Bible Study Guide

For Intermediate Level Students

JOHN W. SCHOENHEIT

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The sacred name of God, Yahweh, is indicated by "LORD."

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TABLE OF CONTENTS

Introduction to the Principles and Keys of Bible Study……5
Principles of Biblical Interpretation……13
Keys to Properly Understanding the Scriptures……25
Comprehending What We Read……26
Understand the Words in the Verse……30
Paying Attention to the Context……38
Learning from the Scope of Scripture……40
Properly Understanding the Customs of Biblical Times……44
Noticing Figures of Speech in the Text……46
The Administrations In Scripture Chart……55
Errors in Translation……57
Errors in Transmission……73

ADDITIONAL STUDY HELPS

Books of the Bible……79
Abbreviations of the Books of the Bible……81
Greek and Hebrew Alphabet……83
Hebrew Verbs……85
Greek and English Verbs……87
The Genitive Case……89
Prepositions: A Basic Understanding……93
Fundamentals of English Grammar……103
Words and Their Uses……111
Paradigm of Personal Pronouns……113
Connectives: Little Words with Big Jobs……123
The Kinds of Figures of Speech……127
Figures of Speech in the Bible and
Alphabetical Listing of Figures of Speech by English Name……133
Greek and Latin Roots……155
Bibliography……167

INTRODUCTION TO THE PRINCIPLES AND KEYS OF BIBLE STUDY

THIS GUIDE IS FOR INTERMEDIATE STUDENTS

This Study Guide is for students of the Scripture who are serious about their faith. It assumes that the reader is familiar with the basics of Christianity such as how to get saved, the value of prayer, and importance of reading the Bible. It is for Christians who read their Bible and wonder what certain passages mean, but do not have a clear idea of how to gain more understanding, or for Christians who wonder how to learn more about what the Bible teaches. It is not a commentary, nor does it contain "all the answers" to questions about the Bible. Rather, it is a guide to learning, so the student of the Bible can learn how to answer many of the questions that may come up as he or she reads the Bible.

WHY DO WE STUDY THE BIBLE?

It is important to have the proper perspective about the Bible, and understand why we study it. In these modern times, individualism is highly esteemed, and it has become fashionable for people to read the Bible and ask, "What does this mean to me?" While that question is important, there is one much more important: **"What is God saying?"**

To answer the first question, "What does this mean to me" does not require any study of the Bible, for any passage of Scripture can mean any number of things to the person reading it. After all, it is simply his opinion. He could be either right or wrong about what the verse is actually saying, but of course it will mean something to him.

God did not author the Bible to be merely a tool for personal reflection and devotion, something we ponder over and are satisfied with what it means to us. No, God gave us His Word for many reason, including, to foster the personal relationship between Himself and us; so we could obey Him and thus have the best possible lives here on earth; so we could know how to build and maintain godly marriages, families, and societies; and so we could know the way of salvation and be assured of everlasting life. We can have these things in part or in whole if we know what God says in His Word and follow His commands. No one, including God, likes to be misunderstood. When we write a letter to someone, we want him to know what we meant, not just what he thought we meant. The Bible is God's letter to mankind, and it is important we discover and understand what He means.

Each of us will stand before the Lord Jesus on Judgment Day and be rewarded or chastised based on whether or not we believed, and lived by, the directions and commands God has given to us. The Apostle Paul made it very clear that just because we are not aware of any sins we have, that does not justify us.

1 Corinthians 4:4 (NKJ)
For I know nothing against myself, yet I am not justified by this; but He who judges me is the Lord.

Parents and children often go through the tension between what one "meant" and the other "thought he meant." A typical parent-teenager interaction occurs when a mother writes her teenage children a note (or perhaps now sends a text message on a cell phone) that they misinterpret. They probably miss her point for a couple reasons: they did not really pay attention to what she said, and they wanted to do something else anyway. Then the mother is angry, and unsatisfied with the "reasons" her children give as to why they ignored her wishes. Her feeling is that her message was clear enough, and had they really wanted to know what she said, it would have been clear to them.

That is similar to how it will be on Judgment Day. God has given mankind written instructions by which He wants us to live. He is our Creator and Provider, and it is not unreasonable for Him to ask people to learn what He knows will benefit our lives if we obey His instructions. The heart of Bible study, then, is to find out what God says and what He means so we can follow His directions. If we do, we will be blessed both in this life and in the age to come. Jesus made it clear that those who love him obey what he says, while those who do not love him will not pay attention and obey.

John 14:21
Whoever has my commands and obeys them, he is the one who loves me.

John 14:24
He who does not love me will not obey my teaching.

Finding out what God says and means requires study. Many Christians agree that the Word of God is "the Truth," yet from one Bible come many differing interpretations of what "the Truth" is. It was never God's intention that people read the same text and come away with different ideas about what it is saying. In Matthew 22:29, Jesus said to the Sadducees, "You are in error because you do not know the Scriptures or the power of God." He did not say, "You Sadducees have your opinion, and I have mine, and both opinions are okay with God." His reference to error implies that there is both a correct and an errant understanding of each verse of Scripture. Consider the following verse:

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

"Correctly handles" is translated from the Greek compound verb, *orthotomeo*, which is built from the Greek root-words, *ortho* (straight) and *temno* (to cut). The idea is that there is a "straight cutting," correct handling (NIV), or right dividing (KJV), of the Word of God. There is a way to rightly divide God's Word so that we get out of it what He intends, and not just our opinion. Also, just is there is a way to rightly divide the Word of God and handle it accurately, there is a way to incorrectly handle the Word and misunderstand or misinterpret it.

Also, that 2 Timothy 2:15 says, "do your best," and "workman," imply that we need to be diligent and work hard to get to the truth of the Word. This requires focus, precision, and discipline. Our responsibility as God's children is to correctly handle the Word. Anything less than that does not properly respect and honor the God who created and fathered us.

It is God's desire that Christians be likeminded about His Word.

> **1 Corinthians 1:10**
> I appeal to you, brothers, in the name of our Lord Jesus Christ, that all of you agree with one another so that there may be no divisions among you and that you may be perfectly united in mind and thought.

Christians will never be likeminded about the Bible if we are unwilling to examine what we believe and why we believe it. Our best chance at a unity of the faith is to prayerfully read and study the Scriptures using proven study techniques and resources, allowing God to show us the truths in it, and being willing to change what we believe if we see it does not fit with Scripture and logic.

WHERE SHOULD WE BEGIN TO READ THE BIBLE?

The Bible is a large book, and it may take years of reading it for a person to feel he has a grasp on it. The student of the Bible should not be defeated by this, but rather make sure that he regularly takes time to read it. A large amount of the Bible is easy to read and understand, and anyone who reads it faithfully will know a lot in a short amount of time. Furthermore, if the Bible is read in the same way as any other large book, perhaps an hour a day a few days a week, which is a lot less than the TV most people watch, it should only take a few months at most to get all the way through it. By the time a person has read the Bible several times, many things that were confusing at first will be much easier to understand. Most people do not dedicate much time to reading it, however, and many become discouraged by things they do not understand. Reading a good Study Bible can make reading easier, because some of the questions that beginning readers always seem to have are answered right in the notes on the page, and any accompanying maps and illustrations make it much easier to keep up with the biblical record.

There are many strategies that one can take to read and understand the Bible. One successful strategy is to read the New Testament first, starting with one or more of the Four Gospels, then reading sequentially through Acts and the books referred to as the "Church Epistles" (Romans through Thessalonians). After that, read the rest of the New Testament. Another strategy is to read a Gospel such as Matthew and read the parallel records in the other Gospels at the same time (the references directing us to parallel sections are in good study Bibles), then read the Gospel of John, then read Acts, then the Church Epistles. It is a good idea when reading the Bible to keep a piece of paper handy, and write questions down that can be answered at a later time.[1]

[1] This brings up an important point about Bibles: they are expensive and need to be well cared for. Furthermore, as we place more and more notes in them, their value increases. A proven way to extend the life of a Bible is by having a good Bible cover. A good cover not only protects the Bible, it allows us to keep our notes with our Bible without

When it comes to reading the Old Testament, new readers often get stuck in the more difficult sections, so they never get to the easier and fun parts and really enjoy it. Begin reading the Old Testament knowing that each time you read it you will gain greater understanding. It is also good for the beginner to read the parts that are actual historical accounts. Genealogies, laws, and lists slow the reader down and break the story line. They will be necessary later, but are not helpful to the beginner. A proven way to start understanding the Bible is by reading Genesis; Exodus 1-20, 24, 32-34 and 40; Numbers 11-25 and 32; Deuteronomy 32:44-52 and 34; Joshua 1-12, 13:1 and 22-24; Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 Chronicles 10 and following (but skip the lists of names), 2 Chronicles, Ezra, Nehemiah, and Esther.

Read the Old Testament this way a few times and you will begin to get a basic historical understanding of it. It is also helpful to read records in Samuel and Kings along with their parallel records in Chronicles to get the best understanding of both books. Many Bibles have cross references that make it easy to know where to read in Chronicles if you are reading Samuel or Kings, or vice versa.

After getting a basic understanding of the historical flow of the Old Testament, it is important to become familiar with the Mosaic Law in Exodus-Deuteronomy. This will both help you better grasp the historical sections of the Old Testament and reveal much of the heart of God concerning how to treat people, the seriousness of sin, and much more. Do not get in a hurry to learn the prophetic books of Isaiah, Jeremiah, Ezekiel, etc. Each one speaks in a historical context, regarding the times in which they lived and brought messages from God concerning the people's obedience or disobedience to His laws. Therefore, it is essential to learn the history from Kings and Chronicles as well as the law, in order to best understand the prophets. Once a basic grasp of the history of Israel and the Mosaic Law is gained, then reading the prophets will be much easier.

There is no "easy way" to gain a scope of the Bible. It must be read, and read, and reread. The sad fact is that most Christians ignore the Bible. Many Christian men who think nothing of watching a three-hour football game (or two) on a Sunday have not spent a single three-hour session reading the Bible even once during the year. The commandment of God to love God and love our neighbors is very clear, and each Christian can rest assured that simply reading the Bible with a little extra understanding provided by good teachers and good study helps will go a long way toward living a godly and spiritually powerful life. Each Christian should set aside time to read the Bible regularly, and occasionally set aside larger blocks of time to read for more context and scope. Our priorities as God's children must include reading His Book.

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putting them between the pages of the Bible itself. It is very harmful to the binding of a Bible to wedge papers, notebooks, pens, or anything else between the pages.

WHAT ARE SOME OF THE THINGS WE SHOULD STUDY TO UNDERSTAND THE BIBLE?

There is depth and richness in the Bible that will keep any student occupied and excited for a lifetime. Students of the Bible should have a growing knowledge of English, because the vocabulary of Scripture is rich and powerful. The greater appreciation one has of the language he is reading, including its figures of speech, the easier it is to see nuances in the text. Furthermore, the biblical accounts did not happen in a vacuum, but in a cultural context. Therefore, studying the cultures and customs of the biblical times, especially Israelite, Greek, and Roman, adds much depth of understanding to reading the Bible. Thankfully, there are many good books available today on the history, culture, and customs of the peoples in the Bible.

Studying the history of nations such as Egypt, Syria, Assyria, Babylonia, Persia, Greece, and Rome, all of which had an influence on Israel and the people of God, also adds understanding of the Bible. Likewise, studying the geography of the Bible lands helps us understand the Bible records. The lands of the Bible are tremendously varied, and just as life is different for someone living in the great plains of Iowa than for someone living in the Rocky Mountains, life was different for the people in different areas. Knowing the geography helps us understand the biblical records as well as identify with the people of the Bible.

Studying the ancient languages themselves, Hebrew, Aramaic, and Greek, can open our understanding in many ways. Even having a little knowledge about the original languages can be a tremendous help. Also, knowing something about the history and development of the Bible from its earliest manuscripts until today will give any student a greater appreciation and understanding of the translations we have today. There is a lot to study, and each Christian must decide how much time he wants to spend and how deep he wants to go with the tools that are available.

STUDY MEANS STUDY

There is a reason people can read the Bible for years and never see its great truths: they never really study it. There is a huge difference between just reading and actual study. Successful college students, and to a lesser extent High School student, have to learn to study books to the end that they learn the material and remember what they learned. The Bible is, among other things, a book of history, so lets use the example of a college student studying a history book.

The diligent history student will carefully read his textbook and usually underline important passages or use highlighters to emphasize the main points. He will reread passages that are unclear, and work to understand what the author is saying. He will probably make notes, either in the book or in a separate notebook, or both, and pay attention to dates, numbers, people's travel, relationships (such as who is married to whom, who are friends or enemies), births, deaths, and other important information. If he does not understand a word he will use a dictionary, and if he needs to know more about a person or place he will use an encyclopedia. He will think about whether or not what he is reading makes sense, and if it does not, will try to figure out why, eventually arriving at an understanding of the material. He will review his notes and strive to

remember what he has read. He may even make flash cards to help him remember important people, dates, or events.

Very few Christians read the Bible that way, but we should. The Bible is not a shrine, but a tool for godliness, so we Christians should feel free to make notes, highlight or underline verses, and make any annotation that will help us in our efforts to be like Christ. In fact, now that many versions of the Bible are available on computers, it is easy to print out a book of the Bible and write all over it in order to gain greater understanding without being afraid of ruining an expensive Bible. For example, someone interested in the development of the early Church might print out a copy of Acts, then highlight the people with one color, the places with another, the healings with a third, the sermons with a fourth, the confrontations with a fifth, and so on, while at the same time tracking people's movements in a Bible Atlas. Someone who studies the Bible with that kind of detail will learn it a lot faster than someone who just sits in an easy chair and reads it, often forgetting what he just read.

A helpful suggestion is to make notes in our Bibles with pencil, because they can be changed later, and do not bleed through the paper like some ink does. Some people have a second Bible, a "study Bible," that they mark up as they study, and keep their first Bible more note free for meditative reading. Also, we should not just read passively, but ask questions as we read.

We are not in a position to obey God if we do not know and understand what He says. Furthermore, we must remember that what to us upon first reading may just seem like the history of the Jews or simple events in the life of Jesus or Paul, is in fact God's communication to us, and buried in the records are the great truths that God wants us to know so we understand both Him, and life itself. We do not get points with God for reading the Bible if we do not understand it, or remember what we read. The Christian life is not like the game of horseshoes, where "close" is good enough. We need to know what God says and then live by it.

PRINCIPLES AND KEYS TO BIBLE STUDY

One of the major reasons why people have different ideas concerning what the Bible says is because they use different rules or standards for interpreting it. We believe that the following principles and keys are essential to understand and apply if Christians are to arrive at a correct understanding of the Bible. We have divided these into two major categories:

1. **Principles of biblical interpretation**
2. **Keys to biblical interpretation**

The "principles" are the basic assumptions upon which we base our study of the Bible. We freely admit that people have challenged and disagreed with these principles through the years. Obviously, for example, if a person does not believe in God, then the idea that the original text of the Bible was authored by God is preposterous. As for us of Spirit & Truth Fellowship International, we believe that God exists, and that He has communicates with man via the document we refer to as the Bible. We believe there are pre-suppositional truths upon which genuine and profitable study of the Bible must be built, and we have attempted to set them forth in this study guide.

In contrast to the “principles” mentioned above, the “keys” to biblical interpretation are the rules and guidelines we must follow to come to a correct interpretation and understanding of Scripture. Keys “unlock” what is unknown so that it can be known and understood. It is these keys that clarify how and from where apparent contradictions enter into the Scriptures. Every serious student must keep in mind the principles and the keys as he studies in order to arrive at a proper understanding of the Bible.

PRINCIPLES OF BIBLICAL INTERPRETATION

1. The original text of the Scriptures was given by God, and it represented the very heart and character of God.

The original text of the Bible was given by God. This is clearly stated in 2 Timothy 3:16, which states, "All Scripture is God-breathed." God gave the contents of the Bible by revelation to those who faithfully and accurately recorded what He spoke. Though there were more than 40 "writers" (people who wrote what God spoke to them), the Word of God has but one "Author," God, as He clearly states in Scripture.

> **2 Peter 1:20 and 21**
> (20) Above all, you must understand that no prophecy of Scripture came about by the prophet's own interpretation.
> (21) For prophecy never had its origin in the will of man, but men spoke from God as they were carried along by the Holy Spirit.

The Bible is God's communication to man, and He gave it so we could know Him and live righteously before Him. The Bible reveals the love God has for mankind, His patience with people, and His forgiveness. It reveals His mercy and grace, and a tantalizing glimpse of the wonderful things He has in store for those who choose to obey Him and thus receive everlasting life.

2. The original God-Breathed Word was perfect and true. It was without error or contradiction.

The God-breathed Word was perfect and true when He originally gave it (Ps. 119:160, Ps. 19:7-11, etc.). God is truth, and "does not lie" (Titus 1:2), so there can be no contradictions in His original Word. This simple truth is the bottom line of biblical interpretation. If we believe the Bible does not reveal truth, or that it contains contradictions, which would make knowing the truth unattainable, why study it at all? We must approach Scripture with the firm belief that it is true, and that no interpretation of a verse can be right if it contradicts the clear teaching of other verses.

The fact that the original God-breathed Word was perfect, true, and without contradiction does not mean it was easy to understand or without *apparent* contradictions. God authored the Word in a way that requires the utmost from mankind, which is what He deserves. To understand and obey the Word requires much from us, both intellectually and morally.

3. The Bible was written for believers, not for skeptics.

The Bible was not written for skeptics, but for those who want to learn about, and obey, God. The existence of God is a "given" in the Bible. For example, the book of Genesis opens: "In the beginning God created…." It does not start with different proofs for the existence of God, but

assumes it. The Bible openly asserts, "The fool says in his heart, 'There is no God'" (Ps. 14:1; 53:1).

The loving God who authored the Bible is not impressed with study for study's sake, as if somehow we humans could amass enough knowledge to impress Him. God gave us the Scripture so we could know Him and walk in righteousness, obedience, and love. Those people who are merely curious or study only for self-centered purposes, or who come to the Bible looking for contradictions and errors, will not see the great truths that the Word of God has within it.

Many of the deep truths of the Word cannot be understood by "natural" people, but only by people who are "spiritual," meaning they have the spirit of God (1 Cor. 2:14, 15). These spiritual men and women have believed some of the basic truths of the Scripture, accepted Jesus as Lord (Rom. 10:9), and become born again of God's spirit. The Bible contains the will of God, but His will is not always obvious and sometimes must be searched for diligently. Of course there are some parts of Scripture that are straightforward and very easy to understand. However, there are other parts that are written in such a way that they confound those who do not have ears willing to hear or are unwilling to be diligent in their study (Prov. 2:1-5, 25:2; Matt. 13:10-13; 1 Cor. 2:14). To arrive at the truth, one must have faith in God and trust in the integrity of His Word.

