison. And it is hard to prove that someone was healed by the laying on of hands. Would they have recovered anyway without having the hands of believers laid on them? And what if hands are laid on a sick person and they are not healed or even worse they die. Since that is a sign of a believer in Mark 16 does that mean that the person laying on hands is not really saved? Why is speaking in tongues a sign of salvation and the other signs are not? What the United Pentecostal Church teaches about those who fail to speak in tongues is that they are not saved. Why is it that this one miraculous manifestation of the Holy Spirit is essential to one’s salvation and the other manifestations are not?

As we also pointed out in this study, the last verses of Mark 16 which contain the proof texts used by the United Pentecostals are not found in the most reliable Greek manuscripts of the New Testament and are not even considered part of Mark’s original writings by most scholars.

Now consider the teachings of The United Pentecostal Church about Acts chapters 10 and 15. In these passages, nowhere does it say that the Gentile’s receiving the Holy Spirit is essential to their salvation. In fact that claim is not

found in one passage of scripture. That claim is made only of water baptism in Acts 2:38, 1 Peter 3:21.

Now let's take a look at 1 John 3:9, a verse that is used by some Pentecostal groups to teach that one can reach a state of sinless perfection. Typically groups who teach the possibility of achieving a state of sinless perfection prefer the King James Version because it is easier to make their case using that translation.

1Jn 3:9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.

If you parse the Greek verb translated by our English words "commit sin" in the KJV using Blue Letter Bible you will find the following parsing.

Speech:	<u>Verb</u>
Tense:	<u>Present</u>
Voice:	<u>Active</u>
Mood:	<u>Infinitive</u>

This verb is a present infinitive and so is a continuous action verb. Therefore 1 John 3:9 is talking about sin that is habitual. It is talking about one who has made sin a lifestyle. It does not teach a state of sinless perfection as some Pentecostal groups have maintained.

The ESV is more accurate in translating the verb translated "commit sin" in KJV. In ESV it is translated "makes a practice of sinning" which more accurately translates the present infinitive in 1 John 3:9.

Now let's back up a chapter and look at 1 John 2:1

1Jn 2:1 My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous.

Now parse both verbs translated by our English word “sin” in this verse and you will find the following.

First verb translated sin, parsing.

Speech:	<u>Verb</u>
Tense:	<u>Second Aorist</u>
Voice:	<u>Active</u>
Mood:	<u>Subjunctive</u>
Person:	<u>2nd Person</u>
Number:	<u>Plural</u>

Second verb translated sin, parsing.

Speech:	<u>Verb</u>
Tense:	<u>Second Aorist</u>
Voice:	<u>Active</u>
Mood:	<u>Subjunctive</u>
Person:	<u>3rd Person</u>
Number:	<u>Singular</u>

As you will see from the parsing, both verbs are aorist, active, subjunctive which indicates an occasional lapse into sin but does not indicate making sin your habitual way of living or making it your lifestyle.

Now let’s take a look at the Pentecostal teaching that 1 Corinthians 13:8 teaches that since knowledge has not passed away, neither has speaking in tongues and the ability to utter prophecy revealed by the Holy Spirit.

1Co 13:8 Love never ends. As for prophecies, they will pass away; as for tongues, they will cease; as for knowledge, it will pass away.

Paul uses two different Greek words for knowledge in 1 Corinthians 13. Both words are used in 1 Corinthians 13:12.

1Co 13:12 For now we see in a mirror dimly, but then face to face. Now I know in part; then I shall know fully, even as I have been fully known.

When he says “Now I know in part;” the word translated “know” is the Greek word γινώσκω (pronounced gin-os-ko). Here is Thayer’s definition of gin-os-ko accessed using the Blue Letter Bible website.
To learn to know, come to know, get a knowledge of; passive to become known

When Paul says that he “shall know fully”, he switches words for knowledge and uses the word, ἐπιγινώσκω (eh-pig-gi-nos-ko), which Thayer defines as, ***“to become thoroughly acquainted with, to know thoroughly, to know accurately, know well***

Furthermore a parsing of the verb gin-os-ko shows that it is,

Speech:	<u>Verb</u>
Tense:	<u>Present</u>
Voice:	<u>Active</u>
Mood:	<u>Indicative</u>
Person:	<u>1st Person</u>
Number:	<u>Singular</u>

And a parsing of eh-pig-gin-o-sko shows that it is,

Speech:	<u>Verb</u>
Tense:	<u>Future</u>
Voice:	<u>Middle</u>

Mood:	<u>Indicative</u>
Person:	<u>1st Person</u>
Number:	<u>Singular</u>

So Paul is saying that gifts like tongues and prophecies are going to no longer be necessary because there is coming a time in the future when what God deems as being the full knowledge that we will need to know will be revealed. This also squares with the promise that Jesus made to his disciples in John 16:13 that the Holy Spirit would guide them into “all truth”.

Back in verse 8 where he says that “knowledge” will be done away with, he uses the noun form of gin-os-ko, γινῶσις (pronounced no-sis). So he is not saying that all knowledge will pass away but that partial knowledge will pass away. That is what the gifts of tongues and prophecies did. They allowed God’s knowledge to be revealed in the days before all truth had been written down in the Bible.

So once again we see a verse taken out of context to support a doctrine that is false. We also see the ignoring of the definitions and parsings of words in the original language because these definitions and parsings do not support the false doctrine.

YOUR FINAL ASSIGNMENT FOR THIS COURSE:

Get on the Internet and look at a doctrine taught by a denomination about a particular subject. It may be a doctrine that you have encountered talking to relatives or friends or one that you pick at random. Look at the verses that they use to support their teaching. Then take those verses and parse key words, and look at the definitions of key words in the verses. Then look at the commentaries on E-Sword and see what they say about these verses. Enter the verses into a search engine and then follow with the words “church of Christ” to see what our brethren have said about these passages. Then write an essay about your findings. Tell why you think that the doctrine taught by the denomination that you have chosen is correct, partially correct, or completely false according to God’s word.

INTERNET BIBLE STUDY

ANSWER KEY

By Linda Tansil and Jeanie Barker

w/Notes And Commentary by Barney Hartline

INTERNET BIBLE STUDY LESSON 1

ANSWER KEY

By Linda Tansil

1. Who was William Tyndale and why was he executed by the Catholic Church?

translated the bible into English against the laws of the Catholic Church

2. What were the last words of William Tyndale right before he was executed?

Oh Lord, open the King of England's eyes

3. What do you think is the main reason why church leaders ignore what the word of God says in favor of their traditions?

They grew up in that path and by the time they might have started studying for themselves, it was their habit. Changing their ways would separate them from family, friends, and their position in the church. At holidays, they would no longer celebrate with their family and friends (I missed that). Possibly – and almost certainly in Tyndale's time – it would mean being shunned and punished by authorities. The same happens now in Muslim countries. My online bible students have been put in jail, lost their families, and lost their jobs over their decision to be a Christian. Others have lost their lives.

4. Sometimes defending religious traditions turns deadly. Give some examples of church leaders who ignored the word of God and the result was the death and persecution of innocent people.

Jesus. Stephen, James. Some of the apostles. The inquisition.

5. The New Testament was originally written in Koine Greek. Koine means common and this Greek was the common language spoken by almost everyone in Palestine in the first century. Why do you think that it is important to have accurate translations into today's common languages?

So that everyone can hear and read the gospel for themselves. How can we be like the Bereans if we cannot read it.

6. What are the advantages of having men who are paid to preach the word? What are the disadvantages?

Paid men have the time to do deep studies in God's word. Because they have more time than people like me, I can be deceived if I do not take the responsibility to study on my own.

7. Why do you think that administrators at our Christian Universities ignored the fact that "God is no respecter of persons" (Acts 10:34) and refused to allow African American students to enroll in our universities?

I wasn't a Christian at that time, but they may have feared losing the financial backing of people who might have been prejudiced.

8. Why should we not regard the Catholic Church as completely decadent even though they have dark periods in their history where they executed those who opposed false church doctrine?

There are many good people in the Catholic Church who sincerely think they are serving God, who do a lot of good work in God's honor, and who are being mistaught by their leaders. It is my responsibility to try to reach the ones I know. A ton of awesome mission work (think Mother Theresa and ministry to lepers) has been done by the Catholic Church.

INTERNET BIBLE STUDY LESSON 2

ANSWER KEY

By Linda Tansil

1. Using your favorite search engine find scriptures that say the following. Type the words “scripture” or “Bible Verse” ahead of the search words below to be assured that Bible verses display at the top of your search list.

a. Life is a vapor

James 4:14 “¹Why, you do not even know what will happen tomorrow. What is your life? You are a mist that appears for a little while and then vanishes.”

b. The fool has said in his heart there is no God

Psalms 14:1a The fool^{1a} says in his heart,
They are corrupt, their deeds are vile;
there is no one who does good.

c. This day your soul will be required of you

Luke 12:20

“But God said to him, ‘You fool! This very night your life will be demanded from you. Then who will get what you have prepared for yourself?’

d. All have sinned

Romans 3:23 for all have sinned and fall short of the glory of God,

e. God is no respecter of persons

Acts 10:34-35 ³⁴Then Peter began to speak: “I now realize how true it is that God does not show favoritism ³⁵but accepts from every nation the one who fears him and does what is right.

2. What verses of scripture do Lutherans use to justify infant Baptism?

Acts 16:15 “When she and the members of her household were baptized, “

Acts 16:33 At that hour of the night the jailer took them and washed their wounds; then immediately he and all his household were baptized.

Acts 18:8 Crispus, the synagogue leader, and his entire household believed in the Lord; and many of the Corinthians who heard Paul believed and were baptized.

1 Cor 1:16 (Yes, I also baptized the household of Stephanas; beyond that, I don’t remember if I baptized anyone else.)

The argument is that the household included children and infants.

3. Why don’t churches of Christ Baptize infants?

Infants cannot believe, repent, confess, and walk the Christian path. Just think of the chariot with the Ethiopian and Philip. How could that conversation ever work with an infant in the chariot?

4. Find the passage of scripture where Paul confronts Peter about his racism against the gentiles.

Gal 2:11- 21

5. Why does the Catholic Church teach that Peter was the first Pope?

Matt 16:18 And I tell you that you are Peter, and on this rock I will build my church, and the gates of Hades[□] will not overcome it.

They ignore that the rock and Peter are two different Greek words. They say that this verse gives Peter greater authority than the other apostles.

6. Why would a loving God give the instructions that he did in 1 Samuel 15:3?

³ Now go, attack the Amalekites and totally destroy all that belongs to them. Do not spare them; put to death men and women, children and infants, cattle and sheep, camels and donkeys.”

Verse 2 gives the reason for God’s punishment: . This is what the Lord Almighty says: ‘I will punish the Amalekites for what they did to Israel when they waylaid them as they came up from Egypt.

Also, the adults were wiped out so they would not bring idol worship into God’s people, just as Solomon was warned against marrying foreign women who ultimately led him astray. The children would not have anyone to raise them and would still be innocents when they passed. I cannot imagine how hard it would have been to have to do that deed.

7. Does Psalms 51:5 teach that infants are sinful at birth?

The NIV makes it sound that way: Surely I was sinful at birth, sinful from the time my mother conceived me.

But, the NASB makes it sound like the mother and father were the sinful ones.

Behold, I was brought forth in guilt,
And in sin my mother conceived me.

The KJV also shows it’s the parents who sin.

⁵ Behold, I was shapen in iniquity; and in sin did my mother conceive me.

8. When female prisoners were captured by pagan armies in Old Testament times, they were destined to become no more than sex slaves. They were often raped repeatedly by the conquering pagan armies. Not so with female prisoners captured by the Israelites. Find the passage of Old Testament law where God dictates how female prisoners should be treated.

Deut 21:10-14

10 When you go to war against your enemies and the Lord your God delivers them into your hands and you take captives, ¹¹ if you notice among the captives a beautiful woman and are attracted to her, you may take her as your wife. ¹² Bring her into your home and make her shave her head, trim her nails ¹³ and put aside the clothes she was wearing when captured. After she has lived in your house and mourned her father and mother for a full month, then you may go to her and be her husband and she shall be your wife. ¹⁴ If you are not pleased with her, let her go wherever she wishes. You must not sell her or treat her as a slave, since you have dishonored her.

INTERNET BIBLE STUDY LESSON 3

ANSWER KEY

By Linda Tansil And Jeanie Barker

Linda Tansil Answers

1. Would it be more accurate to say that Strong's G3340, μετανοέω (pronounced, Meta-nigh-a-oh) means a change of mind or a change of behavior?

Mind

2. Which is more likely, to have a change of mind without having a change of behavior or to have a change of behavior without having a change of mind.

More likely to have a change of mind without having a change of behavior. I can change my mind about wanting to do the right thing. It is much harder to actually do the right thing. For instance, I want to keep my desk tidy. I tidy it one day, and before you know it papers pile up. You won't change your behavior unless you first change your mind, but you have to keep on keeping on to successfully change your behavior. If I don't change my mind, my behavior probably would never change unless society made me.

3. The Bible says that King David was a man after God's own heart. Using your favorite search engine (ie. Google, Bing, Safari etc.), find the verse or verses that say that about King David.

1 Samuel 13: 14

But now your kingdom will not endure; the Lord has sought out a man after his own heart and appointed him ruler of his people, because you have not kept the Lord's command."

How could it be possible for a man after God’s own heart to commit the sins of adultery and murder like David did and still be called a man after God’s own heart?