For the God who created the entire universe out of nothing, acts like multiplying food, stopping the sun, and raising the dead, are easy. Notions of the natural mind that such things are "unlikely," "improbable," "hard to believe," or "impossible" are never reason to reject the biblical record. Prayer and trust in God (faith) are necessary for properly understanding the Bible and seeing its awesome precision and harmony.

Action is often a prerequisite for understanding. Sometimes in order to understand a subject we must first obey the Word and act on what we already know. We must have a desire both to know and to act on the knowledge we find in Scripture. Part of "seeking" may involve acting obediently on what we already know. For example, if we are studying prayer, we will not get to the point that we *really* understand it until we act on what we already know and start to pray. Jesus said action was essential to understanding.

> **John 7:17**
> If anyone chooses to do God's will, he will find out whether my teaching comes from God or whether I speak on my own.

Christ said that if we really want to know if something comes from God, we need to choose to "do," that is, to act. When we humble ourselves and obey God, we will understand things that we were never able to fully understand until we obeyed. Similarly, if we are living in sin and disobedience, there will be aspects of Scripture that will be closed to us. Scripture assures us that "God opposes the proud but gives grace to the humble" (James 4:6). If we are proud, and will not act on what we clearly read in the Bible, God will oppose us, and the Word will not open to our understanding, but when we are humble, and act on what we know, God opens the eyes of our understanding (Eph. 1:18).

Christ said plainly, "seek and you will find" (Luke 11:9). The word "seek" is in the imperative mood, present tense, and as such our translation of the phrase could perhaps be

expanded to say, "seek diligently and keep on seeking!" Those who want to truly understand the Bible must seek diligently and then act on what they are learning.

4. God has a purpose for everything He says in His Word, and therefore everything in God's Word is important.

"All Scripture is God-breathed and is useful…" (2 Tim. 3:16). The Bible student must approach Scripture with the premise that it is "useful," and that God has a purpose for **what** is said, **who** says it, **where** it is said, **when** it is said, **how** it is said, and to **whom** it is said. According to John 21:25, "Jesus did many other things as well. If every one of them were written down, I suppose that even the whole world would not have room for the books that would be written." If what Jesus did in his short ministry could fill multitudes of books, imagine how many books it would take to write about all of God's activities in the over 4,000 years from Adam to the writing of the book of Revelation. God could have written a Bible that was millions of pages long, but He did not.

We must realize that what is in the Bible is "hand picked" by God, and is exactly what He wanted to say. We need to revere the Word of God, and diligently look for God's message and meaning whenever we read it. Since God has a purpose for what He said, the version of the Bible we read can make a big difference in how we understand God and the things of God. Many Bible translations make little attempt to be faithful to the Hebrew, Aramaic, and Greek texts. Although there is no "perfect version" of the Bible, some are better than others, and it is worth taking the time to learn the strengths and weakness of the versions we read.

5. God wants people to understand and obey Him. He, and the Lord Jesus, will help Christians understand the Bible.

God wants people to understand the Bible. He says if we seek, we will find. James 1:5 (KJV) says that if we lack wisdom we can ask God who gives liberally. God can open the eyes of our understanding, bring to mind things we have read before, and help us in many, many ways. God and the Lord Jesus provide much guidance via the gift of holy spirit that is given to each Christian.

> **John 16:13 (author's translation)**
> But when it, the spirit of truth, comes, it will guide you in all truth, for it will not speak of itself, but whatever it hears, it will speak, and it will declare to you the things that are to come.

We must ask God to help us understand the Bible, and have faith that He will. God can help in many ways, including by leading us to sources with answers, or by bringing teachers into our lives.

6. The Bible we have today is the complete written revelation to mankind.

The question often arises as to whether or not the Bible we currently have includes all that God intended it to contain. Critics claim that the canon of Scripture (the books recognized as

authentic and authoritative) was established by men, and therefore the possibility remains that some text or book might have been added or removed from what God originally "breathed." First, we would point out that hundreds of years of study of the canon of Scripture by scholars confirms the accuracy and completeness of what we know as the Protestant Bible.[1]

The burden of proof, therefore, is upon those who doubt that the accepted canon of Scripture is indeed authoritative. They must show irreconcilable contradictions with the whole of Scripture, but no one has ever done so, and all extra-biblical documents brought forth by critics of the canon as "left out of the original," have within them clear contradictions of the God-breathed text.

For the sake of argument, let's assume for a moment that pieces of the Word of God *are* missing. Does that mean that the parts we do have are of no value and should be ignored? Not at all. If a pirate had a treasure map, but a piece was missing, would he throw out the map? If he believed the treasure existed, and that he had enough of the map to give him a good chance to find it, he would diligently study the map he had, looking for any clues that might help him locate the treasure. Even if it is not complete (which we believe it is), the Bible has a great deal of information about God, truth, and principles for living a fulfilled life now, and everlasting life in the future. In our experience, the critics who claim there are parts missing do not diligently study and live by the parts of the Bible they do have, but use their opinion as an excuse not to study or live by the Bible at all. We believe they will be very sorry for their ignorance and pride on Judgment Day.

The Word of God contains, and promises, great treasure to those who diligently seek God and obey Him.

> **Proverbs 2:1, 4 and 5**
> (1) My son, if you accept my words and store up my commands within you,
> (4) and if you look for it as for silver and search for it as for hidden treasure,
> (5) then you will understand the fear of the LORD and find the knowledge of God.

As the basis and standard for truth, the Bible contains what people need to develop their spiritual (and to a large degree, physical) lives. There is truth that is not covered in the Bible, for example, in the fields of math or medicine, but anything that is true that is not mentioned in the Bible will never contradict the truth covered in the Bible. Truth cannot contradict truth. Nothing that contradicts the "truth" of Scripture is actually "true." This is especially important to realize when it comes to spiritual matters.

7. Reason and logic are essential to the study of Scripture.

The proper understanding of the Bible requires the exercise of reason and logic. Conclusions should "make sense," even if they are not "natural." For example, it makes sense that God can do miracles, and thus He who created the heavens and the earth can stop the sun (Josh. 10:13). On

[1] The canon of the Roman Catholic Church recognizes a section of books referred to as "the Apocrypha" that is not recognized as canon by the Protestant Church. We agree with the Protestant theologians who have studied the subject through the last four centuries and have concluded that the Apocrypha is not part of the God-breathed Word.

the other hand, blatantly illogical or contradictory statements must be rejected. The God who cannot lie, cannot lie. Therefore, everything God says is truth. That is why that which is truly God's Word cannot contradict itself.

Every Christian group reads the same verses, but they arrive at different conclusions as to what those verses mean. Christians have the same document but, reasoning differently about it, find different meanings. For someone to say, "We do not need reason and logic, we only need faith in what the Bible says," misses the point. We must at some level use reason to even begin to have an idea of what to have faith in.

Someone may say, "But can't you just read the verse and have faith in it?" Our answer is "No." God wrote the Bible in such a way that reason and logic are required to read it with understanding. For example, Isaiah 55:12b says, "…the mountains and hills will burst into song before you, and all the trees of the field will clap their hands." Can we understand that without reason and logic? Are we to believe that we can interpret this verse literally "by faith" and somehow convince ourselves that biblical trees sang and clapped their hands? Of course not. Another example is Jesus saying that no one could be his disciple unless he hates his father and mother (Luke 14:26). Can we take that at face value? No. For one thing, it would make Jesus contradict the 5th Commandment, which is to honor one's father and mother.[2]

The evidence that God expects us to use reason and logic is throughout Scripture. For example,: "Come now, let us reason together" (Isa. 1:18). The word "wisdom" occurs more than 50 times in Proverbs alone, and Proverbs 4:7 says, "Wisdom is supreme; therefore get wisdom." Without wisdom, which includes reason and logic, we would read the Bible and not know what to believe or have faith in. As we have already pointed out, it is wisdom, reason, and logic, that keep us from trying to believe that biblical trees had hands.

One of the Hebrew words sometimes translated "law" is *torah*. However, in Hebrew, *torah* is better translated "instruction," than "law." A "law" is a single statute, a regulation, like a speed limit sign on a highway. That sign, that "law," governs only that stretch of road. On the other hand, the "instruction" that says, "Drivers must travel at speeds that are reasonable and prudent for the driving conditions they are experiencing" is like *torah*, an instruction from which we make a broad application for all driving. God's *torah* gives us basic instruction in how to live. Every situation we encounter in life cannot be specifically mentioned in the Bible, so God has done several things to help us. First, He has given us some specific regulations to follow in specific situations. Second, those specific regulations fall into the category of *torah*, that is, they are examples that we can use as instruction to understand the concepts of just laws and justice and build and govern a just society. Third, He has given us the capacity for reason, logic, and wisdom, so we can properly generalize from the specific examples God gives us to a broader application.

Thus it was right for Jesus to command us, "Stop judging by mere appearances, and make a right judgment" (John 7:24). People who do not use reason and logic to interpret the

[2] The word translated "hate" can have several meanings. In this case, "hate" means to like less than, and no one can be a disciple if they like Jesus less than their parents.

circumstances around them and make good judgments are called "fools" (Ps. 14:1; Prov. 1:7; Jer. 5:21; Luke 24:25; Gal. 3:1-3).

When reason and logic are discarded as tools for determining the meaning of Scripture, many illogical and often hurtful doctrines arise. Reason and logic must be used to separate truth from error and to help determine the meaning and application of Scripture.

8. We must understand the difference between interpretation and application, and properly derive applications from correct interpretation.

The "interpretation" of a Scripture is what the verse actually means in its context. However, verses often have a much broader "application" than simply their interpretation.

Example: Masters and slaves. Colossians 4:1 has a narrow interpretation, but a much broader application.

> **Colossians 4:1 (ESV)**
> "Masters, treat your slaves justly and fairly, knowing that you also have a Master in heaven."

The "interpretation" of this verse is very narrow: slave owners should treat their slaves justly and fairly. However, the verse is not meaningless to those people who do not own slaves, it has a broad "application" in the world, which is that people should treat those they are in charge of justly and fairly. That "application" is fitting for bosses, guards, parents, military commanders, etc.

Example: Building Codes. A good example of the difference between interpretation and application can be seen in Deuteronomy.

> **Deuteronomy 22:8 (ESV)**
> "When you build a new house, you shall make a parapet for your roof, that you may not bring the guilt of blood upon your house, if anyone should fall from it.

The houses in biblical Israel had flat roofs, so God made a law that flat roofs had to have some kind of railing so people would not fall off. The "interpretation," of this verse is very narrow, and applies only to people who own houses with flat roofs. But the "application," the instruction we get from this example, is very broad, that it is not right or godly to build things that are unsafe and can cause injury to others, so we should provide some kind of safety measure.

Example: Bringing joy. Proverbs 10:1 has a narrow interpretation but broad application: "A wise son brings joy to his father, but a foolish son grief to his mother. The "interpretation" is narrow, referring only to sons and the joy they bring to fathers or the grief they bring to mothers. However, the "application" is much broader. Wise children bring joy to the whole family, extended family, and many interested parties, while foolish children bring grief to people.

Example: Drunk on wine. Ephesians 5:18 (NIV), says not to get drunk on wine, which leads to debauchery. The "interpretation" is very narrow, simply forbidding getting drunk on wine. However, the "application" (with help from the scope of Scripture) would include getting drunk on any alcoholic beverage, and would even go beyond that to include anything that compromises us mentally or physically, such as recreational drugs, which also lead to "debauchery" (the Greek word means reckless abandon, dissipation, profligacy). Interestingly, the Old Testament also connects alcohol to reduced sexual inhibition (Hab. 2:15). Thus a proper conclusion to draw from this verse is that Christians should not be drunk on wine or other alcoholic beverages, or use recreational drugs or other such things that lead away from God to a lifestyle of dissipation.

Determining the proper "application" of a passage of Scripture is not an exact science by any means. For example, Jesus got up before daybreak and prayed (Mark 1:35). The interpretation is very narrow, and refers to a day in Jesus' life and what Jesus did that day. The application of this verse is certainly not that everyone should get up each day before daylight and pray. On the other hand, the verse certainly emphasizes the importance of prayer. Furthermore, we should learn from the example of Jesus Christ, so it is a proper application to say that there will be times when we should get up early and pray, just as Jesus did.

The "application" of Scripture is determined from its scope, as well as our reason, logic, and wisdom. It is also important for us to realize that just as there is both a proper interpretation of Scripture and an erroneous interpretation, so there is both the proper application of Scripture and the improper application. Just as much good comes from the proper application of Scripture, so much harm has come into Christendom from the misapplication of Scripture. Christians must be diligent not only to properly understand the interpretation of a text, but to properly apply it as well.

9. The Bible should be taken literally whenever possible.

Whenever and wherever possible, the Bible should be understood as communicating literal and historical fact. For example, we should take what appears to be a plain statement of fact as just that, unless we have evidence it is not. When the Bible says the women went in Jesus' tomb but did not find his body, that should be taken at face value unless there is evidence that would show otherwise.

> **Luke 24:1-3**
> (1) On the first day of the week, very early in the morning, the women took the spices they had prepared and went to the tomb.
> (2) They found the stone rolled away from the tomb,
> (3) but when they entered, they did not find the body of the Lord Jesus.

If we do not take plain statements at face value, we really have no basis for Bible study. We must believe that words have definitive meanings, and that God, the Author, wrote to us to communicate the truth. We dare not discount a scripture just because we do not believe what it clearly says. For example, many doubters take plain statements of Scripture, such as Jesus healing the sick or Elijah calling fire down from heaven, and reject them, calling them fables or figures of speech. If we handle Scripture that way, in the end there is not much reason to believe

it. The Bible reveals a miracle working God who loves mankind, but if we do away with the miracles and God's powerful intervention on behalf of His people, what kind of God do we have?

One thing we must keep in mind, however, is that some things that seem hard to believe about the Bible are, on closer inspection, not in the Bible at all. For example, it is hard for many people to believe that Jonah was alive inside a whale for three days and nights. However, upon a close reading of the book of Jonah, we find it never says that, only that Jonah prayed prayer from the whale's belly, which he could easily have done before he suffocated. Furthermore, Jesus used the "sign of Jonah" to refer to himself (Matt. 12:39ff; an example of the "scope of Scripture," helping us understand it). Jonah was dead three days and nights in the whale, then God raised him, and parallel with that "sign," Jesus was dead three days and nights in the earth, and God raised him.[3]

We must take plain statements in Scripture at face value, but if they contradict other statements in Scripture, then further study into the subject is required.

10. There is no "perfect version" of the Bible.

Scholars agree that none of the "original autographs," the texts actually written by Moses, David, John, Paul, and others, exist today. Therefore, every Greek, Aramaic, or Hebrew manuscript is a copy of the original, or a copy of a copy. Unfortunately, the text of Scripture was subject to errors that were made as the text was being copied. Thus, no existing Bible we have today is "the Word of God." However, both American and European scholars agree that the Greek text we have today is more than 99% correct, and modern research, especially now that it is being aided by computers, is ongoing to construct a text that is very, very close to the original.

In addition, in order to bring the Bible into English (or any language other than its original), the manuscripts must be translated. No translation or version can properly be called "the Word of God" as it was originally given by holy men of God (2 Pet. 1:21 KJV). For several reasons, every translation is inherently limited.

1. It is impossible to translate from one language to another and get the sense of the original exactly correct, as any translator of any language will attest. Words in the original can contain figurative or cultural meanings that simply cannot be brought into English, or cannot be brought into English without a lengthy explanation (which is the purpose of a Bible Commentary).
2. The exact understanding of any given English word may vary from person to person and region to region, so even if you pick a word in English that best translates the original text in one area, region, or generation, it might not be the best for another.
3. The doctrinal bias of the translators affects their choice of how a particular word should be translated in a particular section of Scripture.

[3] For more on Jonah, see: John Schoenheit, *The Bible: You Can Believe It* (Christian Educational Services, Indianapolis, IN, 2005), pp. 56, 57.

One might ask why there are so many versions of the Bible, such as *The King James*, *The Revised Standard*, *The New International, The Jerusalem Bible*, etc. The multitude of current versions has evolved for several reasons, among which are:

1. Translators have had varying opinions about the accuracy of source texts and have desired to produce versions based more heavily on one Greek or Hebrew text than another.
2. Translators vary in their theology and desire to produce versions that reflect their beliefs, which they believe are the true interpretation.
3. Translators vary in the audience they want to reach. Some want to preserve the textual accuracy, realizing that their version may be more difficult to read and thus appeal to a scholarly audience. Some want to produce a version readable by the most people and so are willing to take a more liberal approach to translation. Some want to produce a "feel" and emotional impact rather than strictly translate the original language. Some may even choose the vernacular of a particular audience.

All of these factors mean that the Bible student should consult a variety of translations, and make full use of Bible study tools such as concordances, lexicons, Bible dictionaries and commentaries. In addition, it is very helpful to develop a familiarity with the languages of the early texts.

Some critics say that because we do not have the originals, Bible study is of little value. That is patently false. First, what we do have is 99% accurate, and second, even if we had the original texts of Scripture, we would still need to understand the principles and apply the keys of Bible study to arrive at an understanding of what they told us about God and His truth.

11. Every student of the Bible must have a willingness to change his theology if a more evident truth becomes known to him.

Every person comes to the Bible with assumptions about God and truth, which may or may not be correct. Each should be aware of the assumptions he has and where they came from, and be prepared to challenge them (no matter how dearly they are held) and change them if necessary so they line up with what is revealed in the Bible. This was certainly how the great men and women of faith have behaved, as per the following examples.

Example: Mary. Mary, the mother of Jesus, had never been told of the virgin birth, and had to (quickly) change her theology when the angel Gabriel told her she would conceive by God (Luke 1:34). Unfortunately, she was not able to convince the religious leaders of the virgin birth, and so when Jesus started his ministry he was still being thought of as a bastard child (John 8:41).

Example: Peter. Peter had been convinced from his childhood that the Christ would never die (Matt. 16:22), and had to revise his theology.

Example: Paul. After a personal encounter with Jesus, Paul changed his theology completely, and went from being an influential leader in Israel to having no status in Jewish society.

Example: Apollos. Apollos was a powerful preacher, a "learned man," and had a "thorough knowledge" of the Scriptures, but when it came to the New Testament Church, he had learned only the baptism of John. In spite of his status as a teacher, he was open to learn from Aquila and Priscilla, two disciples, and changed what he believed (Acts 18).

Example: Martin Luther. Martin Luther, through his own study of the book of Romans, came to the conclusion that many doctrines of the Roman Catholic Church were in error. He not only changed what he personally had believed for years, he was willing to risk his life to promote what he considered to be the truth of God's Word.

It is not easy for any of us to change our theology. It requires a lot of humility to admit we are wrong about something and rethink what we believe. The Pharisees, for example, were not humble enough to change their teachings. When the soldiers came and told them about encountering the angel and Jesus' tomb being empty, they did not admit they were wrong about Jesus, but bribed the solders to say the disciples stole Jesus' body (Matt. 28:11-15).

12. The great subject of the Old Testament and the New Testament is Jesus Christ.

The subject of the Bible from Genesis 3:15 to Revelation 22:21 is Jesus Christ, the Messiah. The Old Testament points to his coming and provides many illustrations and foreshadows of his life and ministry. Whenever we read the Old Testament, it is important to be aware of how it illustrates and illuminates the life of Jesus Christ. For example, the animal sacrifices foreshadowed Christ's death as a sacrifice. We should also ask ourselves how what we are reading would have affected Jesus Christ, who read the same Scriptures and realized they were written with him in mind.

13. Parts of the Bible may be enigmatic or difficult to understand, even after considerable study.

We live in a society that expects things to be quick and easy. Our mail is delivered instantaneously over the Internet. Our meals are cooked in seconds in a microwave oven. Our cars go 70 miles in an hour, and our planes cross the United States from coast to coast in a few hours. Thus it is no surprise that we want to easily and fully understand the Bible with the first reading. However, that is not the way God designed Scripture. He tells us plainly that if we want the knowledge of God we must be willing to work for it. God says that we must call out for insight and understanding, and look for them as if they were silver or hidden treasure (Prov. 2:1-5).

Some of the verses in the Bible are "riddles" (cp. Prov. 1:6). God even says He has concealed certain matters so that man must search them out: "It is the glory of God to conceal a matter; to search out a matter is the glory of kings" (Prov. 25:2). When Jesus taught, "Ask and it will be given to you; seek and you will find" (Luke 11:9), the words "ask" and "seek" are in the present tense, imperative mood, so they mean, "Keep asking and keep seeking!" We can arrive at an understanding of much of the Bible, but it will not come easily. That is not to say there are not some easy things in the Bible. Many of the commands of God are simple to understand, for

example: “Do not steal,” from the Ten Commandments. The best way to live a life of godliness is to obey what we know, and keep studying to learn what we do not understand.

God sometimes gave messages to prophets that they did not understand. In turn, the prophets sometimes spoke words the people did not understand. Jesus certainly said things that his disciples did not understand. As students of the Bible, we must become comfortable with the fact that we will not immediately understand everything we read. Of course, a verse could be translated poorly, and we must be aware of that, but sometimes the best translations are the hardest to understand, because the translators of some modern Bibles are so concerned that the reader understands the verses that they artificially simplify them by modifying the original text (this is covered in the section about translation errors). That is not the way to arrive at truth. As Bible students, we must be prepared to not understand a verse, and labor in prayer and diligent study to see what God is saying to us.

KEYS TO PROPERLY UNDERSTANDING THE SCRIPTURES

To properly understand and correctly handle the Word of God (2 Tim. 2:15-KJV), we must be aware of a number of keys that are fundamental in biblical study. Arriving at the truth, the "right division" or "correct interpretation" means understanding where errors or apparent contradictions come from and realizing that obtaining the correct interpretation utilizes the same keys as avoiding an erroneous interpretation.

Apparent contradictions or misinterpretations in the Bible come from several sources:

1. Errors in Our Understanding
2. Errors in Translation
3. Errors in Transmission

In this Study Guide we will approach these three sources of error the way we would approach them when reading our Bible. If we read a passage of Scripture that we do not understand, or that confuses us, or that seems to contradict something else we have read, the first thing we do is see, to the best of our ability, if we understand the verse properly in the version we are reading. If we do understand the verse, we should next check to see if the verse has been translated correctly. Lastly, if the verse has been translated from the original text correctly, we must be open to the possibility that the text itself was corrupted as it was being transmitted from manuscript to manuscript down through the centuries. We will cover translation and transmission errors later in this Study Guide, so let us now turn our attention to things we need to know to properly understand a verse.

To properly understand the Bible, we must consider that errors in our understanding will involve the following:

A. Comprehending what we read
B. Words in the verse
C. Context
D. Scope of topic
E. Biblical customs
F. Figures of speech
G. Administrations

These sources of apparent contradiction can be interconnected, and so the keys to resolving them are interconnected. Apparent contradictions can be resolved, and the truth of God's Word properly understood, by examining one or more of them. There is no set order to follow in using these keys. Rather, the student must understand and work with all of them.

The Bible is a large book that covers thousands of years, three languages, dozens of cultures, and many, many individual subjects. As students of Scripture, we must never rush to get an

answer to something we do not understand. Learning the Bible will take time. We must read it and re-read it, taking time to develop a scope of Scripture. We must learn about the customs of the times. We must carefully apply the keys to correct interpretation. It is okay to say, "I do not know," and that is much better than confidently asserting something is so when it is not. Remember, we are not studying "any old book," we are studying what God, the Creator of the heavens and earth, has communicated to us.

We will now consider keys to rightly dividing the Word of Truth (2 Tim. 2:15-KJV) that relate to our own understanding. This is the most important part of Bible study for the average Christian. Most translations of the Bible are accurate enough that if people simply understood what they were reading, most of the misunderstandings about God, doctrine, and Christian lifestyle would disappear. Arriving at a correct understanding of Scripture, or correcting errors in our understanding, will involve understanding the following:

A. Comprehending what we read
B. Words in the verse
C. Context
D. Scope of topic
E. Biblical customs
F. Figures of speech
G. Administrations

A. COMPREHENDING WHAT WE READ

An artist once said that many people do not paint well because they do not "see what they are looking at."[1] The same can be said for the Bible. People do not correctly understand the Bible because they do not see what is actually happening in the verses they are reading. Their previously held understanding of Scripture dominates and overrides their faculties of observation and clear thinking. The tradition they hold in their mind is stronger than the truth they are reading, so they never "see" what they are reading. That is a why it is a very good idea for us to read the Bible with a notebook, pencil, perhaps some colored pencils, a Bible atlas and other study tools, and to ask lots of questions as we read—all to help us focus on what we are reading and see what it is actually saying.

Here are some of the things we can look for and pay attention to when reading a passage of Scripture that will help us understand it.

Who –who are the characters, who is talking, who is being talked about, etc. The key of "who" is very important in properly understanding Scripture. Besides individuals and smaller groups such as "husbands," "wives," "children," "elders," and "deacons," there are larger groups of people such as the Babylonians, Egyptians, Jews (Rom. 2:17), Gentiles (Rom. 11:13), or the Church (1 Cor. 1:2).

[1] John Schoenheit's seventh grade art teacher to his class at West Hill High School, in Syracuse, NY.

What – what are the events, the circumstances, the ideas, etc. Also, what am I learning from this, or what does God want me to learn?

Where – where is the verse occurring? Where are people from or going to?

When – when was it written, when did it or will it occur, etc. Many times the event of the Bible will not be in chronological order. We must read carefully.

How – how something was said or done.

Why – why was something said or done (although God often does not give us any reason "why"). Why might God want this passage in His Word?

There are other questions a student of Scripture can ask that will help him focus on the subject and understand it. For example:

What is the verse not saying? Taking some time to think about what the verse is not saying gives it more meaning. For example, "Be strong in the Lord" (Eph. 6:10), not yourself or other people. Or, "Let the word of Christ dwell in you richly" (Col. 3:16), not let man's word dwell in you richly, or let the word of Christ visit occasionally.

What is implied but not stated? God expects us to use wisdom to understand the Bible, so many things are left unsaid. The Bible does not have to say someone wore clothes for us to know he did not go naked, or that he ate for us to know he did not go hungry, or that when he "went" somewhere he usually walked. Many things in the Bible are implied from the experience of life. For example, in Genesis 4:17 Cain married, but Scripture does not say who he married. However, Genesis 5:4 recaps Adam's life and says he had sons and daughters, even though we do not know how many, and no daughters are named. Cain and Adam's other male children married their sisters or nieces, just as after the Flood Noah's grandchildren had to marry each other.

What did the verse mean to those living in biblical times? Many verses, like those saying not to steal, are timeless. However, the biblical culture was considerably different from ours in many ways, and it is worth taking the time think through what a verse would mean to someone reading it in biblical times. For example, it is easy for us to miss the huge effort that the people of Jerusalem made to baptized by John in the Jordan River, because we can make the full trip in less than two hours on today's highways. However, in biblical times the 40 mile round trip, including an elevation change of more than 3,500 feet, was an arduous 2 day journey, and indicated a great level of commitment on the part of those who went to be baptized.

It is wonderful to know that there are huge sections of Scripture that we can quite clearly understand if we will take the time to read and study carefully. The examples below are only a small sample of errors that people believe when they do not take the time to understand what is clearly written in the Bible.

Example: Adam and Eve did not eat an apple. The Bible says Eve ate the "fruit" of the Tree of Knowledge, not an "apple." We have no idea what the fruit really was (Genesis 2:16; 3:1-12).

Example: There were not just two of every animal on the ark. The animals were taken on the ark in pairs, so they could reproduce, but there were "seven" pairs of clean animals, and "seven" pairs of birds (Gen. 7:2, 3). Some versions are not clear that there were seven pairs and just say "seven," (although often there is a marginal note that says seven pairs), but even just reading "seven" should alert us to the fact that there were not just two animals.

Example: Noah was not on the ark forty days. Although many people believe Noah was on the ark for 40 days, that is how long the rain lasted (Gen. 7:4, 12). A more careful reading shows it rained forty days and night, and Noah was on the ark one year and 10 days. This can be seen by comparing when he got on (Gen. 7:11) to when he got off (Gen. 8:13-16).

Example: Baby Moses did not float down the Nile in a reed boat. It is commonly believed Moses' mother, Jochebed (Gen. 6:20), put him in a little ark made of reeds and floated him down the Nile. That is not what Scripture says. She knew that only someone with royal authority could save her baby, and that if anyone less than royalty found him he would be killed. Thus she had him placed in the reeds along the Nile (Ex. 2:3), no doubt in a place she knew Pharaoh's family bathed, and where she knew he would be discovered by the right person.

Example: Israel crossed the Red Sea at night. All the movies portray the Israelites crossing the Red Sea as if it happened at high noon. It happened at night (however, it was the middle of the month, so there was a full moon). The Israelites were camped, as they did at night, when the Egyptians attacked (Ex. 14:9), and they crossed at night, with the Egyptian army finally being destroyed in the last watch of the night (which is about 2-6 a.m.; Exod. 14:24).

Example: Solomon turned from God. It is commonly accepted that the wisest man in the Bible is Solomon, but it is not commonly known he turned away from God, even though that is clearly written in 1 Kings chapters 10 and 11. Early in his life God gave him great wisdom, but in the last part of his life he turned away from God. He broke God's commandments about amassing wealth and horses, getting horses from Egypt, elevating himself above the people, taking many wives and concubines (cp. Deut. 17:14-20), marrying pagan women, and worshipping pagan gods. Solomon "did evil in the eyes of the LORD" (1 Kings 11:1-11). It would be easier to see the sin in Solomon's life if 1 Kings 11:1 had been properly translated to read, "And King Solomon" instead of "But King Solomon" (KJV), because the "and" would have more clearly shown the connection between Solomon's sin in chapter 10 and his sin in chapter 11.

Example: Nebuchadnezzar turned to God. Nebuchadnezzar is commonly vilified as one of the worst characters in the Bible, and it is true that he was a despot and did some very wicked things. However, God accepts the repentance of all men, and Nebuchadnezzar, like Paul, had a transforming experience. His last words recorded in the Bible are: "Now I, Nebuchadnezzar, praise and exalt and glorify the King of heaven, because everything he does is right and all his ways are just. And those who walk in pride he is able to humble" (Dan. 4:37).

Example: The Magi did not follow a star to Bethlehem. There are many things about the life of Jesus that people do not read carefully. An example is the record of the magi who came to pay homage to Jesus. They are mentioned only in Matthew 2, so what we know about them comes from that one chapter and what we can learn from secular sources about where they lived and what they believed. It is clear in most versions, the Greek text, and the context, that the magi arrived in Jerusalem "after" Jesus was already born (Matt. 2:1), so they were not in Bethlehem the night of Jesus' birth. Also, there were almost certainly not *three* magi. The Bible does not say how many made the trip, but they were carrying gold for hundreds of miles, so there almost certainly would have been more than three for safety's sake (the tradition of three comes from the fact that three gifts are mentioned). They did not follow the star from their home in the East to Bethlehem. While still at home they saw a "star" that alerted them that a king had been born, so they traveled to the capital city of Israel, Jerusalem, and asked where he was (Matt. 2:2).[2] King Herod sent them to Bethlehem (Matt. 2:8), after he found out from the religious leaders that Bethlehem was where the Bible foretold the Messiah would be born (Matt. 2:3-6). They most likely got up very early in the morning, while the stars were still out, to make the seven mile journey from Jerusalem south to Bethlehem (it is less likely they started the journey at night since the trip would have been three hours or less), and while they were heading south, the star they had seen in the East went before them, and "stood," or came to its zenith (highest point in the sky) over Bethlehem. Logic tells us that when they came to Bethlehem they could easily locate the child, since everyone in town had been told about him by the shepherds. When they did find Jesus, he was a "child" in a "house," not a baby in a manger (Matt. 2:11). From astronomy and historical information about the life of Herod, it can be deduced that they arrived in Bethlehem approximately 18 months after Jesus was born, and that is why Herod ordered his soldiers to kill all Israelite male children under the age of two, making sure he was a little over Jesus' age in his estimate. [Note: we do not say all this to disparage the traditional Christmas story, which produces warm emotion in many people. We believe truth is valuable, and we honor God if we know what He said, and can then draw proper applications from it into our daily lives.]

Example: Ministers can marry. Although many Christians believe ministers are forbidden to marry, the Bible clearly teaches that ministers can marry. "A bishop then must be blameless, the husband of one wife,…." (1 Tim. 3:2 KJV). This verse must be understood in its cultural context. When it says the bishop "must" be the husband of one wife, it is not saying a church leader has to be a married man. The cultural norm was to be married, so almost everyone was. This verse is not forbidding single men being ministers, it is forbidding anyone who had two wives from being a minister. Sexual promiscuity and adultery are not mentioned, because they are expressly forbidden elsewhere for the entire congregation. Also, although it is often taught that this verse means that a minister cannot be a divorced man, that is clearly not what the text is saying either.[3]

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[2] For perhaps the most accurate work on the "star of Bethlehem," see, Ernest Martin, *The Star that Astonished the World* (Ask Publications, Portland, OR, 1996).

[3] Much has been written on this subject, but the Greek text means, in the words of the Greek scholar A. T. Robertson, "One at a time, clearly." (A. T. Robertson, *Word Pictures in the New Testament*). The entire list of qualifications in Timothy refer to the present condition, not to something that happened in the past. If that were the case, no one who had ever been guilty of a crime, intemperate, out of control, unrespectable, inhospitable, not able to teach, a drunk, violent, etc. could be in ministry. Past sins do not keep anyone from ministry. As Robertson says, the overseer is the husband of one wife while he is an overseer. By Paul's saying the overseer was to be the husband

B. UNDERSTANDING THE WORDS IN THE VERSE

The meaning of each verse of Scripture is communicated by the words in that verse, so if we are going to properly understand the Bible, we must properly understand the words in each verse. The meaning of each word is determined by many things, including the vocabulary itself, the context, and the literary structure of the verse. A proper understanding of the vocabulary in the verse, the context, and the literary structure of the passage we are studying is vital to properly understanding what the verse is saying.

1) We must properly understand what the English is saying.

a. We must correctly understand the definition of a word.

The Word of God is made up of the words of God, and the words in the Bible can be challenging to understand for a number of reasons. We may not be familiar with the word itself. For example, "sanctification," is not a word we commonly use, and it may not be understood by someone new to reading the Bible. Likewise for words that relate to specific practices that are not part of the modern culture. Also, depending on the version one is reading, words that meant one thing when the translation was made may have become obsolete or even changed in meaning, as we can see in the examples given below. When a student of the Bible comes to an English word he does not understand or thinks he might misunderstand, the best practice is to check a dictionary, lexicon, or Bible dictionary.

Example: Corn. The King James Version says that in Pharaoh's dream "seven ears of corn came up upon one stalk" (Gen. 41:5). An American reader might easily assume that the Bible was speaking of "an ear of corn" as we have today in grocery stores. However, in the British English of 1611, "corn" was the generic word for "grain," and what Americans call "corn" is "maize" in England. What Pharaoh saw was grain, most probably wheat.

Example: Venison. In the British English of 1611, "venison" was a generic word for meat that came from hunting, and was not specifically "deer meat" (Gen. 27:3).

Example: Prevent. In 1611 British English, "prevent" meant "go before," or "go in front of," but in today's American English it means "to hinder." Interestingly, the change in meaning seems to have come about because people often had to hinder the other person in order to go first. The proper meaning, "to go in front of," must be understood to correctly interpret 1 Thessalonians 4:15.

Example: By and by. In 1611, "by and by" meant "immediately," but now it means "after a while." In Luke 21:9, Jesus said the end would not come immediately.

Example: Lusty. "Lusty" was once used to mean "strong, healthy, vigorous," but now it's usual definition is "full of sexual lust." We must understand its original meaning to properly understand Judges 3:29 (KJV).

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of one wife (literally, a "one woman/wife man"), he is communicating in the broadest terms the importance of sexual fidelity as a qualification for ministry.

Example: Penny. In the British English of 1611, the word "penny" was used generically of any coin no matter what the value (that use survives in the idiom, "to turn a penny"). Today, however, it is used only of our one-cent coin. This can cause the misunderstanding of verses such as Matthew 20:2 (KJV), for who would work for a penny a day?