We are not perfect people. We are forgiven. Ed’s sermon last Sunday about what we think about during communion comes to mind and how our faith is counted as righteousness. If our heart is set on sinning, then we cannot please God. David’s heart was set on loving and trying to please God, but he did fail from time to time in epically awful and public ways. Besides, sin is sin. Harboring hate for others in my heart as a habit and not repenting of it would be just as awful.

How does your answer to question 3 reinforce what you answered in question 2?

In between. You have to decide in your mind whom you will serve, God or sin. But just thinking about it isn’t enough—you have to pair it with the “keeping on.”

4. Using your PC, tablet or smart phone access Acts 2:38 and answer the following questions about the word translated ‘be baptized’ in this passage. Select the KJV, (Kings James Version) as your translation.

a. How do you pronounce the Greek word translated by our English words “be baptized”? What is the number that James Strong assigned to this word?

bahp-teez-oh G907

b. Some denominations baptize by pouring or sprinkling water over one’s head. How would the definitions of the Greek word make this an inappropriate method of Baptism?

“to dip repeatedly, to immerse, to submerge (of vessels sunk)”

Sprinkling is not immersion. This is not consistent with the Greek word. I know I’ve heard in bible classes that all churches used immersion for the first hundred years or more.

c. Now look at all of the other verses where the Greek word translated ‘be baptized’ in Acts 2:38 is used in the KJV (Kings James Version) translation of the New Testament Greek. In what verse or verses in KJV is the word translated ‘be baptized’ in Acts 2:38 not translated by a derivative of our English word baptize (i.e. baptist, baptism etc.). How does the verse or verses that you found reinforce the idea that baptism does not involve sprinkling or pouring water over someone’s head?

Mark 7:4 And when they come from the market, except they wash, they eat not. And many other things there be, which they have received to hold, as the washing of cups, and pots, brasen vessels, and of tables.

Luke 11:38 And when the Pharisee saw it, he marvelled that he had not first washed before dinner.

I think these verses allow the idea of pouring. When you wash your hands where you do not have running water, you often have someone pour water over your hands. Even with running water, it is more like pouring water over your hands. When we camp, I would pour water over fruit to wash it. And you do not immerse tables when you wash them (at least I don’t).

That aside, some examples in the bible have people going down to rivers to be baptized. If you could just sprinkle water on someone, why bother going down to a river. You cannot just pluck out a verse

or two that sort of make your stance sound good. You need to look at the big picture.

5. Using your favorite search engine type and enter the search words, ‘pickle recipe baptism’ and answer the following questions. How does an ancient pickle recipe written by a Greek poet and physician in 200 B.C. confirm that Baptism is by immersion? What else does this ancient pickle recipe teach us about the nature of Christian baptism?

“In order to make a pickle, Nicander says, the vegetable should first be ‘dipped’ [bapto] into boiling water and then the same should be ‘baptized’ [baptidzo] in a vinegar solution. In the case of the ‘pickle,’ there was a double dipping.

Both of these Greek verbs involved immersing vegetables in liquid solutions. In the case of the pickle, the dipping in water was temporary, while immersing it in the vinegar solution was complete and produced a permanent change. It would never taste like a cucumber again.”

<https://preachthewordatheartland.com/2017/02/02/the-design-of-baptism-confirmed-by-a-pickle/>

This supports the idea of immersion. The pickle was not sprinkled with vinegar, but plunged completely into the vinegar. The pickling baptism changed the cucumber into a new creation, a pickle.

6. Why do you think that from the very beginning early translations of the Bible from Greek to English translated the Greek word “be baptized” in Acts 2:38 by our English word baptize, baptism or Baptist rather than by its meaning in the Greek language? (hint: Using a search engine such as Safari or Google you can type that question into the search bar and find several articles written about this topic)

While there are no eyewitness accounts, the general trend of what I read is that the translators were from a denomination that sprinkled. If they translated it properly, they would be revealing that they were doing it wrong. So, instead they invented a word that sounded like the Greek word. I have a

question about that. Weren't they baptizing people? What spoken word did they use for the act?

7. Using your favorite search engine, find the verse of scripture that says 'study to show thyself approved unto God'. Where is that verse located in the Bible?

2 Tim 2:15 Do your best to present yourself to God as one approved, a worker who does not need to be ashamed and who correctly handles the word of truth.

8. Now look at the different English words that the KJV (King James Version) and the NASB (New American Standard Bible) use to translate the Greek word translated 'study' in the verse that you found in question #7. Which in your opinion is the better translation of the Greek word, the word 'study' found in KJV or the translation of the word found in NASB?

G4704

Study KJV

Be diligent NASB

I think "be diligent" is much better. I think the KJV means "study" in the sense of "focus on that task" but these days we think of "study" in terms of "read about it."

Which in your opinion is the best translation of the Greek word that is translated by our English words, rightly dividing (KJV) or accurately handling (NASB) in the scripture verse that you found? Give reasons for your answer using the definition of the Greek word translated by the two different English words in KJV or NASB.

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

NASB Be diligent to present yourself approved to God as a workman who does not need to be ashamed, **accurately handling** the word of truth.

G3718

rightly dividing KJV

The KJV term is unclear to me. What are you dividing? I don't want to divide the Bible up but keep it all (maybe I can give up the chapters where they are counting tribes). There are many, many places where the KJV is not clear as it could be. My pet peeve is the Holy Ghost. How many children have been scared by that one?

accurately handing NASB

This is an accurate term. We are meant to be careful and not abuse it by using one verse that agrees with us and ignoring other scriptures that do not. Preach the whole gospel.

Jeanie Barker

Lesson 3

3-10-2021

1. Change of mind
2. Change of mind w/o change of behavior
3. I Samuel 13:14 Acts 13:22

In David's mind/heart he wanted to do good but his behavior wasn't always in sync w/his mind.

Change of mind doesn't mean you always change your behavior/action each time.... it is difficult & requires a lot of determination & work to change behavior which has become

a pattern/habit..... we still mess up sometimes. It's easier to change your mind than it is to change your behavior

4. A. bap-tid'-zo #G907

B. definition of Baptizo.... to dip repeatedly, to immerse, to submerge (of vessels sunk)

C. In Mark 7: 4 and Luke 11:38 G907 is translated wash or washed.

5. The Greek poet and Physician, Nicander of Colophon [This city would be in the present day Turkey], who lived about 200 B.C., unwittingly confirmed the Biblical language. He described a recipe for making pickles by using both the word bapto and baptidzo. In order to make a pickle, Nicander says, the vegetable should first be 'dipped' [bapto] into boiling water and then the same should be 'baptized' [baptidzo] in a vinegar solution. In the case of the 'pickle,' there was a double dipping.

Both of these Greek verbs involved immersing vegetables in liquid solutions. In the case of the pickle, the dipping in water was temporary, while immersing it in the vinegar solution was complete and produced a permanent change. It would never taste like a cucumber again.

The point made is that both the **dipping the finger in water to cool the Rich Man's tongue** (Luke 16:24), and **immersing a penitent believer in water for the forgiveness of sin (Acts 8:36-38), describes the action of bapto and baptidzo.**

Our understanding and faith in water baptism does not stand in the testimony of Nicander, but in the inspired word of God (2 Timothy 3:14-16). However, the inspired biblical writers used the vocabulary that everyone was using at that time. It is the way God used these words in his revelation that makes the Bible unique. It is noteworthy that bapto [dip] and baptidzo [dip or immerse] had not changed their meaning in about 300 years. That is why Nicander's testimony is corroborative of the biblical text.

The pickles must be totally immersed to turn them from a cucumber to a pickle.....pouring or sprinkling won't do the job. So neither will anything short of immersion work for baptism.

6. Transliteration:

There are several words in the English New Testament that aren't translated. Instead, translators chose to transliterate them. That means they spell the word in English like it sounds in Greek rather than translate it to its English equivalent. These words include: Amen (English – truly), apostle (English – one who is sent), angel (English – a messenger, sometimes human and sometimes non-human), blaspheme (English – to speak evil of or revile),

satan (English – one who opposes), Baptism (English – to immerse) and [several more](#).

That begs the question, **why would a translator get to a word and decide not to translate it and instead just spell it in English?** There can be many reasons for this. In some instances the word had already come into the receptor language (in this case English) so that even though the Greek was retained through transliteration, people

already knew what the word meant (satan, for instance). **In the case of baptism the best explanation I can find is that translating it “to immerse” had political and religious ramifications in the days of the early English translations. They avoided raising those issues by retaining the Greek baptizo. In other words, when the religious practice of the day is pouring and sprinkling it has less ramifications to transliterate the word into “baptism” than it does to actually translate it “immerse.” If they had put immerse in every instance of baptizo (verb) or baptismos (noun) in the New Testament they ran the risk of people questioning their current religious practice and they feared what might result. That, at least, is the take that many people have on why baptism was not translated.** I am trying to find a legitimate reference who says that is the case but cannot come up with it. I have looked at Ferguson’s new book on baptism but he doesn’t cover transliteration as he is more interested in the practice itself rather than what English translators did with it 1500 years later.

Translation & Meaning:

Baptizo primarily means to immerse. It can also be translated: to dip, wash, or plunge ([BDAG](#), 164). In all instances the result is full immersion. In Everett Ferguson’s recent tome on baptism, [Baptism in the early church](#), he spends over 10 pages citing extra biblical examples of the Greek use of baptizo. Here is his conclusion,

“**Baptizo meant to dip, usually through submerging**, but it also meant to overwhelm and so could be used whether the object was placed in an element (which was more common) or was overwhelmed by it (often in the metaphorical usages)...**Pouring and sprinkling were distinct actions** that were **represented by different verbs** and this usage too continued in Christian sources. When the latter speak of the pouring out of the Holy Spirit or the sprinkling of blood, they do not use baptize for these actions.” (Ferguson, 59) It is really a shame translators muddled up the water (pun intended) on this word and made it just as easy today to understand it as something that it did not originate as in the early church. So it is completely accurate to read baptism as “immerse” when reading the New Testament because immerse is more specific to the actual practice of the early church and the original meaning of the word itself. This is also why the Restoration movement has pushed for full immersion, water baptism. That is a redundant way to say it...it is saying we do the immersion, immersion.

7. 2 Timothy 2:15 “Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.”

8. NASB... Be diligent.....as diligence is a word used in the definition of Greek G4704& it resonates more w/me.....it seems to more indicate continued persistence.

NASB.....**Accurately Handling.....** a part of definition of G3718 is to handle aright and seems to be easier to understand & more common language for me.

Although, as a child I memorized as a memory verse for my Bible Class the wording from the KJV using the words “study” & “rightly dividing”.

INTERNET BIBLE STUDY LESSON 4

ANSWER KEY

By Linda Tansil And Jeanie Barker (with notes by Barney Hartline)

Linda Tansil's Answers

1. What does *textus receptus* mean in Latin?

Textus: woven fabric, framework, structure

Receptus: keep back, accepted, guarantee

Textus Receptus: a guaranteed framework

Barney's Comments: This was a poorly asked question. I meant to ask what does Textus Receptus mean in English. Linda did a good job of defining the key words of this phrase in Latin, in fact I hadn't realized what the phrase meant in Latin. So Linda gave the answer to the question that I asked. But the answer to the question that I meant to ask is that it means "received text" when translated into English.

2. Why is the English translation of this Latin phrase a misnomer?

It is not so guaranteed and perfect. It was formed from 6 manuscripts, which did not include the complete Bible, and has not been updated to include the latest archaeological discoveries. The more manuscripts you compare, it seems more likely you will be more accurate.

3. What is the origin of the Greek text known as *Textus Receptus*?

It used 6 manuscripts and did not include the complete Bible.

4. In what year was the *Textus Receptus* compiled?

1516

5. Who was Desiderius Erasmus and what was his contribution to restoring the Greek Biblical text?

a Dutch Catholic scholar and humanist

His Textus Receptus was the base for William Tynedale's Bible, the King James Bible (which also used other sources), and the German Luther Bible.

6. Why is the Nestle-Aland text considered to be superior to Textus Receptus and also considered in modern times to be the 'gold standard' of Greek texts?

It used many more texts and older texts than the Textus Receptus. Its value to modern scholars is shown by it being more relied upon for modern English translations.

It is updated when new archaeological discoveries require it.

7. There are variations in the text of Textus Receptus and the Nestle-Aland text. And there are no Greek texts that have survived that were written by the original authors. Does this mean that we cannot depend on having accurate Greek texts of God's word? Why or why not?

We can still depend on the accuracy of the texts. The disagreements are minor. The few times there are differences, other passages that are similar can be used to settle any difference. Even if you threw out every verse with a discrepancy, you could still preach the gospel as we know it.

8. Why is it not important that the last 12 verses of Mark 16 are found in Textus Receptus but not in Nestle-Aland?

In the online Blue Letter Bible, there are Greek versions of all the verses I checked in Mark 16, so this question confuses me. But I'll answer it as if they were not there.

Other verses tell the story of Jesus' resurrection. Other verses teach belief and baptism. We lose the unique verses on snake handlers and poison. Since the apostles are not around to lay hands on people to give miraculous gifts, those abilities are not applicable today anyway.

Barney's Notes: Linda is correct that the last 12 verses of Mark are included in the Nestle-Aland text on the Blue Letter Bible website. However they are not considered to be part of the original Greek text since older and more reliable manuscripts do not contain them. In modern translations these verses are bracketed or not printed at all with a footnote that they are not considered reliable. However textual variations such as the verb tense variation that I pointed out in Matthew 5:32 can be seen from comparing the two texts.