Example: Faith. "Faith" is the translation of the Greek noun *pistis*, which means "trust," "confidence," or "assurance." Our English word "trust" captures the sense very well.[4] Most Christians do not know what "faith" is because the modern definition differs from the biblical definition. The modern definition of "faith," and the definition most Christians have in their mind, is a "firm belief in something for which there is no proof" (*Merriam-Webster's Collegiate Dictionary*). It is vital to understand that "belief in something for which there is no proof" is far from the biblical definition of "faith," which is "trust." Sadly, the modern definition developed due to false teachings in the Church. For example, the priests taught that the "host" (wafer) in the Roman Catholic Mass became the actual body of Christ, and that the Pope was infallible when speaking ex-cathedra on matters of doctrine. These things are not in the Bible, nor are they provable, and are actually false doctrines. The fact that the priests told people to "take them by faith" contributed to "faith" changing from "trust" to its modern definition. God does not ask us to believe Him without some kind of reason or proof. He has left many evidences that He exists and that His Word is true.[5] When God asks us to have faith, He is not asking us to believe something without proof.

b. In any given context, we must recognize the correct definition of a word that has more than one meaning.

Most words have more than one definition, and it is important to assign the proper definition if we are going to arrive at the correct understanding of a verse of Scripture. In everyday language this poses few problems. If someone has two sons, one of whom is going fishing and one of whom is going to cash a check, and they both tell their father they are going to the "bank," the father is not confused. With biblical words, however, this can cause problems because we are not as familiar with the context and culture. When a word has more than one meaning, studying the context and scope of Scripture is the way to determine which meaning is correct. Below are some examples of how a word with more than one meaning can be confusing:

Example: All. In Hebrew, Greek, and English the word "all" can be used in a universal or limited sense. In its universal sense it is completely literal and means "all." In its limited sense, "all" is generally limited in one of two ways: either there is a specific category of "all" (such as "'all" the priests" in a larger group), or "all" is being used by the figure of speech synecdoche for a large part, exaggerating the large part into "all." For example, Matthew 10:30 says "all" the hairs of our head are counted. In that case, "all" means every single one. However, in Mark 1:5, "all" the people of Jerusalem were going to the Jordan river to be baptized by John, and in that verse "all" does not mean every one, but simply a large number. Although those examples are clear, scholars argue over verses such as Genesis 7:19 (NIV), which says that "all the high

[4] For more on what biblical faith really is, see Graeser, Lynn, Schoenheit, *Don't Blame God!* (Christian Educational Services, Indianapolis, IN 1994), Chapter 10, "Keep the Faith," pp. 131-144.
[5] For a short summary of some of these, see John Schoenheit, *The Bible: You Can Believe It* (Christian Educational Services, Indianapolis, IN, 2005).

mountains under the entire heavens were covered" by the flood. Some scholars assert that the entire earth was covered with water, while others say that "all" only means the part of the earth where Noah lived (We agree with those who teach the flood was a global event, but it cannot be proved from just the word "all").

Example: Live. The word "live" is quite flexible and can mean "to be alive" in contrast to being dead (cp. Gen. 42:2), "to reside somewhere," as in "he lives in Jerusalem" (cp. Gen. 45:10), or it can mean "live" in the sense of "enjoy life," or have the fullness of life, such as we might say, "Bill really began to live when he met Sally," (cp. 1 Thess. 3:8 KJV: "For now we live, if ye stand fast in the Lord").

Example: Law. The word "law" can refer to many things in the Bible, including a regulation (Exod. 12:49), the Law of Moses, which was Genesis through Deuteronomy (Matt. 5:17), the whole Old Testament (John 10:34; 12:34); or a set of principles and regulations (Rom. 3:27; 7:23).

Example: Day. This can refer to a 24-hour period (Matt. 6:34), the period of daylight as opposed to "night" (Matt. 4:2), a special time, as in the day of one's birth (Ecc. 7:1); or an extended period, as in "the day of the Lord," (2 Pet. 3:10).

Example: And. The word "and" is usually a connective, but not necessarily a temporal connective. We are used to the word "and" connecting things that happen in quick succession. For example, Acts 9:41 says, "He [Peter] took her [Tabitha] by the hand **and** helped her to her feet. However, the word "and" does not have to refer to something that happens in quick succession. For example, Isaiah 61:2a (NIV) says, "to proclaim the year of the LORD's favor and the day of vengeance of our God,…." In this case, the day of the Lord's favor was when Jesus was ministering (cp. Luke 4:21), while the day of God's vengeance has not yet come, and it has now been more than 2,000 years.

Example: Heaven. "Heaven" can refer to the abode of God and angels far above the earth, or it can refer to the atmosphere just above our heads as in the birds of heaven (Jer. 4:25), or the rain from heaven (Acts 14:17).

Example: Spirit. The word translated "spirit" in both Hebrew (*ruach*) and Greek (*pneuma*) has many meanings, including "wind" (John 3:8), and "spirit." The word "spirit" has a large semantic range; it can refer to many things, including one's attitude or mental state (Matt. 5:3; 26:41); demons (Matt. 8:16; Mark 5:2), the gift of holy spirit (Matt. 12:18); the spirit of God (Luke 4:18); and Jesus Christ (Rev. 2:7, 11, 17).[6]

c. We must be aware that the same word may be used of different things.

This is similar to point "b" above (that a word may have several definitions), but in this case it is not the definition of the word that changes, but what the word is referring to. The Bible

[6] For a deeper study of the uses of "spirit" in the New Testament, see Graeser, Lynn, Schoenheit, *The Gift of Holy Spirit: The Power to be Like Christ* (Christian Educational Services, Indianapolis, IN, 2006), Appendix B, "Usages of Spirit in the New Testament."

contains many words, especially names, that are used for more than one thing. Many different people have the same name, and many places have the same name. This is so common that a few examples will suffice.

Example: "The city of David" refers to both Jerusalem (2 Sam. 5:9) and Bethlehem (Luke 2:4).

Example: Four different towns in the Bible are called "Beth-Shemesh," which means, "House of the sun."

Example: "Herod" is used of Herod the Great (Matt. 2:1); Herod Antipas (Luke 3:1; son of Herod the Great); and Herod Agrippa I (Acts 12:1; the grandson of Herod the Great).

Example: Fourteen men in the Bible are named "Joel."

Example: The word "cubit" is a unit of measure, and there are two in the Bible, a shorter one and a longer one, and occasionally it is not clear which one is being referred to.

Example: "Talent." In the Old Testament a talent was a unit of weight, which some scholars put at around seventy-five pounds (Exod. 25:39). In the Four Gospels it was used as a measure of coinage, and the value would vary, especially depending on the metal involved, whether gold, silver, or bronze (Matt. 25:24). In Revelation 16:21 it was used as a measure Roman weight, and was approximately 100 pounds.

d. We must be aware that different words may refer to the same thing.

Example: "Jerusalem." The city of Jerusalem, is called by many names, including: "Salem" (Gen. 7:1; Heb. 14:8); "Jebus" (Judg. 19:10); "the city of David" (2 Sam. 5:9); "Zion" (Isa. 60:14, 62:1); "Ariel" (Isa. 29:1), "Yahweh is there" (Ezek. 48:35); and even "Sodom" (Ezek. 16:46).

Example: "Abram" and "Abraham" are the same man.

Example: "Sarai" and Sarah" are the same woman.

Example: "Jehoiachin," "Jeconiah," and "Coniah" are the same man.

Example: "Peter," "Simon Peter," "Simon," and "Cephas" are all used of the apostle Peter.

Example: Angels and other spiritual beings are also referred to as "sons of God" (Job 1:6).

Example: The Sea of Galilee is also the Sea of Tiberias (John 6:1), the Lake of Gennesaret (Luke 5:1), and the Sea of Chinnereth (Num. 34:11).

e. We must recognize that sometimes the meaning of a word changes through the Bible.

The Bible was written during a long period of time, and so it is reasonable that in some cases word meanings actually change. The Bible student must recognize which definition applies in any given verse.

Example: Israel. In Genesis, "Israel" was a name God gave to the person, Jacob. By Exodus, it also was used for the name of the nation descended from Jacob. In the Kings period, it was used in a third way: the country of "Israel," composed of the 10 northern tribes, in contrast to "Judah," the country made up of the southern two tribes. Context is the only way to tell whether "Israel" refers to the person, the 12 tribes together, or country composed of the ten northern tribes.

Example: Gospel. In the Four Gospels, the word "gospel" referred to the Good News about the coming Kingdom of God. However, after the resurrection of Jesus Christ, the "gospel" also became the Good News about Jesus, so the reader must pay attention to which definition of "gospel" is being used in any given verse.

Example: *Agora*. The case of "agora" is subtle, but one we must pay attention to. *Agora* is a Greek word and was a specific term that, in Greek towns, referred to an open rectangular area in the middle of a Greek town that was the center of town life. In Roman towns this area was similar, and called a "*forum*." The agora was usually surrounded by a low wall that set it apart, and had an altar of sacrifice, so the local priests could determine the will of the gods. It usually contained seats for local officials where judging could occur, was decorated with statues of the gods or Greek heroes, pillars, etc.; and sometimes had some benches for onlookers to sit on. Usually a wide road went around it, and roads in the town led to it. It was the center of the activity of the town, so it was surrounded by shops. The agora itself was not a "marketplace," but the shops next to it were usually so dense that we might refer to it as a "shopping district." If we think of the town square of a small town that is it's county seat, we can get a better idea of the agora. The "town square" has a courthouse surrounded by a lawn. The street around the square has parking, and across the street from the courthouse and lawn are the most expensive shops in town. We would not call the town square a "marketplace," but there is a lot of shopping available in the area. The potential problem in the Bible occurs because *agora*, is properly used in Acts for the agoras of the Greek towns, but it is also used in the Four Gospels for the oriental marketplaces of the Jews. When the word *agora* is used in the Gospels (Matt. 11:16; Mark 7:4, etc.) the word does not refer to the Greek agora, but rather to what we know as the oriental bazaar, with narrow streets or pathways and densely packed shops. There was no open lawn area, no altar of sacrifice, no statues, and no place for the town official to judge. Thus, the "agora" of the Gospels is totally different from the "agora" in Acts 16:19; 17:17, even though the Greek word is the same.

2) What a person says may not be true.

The Bible records the speech of many people, and not everything they say is true. *What they said* was not true, but *that they said it* is true. Some people quoted in Scripture believed they were right, but were in error. That was the case with Job's friends. Other people recorded in the Bible intentionally lie, such as the false witnesses at Jesus' trial. People lie to hide their sin, or to

deceive others, or to get their way. Not everyone who lied was a bad person. It often takes a careful reading of the context, as well as a knowledge of the scope of Scripture, to discern if what a person says is correct or incorrect.

Example: Cain lied. In Genesis 4:9 God asked Cain where his brother, Abel, was. Cain answered, "I don't know." Of course he did know, because he had killed him, but he lied to hide his sin.

Example: Rahab lied. When the Israelite spies entered Jericho, Rahab hid them, but she lied to the men of Jericho and said they had left the city (Josh. 2:4, 5).

Example: Eliphaz was wrong. In Job 22:5, Job's "friend" Eliphaz said to him, "Is not your wickedness great? Are not your sins endless?" Eliphaz really thought God would not afflict Job unless Job had sinned, therefore he assumed Job had many secret sins. Someone who did not read the book of Job carefully might not realize that Eliphaz was wrong. We learn from the narrative in Chapter 1 that Job was "blameless," "upright," and one who "feared God and shunned evil" (Job 1:1). The book of Job correctly records what Eliphaz said, even though what he said was in error.

Example: Amaziah misrepresented what Amos said. Amaziah was a priest in Bethel who withstood the prophet Amos. Often, in conflicts between people, one person tries to make what the other one said seem worse than it really was in order to gather support against the person. Amaziah told Jeroboam the king that Amos said "Jeroboam will die by the sword" (Amos 7:11). In fact what Amos said was that God's sword would rise against the house of Jeroboam (Amos 7:10). Amaziah lied to get his way and stop Amos. Jeroboam died naturally (2 Kings 14:29) but his son, Zechariah, was assassinated (2 Kings 15:10), so Amos' prophecy was accurate, and the "house" of Jeroboam was smitten by the sword.

Example: Herod lied. When the Magi came to Jerusalem, Herod the king told them to report back to him when they found the baby Jesus, "so that I too may go and worship him" (Matt. 2:8b). Herod had no intention of worshipping Jesus, but wanted to kill him.

Example: The religious leaders lied. In Luke 23:2b religious leaders in Jerusalem brought Jesus before Pontius Pilate and said, "We have found this man subverting our nation. He opposes payment of taxes to Caesar..." The scope of Scripture reveals the lies of the religious leaders. Jesus told the people to give to Caesar that which was Caesar's (Matt. 22:17-21), and even gave money to Peter to pay the taxes (Matt. 17:24-27).

3) The literary form of the verse influences how it is to be interpreted.

The Bible contains many kinds of literary form and linguistic expression, including narration, lists, salutations, conversation, poetry, song, fiction, parable, allegory, history, prayer, and more. A proper understanding of the literary structure of the passage being studied is vital to properly understanding what it is saying.

a. Historical narrative

The historical narrative in the Bible can be read and accepted as truth just as it is written (see Principle #9 in "Principles of Biblical Interpretation"). For example:

> **Genesis 22:3**
> Early the next morning Abraham got up and saddled his donkey. He took with him two of his servants and his son Isaac. When he had cut enough wood for the burnt offering, he set out for the place God had told him about.

This verse, and thousands like it, can be read at face value. The thousands of straightforward verses are the "bedrock" of biblical understanding. They are why we can read the Bible and gain an understanding of it and the God who authored it. Occasionally a critic may say, "Oh, the Bible is just full of allegories, figures, and myths—you cannot really believe it." On the contrary, the Bible is "full of" narrative that can be read, understood, and believed.

b. Proverbs

Proverbs are very unique forms of communication, and entire books have been written about them. Proverbs and proverbial writings are generally true, but may not be true for every single situation. There are many examples of this.

Example: Proverbs 17:8 (NIV). "A bribe is a charm to the one who gives it; wherever he turns, he succeeds."

Like most other proverbs, Proverbs 17:8 is generally true. The fallen nature of man is so strong that very often when a bribe, or a gift given to procure favor, is offered to someone, it is accepted. However, it is not true that a bribe succeeds "whenever" it is offered, because there are people with the moral character to turn it down. Here's another example of a proverbial writing:

Example: 1 Peter 3:13. "Who is going to harm you if you are eager to do good?"

Although it is generally true that people do not harm those who do good, the fact is that some people who do lots of good are harmed in random crime, or are persecuted for their godliness, as 2 Timothy 3:12 says.

Another thing about proverbs is that they often have multiple meanings, and it can be very difficult to bring those meanings into another language, because the receptor language will almost always favor one meaning over another.

Still another thing about proverbs is that what they mean may not be immediately apparent. In fact, what they mean may not be clear even after considerable study. Via proverbs, God invites us to spend time in prayer, study, and meditation, searching out the deep things of God.

c. Allegory and Parable

Allegories and parables are figures of speech, and properly fit in that category. However, they are also considered literary forms, and so we mention them here. Allegories and parables are not to be understood as having actually occurred. Sometimes this is obvious, such as in Judges 9:8-15 when the trees are said to anoint a king over themselves. But sometimes the information in the allegory or parable is "real" enough that it could have happened, such as in the parable of the man who sowed seeds (Matt. 13:3-8) or the parable of the rich man and Lazarus (Luke 16:19-31). When a parable sounds as if it could have happened, some people become confused and think it really did happen.

d. Quotations of one part of Scripture in another part

Something stated in one place in the Bible is occasionally quoted in another place. Sometimes God quotes Himself exactly, with the exact same meaning. For example, Romans 13:9 quotes several of the Ten Commandments exactly, expecting them to have the same meaning in Romans that they had in Exodus. However, often when God quotes Himself, He modifies the meaning , either by quoting Himself in a different context or altering what He had said. As any author, God has the literary license to change His own quotation, and the reader is expected to know both what He said the first time, and the fact that He later modified what He said.

e. Lists

Lists in the Bible are often not complete, even though at first glance they seem to be. God has His reasons for doing this, which are not always easily discovered. A good example is the list of people in the genealogy of Jesus,in Matthew 1. The genealogy in Matthew starts with Abraham and goes to Jesus. In verse 8 we read, "Asa the father of Jehoshaphat, Jehoshaphat the father of Jehoram, Jehoram the father of Uzziah." This seem quite straightforward, but comparing this with the records and genealogies in the rest of the Bible, we can tell that between Jehoram and Uzziah, three generations are left out. The actual genealogy is Jehoram, Ahaziah (2 Chron. 22:1), Joash (2 Chron. 22:11; 24:1), Amaziah (2 Chron. 24:25-27), and then Uzziah (2 Chron. 26:1).

f. Sarcasm

The Bible contains some sarcasm or irony, which should not be considered unusual, because sarcasm can be used to make a very graphic point. However, sarcasm can be misinterpreted if the context is not read carefully, because sarcasm is usually carried in the tone of voice, not in the words themselves.

Example: "Attack and be victorious." In 1 Kings 22:15 the king of Israel asked the prophet Micaiah about going to war. "'Attack and be victorious,' he [Micaiah] answered, 'for the LORD will give it into the king's hand.'" A careful reading of the context show that Micaiah's answer was sarcasm, and he did not mean it at all.

Example: "The foolishness of preaching." 1 Corinthians 1:21b (KJV) says "…it pleased God by the foolishness of preaching to save them that believe." Preaching the Word of God is never foolishness, but the context makes it clear that preaching seemed like foolishness to those people who reject it (1 Cor. 1:18).

Example: "You have become rich." 1 Corinthians 4:8 says, "Already you have all you want! Already you have become rich! You have become kings—and that without us!" This sarcasm powerfully points out that the exact opposite was true of the Corinthians. They were worldly (1 Cor. 3:3) and had many problems.

Example: Jeremiah's sarcasm. Jeremiah said, "Amen! May the LORD do so! May the LORD fulfill the words you have prophesied by bringing the articles of the LORD's house and all the exiles back to this place from Babylon" (Jer. 28:6) Jeremiah spoke these words to Hananiah the false prophet, but he was being sarcastic, something that is quite evident from the context. God had told Jeremiah the captivity would last 70 years (Jer. 25:11), while Hananiah was saying two years (Jer. 28:3).

C. PAYING ATTENTION TO THE CONTEXT

The word "context" means the parts of a text that surround a word or phrase and add meaning or shed light on the word or phrase.[7] Every text, that is, every word, phrase, and verse in Scripture, has a context that surrounds it. The context is often the essential key to understanding the meaning of the verse as well as avoiding false conclusions about it. The "immediate context" is the verses that are very close to the verse being studied while the "remoter context" refers to verses that are farther away (perhaps even several chapters away, but still the "context" if it helps reveal the meaning of the verse being studied.) If the "meaning" of the verse cannot be made to fit into the broader meaning of the context, then that "meaning" is suspect, and probably in error.