9. Why is it likely that the Nestle-Aland text will continue to be updated?

Because archaeologists keep discovering new scrolls, as they did this week.

10. Which philosophy of Greek text restoration did the compilers of Westcot-Hort use? Did they use the philosophical approach of the compilers of Nestle-Aland? Or did they use the philosophical approach that the compiler of Textus Receptus used?

We're they all modernists or humanists? I don't really have an answer to this one.

Barney's Comments: Perhaps this too was a poorly asked question. Westcot and Hort were both modernists while Desiderius Erasmus was a humanist. The point is that although both modernists and humanists do not tend to look at the Bible as the inspired word of God, the finished product of both Desiderius Erasmus and Westcot and Hort were so close that not one major doctrine in the Bible is refuted by either compilation. The differences are minor and effect only minor points of doctrine.

The difference in philosophies was that Desiderius Erasmus billed his product as "the text received by all" while the philosophy of Westcot-Hort was that we should remain open minded regarding the Greek text and consider recent discoveries that are obviously more reliable than the texts that Desiderius Erasmus used in compiling "the text received by all".

Nestle-Aland is an ongoing work that continually follows the philosophy that new discoveries of more reliable texts will continue to be discovered.

I didn't mention it in the lesson but probably should have, but the two most significant discoveries were two texts, the Codex Sianaticus discovered in a monastery on Mount Siani in 1859. The other eye popping discovery was the Codex Vanaticus discovered hidden away in the Vatican in 1475. Both were almost complete hand written copies of the enter Bible in the original languages. They were much older than the manuscripts that Desiderius Erasmus used in the compilation of the Textus Receptus. The Codex Vanaticus was heavily used by Wescotand Hort.

Jeanie Barker's Answers

LESSON 4 3-17-2021

1. Received Text

2. It was billed as "the text received by all" when in reality there were many competing Greek texts at the time.

3. It was compiled from just 6 Greek manuscripts and the 6 manuscripts did not include the complete Bible

4. Published in 1516

5. He was a Dutch Catholic scholar and humanist who first published the Textus Receptus (Latin for received text) of the Bible in 1516 . It was billed as "the text received by all"

6. The text is considered to be a more accurate rendering of the original authors. The Nestle-Aland text which has undergone numerous revisions as older and more reliable manuscripts have been unearthed by the archeologist's spade is now considered the gold standard for Bible translation. Nearly every modern Bible translation uses Nestle-Aland as its base.

7. No despite the beliefs/bias of the compilers of the Received Text (humanist)and the Westtcot-Hort text (modernists) (precursor to the Nestle-

Aland text) the **texts** are mostly in **agreement** in the vast **majority** of cases but also the **providence of God** in making sure that **his pure unadulterated word was passed down** through the centuries. **Agree that any bias w/cause more disagreement in the translations and GOD will always provide HIS accurate Word for us.**

8. **Takes away** the proof **text** that **snake handlers use** to justify their doctrine **but takes away little else** since **other points of doctrine** such as “believe and be baptized” (Mark 16:16) are **repeated elsewhere** in the **Bible**. Also, the **verse** about **drinking deadly poison is eliminated from scripture** and is **not repeated elsewhere**. **SEEMS TO ME** that if something is **vitaly important it w/be mentioned more than 1 time in the Bible...teachers always pound repetition, repetition, repetition for learning.**

9. **Nestle-Aland text changes** based on new discoveries so they will **continue** with **new discoveries** and the **newer discoveries** are **more accurate** as they are **older & in closer context w/the original writers**. **Observation.....to me** revisions or updates usually means something new or improved....in this case revision means older but more accurate....**take away** **GOD'S Word** in it's original or closer to original form cannot be improved or made better.

10. The **differences** in the **Received Text** and the **Westtcot-Hort—Nestle-Aland** family of texts **is** that **Westtcot-Hort and Nestle-Aland** had **many more** texts and **older texts** available to them that were **not available to Erasmus**

INTERNET BIBLE STUDY LESSON 5

ANSWER KEY

By Linda Tansil and Jeanie Barker

Linda Tansil Answers:

1. According to the parsing guide provided with this lesson what are the three voices that Greek verbs can have? What does each one of them mean?

Active: I am doing the action. I am washing dishes.

Middle: I am doing the action to myself: I am washing my foot.

Passive: Someone else is doing the action to me. I am being baptized.

2. According to the parsing guide provided with this lesson, what are potential moods? When the present tense is coupled with a potential mood what does that indicate?

Potential moods "describe what might happen or what will happen if certain conditions are met." All of the moods are potential moods except for the indicative.

When the present tense is coupled with the potential moods it denotes "continuous, habitual, or repeated action." The "keep on keeping on" sermons come to mind when it talks of devoting ourselves to prayer and good works.

3. According to the parsing guide, what is the definition of the Greek aorist tense? What is its most common usage?

Aorist: "A form of a verb in some languages, such as Classical Greek, that expresses action without indicating its completion or continuation."

Commonly used for an action or a set of actions that are seen as a whole.

Barney's Notes: When the Septuagint translates 2 Kings 5:14 from Hebrew to Greek, the verses that says that Naiman dipped himself 7 times in the Jordon to cure his leprosy the verb translated dipped is an aorist. This is an example of an aorist the represents a series of actions (the seven dips) as a whole.

4. According to the parsing guide what does the Greek perfect tense indicate? What does the pluperfect tense indicate?

Perfect: An action completed in the past with results affecting the present.

Pluperfect: Similar to perfect, but more farther removed into the past both with regards to the original action and its results.

5. Several verses in the New Testament tell Christians things from which they should flee. They are 1 Corinthians 6:18, 1 Timothy 6:11, and 2 Timothy 2:22. Parse the word translated by our English word “flee” and then using the parsing guide tell why you think that Paul used the voice, tense and mood that he did for this verb in these verses (hint look on page 6 of the parsing guide where there is a discussion of the present tense with potential moods).

1 Corinthians 6:18

2nd person present active imperative

1 Timothy 6:11

present active imperative

2 Timothy 2:22

present active imperative

2nd person imperative because the reader is being given a command.

"active" confused me because it is not the writer doing the action, but the reader doing the fleeing

Barney's Notes: The active voice refers back to the subject of the sentence which is the reader. So the reader is the one who should actively and habitually flee the evil that is being addressed in each of these verses. You, the reader is the understood subject of the sentence. One of the grammar rules of English is that we can have nouns that are understood to be the subject of a sentence even though they are not explicitly a word in the sentence. In Greek the subject is often plucked right out of the verb since verbs can indicate person. This verse also illustrates another interesting thing about Greek verbs. The verb form can also indicate first, second or third person. For those who haven't taken a course in English grammar recently, below are the definitions of first person, second person, and third person.

- **First person definition: first person indicates the speaker.**
- **Second person definition: second person indicates the addressee.**

- **Third person definition: third person indicates a third party individual other than the speaker.**

"present" when coupled with potential moods denotes continuous, habitual, or repeated action. So, we are to "keep on keeping on" fleeing from sin.

6. In John 19:30, just before Jesus died and “gave up his spirit”, he uttered one Greek verb that is translated by three English words in our modern day English translations. The Greek word is translated by our English words “it is finished”. Parse the Greek word using Blue Letter Bible and tell how this parsing adds extra meaning to our understanding of the words of Jesus.

perfect passive indicative third person

Perfect: It happened in the past with results affecting the present.

The action that happened already: Sin separated him from his Father:

The result: The anguish He now feels in the present

Barney’s Notes: Another lingering result of the death of Jesus on the cross is that from the time that Jesus died until the time that God decides to bring an end to this earth, those who put their trust in Jesus will be forgiven of their sins. In my opinion that is the most important lingering result that is indicated by the perfect tense in this passage

passive, third person: It was done to him.

7. What is the voice, tense and mood of the word translated “repent” in Acts 2:38? What is the voice, tense and mood of the verb translated “be baptized” in Acts 2:38?

repent: aorist active imperative

be baptized: aorist passive imperative

8. Why does the mood of the words translated “repent” and “be baptized” in Acts 2:38 make them equally important for the forgiveness of sins?

They are both imperative, making them both commands. They have equal importance.

9. Acts 17:11 says of the noble Bereans that, *they received the word with all eagerness, examining the Scriptures daily to see if these things were so. (ESV).* Parse the word translated “were” in this verse. What mood is it in? Use the parsing guide to determine why this mood was used by Luke when he wrote this verse?

were: indicative imperfect (no voice stated) indicative 3rd person

Mood: indicative

The indicative mood is an assertion of certainty. We are certain the Bereans studied God's word. The guide does not mention the imperfect **tense**. **I looked** up imperfect being used with indicative elsewhere and it indicated a continuing habit, rather than a single event. So, the Bereans had an ongoing habit of regular Bible study.

Barney's Notes: Good eye Linda! But also very resourceful in looking up what the imperfect tense means. Google is often the savior of students who are stuck on a topic. I have updated the parsing guide to include the imperfect tense. And we will also deal with it in great detail in the next lesson. Here is what I added to the parsing guide. *The imperfect tense is used only in the indicative mood and indicates continuous, repeated or habitual action that happened in the past.* The goal of this class is to state the complex study of the Greek language in such simple terms that anyone can understand it. By observing questions, comments and answers of class members to the exercise questions with each class, it helps me fine tune the class so that anyone who wants to put forth the effort can succeed. Thank you Linda and to all of the other class members who have helped me fine tune this class by your questions and comments.

10. Read the discussion about the noted Greek scholar AT Robertson's treatment of Acts 2:38 in the Greek Parsing guide attached to this lesson. Why does this discussion caution Christians against becoming too dependent on commentators?

AT Robertson was a Baptist, who teach that baptism is not necessary for the forgiveness of sin. So, when he interpreted Acts 2:38, he did not draw attention to the fact that "be baptized" is also a command. He let his past blind him to what God's word tried to tell him.

11. How does the perfect tense of the verbs translated “loosed” and “bound” in Matthew 18:18 and Matthew 16:19 indicate that the apostles were not to use their own judgement about what was to be loosed and bound? What was to be used as the basis of their judgement? Compare Matthew 16:18 with Matthew 18:18. What does this comparison teach about the Catholic doctrine that teaches that Peter was the first Pope and that he had authority over the other apostles? (Hint: There is a discussion that will help you answer these questions on page 10 of the Greek word parsing guide that is attached to this lesson’s email).

In all the verses for both verbs: perfect passive participle

Perfect: The action already happened in the past, with its effects felt in the present.

The apostles were not going to change God's rules or make new rules. They could and did change things, like bringing Gentiles into the church, but that had already been part of God's plan.

Barney’s Notes: There is one question that Linda did not answer. She probably just overlooked it since she is normally very thorough. That question is, “What does this comparison teach about the Catholic doctrine that teaches that Peter was the first Pope and that he had authority over the other apostles?” In Matthew 18:18 he gives the authority to all of the apostles to loose and bind. So they had the same authority as Peter to loose and bind only what God had already loosed and bound (that’s what the perfect tense tells us). So this destroys the Catholic Church doctrine that this authority was given to Peter alone and also that Matthew 16:18 gave him authority over all of the other apostles as the first Pope.

LESSON 5 3-24-2021

Jeanie Barker's Answers

1. 3 VOICES are.....Active, Middle & Passive

Active....action of verb being performed by the subject.....I am washing

Middle...subject of verb does action unto self or for it's own benefit.....I am washing myself

Passive...verb action is being done unto the subject but not by the subject...I am being washed

2. Potential Moods demonstrate the relationship between the action of the verb & reality.....whether the action is factual, potential, wishful or a command.

4 MOODS areIndicative, Subjunctive, Optative & Imperative

The **present tense** when **coupled with** what are known as “**potential moods**” denotes **continuous, habitual or repeated action.**

3. Greek aorist tense defined in The Free On Line Bible Dictionary as “A form of a verb in some languages, such as Classical Greek, that expresses action without indicating its completion or continuation.”

Most of the time **denotes a onetime action or a series of actions that are seen as a whole** (also called punctiliar action)

4. Perfect Tense indicates action that has been completed in the past yet has results occurring in the present. Often the perfect tense does not translate well into English and results in confusion in the understanding of a passage.

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

5. Voice.... **Active** Tense..... **Present** Mood.....**Imperative**

The present tense connected with any of the potential moods or with an infinitive, you can assume a continuous, habitual or repeated action. So Paul used the word flee, in these 3 passages, to tell us to repeatedly, habitually, always & continually flee from the sins mentioned.

6. Voice...**Passive**, Tense.... **Perfect**, Mood...**Indicative**

The **perfect tense** indicates action that has been completed in the past yet has results occurring lingering to present. Jesus died on the cross for our sins and that blood continually cleanses us as we repent for our missteps all these years later.

7. Voice... Active, Tense... Aorist, Mood...Imperative

Voice...Passive, Tense...Aorist, Mood...Imperative

8. Both are **Imperative Mood** which indicates **Non Optional....** Direct Command.

9. Voice....Active, Tense....Imperfect, **Mood....Indicative**

Luke used the word “were” **Indicative Mood to indicate certainty** and it is the only one to designate time (past, present or future). Majority of verbs in New Testament are Indicative Mood.

10. The **commentators may not define the passage correctly** by are **not parsing all the greek verbs in the passage**. You can't define one & not others and have it correct. Or they maybe taking the verse or passage out of context to bring on another meaning.

11. The **perfect tense indicates action of the past.....** it had **already** been **bound** or **loosed** in **heaven** therefore the **apostles** only had **authority** to **continue** the past action to bind or loosen what had been bound or loosed in Heaven but did **not** **have authority** to **change** what had been **loosed or bound** (allowed or forbidden) **in heaven.**

They were to **interpret Jesus teachings....the Word of GOD** as their basis for **judgement.**

In Matt 18:18 **all the apostles** were **given the authority** for **binding & loosing** so **Peter** was **not singled** out to **receive this authority.** **Peter** did **not have any authority** that the other apostles didn't have.

INTERNET BIBLE STUDY LESSON 6

ANSWER KEY

By Linda Tansil and Jeanie Barker

Linda Tansil's answers:

1.What is the difference between the Greek indicative mood and the potential moods?

Indicative is the only mood that specifies time. It is also used to state true facts. Potential moods are used for actions that take place if certain conditions are met or to express the purpose of actions.

2. What is the difference between the potential moods known as subjunctive and optative?

The subjective mood states that an action will take place if certain conditions are met, while the optative mood is the wish for an action without any conditions being required.

3. What does the imperative mood indicate?

A command.

4. 1 Corinthians 15:12 says that Christ rose from the dead. The verb translated “rose” (or “has been raised” depending on your translation) is the indicative mood. Parse the verb using the Blue Letter Bible and tell how the verb tense that is used with the indicative mood adds extra meaning to the fact that Christ has been raised.

perfect passive indicative

The perfect tense means the action has been completed in the past with results. The action is that he was raised. The results are that our sin can be washed away if we are buried and raised with him in baptism.

5. In Galatians 1:13 Paul said that he “persecuted” the Church of God. Use the Blue Letter Bible to parse the verb translated “persecuted”. What does this parsing tell you about when and how often Paul persecuted the church?

imperfect active indicative

Imperfect indicative means continuous action in the past. So Paul's persecution was ongoing and habitual in the past.

6. Philippians 4:19 says that God will supply every need. Parse the verb translated “will supply”. According to the parsing, what does this verb indicate about the future of a Christian’s life?

future active indicative

Future means it will happen in the future. Indicative is used for true facts.

We can count on God supplying all our needs.

7. In John 19:30 the last words of Jesus as he gave up His spirit and died on the cross was “it is finished”. Parse the verb translated “it is finished” and tell how the parsed verb adds additional meaning to these last words that is not apparent in English translations.

We did this last week, and you helped me answer it better.

perfect passive indicative third person

Perfect: It happened in the past with results affecting the present.

The action that happened already: Sin separated him from his Father:

The result: The anguish He now feels in the present. You added that an even better lingering result is that his death paid the debt so we can be forgiven for our sins.

8. When the present tense is used with potential moods (optative, subjunctive imperative and infinitive) it always indicates continuous, habitual or repeated action. Under what conditions does the present tense indicate this kind of action when used with the indicative mood?

Not sure if this one is right:

The present tense also indicates a repeated or continuous action when paired with an infinitive.

9. When the Aorist tense is used with potential moods, it always indicates punctiliar action (one time action or a series of actions

seen as a whole). What does an aorist used with the indicative mood indicate?

It indicates a onetime action or series of actions that happened in the past.

Jeanie Barker's answers:

1. **Potential Moods** describe what **might happen when certain conditions are met**....they demonstrate the relationship between the action of the verb & realityall moods are potential except Indicative.

Indicative Mood.... presentation of certainty **states a true fact & only one to give designation concerning time** (past, present or future)

2. **Verb Subjunctive Mood** states **action that will take place** if certain **conditions are met**....also used to **express the purpose of certain actions**.... “**mood of probability or desirability**”

Verb in the **Optative Mood** is a **statement of a wish or potential action** ...**no conditions** to be met **before action of verb** takes place.

3. Verb in **Imperative Mood**.....non optional command

4. **Perfect tense** ...action completed in the **past** yet has **results lingering** in present.

5. **Rose** = Imperfect Active Indicative..... **imperfect tense is used only** in the **indicative mood** and **indicates continuous, repeated or habitual action** that **happened in the past**. It tells us that **Paul continuously, repeatedly & habitually persecuted the Church in the past**.

6. **Will Supply** = Future Active Indicative

Indicative = assertion or presentation of certainty... time (past, present, and future) **Verb indicates it is certain that GOD will supply all needs of Christians always. Needs not wants**...many of us think we need much more than is really required.

7. “It is finished” **Perfect Passive Indicative**

The **perfect tense** indicates **action** that has been **completed in the past** yet has **results linger** to the **present**. The **blood of Jesus' death on the cross continues to cleanse sins of those who will repent in present time**.

8. If the **present tense** is **coupled with the indicative mood**, the mood of reality, then the **context of the sentence determines whether the verb indicates one time action or habitual, continuous action**.

9. When an **aorist tense** is **coupled with** the **indicative mood** (the mood of reality) the **action** indicates **past tense** punctiliar action.

INTERNET BIBLE STUDY LESSON 7

ANSWER KEY

By Linda Tansil and Jeanie Barker

Linda Tansil's Answers

1. What are the two types of verbal nouns in the Greek language?

infinitives and participles

2. Why is it sometimes difficult to determine when the action of a participle takes place?

the participle's action depends on the action of the main verb of the sentence, and it may be separated from the main verb by several sentences

3. How does the Greek infinitive function in a sentence?

it can be a verb or a noun

4. A Greek infinitive usually is translated by inserting what English word in front of it?

to

5. A present infinitive indicates what kind of action?

continuing, habitual, and repeated action

6. What kind of action does the aorist infinitive indicate?

punctiliar, one time action. Barney's notes: Punctiliar action is a onetime action, a series of actions seen as a whole, or undefined action.

7. What are the three functions of a Greek participle in a sentence?

- a verbal adjective that modifies a noun
- an adverb that explains or defines the action of a verb
- as a noun

8. In most cases the action of an aorist participle takes place when?

before the leading verb of a sentence

9. When a participle is translated into English, what is often the ending of the translated English word?

-ing

10. Martha's confession to Jesus is recorded in John 11:27, *Joh 11:27 She said to him, "Yes, Lord; I believe that you are the Christ, the Son of God, who is coming into the world."*

Parse the leading verb of the sentence (the verb translated "I believe") and then parse the verb translated "who is coming". Tell how these parsed verbs shed further light on how to understand Martha's faith.

"I believe" perfect active indicative 1st person

"who is coming" present middle participle singular masculine

The "is coming" will take place at the same time as the main verb, so Martha believes now that Christ "is coming" at the same time as she speaks. Barney's notes: "I believe" is in the perfect tense which is action in the past with results that linger in the future. So by using the perfect tense Martha is saying essentially, "I have believed and still believe". Since the action of a present participle takes place at the same time as the action of the leading verb, (in this case the leading verb is "I believe"). Since "I believe is in the perfect tense which indicates action in the past with lingering results, "who is coming" is identical. So essentially Martha is saying that Jesus has come and he is now among us (the lingering results).

11. Determine the leading verbs in Mark 1:5. Now parse the two leading verbs. Now parse the participle translated

“confessing”. What do these parsed verbs tell you about when and how the action of the Mark 1:5 occurred?

And all the country of Judea was going out to him, and all the people of Jerusalem; and they were being baptized by him in the Jordan River, confessing their sins.

"was going out" imperfect middle indicative 3rd person

"being baptized" imperfect passive indicative

"confessing" present middle participle

The participle indicates its action happens at the same time as the main verb. The actions happened all at the same time, in their present.

12. In Mark 5:30, there are three aorist participles. Identify them and tell which words in English translate them. Identify the main verb of the sentence. When did the action of the three aorist participles take place?

ἐπιγνούς perceiving

ἐξελθοῦσαν had gone forth

ἐπιστραφεῖς turned around

They happened before the main verb, said

Barney's notes: The main verb is imperfect active indicative which indicates that Jesus said not once, not twice but repeatedly said, "Who touched my garments". An imperfect indicative indicates repeated, continuous or habitual action in the past. Linda is correct that the action of all three participles happened before he continually said, "Who touched my garments". That is because they are all aorist participles and

their action takes place before the leading verb of the sentence, "said".

13. There are two participles in Hebrew 13:17. Using the Blue Letter Bible, find them and tell when the action of each participle takes place. There are two leading verbs in the sentence. Tell how they are translated.

Obey your leaders and submit *to them*—for they keep watch over your souls as those who will give an account—so that they may do this with joy, not [fn]groaning; for this *would be* unhelpful for you.

Participles:

ἀποδώσοντες those who will give (future active participle)
----an action that will happen after the main verb

----The leaders will give an account in the future.

στενάζοντες with grief or groaning (present active)
(It's interesting because the verse at the top said "groaning" but the "TOOLS" had "with grief")

---an action that will take place at the same time as the main verb

---The leaders will groan at the same time as our actions when we don't submit.

Leading Verbs: They both are commands for the present

πειθήσθε obey (present passive imperative)

ὑπέικετε submit to them (present active imperative)

Other verbs (maybe these are not leading verbs, and the question implied there were two leading verbs so I'll just ignore these)

Barney's Notes: Linda's confusion here illustrates why the actions of participles are sometimes hard to determine because one must first determine the leading verb of the sentence. Linda correctly identified the two leading verbs in this passage. Leading verbs are the action performed by the subject of the sentence. Like in English an indefinite pronoun that is not actually part of the sentence can be the subject. In this case "you all" is the implied subject of the sentence. That is why the verbs translated obey and submit are both in the plural form because the writer of Hebrews is addressing the entire church. The two other verbs in the sentence (below) that Linda has identified refer back to the action of the leaders. The word leaders is in the dative case indicating that they are the indirect object of the sentence.

ποιῶσιν let them do (present active subjunctive)

ἀγρυπνοῦσιν keep watch (present active indicative)

Jeanie Barker's Answers:

1. Infinitives or Participles

2. Difficult because their action depends on the action of the main verb in the passage. **Barney's Notes:** The main or leading verb is sometimes difficult to identify because it may not even be in the same sentence with the participles.

3. The Greek infinitive can function as a verb or a noun.

4. Greek infinitive is usually translated with English infinitive "to" in front of it.

5. Present tense used with infinitive indicates continuous, habitual & repeated action.

6. Aorist when used with infinitive Punctiliar action is indicated... one time action that relates to a specific point in time, Barney's Notes: The term aorist literally means undefined action. So punctiliar action can be a onetime action or a series of actions seen as a whole.

7. Adjective, Noun or Adverb

8. Before the main or leading verb of the sentence.

9. end in ing

10. Indicative, Active, Perfect

I believe Active= action performed by subject... Indicative with certainly...

Perfect Tense= action completed in past but has results lingering to present.

Participle, Middle or Passive Deponent, Present

Who is coming....Participle= present... Middle Passive Deponent....which means that, even though the form is passive, the subject still performs the action, instead of receives it..... acts like it's active as used in sentence and context in sentence determines actual direction Barney's Notes: See my comments made with Linda Tansil's answer to this question. Jeanie has identified for us that the verb is a passive but functions as an active verb in the sentence. That is what the term deponent means, a verb that is in the active or middle form but functions as an active verb does in the sentence. Way to go Jeanie since we only mentioned the term "deponent" briefly and in passing.

11. **Leading verbs....went out & they were baptized**

Both went out & they were baptized = **Imperfect continuous** or reoccurring **in the past** when used w/**Indicative Indicative....with *certainty* Middle or Passive= action was done to them** or they did to themselves for their benefit

Confessing = Present Participle= action of a present participle **takes place at the same time as the leading (or main) verb** Middle=**subject** of the verb **does action** unto itself, or **for its own benefit**

Barney's Notes: So the imperfect form of the verbs translated "went out" and "were baptized" indicate repeated action in the past. In other words Mark tells us that there was a continuous line of people coming to John to be baptized.

12. **G1921** epiginosko (ep-ig-in-oc'e'-ko) = **knowing** **G1831**= exerchomai (ex-er'-khom-ahee) = **to go or come forth had gone** **G1994** epistrepho (ep-ee-stref'-o) = **turned himself about**

Main Verb...touched = Aorist....Middle Deponent....Indicative

All took place at same time in past

Barney's Notes: Jeanie usually always gets the questions correct. But in this case Jeanie has not identified the main or leading verb of the sentence correctly. The leading verb is the action performed by the subject of the sentence. Jesus is the subject of the sentence so the leading verb is the verb "said" which an imperfect active indicative. I will repeat what I said in my notes to Linda's answer to this question.

The main verb is imperfect active indicative which indicates that Jesus said not once, not twice but repeatedly said, "Who touched my garments". An imperfect indicative indicates repeated, continuous or habitual action in the past. Linda is correct that the action of all three participles happened before he continually said, "Who touched my garments". That is because they are all aorist participles and their action takes place before the leading verb of the sentence, "said".

13. them that have the rule= Present, Middle or Passive Deponent, Participle

they may do = Future, Active, Participle

Barney's Notes: As Jeanie points out one of the participles translated "them that have the rule" takes place at the same time as the leading verbs obey and submit yourself. Leaders will give an account for each of our souls on the day of judgement. That is what the future participle indicates in this verse.