What is referred to as "Proof-texting" occurs when a person takes a phrase or verse out of context and tires to prove his point with it. When people "proof-text," or quote things out of context, they arrive at erroneous doctrines and conclusions, even though they are quoting Scripture. Below are several examples of taking verses out of context:

Example: A curse, not a blessing. People who have to be separated from each other for a long period of time sometimes quote the last part of Genesis 31:49 as if it were a blessing: "…May the LORD keep watch between you and me when we are away from each other." However, reading the context of that verse shows that the speaker was Laban, who was angry with Jacob, the one leaving. Jacob had married Laban's daughters, and Laban did not trust that Jacob would

[7] The Latin prefix "con" means "with" or "together with," "jointly." "Context" is from the Latin "*con*" and "*texere*," which means "to weave." The "context" is indeed "woven together" with the word or phrase and gives it meaning. Paying attention to the root words from which our modern words are built can sometimes (but not always) help us understand the word. For example, from the root words, "concave" is literally, "with a hollow" or with a hollowed surface; to "consent," is literally, "to sing together with;" to "condone" is "to give with;" to "confide" is "to trust with," (which uses the Latin word *fidere* trust, that is related to our English word "faith"); and to "congeal" is, "to freeze with."

take care of them, so he spoke a curse over Jacob so that the LORD would watch Jacob, and if he did wrong then the LORD would repay him. Far from being a blessing, the context shows the statement is a curse.

Example: My thoughts are not your thoughts. Isaiah 55:8 is often quoted to show that we cannot really know God: "'For my thoughts are not your thoughts, neither are your ways my ways,' declares the LORD." However, the context shows that the "your" in the verse are not believers, but "the wicked" and "the evil man" (v. 7). Furthermore, the context reveals that God can be "found" and "is near" (v. 6). Also, from the "scope" of Scripture we discover many verses showing that we can know God, including Jeremiah 4:22: "My people are fools; they do not know me…."

Example: The Kingdom of God is among you. Some people who lean towards the New Age belief that we all have a part of "god" in us often quote Jesus, "the kingdom of God is within you" (Luke 17:21 KJV). The first key that the verse is being misapplied is that the "you" in the verse is the Pharisees, the religious leaders who John the Baptist called a brood of vipers (Matt. 3:7) and who rejected God's plan for themselves (Luke 7:30). Even if God's kingdom was in some people, it certainly was not in them! Secondly, the more accurate translation of the verse is that the kingdom of God is "among" you, and it was among them in the person of the Lord himself.[8]

Example: No one answered. Judges 19:28 must be understood from the context.

> **Judges 19:28**
> He [the husband] said to her [his concubine wife], "Get up; let's go." But there was no answer. Then the man put her on his donkey and set out for home.

The Bible never specifically states why the woman did not answer, but we can learn it from the context: she was dead. Saying, "there was no answer," was a euphemistic way of saying the woman had died. She had been gang raped and abused all night long (19:25), and had collapsed on the threshold of the door to the house where she and her husband had tried to spend the night (19:26). When the husband got her body to his own home, he cut her into pieces and sent them throughout Israel as a cry for help to avenge his dead wife (19:29).

Example: Judge not. The phrase "Judge not, that ye be not judged" (Matt. 7:1 KJV) is often taken out of context. It is referring to evil judgments, not judgments in general. It is not a stand-alone verse that is universally applicable. Although it is true that Christians must remove any "beams" they have in their eyes before they can judge others, that can be done. The more universal truth about judging people is John 7:24, when Jesus said, "Stop judging by mere appearances, and make a right judgment." This is the way men and women of God have lived through the ages.

We could make a very large list of the "judgments" of the heroes of the Bible, including Abraham calling the men of Sodom "wicked" (Gen. 18:23), Esther calling Haman "vile," (Esther

[8] For more detail see, John Schoenheit, *The Christian's Hope: The Anchor of the Soul* (Christian Educational Services, Indianapolis, IN, 2004), pp. 55, 56.

7:6), and John the Baptist calling the religious leaders a brood of vipers (Matt. 3:7). There are many verses that tell us to recognize the difference between good and evil in people (Rom. 16:17) and in teachings (1 John 4:1). The sad truth is that there is *too little judging* occurring in the Christendom, and many people are doing evil and ungodly things in church without any consequences except that people gossip about them.

We must pay close attention to pronouns. The context is very important when it comes to the pronouns in the Bible. Very often God uses pronouns in such a way that it becomes somewhat confusing which person the pronoun is referring to. Ephesians one is a chapter with many pronouns, and we must pay close attention to the verse to see who is being referred to. For example, in verse 7 there are 3 pronouns (him, his, his), with two referring to Jesus, and one referring to God.

We must closely differentiate between what is identical versus what is only similar. The context is essential in determining whether two things in the Word are similar or identical. It is often the case that identical events are recorded in slightly different ways, and careful reading is required to assure that they are identical. On the other hand, similar events are recorded, and the undiscerning reader may think them to be identical. For example, Jesus cursed two fig trees, one in Matthew 21:19 and one in Mark 11:13-20. The one in Matthew withered away immediately, while the one in Mark did not. Additional details do not prove dissimilarity, but one solid point of dissimilarity shows that the records are not identical. Also, two different things can be called by the same name, or one thing can be called by several names. Paying attention to the context is a great key in correctly interpreting the Word.

The context can reveal the who, what, where, when, why, and how, of what is being revealed in the Bible, and these things are necessary for proper biblical interpretation. Remember, when putting together a jigsaw puzzle, you look for obvious pieces first—edges, corners, and clearly defined objects. When looking at a context, look for obvious keys first (Is Jesus talking, or the Pharisees? Is the commandment in Exodus or Ephesians? Is it day or night?) and then it is easier to gain a full understanding of the passage.

D. LEARNING FROM THE SCOPE OF SCRIPTURE

The "scope" of Scripture is one of the most important tools, in fact, perhaps the most important single tool, Christians have for understanding the Bible. A simple definition of "scope" is, "how a subject is dealt with throughout Scripture." When one understands the scope of a subject, he will understand how the biblical topics fit together to form a complete and integrated theology. Developing a scope of Scripture challenges our minds and our willpower, for scope can be developed only by reading the Bible over and over and *remembering* what it said. We will never develop a scope of Scripture if we read the Bible but later cannot remember what it said. This is one of the important reasons for the use of study tools like Bible atlases and Bible dictionaries. We tend to remember things that make sense to us, while we are not able to remember "nonsense." Clarifying in our minds what we are reading about greatly helps us remember.

Scope plays a huge role in our understanding of the Bible. Knowing the scope of a subject may do only the "little" task of adding some details to our understanding of a record so that it is more enjoyable and meaningful to read. On the other hand, knowing the scope of a subject may cause us to read passages in a totally new light or understand a subject in a completely new way.

Almost every topic of the Bible has difficult verses, either in the original languages or in the modern translations. It is our knowledge of the scope of a subject that guides us in how to understand those difficult verses. If a verse can be translated or understood in several different ways, the way that fits with the rest of Scripture ("fits the scope") is almost always the proper translation or interpretation. This brings us to one of the great keys in interpreting and understanding the Bible: **Any unclear verse must be interpreted in light of the clear verses on the subject.**

The Bible is God-breathed, but it does have verses that are unclear to us, and our versions also contain some apparent contradictions. Almost every subject in the Bible has verses that are very clear and others that are unclear. Sometimes, what we refer to as an "unclear" verse reads clearly, but seems to contradict many other verses on the subject. The wise student of the Bible knows to interpret any unclear verse in the light of the clear verses on the subject. We must work until the pieces of the Word of God fit together perfectly like a well-cut jigsaw puzzle, which they will. Patience, prayer, and continued study may be necessary, but the pieces should never be "squeezed into place." It is not important to have an answer to our questions "right now" if it means squeezing the Word. What is important "right now," and always, is honesty and integrity in handling the Word. If we handle the Word accurately we will be able to arrive at God's originally intended meaning.

In building our understanding of the scope of Scripture, there are a few things we must keep in mind. First and foremost, we must remember that the Word is God-breathed and has no contradictions. Therefore, all the verses about a singular given topic will agree with each other. No passage of Scripture will genuinely contradict any other passage of Scripture, even if it seems that way at first. *It is this fact, more than any other, that helps us correct our theology when we are wrong in some area.*

Have you ever asked yourself, "How do I know when I am wrong in what I believe about the Bible?" We know we are wrong when we read verses that clearly contradict what we believe to be true, and clearly teach something other than what we believed. For example, a Christian who grew up in a family that prayed only in church might believe that the Bible says church is the only place anyone is supposed to pray. If that person were to read the Bible carefully and study the verses about prayer, he would find that God wants us to pray wherever we are.

The above example about prayer is an easy one, but what if someone believes that when a person dies he or she goes immediately to heaven? Death and the afterlife are a huge topic in the Bible, and there are many verses to study, some clear and some unclear. As a person makes note of all the verses about the topic, he will notice that there are no verses that specifically say a person who dies goes immediately to heaven. Instead, what he finds are a large number of verses that speak of people being in the grave until they are raised up from the dead when Christ comes,

or at the Resurrection of the Unjust.[9] The unclear verses can each be understood in light of the clear verses.

God has written clearly about many subjects in the Bible, and it is unwise to build any doctrine or belief from unclear or obscure verses. By studying the scope of a subject, we learn about things particular to it. Scope is such a vital part of our understanding the Bible, and so universally applicable, that it is difficult to give examples that do not seem to minimize the role of scope in proper biblical interpretation. Nevertheless, the following are some other examples of how scope helps us understand verses:

Example: Raising a dead child. Matthew 9:18-25 is a record that is better understood, and thus more enjoyable, if we have help from the scope of Scripture. In the record, Jesus raises a girl from the dead. However, from the scope of Scripture, in this case Luke 8:40-56, we learn that the girl's father was the ruler of the local synagogue and that the girl was his only daughter and 12 years old, details which add considerable empathy to the story.

Example: Jehu is called "Zimri." 2 Kings 9:31 is another example where the scope of a subject gives us details that enrich our understanding of the record. The conquering warrior Jehu was approaching the city of Jezreel in his chariot, when the ungodly Jezebel looked out a window and called him, "Zimri." Without a scope of Scripture, her statement would be meaningless. However, from 1 Kings 16 we learn that Zimri was a general who murdered his king to gain the kingdom, but only reigned seven days before he himself was murdered. By calling Jehu, "Zimri," Jezebel was apparently hoping to shock Jehu into not killing her, but working out some kind of deal. Her tactic did not work. He killed her and took over the kingdom.

Example: How the Ten Commandments were first given. Exodus 20 is the record of God giving the Ten Commandments. The chapter starts out, "And God spoke all these words." The immediate context is that when that occurred, Moses was down at the bottom of Mount Sinai with the people (Ex. 19:25). Thus, in spite of the common teaching that God gave the Ten Commandments to Moses on stone tablets, the immediate context of Exodus 20 seems to clearly indicate that He spoke the Ten Commandments out loud to Moses and all the people (Ex. 20:2-17), and then later wrote them on stone tablets and gave them to Moses when he returned to the top of the Mountain (Ex. 31:18). Studying the scope of the topic shows that this is indeed what happened (Ex. 19:9; 20:19; Deut. 4:10-13, 15, 36; 5:4-6, 22-27; 18:14-18; Heb. 12:18-21).

This can be seen even more clearly if we carefully track Moses' ascents and descents from Mount Sinai, something that would be a part of any careful reading of the subject. Moses goes up in 19:3, down in 19:7. Up a second time in 19:8, down in 19:14. Up a third time in 19:20, down in 19:25. Then God spoke the Ten Commandments out loud to the people while Moses was

[9] This is a list of many of the verses that speak of people being in the grave (Job 7:21; 14:12-14; Ps. 6:5; 30:9; 16:10; 49:12, 14, 15; 89:48; 115:17; Ecc. 9:4-6, 10; Isa. 38:18; Dan. 12:2; Acts 2:29, 34, 35;) and then later being raised to life (Luke 14:14; 20:36; John 14:3, 4; 5:28, 29; Acts 4:2; 17:18, 32; 24:15; 1 Cor. 15:42, 51-54; 1 Thess. 4:16; Rev. 20:5, 6, 13) and then being judged after they are raised (1 Thess. 2:19; 4:16; 2 Tim. 4:1; Titus 2:13). For more on the subject see, Graeser, Lynn and Schoenheit, *Is There Death After Life?* (Christian Educational Services, Indianapolis, IN, 1993); John Schoenheit, *The Christian's Hope: The Anchor of the Soul* (Christian Educational Services, Indianapolis, IN, 2004), p. 127-135.

down with them. Moses then went up a fourth time in 20:21, down in 24:3. His fifth time up, he went partway up with the elders (24:9), and then the rest of the way in 24:15, and was there for forty days and nights (24:18). It was on this fifth time up that he received the stone tablets with the Ten Commandments in written form, which he broke after coming down for the fifth time (32:15). Moses went up a sixth time in 32:31, and down in obedience to 32:34. Moses went up his seventh and last time in 34:4, carrying stone tablet God had told him to carve (34:1), and was again there for forty days and nights (34:28). When he came down the seventh time (34:29), he had the tablets he had carved but God had written on, and his face radiated light, which frightened the people such that they would not approach him (34:30).

Example: Jerusalem is called "Sodom." Isaiah 1:10 refers to "the rulers of Sodom," but Isaiah was writing to Judah and Jerusalem. We learn with certainty that one of the terms God uses for Jerusalem when it was a sinful city is "Sodom" in Revelation 11:8.

Example: No Paradise yet. Luke 23:43 says, "And Jesus said unto him, Verily I say unto thee, Today shalt thou be with me in paradise" (KJV). This is a difficult verse concerning the topic of what happens when we die, which we covered earlier. Grammatically, the comma can be placed either before "today" or after it. If it is before, then Jesus and the malefactor were in Paradise that day. If it was after, the verse is simply stating that some time in the future they will be in Paradise. From the scope of Scripture we learn that the comma should be placed after the word "today," not before it.

Example: The Day of Pentecost. Acts 2:2 says the events of Pentecost day occurred in the "house," and we learn from the context and scope of Scripture that the house was the Temple. From the context, we learn that there were multitudes there, in fact such a large number that about 3,000 people got saved. The houses in Jerusalem were mostly quite small, and the streets were narrow. There was no house that could hold that kind of multitude, even if people were out on the street (where they likely could not have heard Peter speak). From the scope of Scripture we learn that Pentecost day, also called the "Feast of Weeks," was one of the days of the Jewish calendar when all the men of Israel were to come to Jerusalem to the Temple (Deut. 16:16). We also learn that after Jesus ascended into heaven, the apostles were continually in the Temple (Luke 24:53). We also learn that the Temple was called "the house," many times in the OT (2 Sam. 7:13; 1 Kings 6:1-14, etc. Some less literal versions, such as the NIV, sometimes use "Temple" instead of "house," but the Hebrew text is "house"). We can confidently conclude that the outpouring of holy spirit in Acts 2 occurred in the Temple, so that all the faithful Jews could see it and have a chance to believe.

Example: You shall not murder. Exodus 20:6 says, "Thou shalt not kill" (KJV), and many people quote that as if it was a stand-alone verse and universally applicable, forbidding the death penalty. However, a study of the subject of the death penalty reveals a totally different picture. First, comparing the KJV to other modern versions, including the New King James Version, reveals that almost all modern versions read, "You shall not murder," and doing a lexical study of the Hebrew word shows that "murder" is indeed the better translation, especially in light of our modern culture. Beside that, the next chapter in Exodus proscribes the death penalty for murders, saying, "Anyone who strikes a man and kills him shall surely be put to death" (Ex. 21:12). Continued study of the scope of the subject shows that the death penalty was proscribed

by the Law for several crimes, including attacking one's father or mother (Ex. 21:15), and kidnapping (Ex. 21:16) and, under certain conditions, rape (Deut. 22:25). In fact, every book of the Torah, the five books of Moses, proscribes the death penalty for specific crimes, and a detailed study of the New Testament shows that the New Testament does not forbid the death penalty. Study will show that many of the leaders we look up to as the heroes of the Bible executed people, including Moses (Nu. 15:36), Joshua (Josh. 7:25) and Solomon (1 Kings 2:25; 46). Far from forbidding the death penalty, the Bible mandates it as a means of keeping society safe.[10]

E. PROPERLY UNDERSTANDING THE CUSTOMS OF BIBLICAL TIMES

The Bible is completely interwoven with the culture and the customs recorded in it. While the references were well known to those who lived back then, we must become familiar with their idioms, customs, and culture in order to arrive at the proper understanding of Scripture as it would have been understood in Bible times.

Customs changed over time, and from place to place. The Bible mentions many different countries, such as Israel, Egypt, Syria, Assyria, Babylonia, Persia, Greece, and Rome, and each had some unique customs. The New Testament can be very interesting because there is often a mix of the Greco-Roman customs with the customs of Israel. One clue that a verse or section may contain a custom is if the words in the verse are plain, but the meaning of the phrase is not.

Learning biblical customs has many advantages.

1. It makes reading the Bible more enjoyable when we know about the people and how they lived.
2. It clarifies things in the Bible we would otherwise not readily know, or that would not seem to make sense.

The following list is a tiny sampling of how understanding the culture and customs of the Bible can help clarify its meaning.

Biblical countries and people. The Bible mentions the countries around it, with which the biblical characters would be familiar, such as Egypt, Aram (our Syria), Assyria, Babylonia, Persia, and Rome. It also mentions many of the leaders of those countries by name, expecting the people to be familiar with them as we are with George Washington. For example, Sennacherib of Assyria, Nebuchadnezzar and Belshazzar of Babylon, and Cyrus and Darius of Persia. We can read the Bible without knowing anything about these countries or men just as we can learn a lot about the United States without knowing about George Washington, Mexico or Canada. But if we will take the time to learn a little about them, our enjoyment of the Bible will increase dramatically. An example of how understanding a local custom can help us understand the Bible is that before Joseph would go to meet Pharaoh, he shaved his beard (Gen. 41:14). Israelites were very proud of full beards, but Egyptians did not like them, so Joseph, not wanting to offend Pharaoh, wisely shaved.

[10] John Schoenheit, *The Death Penalty: Godly or Ungodly* (Christian Educational Services, Indianapolis, IN, 2000).