G3982..peitho (pi'-tho) Obey

G5226... hypeiko (hoop-i'-ko) Submit yourselves

INTERNET BIBLE STUDY LESSON 8

ANSWER KEY

By Linda Tansil and Jeanie Barker

Answers by Linda Tansil

1. First find the subject of the sentence in 1 Timothy 3:11 (hint the sentence is broken in two by the artificial division of this passage into verses. So to find the subject you will need to find the noun that is in the nominative case in 3:10).

3:10 These men must also first be tested; then let them serve as deacons if they are beyond reproach.

Subject in 3:10 is "these men", a demonstrative pronoun, nominative masculine plural.

2. What is the definition of the word translated “women” or “their wives” in 3:11?

Strong: a woman, especially a wife.

Outline of bible usage: a woman of any age, whether a virgin, or married, or a widow

Parse the word and in 3:11 translated “women” or “their wives”.

Accusative plural feminine

It seems to imply they are being examined, as were the deacons in the previous verse.

In your opinion does the aspect of this parsing indicate that “their wives” or “women” is the better translation?

If it is all one sentence, then it seems logical for it to be referring to the men's wives. It might go beyond that and include the grown women of the household, such as grown daughters still in the home.

You have not yet shown us how you know where a sentence ends. If there is no clear marker where a sentence ends and begins, I would vote for the word meaning just "women" for this is good advice for all women.

3. Phoebe is referred to as a servant (or a deaconess in some translations) by Paul in Romans 16:1. Look up the definition of the word translated “servant”. Is it the same as the word translated “deacon” in 1 Timothy 3:8?

διάκονον *diakonos*

1 Tim 3:8 is G1249

Romans 16:1 is also G1249

They are the same word.

one who executes the commands of another, a servant, attendant
a servant of the king

a deacon, one who, by virtue of the office assigned to him by the church, cares for the poor and has charge of and distributes the money collected for their use

a waiter, one who serves food and drink

4. Phoebe’s function in the church is as a succourer according to the translation in King James and a patron according to the translation in the English Standard Version. The word is translated “helper” in NASB. Look up the Greek word behind these three English translations and see if you can get a better understanding of what Phoebe’s role was in the church. What is your understanding of her role according to the definition of this word?

προστάτις *prostatis*

G4368 "A woman set over others, a female guardian, protectress, patroness, caring for the affairs of others and aiding them with their resources

Strong: a patroness, assistant

I think she was heavily involved in ministering to the physical needs of the widows, orphans, and the sick. There were women that helped take care of Jesus and the apostles, before and after Jesus ascended to heaven.

5. In your opinion was Phoebe appointed as a “deaconess” to do the work of a succourer/patron/helper or is it work that she did on her own?

I don't think she was an official role in the manner of an evangelist or elder, but she could have been assigned a job. Not having been there, we don't know. I personally wouldn't have a problem with it. I wouldn't call it being a deacon, then or now, but it wouldn't be wrong to appoint a woman to be in charge of a food pantry or as one of two house parents in a children's home. We have women appointed to teach bible classes to children. That's not an official role in the bible, but it's not wrong to appoint women to that job. She might have collected money to help in the purpose, or used her own wealth.

6. At the following link is an excellent article about Phoebe and also about the role of women in the early church. <https://www.gty.org/library/biblegnas-library/QA0301/was-phoebe-a-deaconess> Please take time to read this article. How does this article further shed light on the role of women in the early church? In your opinion, should women be appointed to do certain jobs in the church? If so, are there any limitations to the jobs to which women can be appointed? (Disclaimer: I don't necessarily agree with every view of the author of the article at the link above. But he does a good job of analyzing the passage about Phoebe in my opinion).

I never noticed before that he used Phoebe to transport the letter to the church. That seems to imply she had enough wealth to travel and have people with her to protect her. So she probably had the wealth to minister to others from her own resources.

7. Putting everything that you have learned together from the parsing of the nouns in 1 Timothy 3:10-11, to the role of Phoebe in the church, express your opinion about who the women of 1 Timothy 3:11 were. Were they wives of deacons or were they

women appointed to fulfil certain roles in the church? Were they female deacons?

I'm leaning towards it meaning the deacon's wives, but those qualities are good qualities for any woman, such as the commendable Phoebe. We are all supposed to serve others.

8. Now use a search engine to search for, “who were the women of 1 Timothy 3:11?” See how your research compares to others who have commented on this passage by reading a few of these articles. Now don't cheat! Do your own research before reading these articles. How do these articles confirm or deny your research? (Remember that a search engine will not always show results that are Biblically sound. That is why it is always important to do your own research before going to the Internet)..

This article's opinion says that it refers to women in general. No matter what, those are qualities that all people, women and men, should strive for. There's no reason to limit those qualities to just wives of deacons or just women.

<https://media.faith-bible.net/scripture/1timothy/the-greatest-women-are-the-servants>

Finally, [Philippians 1:1](#), and it seems 1 Timothy 3, describe only two offices in the Church, not three. Those make up the framework of the meaning—so what does verse 11 mean? Is this describing deaconesses, wives of deacons or women who assist with deacons? Verse 11 is not describing wives of deacons for the following reasons.

1 Seems odd Paul would discuss the wives of deacons, but not the wives of elders. Yes, deacons' wives could do more of the ministry of a deacon than an elder wife could do the ministry of an elder, but it is odd there's no mention of elders' wives if this is truly describing wives of deacons.

2 The subject of the verse, women, can be translated wives, but the context does not demand the meaning wives. The word can be translated widow, bride or any adult woman, married or unmarried. Plus, if it were deacons' wives, Paul would have normally used a qualifier. He would have said, “Your wives”—but he does not.

3 The Greek word “likewise” indicates a new category—but if it were wives, Paul would give more clarity and make a separate paragraph, like he did for elders and deacons.

4 It isn't deacons' wives, because it changes the very nature and affirmation of deacons. If it is deacons' wives, the church should be not merely looking at potential deacons, but looking at their wives as to whether they can serve alongside them in deacon type functions. This is not taught and it changes the nature of the body of Christ and the nature

of being married to a deacon, forcing wives of deacons, especially those with children, into a ministry most wives are not designed for. And if verse 11 is deacons' wives, it does place them in a leadership role in the church.

5 The actual discussion of deacons' wives is covered by verse 12 with the deacons' household and the deacon marital relationship, making verse 11 unnecessary if it is actually describing deacons' wives. (It probably is not referring to deacon wives.)

Verse 11 is not describing the office of deaconess for the following reasons.

- 1 Deaconesses didn't show up in church history until the third and fourth century
- 2 [Philippians 1:1](#) names only overseers and deacons as the only two offices of the church.
- 3 The Greek word used to describe Phoebe in [Romans 16:1](#) (used as evidence for deaconess) is more often translated minister or servant in the New Testament, not deacon.
- 4 Even though the Greek word likewise in verse 11 points to a third class of minister, it does not force the Greek word women to mean female deacon, but merely a reference to women in general.
- 5 The placement of this verse, 11, in the midst of the description of male deacons, minimizes the idea that this is describing an entirely new category of deaconesses. It is not its own paragraph, like elders and like deacons, therefore it is not a separate office—not deaconesses.

Verse 11 is describing women who assist deacons for the following reasons.

The other two positions are not without value—but to me, this third position makes the most sense in the context and in the practical work of the church and actual ministry.

- 1 Elders and deacons carry Christ-delegated authority in the church. Therefore, to affirm an office of leadership for women in the church in chapter 3 contradicts what Paul just taught about the role of women in chapter 2 concerning their function in the gathered church.
- 2 To limit the service of verse 11 exclusively to the wives of deacons changes the nature of deacons. Now we have to evaluate a deacon and his wife for deacon duties—she can no longer function uniquely the way God gifted her, but the way the deacon ministry demands. She must also be pre-children or post-children or no children in her home in order to carry the responsibilities of a deacon. Plus no wife of a deacon with young children could assist her deacon husband serving the church without violating her role as a wife and mother described in 1 Timothy 2.
- 3 The Greek word likewise introduces a separate group, clearly of women—but the likewise is introduced in the middle of a description of male deacons, making the group appear secondary or under to the larger discussion of male deacons.

The wedging of verse 11 in the midst of the discussion on male deacons minimizes the idea of an office of deaconess. If it was truly a separate office, it would have its own paragraph (like elder or deacon) and not stuck in the middle of a male deacon discussion. Plus Paul didn't title them deaconesses, but women.

4 The women in Ephesus were having a hard time fulfilling their role of wife, mother and home despot according to 1 Timothy 2 and 5. If the women of verse 11 had to be wives of deacons, wouldn't Paul have given a lot of direction concerning the home and marriage? And if deaconesses were in view, wouldn't there be warnings about violating the home for deaconess? But there are no such explanations or warnings.

5 If verse 11 is describing godly women who come alongside deacons to serve the church, it alone best supports the description of the role of women in the church from 1 Timothy chapter 2. Women who serve alongside deacons, serving the church also is a position that best fits Paul's discussion of widows who serve the church, coming up in chapter 5.

Also, if women who serve alongside deacons is the view, it also allows wives of deacons who can minister alongside their husbands to function in ministry, but does not force wives of deacons to serve alongside their deacon husbands in ministry. Only qualified women, but all qualified women, married to a deacon or not married to a deacon—widow, single, empty nester who are qualified can function in this role.

Answers by Jeanie Barker

LESSON 8 QUESTIONS & Answers

1. First find the subject of the sentence in 1 Timothy 3:11 (hint the sentence is broken in two by the artificial division of this passage into verses. So to find the subject you will need to find the noun that is in the nominative case in 3:10).

These

2. What is the definition of the word translated “women” or “their wives” in 3:11?

G1135 gyne goo-nay' = a woman; specially, a wife:

Parse the word and in 3:11 translated “women” or “their wives”.

Noun – Accusative – Plural -- Feminine

In your opinion does the aspect of this parsing indicate that “their wives” or “women” is the better translation?

their wives

3. Phoebe is referred to as a servant (or a deaconess in some translations) by Paul in Romans 16:1. Look up the definition of the word translated “servant”. Is it the same as the word translated “deacon” in 1 Timothy 3:8?

Yes G1249 diakonos

A. one who executes the commands of another, esp. of a master, a servant, attendant, minister

B. the servant of a king

C. a deacon, one who, by virtue of the office assigned to him by the church, cares for the poor and has charge of and distributes the money collected for their use.

D. a waiter, one who serves food and drink

1Tim 3:8 G1249 yes same word in Masculine Gender Noun Accusative Plural Masculine

4. Phoebe’s function in the church is as a succourer according to the translation in King James and a patron according to the translation in the English Standard Version. The word is translated “helper” in NASB. Look up the Greek word behind these three English translations and see if you can get a better understanding of what Phoebe’s role was in the church. What is your understanding of her role according to the definition of this word?

Succouer G4368 Feminine Noun feminine of a derivative of G4291 a **patroness, assistant, succourer.**

Patron (a **helper** stated in inlinear) G4368 NASB20

Helper G4368 NASB95 feminine of a derivative of G4291 **patroness, assistant, succourer.**

She was a helper, an assistant.....one who aided others in their work.

5. In your opinion was Phoebe appointed as a “deaconess” to do the work of a succouer/patron/helper or is it work that she did on her own?

I think she did it on her ownshe was a servant, assistant or a helper in the church. I don't see it as an appointed office but work any member of the church s/be doing w/o any appointment or office being required.

6. At the following link is an excellent article about Phoebe and also about the role of women in the early church.

<https://www.gty.org/library/bibleqnas-library/QA0301/was-phoebe-a-deaconess>

Please take time to read this article. How does this article further shed light on the role of women in the early church? In your opinion, should women be appointed to do certain jobs in the church? If so, are there any limitations to the jobs to which women can be appointed? (Disclaimer: I don't necessarily agree with every view of the author of the article at the link above. But he does a good job of analyzing the passage about Phoebe in my opinion).

Yes women definitely have a role in he church.....they could be appointed or ask to **perform certain **duties** that **do not involve** the **teaching of men or** showing **authority over them** as in leading in worship service. They can do **secretarial work, teach** the smaller **kids & ladies classes**, etc, **helpful things that does not include leading in the assembly**. I'm sure the wives of all the deacons & elders are consulted by their husbands at one time or another for helpful input... but ultimately it's the husbands decision according to the Bible. In the passages where**

deacons or elders are mentioned it refers to them as he or husband. In **Acts 6** when the **apostles appointed** those **7** they were **all male**. 1Tim 3 & Acts 6 are 2 of the few places Deacons are mentioned specifically. Also, it seems only elders were appointed first & as the congregations grew servants were an increasing need so deacons were appointed.

7. Putting everything that you have learned together from the parsing of the nouns in 1 Timothy 3:10-11, to the role of Phoebe in the church, express your opinion about who the women of 1 Timothy 3:11 Were they wives of deacons or were they women appointed to fulfil certain roles in the church? Were they female deacons?

I do not believe they were female deacons or deaconess but were the wives of male deacons or could be **women servants or helpers** in the church. But most likely from all **indications** they are the wives of deacons. In **verse 12** it **says** let the **deacons** be the **husband of one wife....indicating deacons are male** & they should **rule their children** and their **own houses** well.....according to other passages of the Bible male is the ruler of the household **another indication of deacons being male**. Also, in the context of the passage this verse is between 2 other verses giving qualifications of deacons so doesn't seem likely the writer w/suddenly switch to speaking of women other than deacon's wives in only that one verse.

8. Now use a search engine to search for, “who were the women of 1 Timothy 3:11?” See how your research compares to others who have commented on this passage by reading a few of these articles. Now don't cheat! Do your own research before reading these articles. How do these articles confirm or deny your research? (Remember that a search engine will not always show results that are Biblically sound. That is why it is always important to do your own research before going to the Internet).

Most that I found did agree that it is more likely that the women referred to in 1 Tim 3:11 are referring to the wives of male deacons.

One I don't really understand or know if is true..... the one directly below but he does agree that it's likely referring to wives of deacons.

<https://www.gty.org/library/bibleqnas-library/QA0301/was-phoebe-a-deaconess>

says..... 1Tim 3: 11, Paul did not refer to those women as deaconesses because **diakonos has no feminine form.**

However here : [G1249 - diakonos - Strong's Greek Lexicon \(KJV\)](#)

Diakonas = masculine/feminine noun

Another stated that the **feminine form of Diakonas was added later**.....

and still another place said the feminine form was added later.

INTERNET BIBLE STUDY LESSON 9

ANSWER KEY

By Linda Tansil and Jeanie Barker

Linda Tansil's chosen scriptures.

I chose Jude 9, which I wondered about during Ed's sermon.

But Michael the archangel, when he disputed with the devil and argued about the body of Moses, did not dare pronounce against him an abusive judgment, but said, "The Lord rebuke you!"

After looking up many of the words, I realized that this was not going to answer my question, which was "Why were they arguing about Moses?"

While I was parsing I wondered why the "DISPUTE" verb and the "ARGUE" verb had different forms, so that's what my homework is about.

he disputed G1252 present middle participle nominative singular masculine
to separate, make a distinction, to give judgement, decide a dispute

,

"The action of a present participle takes place at the same time as the leading (or main) verb. Or another way of putting it, the action of a present participle is identical to the action of the leading (or main) verb."

From a website: "The middle voice differs from the active or passive voice, in that the subject performs an action and is also affected by that action."

and argued G1256 imperfect middle indicative 3rd person singular
to think different things

The imperfect indicative tense indicates continuous, repeated, or habitual action that happened in the past. G1256 is the main verb of the sentence since it is the action of the subject of the sentence. Since G1256, translated "argued", is imperfect indicative and is continuous, repeated or habitual action in the past the present participle G1252 translated "disputed" is also continuous, repeated and habitual action that takes place in the past. That is because the action of the main verb and the action of a present participle are identical.

Since they argued habitually and the "disputing" happened at the same time as the leading verb, they have a habit of arguing and disputing. Which seems to say that the good angels and bad angels encounter one another as they go about their work. (Not that we need to know, but it seems many of us are all curious about what angels do.)

As with learning a little knowledge, it often only raised more questions for me than it answers. I still do not know why the two verbs had different forms. But the

interpretation of them does indicate that the actions happened together, so the end result is that it doesn't seem to matter.

=====

INTERNET RESEARCH:

I did some research on why they were arguing about Moses' body. Some say it was because Moses was considered unworthy to pass into the promised land and wouldn't be headed for heaven, but it is all just speculation. He sinned by murdering the Egyptian (Ex 2:12) and his not following God's instructions at Meribah (Deut 32:51). The bible doesn't answer this question. It is not a "need to know."

=====

I kidded Barney that I should have chosen a short verse like "Jesus wept" and he challenged me to do that one, also.

John 11:35 Jesus wept.

ἐδάκρυσεν

G1145

to weep, shed tears

wept: Aorist active indicative

When the aorist is paired with the indicative, it "indicates past tense punctiliar action." (quoted from Barney's *Greek Verb Parsing Guide*)

Usually it is used for a one-time action.

So, it's not like the imperfect verbs that are ongoing, habitual actions. He wept and then quit.

Jeanie Barker's Chosen Passage

LESSON 9 part2 4-21-2021

James 4:10

Humble yourselves in the sight of the Lord, and he shall lift you up.

HUMBLE YOURSELVES G-5013 tap-i-no'-o;**G-5013** to **depress figuratively**, to **humiliate (in condition or heart)**:—abase, bring low, humble (self). *Verb Aorist Passive Imperative*

Passive.... the subject as being the recipient of the action.....in the sentence,

Imperative mood is a command....not optional

Aorist seen as a single occurrence or a series of actions seen as a whole but mostly expresses action that is without indicating its completion.

IN THE SIGHT G-1799 Adverb

en-o'-pee-on; G 1799 in the face of (literally or figuratively):—before, in the presence (sight) of,

OF THE LORD G2962 koo'-ree-os **supreme** in **authority** Master (as a respectful title):—God, Lord, master, Sir.

HE SHALL LIFT hoop-so'-o; **G5312** to **elevate (literally or figuratively)**:—exalt, lift up.

Verb Future Active Indicative

Future contemplated or certain occurrence of an event which has not yet occurred.

Active when the action of the verb is being performed by the subject.

Indicative with certainty

YOU G5209 you (as the objective of a verb or preposition):—ye, you (-ward), your (own).

Plural Personal/Possessive Pronoun 2nd person Accusative Case

UP G5312 hoop-so'-o G5312 to elevate (literally or figuratively):—exalt, lift up.

Humble yourselves.....be meek, not prideful, focus not on yourself, be reverent & in awe of GOD, compassionate & helpful to others....what we do to others we are doing to GOD.....**in the sight**...we are never out of GOD'S sight so must be all the time... continual..... **of the LORD**....our creator & the creator of the universe.....authority, GOD, Master AND.... **HE shall lift**exalt with certainty at the proper time in the future **you**.... you, me, us, anyone, all who are faithful/obey... **up**....to place of honor or reward....perhaps Heaven, whether literally or figuratively it w/b a place or state we want to be.

INTERNET BIBLE STUDY LESSON 10

ANSWER KEY

By Linda Tansil and Jeanie Barker

Linda Tansil—Answers

1. Genesis 1:2 says that in the beginning the world was without form and void. Define and pronounce the Hebrew words translated by our English words “form” and “void”.

without form

תהו tôû

vain, vanity, confusion, without form, wilderness, nought, nothing,
empty place, waste

וְבֵהוֹןָבָה bôû

emptiness, void, waste,

from a root (meaning to be empty)

2. Using the Blue Letter Bible, look at how Genesis 1:2 is translated in both The King James and the NASB translation of 2020. In your opinion which translation is the most accurate translation of the Hebrew words translated by our English words ‘without’ “form” and “void” in the KJV or formless and desolate emptiness as the words are translated in the NASB 2020 translation?

KJV And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters.

NASB2020: And the earth was a [fn]formless and desolate emptiness, and darkness was over the [fn]surface of the deep, and the Spirit of God was hovering over the [fn]surface of the waters.

equal points on the first word since "without form" and "formless" are equivalent.

"Void" is better than "desolate emptiness" since "desolate" implies some emotional value to the emptiness when it was just empty.

3. What is the Masoretic text?

At one time, it was the oldest known copy of the OT. It was no longer the oldest copy after they discovered the Dead Sea Scrolls.

4. What is the Septuagint?

Under the Greek and Roman rule, most Jews did not know Hebrew. The Septuagint is the OT translated into Koine Greek and was made about 250 years before Christ came.

5. Why is the Septuagint so helpful in helping us define Greek words in the New Testament?

We can compare how Hebrew words were translated into Greek in the OT to how they were used in the NT. Instead of just having the 27 Koine Greek books of the NT, we now have 66 books of Koine Greek to study.

6. Why are quotes from the Old Testament that are quoted in the New Testament sometimes slightly different?

The NT quotes the Septuagint, not the Hebrew bible.

7. Why are there so few variant readings in the Hebrew text of the Old Testament compared to the Greek text of the New Testament?

The copyists had very strict rules for copying scrolls. They knew the middle word and counted the words before and after the middle word. If the count was wrong, they destroyed the scroll.

8. How did the discovery of The Dead Sea Scrolls confirm the reliability of the Hebrew Masoretic Text?

The Masoretic Text was a copy written 1700 years after the original. The Dead Sea Scrolls closed that gap to 500 years. They were closer to the original and are in very high agreement with what we know to be the Bible.

9. What method did scribes who copied the Hebrew text of the Old Testament use to be sure that their copy was accurate?

I went into detail with #7.

10. Why are there so very few old Hebrew manuscripts available to us today?

When they made a copy, they destroyed the original.

Personal opinion: Why? They could have shared with someone who did not have a scroll. How sad.

11. According to Gleason Archer, how often do standard Hebrew texts vary from those found among the Dead Sea Scrolls? Why should we not be concerned about the parts of the text that do not match up with the standard texts?

5%

The errors seen are "primarily obvious slips of the pen and spelling alterations."

Jeanie Barker Answers:

1. Genesis 1:2 says that in the beginning the world was without form and void. Define and pronounce the Hebrew words translated by our English words "form" and "void".

without form...H8414.... **tôhûw,** **to'-hoo**; from an unused root meaning to lie waste; a desolation (of surface), desert; figuratively, a worthless thing; adverbially, in vain:—confusion, empty place, without form, nothing, (thing of) nought, vain, vanity, waste, wilderness

and void...H922..... **bôhûw,** **bo'-hoo**; from an unused root (meaning to be empty); a vacuity, i.e. (superficially) an undistinguishable ruin:—emptiness, void.

2. Using the Blue Letter Bible, look at how Genesis 1:2 is translated in both The King James and the NASB translation of 2020. In your opinion which translation is the most accurate translation of the Hebrew words translated by our English words 'without' "form" and "void" in the KJV or formless and desolate emptiness as the words are translated in the NASB 2020 translation?

It is very close to a toss up in my opinion as to which are the most accurate "without form" or "formless".....the definitions are almost exactly the same & so are the synonyms. Void & desolate emptiness are also so close in definition but in my opinion the 2 words "desolate emptiness" seem a little more descriptive.

3. What is the Masoretic text?

Hebrew text of the Old Testament

4. What is the Septuagint?

a translation of the Hebrew Old Testament into the Koine (common) Greek dialect spoken in the First Century.

This gives us a better understanding of both the Hebrew word that is being translated and the Greek word being used to translate the Hebrew word.

5. Why is the Septuagint so helpful in helping us define Greek words in the New Testament?

gives us a better understanding of both the Hebrew word that is being translated and the Greek word being used to translate the Hebrew word. We can look at what Greek words the translators of the Septuagint chose to translate the Hebrew words of the Old Testament.

6. Why are quotes from the Old Testament that are quoted in the New Testament sometimes slightly different?

always a word for word quote from the Septuagint.

7. Why are there so few variant readings in the Hebrew text of the Old Testament compared to the Greek text of the New Testament?

textual critics assumed that centuries of copying and recopying this book must have introduced scribal errors into the document that obscured the original message of the author..... but when scholars compared the MT of Isaiah to the Isaiah scroll of Qumran texts proved word-for-word identical to our standard Hebrew Bible in more than 95 percent of the text.

8. How did the discovery of The Dead Sea Scrolls confirm the reliability of the Hebrew Masoretic Text?

discovery of the Dead Sea Scrolls pushed this date back to within 500 years of the writing of Isaiah

9. What method did scribes who copied the Hebrew text of the Old Testament use to be sure that their copy was accurate?

Counted the words that came before & after the middle word

10. Why are there so very few old Hebrew manuscripts available to us today?

The old ones were destroyed once the new copies were verified

11. According to Gleason Archer, how often do standard Hebrew texts vary from those found among the Dead Sea Scrolls? Why should we not be concerned about the parts of the text that do not match up with the standard texts?

The 5 percent of variation consisted primarily of obvious slips of the pen and spelling alterations (Archer, 1974, p. 25).

INTERNET BIBLE STUDY LESSON 11

ANSWER KEY

By Linda Tansil and Jeanie Barker

Linda Tansil Answers{

1. In Jonah 1:5 when the ship on which Jonah was a passenger ran through a bad storm, the sailors “cast” cargo into the sea. Parse the verb translated “cast” using the Blue Letter Bible. What does the stem and aspect tell you about the casting?



and the mariners are afraid, and cry each unto his god, and cast the goods that are in the ship into the sea, to make it light of them; and Jonah hath gone down unto the sides of the vessel, and he lieth down, and is fast asleep.

Hiphil means causative, active sequential imperfect

The imperfect part means incomplete action.

I looked up "sequential imperfect."

In Hebrew narratives, the **Sequential Imperfect** conjugation also serves the function of controlling the flow of a story and often occurs at the beginning of a sentence.

The sailors caused the casting to happen and it was not a "one and done" action. I picture them doing some casting, running about doing some sailor-type jobs, and then casting some more.

2. Parse the Hebrew verb H7554 in both Job 37:18 and Exodus 39:13. Tell why the verb stems are different in each of these verses.

“Can you, with Him, spread out the skies,
Strong as a cast metal mirror?”

Job 37:18 Hast thou with him spread out

Hiphil, causative, active

imperfect, incomplete action

Then they hammered out gold sheets and cut them into threads [fn]to be woven in with the violet, the purple, and the scarlet material, and the fine linen, the work of a skilled embroiderer.

Ex 39:3 And they did beat

Piel, intensive, active

Sequential imperfect

In Exodus they were using much more force than in Job 37. The subject of the sentence was doing the action in both cases.

3. What do the stem and the aspect of the verb translated “afflicted” (H6031) in Psalms 88:7 tell us about the affliction mentioned in this verse?

Your wrath has rested upon me,
And You have afflicted me with all Your waves. Selah

Piel, active, intensive

Perfect, completed action

The subject of the sentence performed the afflicting action, the action was intense, and it was a one-time action.