The biblical religions. Many gods of the nations are mentioned by name, such as Baal (Judg. 2:13), Molech (Lev. 18:21); Jupiter (Zeus; Acts 14:12), and Diana (Artemis; Acts 19:24). It helps understand the Bible if we know the religious beliefs and practices of the people. For example, one of the reasons the Israelites turned so quickly to the Canaanite religion was that it often involved cultic prostitution, and the attraction of "god-approved sex" was difficult for the Israelite men to resist.

Example: Lions. Samson and David both fought with lions, but lions do not exist in Israel today. They did in biblical times, but were captured to extinction by the Romans, who used them in the arenas in gladiator contests.

Example: Directions. The Bible says that the city of Hobah is on the "left hand of Damascus" (Gen. 14:15 KJV). In the biblical culture, the direction for reference was east (on our modern maps it is always north). Thus, the "left hand" of Damascus is the direction from Damascus if you are looking east, so Hobah is north of Damascus. Most modern versions remove the "difficultly" of the custom, and just say "north."

Example: Black tents. Song of Solomon mentions that the tents of Kedar are "black" (Song of Sol. 1:5-KJV). Tents in the ancient near east were almost exclusively made of goat hair, because it swelled in the rain and became waterproof, but shrank in the sunlight and let the tent breathe, and the goats in that culture were black.

Example: Chaff. On the day of Judgment the wicked will disappear like the "chaff that the wind blows away" (Ps. 1:4). The "chaff" is the broken up stalks of wheat that are left over after the wheat has been separated from the stalk. It is quite similar to the small grass clippings that are left on our lawns after we mow our grass.

Example: Concubines. The Old Testament mentions men like Solomon who had both wives and "concubines." A study of the culture reveals that a "concubine" was a wife, but one of lesser status, such as if a noble married a slave or someone of lesser social status, especially to solidify relationships between families.

Example: Titles. We are quite familiar with the Roman "centurion" (Acts 10:1), a commander over 100 men, but the Bible mentions many other Roman officials, such as "proconsul" (Acts 18:12), "tetrarch" (Luke 3:1), and if we know the differences, we will understand more about the influence they held.

Example: Religious groups. The Bible mentions some of the religious sects that vied for power in Israel, including the Pharisee and Sadducees, and knowing what the different groups believed helps us understand the Bible. For example, the Sadducees did not believe in the Resurrection, so it makes sense that they were the ones who questioned Jesus about it (Matt. 22:23).

Example: Athletics. 1 Corinthians 9:24-26 give us some insight into the athletic games that were so popular in the Greek and Roman culture, complete with running, boxing, and a crown made of leaves that will not last. Many other verses contain athletic allusions.

Example: Girding the loins. 1 Peter 1:13 (KJV) says to "gird the loins" of your mind. The long robes of the men would get in the way if they needed to run somewhere (women understand this very well), so they would pull their robe up and tie it ("gird it") at the waist with their sash or belt. Thus to gird the loins of your mind is to remove any obstacle that gets in the way of acting quickly and aggressively.

Example: Referring to women. Amos gave a prophecy to the "cows of Bashan" (Amos 4:1), referring to the ruling women of Israel, and Samson said the Philistines "plowed with my heifer" (Judg. 14:18), referring to his young wife. Most cultures have idiomatic references to women, and one way women were referred to in the Bible was "cows," with the young women being heifers. Biblically, this was not the insult that it seems to us today, because cows were valuable, closely watched over, and generally well cared for.

Example: Foxes. The word "fox" is another word that does not translate well into English when used idiomatically. Jesus called Herod a "fox" (Luke 13:32), meaning he was a pest. Biblically, the fox was not a dangerous animal like the lion or bear, but was more of a pest animal. In the English of the 20th century, someone who was a "fox" was considered a sly, sneaky person. Today, if you call a woman a "fox" it means she is sexy. If the translators know that translating something literally will only give the reader the wrong impression, they should work to find out how to bring the meaning of the original into the English, or rely on study notes or commentary.

Learning the customs of the Bible is fun and exciting, and opens new meaning in Scripture. The best way to learn them is by reading books on the customs of the people, and then noting those customs in the Bible. In studying biblical culture and customs, it helps to be reading a more literal version of the Bible (YLT, KJV, NASB, ESV), because those not so literal often translate the custom out of the text so that the English version is not as difficult for the new Christian to learn. Although it is true that the beginning reader can be very challenged by the culture and customs of the Bible, learning them adds a lot to pleasure and depth to the reading of God's wonderful Word.

F. NOTICING FIGURES OF SPEECH IN THE TEXT

What is the purpose of figures of speech?

Figures of speech are universal to human communication. Every language has them, and that includes the biblical languages. In the Bible, God used figures of speech to:

- Give special emphasis
- Call attention to the point
- Add force or power to an expression
- Convey a large amount of meaning or feeling in a text of Scripture

A figure of speech can pack a lot of meaning into a small sentence. For example, the *metaphor*, "You are the salt of the earth…" (Matt. 5:13a) has a lot of meaning. In Bible times, salt was very expensive, and therefore valuable, and it heals, preserves, and adds flavor. It would

take a paragraph to say in straightforward literal words what the one sentence with the *metaphor* does.

What is a figure of speech?[11]

There are three major divisions of figures, as we show below.

1. There is a figure of speech when a statement is contrary to known truths of the Bible, and there may be a figure when a statement is contrary to known fact, or to our experience. Many figures involve a departure from literal word usage, such as in the phrase, "…all the trees of the field will clap their hands" (Isa. 55:12). Trees do not have hands; this is the figure *prosopopoeia*; "personification." Here are some other examples:

Crying boats. Isaiah 23:1a says, "Wail, O ships of Tarshish! For Tyre is destroyed and left without house or harbor…." Ships do not "wail." This verse is not asking ships to cry, rather the "ship" is put by the figure *metonymy* for the people on the ship who cry because the great trading city of Tyre is destroyed.

We who? Daniel 2:36 says, "This was the dream, and now we will interpret it to the king." There was no "we" with Daniel. He was the lone interpreter. The figure *heterosis* changes forms of words, tenses, moods, number, and gender. We use the figure *heterosis* in our speech without being specifically aware of it. In Daniel, the figurative "we" was a form of humility.

Drinking food. 1 Corinthians 3:2 says, "I gave you milk, not solid food, for you were not yet ready for it…." The Greek word many versions translate as "gave" is *potizo*, which actually means, "to give to drink," and it can apply literally only to "milk," not to "solid food." The figure is *zeugma*, "double yoke," where one verb controls two nouns, but only one of the nouns grammatically fits the verb. *Zeugma* puts the emphasis on the noun it goes with grammatically, i.e., "milk," and deemphasizes "solid food." This is an example of when you need to understand the Greek to see the figure unless the translation is extremely literal.

2. There is a figure of speech when there is a purposeful departure from the normal grammar of the language. This is not an "error" or "mistake" in the Word of God, but a legitimate departure from the rules of grammar for the sake of emphasis. The way the words are put together is what brings the emphasis to this category of figures of speech. To see the figures in this category easily, one must have a grasp of what good grammar is. Many require having a good grasp of proper Hebrew or Greek grammar, which is beyond the vast majority of Bible students. However, some require having only a good grasp of English grammar, which is something every English speaking Bible student should aspire to.

Many ands. The figure *polysyndeton* ("Many ands") places "and" in front of every word in a list to bring specific emphasis to each word. For example, the repetition of "and" in the

[11]The most comprehensive study of the figures of speech in the Bible is E. W. Bullinger's book, *Figures Of Speech Used In The Bible.*

phrase, "…breadth, **and** length, **and** depth, **and** height" (Eph. 3:18b-KJV). Ordinary grammar would have "and" only before the last word in the list.

No ands. The figure *asyndeton* ("No ands") omits every "and" in a list to deemphasize the individual parts of the list and put emphasis on the whole list, rather than each part. Galatians 5:19-21 has the list of the works of the flesh, and Galatians 5:22, 23 contains the list of the fruit of the spirit. Neither list has the grammatically required "and" before the last member of the list, so the whole concept of the works of the flesh is contrasted with the whole concept of the fruit of the spirit.

Out of order. The figure *hyperbaton* places words out of their usual order in a sentence to catch the reader's attention and add emphasis. The Beatitudes start with "Blessed," which is a participle in the Greek text, and normally would end the sentence. Thus, although the text would "properly" read, "The meek are blessed," when we move the participle out of its normal word order and say, "Blessed are the meek…" (Matt. 5;5), we emphasize the word "blessed."

3. There is a figure of speech when the words are clear and literal, and the grammatical form is regular, but the form of the words or phrases is clearly meant to convey a deeper lesson or have a deeper emphasis than does straightforward speech.

Anaphora. The figure *anaphora* ("like sentence beginnings") occurs when sentences or phrases begin in the same way, catching our attention. For example, in Deuteronomy 28:3-6, the sentences begin with "blessed," while in 27:15-26 the sentences begin with "Cursed."

Geminatio. The figure *geminatio*, a form of *epizeuxis* ("Duplication") catches our attention by repeating a word for emphasis. Isaiah 6:3 says, "Holy, holy, holy," while Ezekiel 21:27 starts in the Hebrew, *avah avah avah*…, ("A ruin, a ruin, a ruin"). Unless the translators work very hard to reproduce them, many of these figures are clearly seen only in the original languages.

Asterismos. The figure *asterismos* (indicating) catches our attention by saying, "Behold," or "Look!" (Matt. 1:20; 2:1; 2:13; 4:11 KJV). The word is not usually essential to the overall meaning of the passage, and so some modern versions do not even bother to translate it. But in doing so they miss the point of the figure, which is a way God has pointed to the importance of the verse for the benefit of the reader.

The best way to recognize figures of speech is to become familiar with the entire field of study, and especially to read the original languages fluently. Obviously, this requires an immense amount of study, as does any other important discipline. Thankfully, a basic awareness of the field of study, and some knowledge of the major figures of speech such as metonymy and metaphor helps a lot in Bible study.

One of the most difficult things about figures of speech in the Bible is that when they are translated literally they can make a verse hard to understand, so translators, eager to have their version read easily, often translate them out of the English version, at which point the English

reader cannot see them at all. That is why many figures have to be studied from the original language, from books such as E. W. Bullinger's *Figures of Speech Used in the Bible*, or from good commentaries.

Why is it important to understand figures of speech in the Bible?

1. The figures tell us what God has emphasized. There are many ways we can emphasize what is important to us when we communicate to others. If we are talking, we can shout, or else lower our voices so that others have to strain to hear us. If the one we are talking to can see us, we can add hand motions and body gestures (some cultures, like the Italians, are famous for speaking with their hands). We can use "pregnant pauses," making sure the other person gets our point. In today's written English, we can use ALL CAPITAL LETTERS, or **bold**, or *italics*, or ***ALL THREE***. We can even use colored ink, like our red letter Bibles. However, in the original biblical manuscripts, none of those means of emphasis was available. What was available for emphasis were the legitimate, grammatical figures of speech of the original languages. Thus, the way that God chose where and how to place emphasis in His Word was through the use of figures of speech. It is common for people to read the Bible and pick out what is important to them. But what is important to **God**? He has emphasized what He wanted by figures of speech.

2. It is vital to properly understand the figures of speech in the Bible in order to arrive at the correct interpretation of Scripture. Serious misinterpretations of Scripture come from calling something figurative that is literal or calling something literal that is actually a figure of speech.

Errors can arise if we call something a figure of speech when it is actually literal.

Example: The Days of Creation. The six days of creation in Genesis 1 are literal 24-hour periods, as emphasized by the figure *polarmerismos*, which occurs when the two extremes of something are put for the whole thing. Thus, Genesis says that the "evening" and the "morning" were the first day. Had God just said that on the first "day" He created something, it would be hard to define "day." But by using the *polarmerismos* of the two extremes, we can be sure God meant one 24 hour day. Nevertheless, many who do not believe the formation of the earth could not have happened that quickly say that the days of Genesis are figurative, but they cannot explain the existence of the figure.

Example: The Millennial Kingdom. The 1,000 years of the Millennial Kingdom are literal (Rev. 20:4-7), but many Christians take them as figurative. Christ will reign on earth for 1,000 years between the Battle of Armageddon (Rev. 19:11-21) and the Final War between God and the Devil (Rev. 20:7-10).[12]

[12] For more on the Millennial Kingdom and the Eternal Kingdom, and the events between them see, John Schoenheit, *The Christian's Hope: The Anchor of the Soul* (Christian Educational Services, Indianapolis, IN, 2004), pp. 35-82.

Errors can arise if we say something is literal when it is actually a figure of speech.

Example: This is my body. Jesus took the bread at the last supper and said, "this is my body" (Matt. 26:26). This is the figure of speech *metaphor*, meaning, "this bread represents my body," but there are those who teach the verse is to be understood literally: that the bread became the body of Jesus.

Example: Cutting off your hand. In Matthew 5:29 and 30 when Jesus said if your right eye or right hand caused you to stumble, pluck it out or cut it off. This is the figure of speech *hyperbole*, exaggeration, yet there have been tragic instances when people acted upon these words as if they were literal.

Example: Sweating profusely. There are Christians who teach that Jesus "sweat blood" in the Garden of Gethsemane. But Luke 22:44 says, "…his sweat was **like** drops of blood falling to the ground." Jesus was sweating so profusely that God uses the figure *simile* to compare his sweating to being cut and bleeding, even though he wasn't.[13]

Example: Like the angels. When Jesus was asked whether people would marry after the resurrection, he replied that they would not marry, but be **like** the angles of heaven. Many people miss the *simile*, and say that we become angels after we die, which is not correct. Neither is it correct to assert from this verse that we will be in heaven forever. Jesus said we will be like the angels of heaven who do not marry, not that we will be angels or live in heaven.

Example: The rich man and Lazarus. Luke 16:19-31 is often referred to as if it were literal, showing Lazarus with Abraham while the rich man (whom tradition has named "Dives") is burning in hell. The record is not literal, but is a parable, the point of which is to show that even if someone were raised from the dead, the scoffers would still scoff (Luke 16:30, 31), which, of course, they did when Jesus was raised. There are many pieces of evidence that lead us to the conclusion the record is a parable, but one of the most conclusive is that civilized people universally reject torturing a criminal, even if he seems to deserve it. Are we then to believe that we could enjoy our everlasting future with God if people, some of whom were our family and friends, were burning and in pain, and calling out to us for help, a help we would deny them?[14] There is no reason to believe we will be in any contact with those in Gehenna, and besides, the people thrown into the lake of fire will burn up, not live in pain forever.[15]

It is not honest biblical interpretation for a person to call something "figurative" simply because he does not understand it or does not want to believe it. If a word or words are truly a figure of speech, then that figure can be named and described, and has a specific purpose. While some figures are easily seen and named, others are difficult to identify. As with all Bible study, it is not important to have an immediate answer to our questions, but it is imperative that we

[13] The record of Jesus sweating is almost surely an addition to the original text. It is missing in early, and widely diversified, manuscripts. See Bruce Metzger, *A Textual Commentary on the Greek New Testament* (Deutsche Bibelgesellschaft, D-Stuttgart, Germany, Second edition, 2001) p. 151. Nevertheless, it is so often quoted and misquoted that it is a good example.

[14] This parable is discussed in John Schoenheit, *The Christian's Hope: The Anchor of the Soul* (Christian Educational Services, Indianapolis, IN, 2004), pp. 71, 72.

[15] Edward W. Fudge, *The Fire that Consumes* (Author's Guild Backinprint.com, Iuniverse.com, Lincoln, NE, 2001).

diligently work the Word and apply the principles and keys until we discover an answer that fits all the details together.

G. PAYING ATTENTION TO THE ADMINISTRATIONS

One of the great truths of Scripture is that throughout history, God has righteously and resourcefully responded to man's obedience and disobedience by changing the rules by which He wants men to live. Examples of God changing the rules abound, and the period of time governed by a given set of rules is referred to as an "administration," or "dispensation." Many theologians recognize the administrations in the Bible, and the theology of Dispensationalism became well known to the average preacher in America after the Scofield Study Bible was published in 1909, which contained many study notes on the administrations (which Scofield referred to as "dispensations," as does the KJV).

We recognize eight administrations in the history of mankind: four of them are in the past, we live in the fifth administration (the Administration of Grace), and three are still future. The eight Administrations are

1) Original Paradise;
2) Conscience;
3) Civil Government;
4) Law;
5) Grace;
6) Tribulation;
7) Paradise;
8) Everlasting Kingdom.

Unfortunately, many Christians are taught to believe and live by "the whole Bible," which sounds good, and does not seem to present a problem to those who do not read it or think much about it. Those Christians have not been taught to carefully discern what applies to them and what does not, other than having a nebulous concept that there are things in the Old Testament that do not apply to us. However, if one does not understand the administrations in the Bible, it becomes full of apparent contradictions, because the rules God gave people to live by differ through time. The following are some examples of God's rules changing through time:

Example: Food regulations. In the Garden of Eden, God told Adam and Eve to eat only plants (Gen. 1:29). After the Flood, God changed the rules and allowed man to also eat meat (Gen. 9:3). When the Law Administration started, there were more and more clearly defined rules about eating. For example, eating pork or shellfish broke the Law and therefore was a sin (Lev. 11:4-12). In the Grace Administration, God again changed the rules, and eating pork or shellfish is not a sin (which is not to say it is necessarily healthy).

Example: Sabbath regulations. Before the Law Administration, which started when God gave the Law to Moses, there was no specific regulation concerning the Sabbath. But when God gave the Law to Moses, He stipulated that anyone who worked on the Sabbath should be put to death (Exod. 31:14), and Moses executed a man for working on the Sabbath (Num. 15:32-36). Today,

in the Administration of Grace, God has changed the rules again and it is not a sin to work on the Sabbath (Rom. 14:5; Col. 2:16 and 17). Of course, it is still a good idea to take a day of rest.

Example: Marriage regulations. Before the Mosaic Law, people could have more than one wife, and they could also marry close relatives, just as Abraham married his half-sister, Sarah (Gen. 20:12). When God gave the Law, He forbade marrying a half-sister (Lev. 18:9), but He still allowed a man to have more than one wife (Ex 21:10). In the Administration of Grace to which we belong today, God changed the rules again, and now allows a man to have only one wife, and a woman only one husband (1 Cor. 7:2). Another marriage regulation that has changed is that under the Mosaic Law, if a married man died childless, his widow had to marry his brother and have children by him (Deut. 25:5-10), but now that rule no longer applies, and if a Christian woman's husband dies, she can marry whoever she wants, as long as the person is a Christian (1 Cor. 7:39).