4. In Genesis 21:10, what do the stem and aspect say about Sarah wanting Abraham to “cast out” the bond-woman (the Hebrew verb is H1644)?

Therefore she said to Abraham, “Drive out this slave woman and her son, for the son of this slave woman shall not be an heir with my son [fn]Isaac!”

cast out

Piel, active intensive

imperative, command

It is a command and intensive. Sarah is very ardent about her wish for the bond-woman to be gone. She wants Moses to do the casting.

5. Now look at the stem and aspect of the same verb (H1644) in Exodus 12:39. What is different and why are the stem and aspect different?

And they baked the dough which they had brought out of Egypt into cakes of unleavened bread. For it had no yeast, since they were driven out of Egypt and could not delay, nor had they [fn]prepared any provisions for themselves.

because they were thrust out

Pual, passive intensive

Perfect

The action happened once and is done due to the perfect status. It happened to them, since it is passive. It is intensive, so the thrusting happened with great emotion after the death of the first born.

6. Using the Blue Letter Bible look up the definition Hebrew verb H5221. Under the definition of the word you will find how the word is translated in each of its aspects. Now let's play a game that will be like a treasure hunt. Scroll down to the list underneath the definition that shows every time that H5221 is used in the Hebrew Old Testament. In scripture this verb is used in a number of different aspects. Find them. (hint: Look at the way that each aspect is translated under the definition of the word to help you find the verse or verses where H5221 where each aspect is used).

- I. to strike, smite, hit, beat, slay, kill
 - A. (Niphal) to be stricken or smitten
 - B. (Pual) to be stricken or smitten
 - C. (Hiphil)
 - i. to smite, strike, beat, scourge, clap, applaud, give a thrust
 - ii. to smite, kill, slay (man or beast)
 - iii. to smite, attack, attack and destroy, conquer, subjugate, ravage
 - iv. to smite, chastise, send judgment upon, punish, destroy
 - D. (Hophal) to be smitten
 - i. to receive a blow
 - ii. to be wounded
 - iii. to be beaten
 - iv. to be (fatally) smitten, be killed, be slain
 - v. to be attacked and captured
 - vi. to be smitten (with disease)
 - vii. to be blighted (of plants)

The word appears 500 times in 460 verses. I did not look at all 500, but found an example of each. I don't think I did this right. I didn't know how to use the Blue Letter Bible to look this up, so I found Strong's online to find the occurrences.

Barney's Notes: The way that the Blue Letter Bible can be used to answer to #6 is this. Using the search bar at the top of the Blue Letter Bible Home page enter H5221 and then click on "search". Under "outline of Biblical Usage on your screen you will see how the word is translated for each aspect. Next scroll down to view every verse where the H5221 is used. Then it becomes like a treasure hunt. Look at the way that H5221 is translated for each aspect and then try and find that translation into English in the verses where H5221 is used. Linda has done a good job below of finding each aspect in the verses where H5221 is used below.

nifal (passive): be killed "he may be smitten"

And he wrote in the letter, saying, Set ye Uriah in the forefront of the hottest battle, and retire ye from him, that he may be smitten, and die. 2 Sam 11:15 KJV

Niphal

Sequential perfect

This was the only time nifal was used with this verb. Passive means someone else did the killing. Perfect means that it was a one-time action. Sequential means it happened in a sequence related to other actions.

pual (passive piel): be slaughtered, be sacrificed And the flax and the barley was smitten: for the barley was in the ear, and the flax was bolled. Ex 9:31

Pual passive intensive

perfect, one-time action

The barley was obliterated, not just hit, and it happened just once.

hifil And the LORD said unto him, Therefore whosoever slayeth Cain, vengeance shall be taken on him sevenfold. And the LORD set a mark upon Cain, lest any finding him should kill him. Gen 4:15

Hifil active causative

infinite construct

The Lord is warning against anyone who would cause Cain to be killed.

hofal (passive hifil): And the officers of the children of Israel, which Pharaoh's taskmasters had set over them, were beaten, and demanded, Wherefore have ye not fulfilled your task in making brick both yesterday and today, as heretofore? Ex 5:14

Hophal, sequential imperfect

The children of Israel were recipients of the beating and it happened more than once.

7. Now let's play another game. Look up the definition of Hebrew word H2244 translated by our English words hid or hide in most instances in the Old Testament. Scroll down under the definition to find every place that it is used in the Old Testament. Then find a verse where it is in the hithpael aspect. (hint: Look at the way the hithpael aspect is translated under the definition of the word to help you find the verse or verses where H2244 is in the hithpael aspect).

<https://biblehub.com/hebrew/2244.htm>

to withdraw or hide

1 draw back, hide oneself, usually with  local; [Genesis 3:8](#) (J), [1 Samuel 13:6](#); [1 Samuel 14:11,22](#); [1 Samuel 23:23](#); [2 Kings 11:3](#); [1 Chronicles 21:20](#); 2Chronicles 22:9,12.

Gen 3:8 ¶

Now they heard the sound of the LORD God walking in the garden in the cool of the day, and the man and his wife hid themselves from the presence of the LORD God among the trees of the garden. NASB

2 draw together, thicken, harden, of water becoming ice [Job 38:30](#) יִתַּח מַיִם כְּאֶבֶן

“Water becomes hard like stone,
And the surface of the deep is imprisoned. NASB

The waters are hid as *with* a stone, and the face of the deep is frozen. KJV

8. Using the pronunciation feature in Blue Letter Bible, spell out phonetically how H2244 is pronounced.

transliteration: chaba
pronunciation: khaw-baw'

Jeanie Barker's Answers:

1. In Jonah 1:5 when the ship on which Jonah was a passenger ran through a bad storm, the sailors “cast” cargo into the sea. Parse the verb translated “cast” using the Blue Letter Bible. What does the stem and aspect tell you about the casting (In this case the verb is also a conjunction so you will need to hover your cursor over the parse button to learn the stem and aspect).

STEM=Hiphil= **causative active** ASPECT= imperfect=**incomplete action**

their fear caused them to cast forth and they continued casting therefore it was incomplete

2. Parse the Hebrew verb H7554 in both Job 37:18 and Exodus 39:3. Tell why the verb stems are different in each of these verses.

JOB 37:18 Stem = Hiphil = Causative cause to Aspect = Imperfect = Incomplete Action

EXODUS 39:3 Stem = Piel = Intensive exp.= Slaughter Aspect = Imperfect = Incomplete

In Job HE caused the sky to expand

In Exodus they busied themselves eagerly w/the task

It seems to me in the examples the stem hiphil causative is less physical and the stem, piel intensive, is more intensive & physical action.

3. What do the stem and the aspect of the verb translated “afflicted” (H6031) in Psalms 88:7 tell us about the the affliction mentioned in this verse

STEM = Piel = intensive ASPECT = Perfect = completed action (qatal)

It was intensive & had been completed

4. In Genesis 21:10, what do the stem and aspect say about Sarah wanting Abraham to “cast out” the bond-woman (the Hebrew verb is H1644)?

“cast out”

STEM = Piel = Intensive ASPECT = Imperative = Command

It was an intensive command for him (Abraham) to do the action “to cast out”

5. Now look at the stem and aspect of the same verb (H1644) in Exodus 12:39. What is different and why are the stem and aspect different?

“because they were thrust out”

STEM = PUAL = Passive Piel = action done to complete ASPECT = PERFECT= Action

Different than #4 because in Exodus the action was done to them instead of by them and was already completed.

6. Using the Blue Letter Bible look up the definition of Hebrew verb H5221. Under the definition of the word you will find how the word is translated in each of its aspects. Now let’s play a game that will be like a treasure hunt. Scroll down to the list underneath the definition that shows every time that H5221 is used in the Hebrew Old Testament. In scripture this verb is used in a number of different aspects. Find an example of each aspect. (hint: Look at the way that each aspect is translated under the definition of the word to help you find the verse or verses where H5221 where each aspect is used).

Niphal.....could not find a verse (may have given up looking too soon or missed it Barney’s Notes: See Linda Tansil’s answer above. There are not many verse where the the Niphal aspect is used with H5221 but Linda did manage to find one verse where the Niphal aspect is used with this verb.

Pual... Exodus 9:30

Hiphil...Gen 4:15

Hophal...Exodus 5:14

7. Now let's play another game. Look up the definition of Hebrew word H2244 translated by our English words hid or hide in most instances in the Old Testament. Scroll down under the definition to find every place that it is used in the Old Testament. Then find a verse where it is in the hithpael aspect. (hint: Look at the way the hithpael aspect is translated under the definition of the word to help you find the verse or verses where H2244 is in the hithpael aspect).

Gen 3: 8

1 Sa 13: 6

1 Sa 14: 11

1 Sa 14: 22

1 Sa 23: 23

2 Ki 11: 3

1 Ch 21: 20

2 Ch 22: 9

2 Ch 22: 12

Job 38: 30

8. Using the pronunciation feature in Blue Letter Bible, spell out phonetically how H2244 is pronounced.

khaw-baw'

INTERNET BIBLE STUDY LESSON 12

ANSWER KEY

By Linda Tansil and Jeanie Barker

Linda Tansil's Answers:

Exercise Questions:

1. Read what each commentator has to say about Acts 2:38. How many of them say that Baptism is for the forgiveness of sins?

Albert Barnes: it's a form of dedication.

In the comments about "for the remission of sins" his comments are so wishy-washy you can see him agreeing with both sides of the debate.

"There is nothing in baptism itself that can wash away sin. That can be done only by the pardoning mercy of God through the atonement of Christ."

Adam Clark: In his comments about "be baptized:

"thus acknowledge yourselves to be his disciples and servants"

in his comments about "for the remission":

"For baptism itself purifies not the conscience; it only points out the grace by which this is to be done."

F. B. Meyer: Never takes a stand.

Robertson's Word Pictures: Strongly believes that their sins had been forgiven before baptism.

2. A.T. Robertson is normally a brilliant Greek scholar and I have used his writings a lot in my studies. But like any commentator what he says should be verified by the skills that you have learned in this class. Using The Blue Letter Bible parse the word translated “baptize” in Acts 2:38. Now re-read what A.T. Robertson has to say about Baptism in Acts 2:38. What has he left out of the discussion of “repent and every one of you be baptized” in his discussion of Acts 2:38?

Rather, “And let each one of you be baptized.” Change of number from plural to singular and of person from second to third. This change marks a break in the thought here that the English translation does not preserve. The first thing to do is make a radical and complete change of heart and life. Then let each one be baptized after this change has taken place, and the act of baptism be performed “in the name of Jesus Christ”

repent is 2nd person plural aorist active imperative

be baptized is 3rd person singular aorist passive imperative

Repent is something you do. Being baptized is something someone else does to you. It is not a radical change from the act of repenting to the act of being baptized. They are both aorist imperatives. One is something the listeners do for themselves and the other something someone else helps them to do.

I think it bears looking at the conjunction joining them. The conjunction is not "then," or "later," or "after a while." The conjunction is "and" which is usually used for joining ideas with equal weight.

I think Robertson is grasping at straws to try to say that both acts are not necessary for the forgiveness of sins.

3. Select the KJV+ from E-Sword’s list of available translations. Now click on the word translated “baptize” in Acts 2:38. What does the definition of the word tell us about baptism? Do any of the

commentators bring out what the definition of the Greek word translated baptism is?

meaning: to make whelmed, fully wet

The word is a transliteration -- it's not translated but instead spelled like it sounds in Greek.

I only found this in Barnes: An application of water

4. Select the KJV+ in E-Sword and then find 1 John 3:22 on your E-Sword program. Find the definition of the word translated “ask” in 1 John 3:22 by clicking on the Strong’s number behind the word “ask”. The word is Strong’s number G154. How does the definition of the Greek word compare to the definition of our English word ask?

to ask, beg, call for, crave, desire, require

This is stronger than what we usually think of as asking -- more urgent.

5. When you click on G154 there is also a link that allows you to compare G154 to G4441. G4441 is another word translated by our English word “ask”. What displays when you click or tap on “compare G4441” is a statement about G154 that says that G154, “is strictly a demand of something due”. In Matthew 7:7-11 G154 is used in every verse. These verses address asking God for our needs. Why do you think that a word that means “strictly a demand for something due” would be used of asking God for something? Why should we be able to demand anything from God?

7 “Ask and it will be given to you; seek and you will find; knock and the door will be opened to you. **8** For everyone who asks receives; the one who seeks finds; and to the one who knocks, the door will be opened.

9 “Which of you, if your son asks for bread, will give him a stone? **10** Or if he asks for a fish, will give him a snake? **11** If you, then, though you are evil, know how to give good gifts to your children, how much more will your Father in heaven give good gifts to those who ask him!

Why do you think that a word that means “strictly a demand for something due” would be used of asking God for something?

Because God has promised to care for us. He promised that we would not be tempted beyond our ability to resist. He promised that if we are faithful, He will bring us home to heaven.

Why should we be able to demand anything from God?

If we ask for help when tempted, we can have confidence that God will give that help. There are things we can ask that he will not give. We cannot ask for "anything" and expect to get it. We cannot take away other's free will.

6. Albert Barnes in his commentary mentions several limitations to what Matthew 7 promises about asking and receiving. What are they? What limitation does A.T. Robertson mention in his commentary? What limitation does 1 John 3:22 says is a prerequisite to receiving what we ask for?

Barnes:

God is willing to provide for us, forgive our sins, save our souls, befriend us in trial, comfort us in death, extend the gospel through the world. Like any good parent, He won't encourage us to harm ourselves, to do evil, or to harm others.