Example: Sacrificial regulations. It would be too much for this short study to detail all the sacrificial regulations and how they have changed, but a general overview is helpful. In the Original Paradise, Adam and Eve had no sin, so there was no need for any sacrifices. After the Fall, in the Administration of Conscience, there were sacrifices and regulations as to how they were to be carried out, as we see from the fact that both Cain and Abel brought sacrifices, and Abel's was accepted and Cain's was not. However, the sacrificial system was not covered by a large number of regulations. In the Law Administration, God added and clarified His rules concerning sacrifices, including very specific information as to what, where, when, how, and by whom, the sacrifices were to be done. In the Administration of Grace we have no animal sacrifices because God's Son was the ultimate sacrifice for sin. Today we offer the "sacrifice of praise" from our lips (Heb. 13:15).

The point of the examples above is to show conclusively that God has indeed changed the rules mankind is to live by, and many more examples could be listed, including circumcision, Temple worship, the priesthood, and the tithe.

Most of the Administrations are not named in the Bible, which is one reason there is so much debate about them among theologians.[16] The names that we of STF choose for the unnamed Administrations come from the characteristics of that particular Administration. For example, Adam and Eve were in the Garden of Eden under a specific set of God's rules and regulations. That administration is not specifically named in the Bible, but the wonderful circumstances on earth, with no war or sickness, parallel the Millennial Kingdom when Christ will reign on earth for 1000 years and the Devil will be chained in the Abyss (Rev. 20:4-7). Since the Millennial Kingdom is called "Paradise" (Luke 23:43; 2 Cor. 12:4; Rev. 2:7), it seemed fitting to us to refer to the time in Eden as the "Original Paradise."

[16] In fact, theologians differ as to exactly how many Administrations there are in the Bible. Some theologians seem to start a new administration with every little difference or change of a rule, while others see the administrations in more general terms, and have fewer of them. "Ultradispensationalism" is the dispensational system that puts a new administration after Acts 28, thus creating an administration of the early Church (Acts 2-28). Ultradispensationalism gets rid of the "problem" those theologians have with speaking in tongues, prophecy, healings, and the other manifestations (sometimes wrongly called "gifts") of holy spirit. Of course, it also puts the epistles of Romans, Corinthians, Galatians, and Thessalonians in the category of letters that are not written "to" the Church. The vast majority of dispensational theologians reject ultradispensationalism.

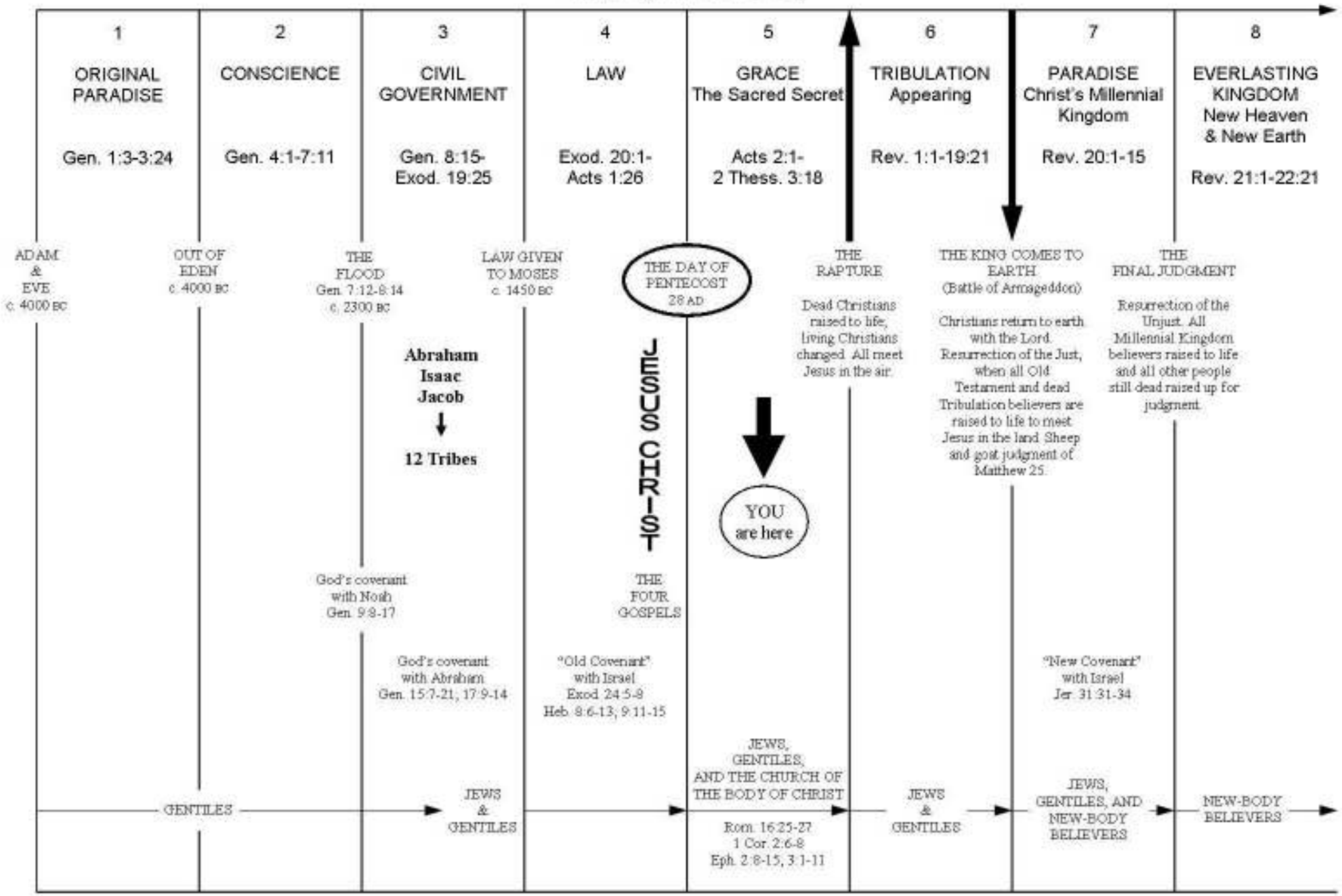
After the Fall, there were some regulations given by God, which was why Cain's sacrifice was not acceptable, but in general mankind governed itself in the way they thought best. Thus, we refer to this as the "Administration of Conscience." After the Flood, God gave mankind some specific rules for self-governance, so we refer to this administration as the "Administration of Civil Government." The next administration is called the "Law" because of the Law of Moses, by which it was governed. The Fifth administration, the one we live in today, is referred to by two names in Scripture. It is called "the administration of the Grace of God" (Eph. 3:2) because of the dominance of the grace that God has poured out, and it is called, "the administration of the sacred secret" (Eph. 3:9), because the entire Administration was a secret, hidden in God from the foundation of the world.[17] After the Rapture, which ends the Administration of Grace, comes the "Tribulation," so named because of the tribulation all throughout it and how Jesus referred to it (Matt. 24:21, 29). Then comes the 1,000 years of Paradise (Luke 23:43), and finally the Everlasting Kingdom, so named because it never ends.

Knowing that there are different administrations, exactly when they begin and end, and the rules distinctly associated with each, is indispensable in explaining many of the apparent contradictions in the Bible. It is also indispensable in living righteously and obediently before God. A person who does not understand Administrations can become very confused if he thinks that all of God's commands should be followed, because, as we have seen, the commandments are different in different administrations. For example, a person could have more than one wife, insist on everyone eating only plants, sacrifice an animal each time he sinned, and execute anyone who worked on Saturday, and support all of these actions with verses from the Bible. We must understand that the question we have to ask is not, "What does the Bible say," but rather, "What does the Bible say **to me**?" The conservative theologian Martin Anstey wrote: "In this matter the golden rule is, 'Distinguish the dispensations and the difficulties will disappear.'"[18]

[17] The subject of the Administrations in the Bible is not well understood, and the Administration of the Sacred Secret is even less understood, so "Administration of the Sacred Secret" is our translation from the Greek text. Some versions have "dispensation" or "administration" of the "mystery," which is very close, using "mystery" instead of "sacred secret," which is the proper translation of the Greek word *musterion*. For a much better understanding of the Administration of the Sacred Secret, see Graeser, Lynn, Schoenheit, *The Gift of Holy Spirit: The Power to Be Like Christ* (Christian Educational Services, Indianapolis, IN, 2006), Appendix A.

[18] Martin Anstey, *How to Master the Bible* (Pickering & Inglis, London), p. 23.

THE ADMINISTRATIONS IN SCRIPTURE



ERRORS IN TRANSLATION

Once we have done the best we can to understand the verse we are reading, and after examining many possible reasons for misunderstanding a verse such as not really understanding the vocabulary in the verse and checking for possible customs for figure of speech, we will want to check to see if the verse has been translated correctly. Errors in translation occur when the Hebrew, Aramaic, or Greek is not properly translated into English.[1] Checking for possible translation errors can be difficult, because translating from one language to another can involve many factors that are not readily apparent simply from lexicons, but nevertheless, some translation errors are easily discovered and help us understand the Bible.

Translator bias

Before we embark on a study of errors in translation, we need to acknowledge that every version of the Bible has a bias, a point of view from which it was translated. It is impossible to translate without a bias, because many words in the original languages have more than one definition, so the translator must pick the definition of the Hebrew, Aramaic, or Greek word that he feels best fits the context. His choice will reflect his beliefs about the Bible, i.e., his own bias. Therefore, every version of the Bible will have a bias; it is unavoidable.

For example, the Greek word *pneuma* means, among other things, "spirit, wind, and breath." In John 3:8, most translators think "wind" is proper ("The wind blows wherever it pleases") but at least one version thinks "Spirit" is more proper in that context, and that the text is referring to God, not the wind. Similarly, Matthew 27:50 records Jesus dying on the cross. Although most versions read that Jesus gave up his spirit, the NRS translators felt that "breath" was better than "spirit" in this context, and said he "breathed his last."

We must make no mistake about the fact that even though many words have more than one definition, that does not make every grammatical possibility and every translation of the Bible correct. God had a meaning in mind when He authored the Bible, and our job as His children desiring to be obedient to Him is to discover that meaning. Serious translators and Bible students do not try to omit bias, because that is impossible, but rather they read and reread the text, using the tools of Bible study to discover the bias of the author, and then bring that bias into the English.

Because different scholars come to the text with differing theologies, what to one scholar is a correct interpretation of the text might be considered an error by others. One thing is certain; there is one God, who authored His book with a specific meaning. Two scholars with opposing views on the translation and meaning of a verse might both be wrong, but they will not both be right. Diligent study, much prayer, and constant effort to place every verse into an integrated theology is important if we are going to arrive at the correct interpretation of the text.

There are two broad categories of mistranslations in the Bible. They are:

[1] We say English here, because that is the receptor language with which we are dealing. The same truths apply into other languages, such as Spanish, French, German, Russian, etc.

1. **Editorial additions and changes made to the original text to "clarify" the Bible, which are sometimes in error.**
2. **Errors in translating the words of the original text into English.**

These two broad categories have sub-points that we will examine in our quest to understand the true meaning of the original text.

EDITORIAL ADDITIONS AND CHANGES MADE TO THE ORIGINAL TEXT TO "CLARIFY" THE BIBLE, WHICH ARE SOMETIMES IN ERROR.

The original text of the Bible was written on scrolls, not in books, and the writing in the scrolls did not have chapter divisions, verses, punctuation, paragraph or section headings, or red letters.[2] The early manuscripts of the Hebrew Bible were written in Hebrew, which is a language that has only capital letters, and there were not even spaces dividing the words. All the letters were one long line that broke at the edge of the scroll and started again on the next line down. Early Greek texts were written in uncial script, which, like Hebrew, has all capital letters and no breaks between the words.[3] Until around the 700's A.D., with the exception of some chapter breaks, texts of the Bible had all the words running together, letter after letter. There were no spaces between the words and no punctuation. Spaces between words, and punctuation in the text, did not begin to appear until around the 700s A.D. Thus, the early texts of Romans 10:9 and 10 would read:

THATIFYOUCONFESSWITHYOURMOUTHJESUSISLORDANDBELIEVEINYOUR
HEARTTHATGODRAISEDHIMFROMTHEDEADYOUWILLBESAVEDFORITISWI
THYOURHEARTTHATYOUBELIEVEANDAREJUSTIFIEDANDITISWITHYOURM
OUTHTAHTYOUCONFESSANDARESAVED.

The oldest chapter divisions date from about 350 A.D., but they were not standardized. Today's standardized chapter divisions date from around 1227 A.D. The first standardized verse divisions came into use in the 10th century.

Things we see in our modern Bibles such as chapter divisions, verse divisions, punctuation, capitalization, red letters, and paragraph or section headings are all additions to the text by translators. As human additions, they may be helpful, or they may be in error and mislead or confuse the reader. They certainly affect how we understand and interpret what we read. The student of the Bible must recognize that changing these additions might yield a completely different understanding of what a given Bible text says.

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[2] By the time of the writing of the last few books of the New Testament such as Revelation, John may have written in a book, not a scroll.

[3] In the 800's A. D, a font was developed that used lower case letters that were all attached to each other (like our cursive writing). This lower case font, called "miniscule font," saved space and paper, and thus lowered production costs. Thus, the start of Romans 10:9 in miniscule script would look somewhat like this: *Thatifyouconfesswithyourmouththatjesusislord...*

A. Chapter divisions

Thankfully, the vast majority of the chapter breaks in the Bible are well placed, marking a break in the thought of the text and allowing a rest for the eye and mind of the reader. However, if the chapter break is misplaced, the reader may not understand the full scope of the subject about which he is reading, or he may misinterpret what is being said. Here are some examples of misplaced chapter breaks:

Example: Genesis 2. The first three verses of Genesis 2 actually belong with Genesis 1, because they are the seventh day of the week of creation, and go with the first six days in chapter 1. What is Genesis 2:4 in our modern versions should logically be Genesis 2:1, because it starts a new account of creation with man as the central focus.

Example: Isaiah 52:13. The subject of the "suffering servant," who we know as the Messiah, does not start in Isaiah 53:1, but back at Isaiah 52:13. The first part of Isaiah 52 is about the people of Israel, and verse 13 starts the section about the "servant" who would suffer to redeem Israel. Isaiah 53 is a very well known chapter, but unfortunately, because Isaiah 53:1 is in the middle of God's presentation of His suffering servant, few people read Isaiah 52:13-15 and tie them to Isaiah 53, thus discovering that God's servant would act wisely, be exalted, be disfigured and marred, and yet sprinkle many nations.

Example: Mark 9:1. Mark 9:1 is actually the end of Jesus' message that started in Mark 8:34. Mark 9:1 should have been the last verse of Chapter 8 instead of the first verse of Chapter 9, which starts the subject of the Transfiguration. Since many people read one chapter at a time, many of them miss the end of Jesus' teaching in Mark 8, and then when they start to read again in Mark 9, have no context allowing them to properly understand verse one.

Example: 1 Kings 11:1. The Law of Moses gives a number of commandments that every king of Israel was to follow, including not to accumulate large amounts of silver and gold, or large numbers of horses, or to get horses from Egypt, or to have "many wives" (Deut. 17:14 – 20). The record of Solomon breaking each of these commands starts in 1 Kings 10:14 and goes to 11:3, and the consequences of his sin continue through Chapter 11, including the summary statement, which reads, "So Solomon did evil in the eyes of the LORD" (1 Kings 11:6). It would have been more logical and helpful to the reader if Chapter 11 had started with 10:14, because then all the commandments that Solomon broke would have been in one chapter.

B. Verse divisions

Because the original text was all in one continuous line without spaces between the words, it can sometimes be very difficult to determine how the sentences should be divided. Scholars sometimes disagree on where one sentence stops and the next begins.

Example: Ephesians 1:4, 5. In Ephesians 1:4 and 5, does the phrase "in love" begin a new sentence as it does in the NASB, or does it end the sentence as it does in the KJV?

Ephesians 1:4 and 5 (NASB)
(4) just as He chose us in Him before the foundation of the world, that we should be holy and blameless before Him. **In love**
(5) **He predestined us to adoption** as sons through Jesus Christ to Himself, according to the kind intention of His will,

Ephesians 1:4 and 5 (KJV)
(4) According as he hath chosen us in him before the foundation of the world, that we should be holy and **without blame before him in love**:
(5) Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will,

Did God mean for us to be "holy and without blame before him in love," or did He mean "In love he predestined us…." The Greek can be translated either way, and so the versions differ. We of Spirit & Truth Fellowship believe that "in love" goes with verse 4, as is in the KJV. God chose us to stand before him "holy," "without blemish," and "in love." Furthermore, v. 5 already says God acted from His "good pleasure" so placing "in love" there seems to be an unnecessary duplication. Furthermore, and importantly, studying the scope of the uses of "in love" in the writings of Paul shows that it is his usual writing style to place "in love" (*en agape*) **after** the clause it qualifies (Eph. 4:2, 15 and 16, 5:2; Col. 2:2; 1 Thess. 5:13). Seeing how God uses the phrase in other places gives us a clue as to how it is almost certainly used in Ephesians.

There are quite a few examples of differences in how the sentences in the verses were to be divided, and while most of the differences do not make much difference except in the flow of the reading, some affect the sense of the verse dramatically. For example, the last phrase of Proverbs 25:7 belongs with verse 8, and some translations (NJB) have it that way. Another example is the epistle of 3 John, verse 14. Versions such as the KJV and NIV end the book with verse 14. Others (ESV, NRSV, NJB), break what is verse 14 in the KJV into two verses, and have a 15th verse. Ephesians 5:13 and 14 are divided differently in different versions. For example, the last phrase in verse 13 in the KJV, "for whatsoever doth make manifest is light," is put as the opening phrase of verse 14 in versions such as the NIV, ESV, and NRSV.

C. Punctuation

All punctuation, including commas, semicolons, colons, periods, and quotation marks, was added by translators. Usually they do an excellent job, making good decisions that help the reader understand the text. However, they do make mistakes or simply differ in their judgment about what punctuation is proper (e.g., comma, semicolon, colon, or period). Hence, Bible versions sometimes disagree about how a particular verse should be punctuated. Although the essential meaning of the verse is usually not affected by the different punctuation used in the different versions, that is not always the case, which is why it is important to realize that the punctuation was not original, but was added by translators and reflects how they think the text should read.

Modern Hebrew and Greek texts do have some punctuation, but it was added by scholars to help Hebrew-speaking and Greek-speaking people read the text, just as punctuation was added to

the English text to help English readers. There was no punctuation in the original texts, so all punctuation, even if it is correct, is an addition to the text. All one has to do to see differences in punctuation in different versions is pick a spot in the Bible and begin reading and comparing different versions, but some examples are cited below.