Robertson: Only has a few comments about some of the words used.

Loaf - stone (arton - lithon). Some stones look like loaves of bread. So the devil suggested that Jesus make loaves out of stones (Mat_4:3).

Fish - serpent (ichthun - ophin). Fish, common article of food, and water-snakes could easily be substituted. Anacoluthon in this sentence in the Greek.

How much more (posōi mallon). Jesus is fond of the a fortiori argument.

1 John 3:22 and receive from him anything we ask, because we keep his commands and do what pleases him.

Are we keeping his commandments?

Jeanie Barker's Answers:

Questions & Answers Lesson 12 5-12-2021

1. Read what each commentator has to say about Acts 2:38. How many of them say that Baptism is for the forgiveness of sins?

None Really.....

Barnes talks some about baptism & the application of water but does not say baptism is essential for the forgiveness of sins or that baptism is essential at all.

Robertson.... view is decidedly against the idea that Peter, Paul, or any one in the New Testament taught baptism as essential to the remission of sins or the means of securing such remission.

Clarke.... baptism itself purifies not the conscience; it only points out the grace by which this is to be done.

Meyer.... forgiveness and the gift of Pentecost. In [Act 2:38](#) the two are combined.... no mention of baptism for remission of sins.

2. A.T. Robertson is normally a brilliant Greek scholar and I have used his writings a lot in my studies. But like any commentator what he says should be verified by the skills that you have learned in this class. Using The Blue Letter Bible parse the word translated "baptize" in Acts 2:38. Now re-read what A.T. Robertson has to say about Baptism in Acts 2:38. What has he left out of the discussion of "repent and every one of you be baptized" in his discussion of Acts 2:38?

Baptize = Aorist Passive Imperative

Aorist = most the time denotes a **onetime action** or a series of actions that are seen as a whole

Passive = represents the **action** of the **verb** being **done** unto the **subject** but not by the subject

Imperative which means that they are **non-optional direct commands**

LEFT OUT

BAPTISM IS NON OPTIONAL, A DIRECT COMMAND & FOR THE REMISSION OF SINS.

He does not see baptism as essential..... there w/be no remission of sins without it.

3. Select the KJV+ from E-Sword's list of available translations. Now click on the word translated "baptize" in Acts 2:38. What does the definition of the word tell us about baptism? Do any of the commentators bring out what the definition of the Greek word translated baptism is?

Definition of Strong's G907.... to *make* **whelmed** (that is, *fully wet*) used only (in the New Testament) of ceremonial **ablution** (*to wash oneself*) **especially** (technically) of the ordinance of **Christian baptism**: - baptist, baptize, **wash**.

The definition tells us that when baptized you must be fully wet, washed.

None of the commentators **mention the definition of Baptism**.....the only **one** who even **mentions water** is **Barnes**.... he says Baptism is the application of water.

4. Select the KJV+ in E-Sword and then find 1 John 3:22 on your E-Sword program. Find the definition of the word translated "ask" in 1 John 3:22 by clicking on the Strong's number behind the word "ask". The word is Strong's number G154. How does the definition of the Greek word compare to the definition of our English word ask?

G154 Aiteō ahee-teh'-o **Definition** = **Of uncertain derivation (point of origin); to ask (in generally):-ask, beg, call for, crave, desire, req**
In English we mostly **use ask** as a question to **inquire or gain info**

5. When you click on G154 there is also a link that allows you to compare G154 to G4441. G4441 is another word translated by our English word “ask”. What displays when you click or tap on “compare G4441” is a statement about G154 that says that G154, “is strictly a demand of something due”. In Matthew 7:7-11 G154 is used in every verse. These verses address asking God for our needs. Why do you think that a word that means “strictly a demand for something due” would be used of asking God for something? Why should we be able to demand anything from God?

HE has promised to fulfill our needs according to HIS will.

To pray in insistent demanding faith, is to ask for what he has promised (our needs) is due to HIS children.

6. Albert Barnes in his commentary mentions several limitations to what Matthew 7 promises about asking and receiving. What are they? What limitation does A.T. Robertson mention in his commentary? What limitation does 1 John 3:22 says is a prerequisite to receiving what we ask for?

Albert Barnes : Limitations of asking & receiving

1. Forms to use.....Ask, Seek, Knock
2. Asking in earnestness, diligence, & perseverance
3. Implied seek with a proper spirit, with humility, sincerity & perseverance
4. HE promised to give....w/be best for us & most for his honor
5. GOD to be the judge, there is latitude w/which we can ask

provide for us, forgive our sins, save our souls, befriend us in trials, comfort us in death, extend gospel thru world

Robertson..... says In form no limitations are placed here save complete fellowship with GOD, which means complete surrender of our will to that of God our Father. See the clear teaching of Jesus on this subject in [Mar 11:24](#); [Luk 11:9](#); [Joh 14:12.](#); [Joh 16:23](#) and his example ([Mar 14:36](#); [Mat 26:39](#); [Luk 22:42](#)). The answer may not always be in the form that we expect, but it will be better.

1 John 3:22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight.

INTERNET BIBLE STUDY LESSON 13

ANSWER KEY

By Linda Tansil and Jeanie Barker

Linda Tansil's answers:

1. Set your translation to ESV (English Standard Version) and then open the search window by left clicking on the binocular icon as we discussed in this lesson. When the search window opens select Greek NT TR+ and then search for G3340 as we discussed in the lesson. Then answer the following questions.

done. 32 verses found

2. How many times is G3340 (the word translated repent in Acts 2:38) used in the Greek New Testament?

34 matches (so it must be used more than once in some of those verses)

3. Look at the table at the bottom of the search window and arrange the books of the Greek New Testament in order of the book that has the most usages of G3340 to the book with the least number of usages.

Revelations, Luke, tie between Matthew and Acts, Mark, 2 Cor

4. How many times is G3340 used in the Septuagint?

19 matches in 18 verses

5. Look at the table at the bottom of the search window and arrange the books of the Septuagint in order of the book that has the most usages of G3340 to the book with the least number of usages.

Jeremiah, tie between Proverbs and Jonah, tie between Joel and Amos, tie between 1 Sam, Isaiah, and Zech

6. How many times is G3340 translated by our English word “repent” in the Old Testament of the ESV (English Standard Version)?

0 matches found Barney’s Notes. Although the English word repent is used 10 times by the translators of the ESV Old Testament, not once does the ESV translate G3340 by our English word “repent”. Since G3340 means to change one’s mind about something, the translators of the ESV often translate G3340 by our English word “relent”. On the other hand they translate G3340 by our English word

“repent” in the New Testament of the ESV. God was planning to bring a disaster on the nation of Ninevah in Jonah 3:10. The ESV translates G3340 by saying that God “relented” i.e. changed his mind about bringing this unnamed disaster after Ninevah “turned from their evil ways” following the preaching of Jonah

Who is doing the repenting in Jonah 3:10?

God

Jeanie Barker’s Answers:

1. Set your translation to ESV (English Standard Version) and then open the search window by left clicking on the binocular icon as we discussed in this lesson. When the search window opens select Greek NT TR+ and then search for G3340 as we discussed in the lesson. Then answer the following questions.

2. How many times is G3340 (the word translated repent in Acts 2:38) used in the Greek New Testament?

34

3. Look at the table at the bottom of the search window and arrange the books of the Greek New Testament in order of the book that has the most

usages of G3340 to the book with the least number of usages.

REVALATION 12

LUKE 9

MATTHEW & ACTS 5 ea

MARK 2

2 COR 1

4. How many times is G3340 used in the Septuagint?

19 TIMES in 18 VERSES

5. Look at the table at the bottom of the search window and arrange the books of the Septuagint in order of the book that has the most usages of G3340 to the book with the least number of usages.

JEREMIAH 5

PROVERBS & JONAH 3 EACH

1 SAMUEL, JOEL & AMOS 2 EACH

ISAIAH & ZECHARIAH 1 EACH

6. How many times is G3340 translated by our English word “repent” in the Old Testament of the ESV (English Standard Version)?

None. Barney's Notes. Although the English word repent is used 10 times by the translators of the ESV Old Testament, not once does the ESV translate G3340 by our English word "repent". Since G3340 means to change one's mind about something, the translators of the ESV often translate G3340 by our English word "relent". On the other hand they translate G3340 by our English word "repent" in the New Testament of the ESV. God was planning to bring a disaster on the nation of Ninevah in Jonah 3:10. The ESV translates G3340 by saying that God "relented" i.e. changed his mind about bringing this unnamed disaster after Ninevah "turned from their evil ways" following the preaching of Jonah.

7. Who is doing the repenting in Jonah 3:10?

God

INTERNET BIBLE STUDY LESSON 14

ANSWER KEY

By Linda Tansil and Jeanie Barker

Answers By Linda Tansil

1. How many times does the phrase, "Sodom and Gomorrah" occur in the ESV? In the KJV?

14 for ESV, 13 for KJV

2. How many times is the phrase "be baptized" used in the Bible?

KJV 16

ESV 12

3. How many times is the phrase “the mighty have fallen” used in the Bible?

ESV 3

KJV 0

Parse the word translated “have fallen” in the Septuagint.

Tense: Aorist

Voice: Active

Person: Third (they)

Number: Plural

2Sa 1:19 στηλωσονV-AAD-2S ισραηλG2474 N-PRI υπερG5228 PREP τωνG3588 T-GPM τεθνηκοτωνG2348 V-RAPGP επιG1909 PREP ταG3588 T-APN υψηG5311 N-APN σουG4771 P-GS τραυματιωνN-GPM πωςG4459 ADV επεσανG4098 V-AAI-3P δυνατοιG1415 A-NPM

G4098 **πίπτω** fall (69x), fall down (19x), light (1x), fail (1x).

4. Use E-Sword to find which Old Testament character said, “I have escaped by the skin of my teeth” in the ESV.

Job

5. Proverbs 13:24 says that whoever spares the rod hates his son. Parse the verb translated “hates” in the Septuagint translation of this verse.

present, active, indicative

Now define the Greek word translated “hates” in the Septuagint. How does the definition of this word differ from the definition of our English word “hates”?

See question #6.

Strong's says To detest, to love less.

So not disciplining is to love less than disciplining.

6. How does the definition of the word translated “hates” in the Hebrew text of Proverbs 13:24 differ from the Greek word that is used by the translators of the Septuagint?

Pro 13:24 Whoever spares the rod hates his son, but he who loves him is diligent to discipline him.

Greek G3404 (using the Greek OT+: to detest (especially to persecute), to love less

Hebrew H8130 to hate (personally), hate, odious, utterly

Answers by Jeanie Barker:

QUESTIONS & ANSWERS LESSON 14 MAY 25, 2021

1. How many times does the phrase, “Sodom and Gomorrah” occur in the ESV? In the KJV? (Note: This is a trick question. There are two different spellings of Sodom and Gomorrah and to answer this question you will need to search for both spellings. One spelling is “Sodom and Gomorrah” and the other spelling is “Sodom and Gomorrha” For some reason (and I am not sure why) the KJV uses the spelling “Sodom and Gomorrah” in the Old Testament and “Sodom and Gomorrha” in the New Testament). The ESV is consistent in both the Old Testament and New Testament. It uses the spelling, “Sodom and Gomorrha” in both the Old and New Testament.

ESV... IN 14 VERSES14 TIMES

KJV... OT...IN 9 VERSES 9 TIMES NT... 4 TIMES IN 4 VERSES

W/DIFF SPELLING= TOTAL IN KJV 13...TIMES IN 13...VERSES

2. How many times is the phrase “be baptized” used in the Bible?

FOUND ONLY IN NT KJV.....IN 16 VERSES.... 16 TIMES

FOUND ONLY IN NT ESV.....IN 12 VERSES..... 12 TIMES

3. How many times is the phrase “the mighty have fallen” used in the Bible? Parse the word translated “have fallen” in the Septuagint.

KJV....IN 0 VERSES....0 TIMES

ESV....IN 3 VERSES.....3 TIMES

G4098.....*pip'-to, pet'-oto fall (literally of figuratively): - fail, fall (down)*

Aorist Active Indicative

4. Use E-Sword to find which Old Testament character said, “I have escaped by the skin of my teeth” in the ESV.

JOBin Job 19:20

5. Proverbs 13:24 says that whoever spares the rod hates his son. A. Parse the verb translated “hates” in the Septuagint translation of this verse. B. Now define the Greek word translated “hates” in the Septuagint. C. How does the definition of this word differ from the definition of our English word “hates”?

A. Hates=Present, Active, Indicative, 3rd Person, Singular

B. G3404 *Miseo mis-eh'-o* From a primary word *μισος misos (hatred)to detest(especially to persecute); by extension to love less: - hate (-ful).*

C. ENGLISH.....definitions I found were all similar ...to dislike intensely or passionately; feel extreme aversion for or extreme hostility toward;..detest: to hate the enemy.....

NONE of English mentioned to love less.

6. How does the definition of the word translated “hates” in the Hebrew text of Proverbs13:24 differ from the Greek word that is used by the translators of the Septuagint?

H8130 *śânê' saw-nay' A primitive root; to hate (personally): -*

enemy, foe, (be) hate (-ful, -r), odious, X utterly.

G3404 *Miseo mis-eh'-o* From a primary word μῖσος misos....hatred to *detest (especially to persecute); by extension to love less: - hate (-ful).*

Hebrew definition makes no mention of love less but the Greek does.