Example: Mark 5:41. Jesus said to the young girl who has died, "Little girl, I say to you, arise!" (NASB). Some versions use a period instead of an exclamation point, but the essence of the verse is the same.

Example: Mark 6:2. The crowd asked, "Where did this man *get* these things, and what is *this* wisdom given to Him, and such miracles as these performed by His hands?" (NASB). Other versions break that long sentence into two sentences, with some versions using a question mark to end both sentences, while others use a question mark after the first phrase and an exclamation point to end the second sentence.

Example: Being in Paradise. Unlike most punctuation differences, the way Luke 23:43 is punctuated makes a huge difference in how the verse is to be interpreted and understood. Most versions of the Bible read something such as, "…I tell you the truth, today you will be with me in paradise." By placing the comma after "truth" and before "today" the reader is directed to believe that both Jesus and the criminal would be in Paradise that very day. However, the Greek text need not be punctuated that way. It can also be translated with the comma after "today," which totally changes the meaning of the verse.

We commonly use time words to add emphasis to what we are saying. For example, someone may say, "Now I want you all to know…." What is the purpose of "Now" in that statement? Would anyone think that if it were not there the speaker might want the audience to know at a later time? If the "now" is left off, does the meaning of the sentence change? No. Just as we today occasionally use time words for emphasis, so did the biblical languages. Examples include Deuteronomy 4:39 and Joshua 23:14 (seen best in very literal versions such as the KJV or NASB). When the punctuation of a verse is in doubt, the context and scope of Scripture must be used to determine the correct placement, and type, of punctuation. In this case, the scope of Scripture makes it clear that there should be a comma after "today." "I tell you the truth today, you will [in the future] be with me in paradise."[4]

Example: The man born blind in John 9. An example of a period being put in the wrong place occurs in John 9:2 and 3. The ESV follows the words in the Greek text quite literally, but misplaces the punctuation.

> **John 9:2-4 (ESV)**
> (2) And his disciples asked him, "Rabbi, who sinned, this man or his parents, that he was born blind?"
> (3) Jesus answered, "It was not that this man sinned, or his parents, but that the works of God might be displayed in him.

[4] For a larger discussion on the subject of Paradise and Luke 23:43, see our book *Is There Death After Life?* by Graeser, Lynn, Schoenheit (Christian Educational Services, Indianapolis, IN, Fifth Edition, 2004), p. 91. Also, E. W. Bullinger has a helpful note on this subject in *The Companion Bible*.

(4) We must work the works of him who sent me while it is day; night is coming, when no one can work.

The way this version, and modern versions in general, are translated and punctuated, it sounds as if the man was born blind just so the works of God could be displayed in him. It is true that the Greek text can be translated and punctuated that way, and translators who believe that God makes people sick just so He can heal them and display His power are satisfied with that translation. However, the Greek text does not demand that translation. We believe that Eugene Peterson gets the sense of the text correct in his popular vernacular translation, The Message.

John 9:3 and 4 (The Message)
(3) Jesus said, "You're asking the wrong question. You're looking for someone to blame. There is no such cause and effect here. Look instead for what God can do.
(4) We need to be energetically at work for the One who sent me here, working while the sun shines. When night falls, the workday is over.

The wording in the Greek text allows us to break the sentence after "parents," and start a new sentence with "But." A quite literal translation, punctuated such that the man was not born blind just so that God could heal him, appears below. God is love, and is kind toward people. He would never make someone blind, causing that kind of human suffering, just to demonstrate His power. He has many wonderful ways to demonstrate His power, such as healing.[5]

John 9:3 and 4 (REV; Revised English Version)
(3) Jesus answered, "Neither did this man sin, nor his parents; but let the works of God be revealed in him.
(4) We must work the works of him who sent me while it is day; night is coming, when no man is able to work.

The way the above verse is punctuated, Jesus does not give a reason why the man was born blind. What he does say is that if the works of God are going to be made visible in the world, we must do them. That translation acknowledges that many times in life we do not know why problems exist, but if those problems are going to be solved and God's power displayed, then we believers must do the work of God.[6]

D. Red Letters

The custom of putting the words that Jesus spoke in red can be helpful in studying because they usually highlight what he said, and also provide a break for the eyes. Nevertheless, there are occasions when the red letters are in error.

- Revelation 1:8 is God speaking, not the Lord Jesus Christ, but the verse is in red in red-letter versions of the Bible.

[5] God is not the author of sickness, suffering, or death. See Graeser, Lynn, Schoenheit, *Don't Blame God* (Christian Educational Services, Indianapolis, IN, 2007).
[6] Greg Boyd has a very good explanation of John 9:1-3 in *God at War* (InterVarsity Press, Downers Grove, IL, 1997), pp. 231-237.

- Acts 10:13 is Jesus speaking, but it is not in red in most red-letter editions.
- John 3:13-21 is printed in red letters in red letter versions of the Bible, but Jesus did not speak those words. They are narration, like verses 22-25 in the same chapter (E. W. Bullinger has some good commentary on this in *The Companion Bible*).

Let us note that technically, if every word from Jesus were put in red, the entire New Testament would be in red, because after he ascended, he and God co-authored the New Testament, as is clear from the opening of the Church Epistles (cp. Rom. 1:7).

E. The Division of the Bible called "The New Testament"

Another addition to the Bible is the designation, "The New Testament," which is universally placed in Bibles between Malachi and Matthew, leading people to falsely believe that the Four Gospels are part of the New Testament (which should technically be called the "New Covenant"). The New Covenant was not ratified until Jesus Christ shed his blood on the cross, which occurred at the end of the Four Gospels, not the beginning. Thus, they are actually part of the Old Covenant.

Often there is a long time between when a covenant is made and when it is fulfilled. For example, it was a quite common in biblical times for two couples to make a covenant to have their children marry each other. The actual marriage, the fulfillment of the covenant, would not occur for a decade or more after the covenant was made. In the case of Abraham, God made a covenant with him to give him the land (Gen. 15:18ff). It has been around 4,000 years since that covenant was made, and the land has still not been given to Abraham. But it will be in the future, after the Resurrection of the Just. Similarly, the New Covenant was promised in the Old Testament (Jer. 31:31), ratified in Christ's death on the cross, and will be fulfilled when Christ comes back, conquers the earth, and sets up his kingdom. At that time, the covenant promises of peace on earth, no hunger, no sickness, just government, the deserts becoming fertile, and even the animals living in peace together, will all be fulfilled.

There are those who agree that the New Covenant was not ratified until the death of Christ, but insist that "The New Covenant" page should be placed where it is because Christ spoke about the doctrine of the New Covenant. If we are going to think that way, it would be difficult to place the heading "New Covenant" in a specific place, because New Covenant regulations and promises are referred to throughout the Old Testament, especially in the writing of the prophets. Jesus no more delivered an exclusively New Covenant doctrinal message than did Isaiah, Jeremiah, or Ezekiel. Perhaps the clearest place to put the New Covenant heading, if we must, is in Revelation 20, between verses 4 and 5. That is when the dead believers from the Old Testament and Tribulation are resurrected, and, along with Christians and those Christ allows into his kingdom at the Sheep and Goat Judgment (Matt. 25:31-46), live with him under the fulfilled New Covenant, complete with all its blessings.[7]

[7] For information on the Millennial Kingdom of Christ, when the New Covenant blessings of world peace, health, abundant food, just government, and more are fulfilled, see John Schoenheit, *The Christian's Hope: The Anchor of the Soul* (Christian Educational Services, Indianapolis, IN, 2004), pp. 35-75.

ERRORS IN TRANSLATING THE WORDS OF THE ORIGINAL TEXT INTO ENGLISH.

Before we begin studying translation errors in the Bible, we must acknowledge that there is no way to bring the full meaning of one language into another. Words are not equivalent in different languages, natural word order differs from language to language, ways of saying things differ dramatically, and every language is full of idioms that cannot be translated word-for-word into another language. For the purpose of this study, a "mistranslation" is a translation that misrepresents the original text, causing the reader to believe something other than what is being communicated in the original text, or one that significantly diminishes the impact of what is being said in the original. Sometimes what is clear in Hebrew or Greek, if brought literally into English, actually gives the English reader the wrong impression. In those cases, a more literal translation actually may become a mistranslation. The purpose of translation is that someone reading the translated version would understand the meaning of the text to be the same as someone reading the text in the original language.

A. There are verses where the translators made a simple mistake.

Example: Joshua, not Jesus. In Acts7:45, which is in the context of Stephen speaking about the history of Israel, the KJV says that "Jesus" was the one who brought the Tent of Meeting (Tabernacle) into the Promised Land. It was not "Jesus" who did that, but Joshua, Moses' helper. The Greek name of both people is the same, but it is still the responsibility of the translators to correctly bring the Greek into English.

Example: Vultures, not eagles. In Luke 17:37 (NASB), Jesus said, "Where the body *is*, there also will the vultures be gathered." In Greek, the word *aetos* is primarily used of eagles, although the ancient Greeks sometimes used the word for vultures. The KJV and NKJV translate *aetos* as "eagles," but eagles do not gather around dead bodies. "Vultures" is the correct translation.

Example: Lamps, not candles. Matthew 5:15 and a number of other verses in the KJV, Geneva Bible (1599), Webster Bible (1833), and other older versions of the English Bible, use the word "candle." But the wax taper we know as a candle was not invented in biblical times. In biblical times, various types of oil lamps were used for light, and olive oil was usually the fuel. We see this in Matthew 25:3, where even the older versions read "lamp." The common use of candles, as well as a certain amount of ignorance about the biblical culture, led the translators of the older versions to use "candle."

B. There may be no corresponding English word into which to translate the original text.

Example: What ate Jonah? Matthew 12:40 says that something in the ocean ate Jonah the prophet. But what was it? A "whale" (ASV; KJV), a "fish" (YLT), a "great fish" or "huge fish" (NKJV; ESV; NIV), or a "sea monster" (NASB; NRSV)? The problem translators have is that the English language makes a distinction between fish and sea going mammals, such as whales, but does not make a distinction based on size. A "fish" can be a tiny fish or a huge fish, but we still call it a fish, and a "whale" can be a little whale or as big as a blue whale, but we still call it a "whale ". The Greeks made no distinction between fish and seagoing mammals, but did make a distinction between little sea creatures and big sea creatures. Any big creature that lived in the

sea the Greeks called a *ketos*. Thus, the most we can know about what actually ate Jonah was that it was big and lived in the sea. The translators of the different English versions picked an English word that made sense to them, hoping that it carried the sense of the original.

Example: Full knowledge. Occasionally, to bring out the accurate meaning of the text, the Hebrew or Greek word should be translated by using two or more English words instead of one. Nevertheless, most translators will not do that, preferring to keep a one-to-one correspondence. For example, most versions of 1 Timothy 2:4 say that God wants us to come to a "knowledge" of the truth. However, the Greek text reads *epignosis*, which is a "full knowledge," not just a "knowledge." In these cases, versions such as *The Amplified Bible* can be helpful to give the more extensive meaning of the text.

Example: Not just a meeting. 1 Thessalonians 4:17 (KJV; NIV) says that we will "meet" the Lord in the air. A study of the Greek word *apantesis* shows that in the New Testament it means to travel out to the person or people, meet and welcome them, and return home together with the person met. (Bullinger, *Critical Lexicon*; Schoenheit, *The Christian's Hope*, pp. 29-32). A good example is the Bible is when the women went out of to meet the approaching bridegroom, then returned with him to the wedding. The whole event of going out, welcoming, and returning with, is an *apantesis*. There is no single English word that communicates the fullness of the Greek word, so most translations have only "meet." It would take a very expanded translation to communicate the meaning of *apantesis*. At the Rapture, the Church "meets" the Lord, i.e., we leave earth and welcome and meet him in the air (heaven), then return to earth with him (after the Tribulation) to fight the Battle of Armageddon and set up his kingdom on earth.

Example: The child-conductor. Galatians 3:24 says the Law was our "schoolmaster" (KJV) to bring us to Christ. However the Greek word is *paidagogos*, and it referred to a very trusted household slave who oversaw the rearing of young boys, and accompanied them to school to oversee their safety. It is easy to see that this Greek word is hard to bring into English just by the large number of ways it has been translated: "child-conductor" (YLT); "schoolmaster" (KJV); "guardian" (ESV); "tutor" (NASB); "put in charge" (NIV); "a slave to look after us" (NJB); and "disciplinarian" (NRSV). None of those translations really perfectly describes the *paidagogos*, so at some point the student of Scripture simply has to learn what the *paidagogos* was and what he did, and then the truth of Galatians can be clearly seen: the Law was God's trusted slave that took charge of educating and raising the people of God, and assuring them of ultimately getting safely back to Him.

Example: Grass. Many verses in the Bible mention "grass." However, the "grass" of the Bible is not what we generally think of as "grass." For example, when Jesus made the crowd sit down on the "grass" (Matt. 14:19), it is safe to say that most modern readers have a picture in their mind of a big group of people sitting down on a large lawn area such as one might find in a park. That is not the correct mental picture. Biblically, "grass" was what grew by itself in the fields. If we today drive by a natural field, or a field that has been grazed by animals, that is the "grass" of the Bible. That explains why the biblical animals ate the grass in the fields (Deut. 11:15), how the grass sprouted on the rooftops (Isa. 37:27), and why the grass has flowers (1 Pet. 1:24 KJV). There really is no English equivalent to the Hebrew and Greek words translated "grass" because we call our carefully manicured and tended lawns "grass," but our nice lawns did not generally

exist in biblical times. Furthermore, we call the plants that grow naturally in the field "weeds," but "weeds" has a negative connotation, while biblically the field weeds were considered good. Thus, even though "grass" may give the wrong impression about the biblical landscape, there is no other English word that captures the meaning of the Hebrew and Greek words.

Example: Not a testament. This principle of "no corresponding word" can apply inside the biblical text itself. For example, the phrases "New Testament" and "Old Testament" are themselves mistranslations in the Greek, because the Greek culture, and thus the Greek language, had no "covenant." So the Hebrew "covenant" was brought over into Greek as *diatheke*, which was a "testament," a statement or declaration (often given shortly before death). The Greek *diatheke* was translated into the Latin *testamentum*, and from there into our English word, "testament." Of course, what got lost in that translation was that most covenants were between two parties, with each party agreeing to do something, while a "testament" was the declaration of only one party. Any Hebrew person reading "the Old Covenant" would immediately think, "Since this is a 'covenant,' if I accept it, what am I agreeing to do?" This question is missing in the minds of English readers today, who read "Old Testament" and, like the Greeks, assume it is just a statement made by God, not an agreement that they made with God. A study of Scriptures such as Hebrews 8:6-13 makes it clear that we should be using the terms, "Old Covenant" and "New Covenant."

There are many biblical words and concepts that cannot be brought into English well, which is one reason learning the Bible requires study of materials outside the Bible itself, and why a good Study Bible can be very helpful to the Christian. Among the things that cannot be easily brought into English are: puns, idioms, and times when the original word had more than one meaning and both are applicable. This happens regularly with names, because many biblical names had meanings that are important to the story. People reading the original language see both the name and the meaning at the same time. "Job" means "attacked," and so people reading the Hebrew text knew that the book of Job was the book of the attacked one. "Abraham" is "father of a multitude," and he is exactly that. "Deborah" means "bee," and she certainly stung the Canaanites (Judges 4 and 5). "Delilah" means "pining away" or "wasting away," which is exactly what happened to Samson under her influence. Gideon revealed his aspiration to rule Israel when he named his son "Abimelech," meaning, "My father is king." Dozens more examples could be cited, but the English reader must be aware that in the case of double meanings, a good Study Bible with lots of marginal notes can be very helpful. Also, writing notes in the margin of your Bible will help you remember things you have already searched out.

C. A literal translation may communicate the wrong meaning

There are times when the Hebrew or Greek, if translated literally, give the wrong meaning. Different languages express things differently, and sometimes a literal rendition does not communicate well. This is especially true with idioms. The challenge facing translators is, should they translate the original literally, preserving the literal flavor of the original but often forcing the reader to learn from teachers and study aides, or should they translate the original in a way that the modern reader can understand it without much commentary. There is no easy answer to that question, and it is one of the reasons that there is no "best" translation of the Bible. A less literal version, such as the NIV, is easier for beginners and youth, but lacks much cultural flavor

and some of the grammatical "punch" of the original text, while more literal versions such as the KJV or NASB gives more of the cultural flavor, but can be much more difficult for the beginner, youth, or less educated reader. Below are some examples of when a strictly literal translation might cause problems for the English reader.

Example: Glass. 1 Corinthians 13:12 says, "For now we see through a glass, darkly…" (KJV). At the time the KJV was written, "glass" meant mirror. The Greek word that the KJV translates "glass" means "mirror," and that is the way all modern translations read. However, the literal translation "mirror" can give the wrong impression. Today's mirrors are so clear that we see a very good image in them, so saying we see a poor reflection, or a dim reflection, does not seem to make sense. To understand the verse properly we must realize that at the time of Paul, the glass mirrors we have today had not been invented. In Paul's day, and for centuries later, mirrors were generally bronze or brass that had been pounded flat and polished. The best reflection a person could get from a bronze mirror was dark and distorted, and that is the point the Bible is making: the best knowledge we have today is unclear and distorted—not crisp and clear like in today's glass mirrors. We could translate the verse something like, "now we see in a bronze mirror, darkly," but many people may never have heard of a bronze mirror. In this case it seems best to use the word "mirror," and explain the verse more fully in study notes.

Example: The evil eye. To us today, if a person has an "evil eye," it usually means he is evil and hurtful, and wishes others harm, perhaps even wanting to curse them. Biblically, however, it referred to someone being selfish, greedy, stingy, and resentful about what they had given to others. Proverbs 23:6 says not to eat the food of someone with an "evil eye" (KJV), meaning not to eat the bread of a stingy, resentful person, likely because he will never let you forget the favor he did you. Proverbs 28:22 portrays the person with the evil eye chasing after money.

Example: Demons. It was common among the ancient Greeks that a concept, such as "fate" or "victory" was also believed to be a god or goddess, i.e., Fate or Victory. Thus, when the Greeks in Athens heard Paul preach, they thought that he was setting forth "Jesus" and "Resurrection" as a god and goddess ("resurrection" is a feminine noun in Greek). They said, "He [Paul] seemeth to be a setter forth of strange gods" (Acts 17:18 KJV). However, the Greek word translated "gods" is *daimonion*, which is literally translated "demons." The problem translators have is that if they use the literal translation "demons," Christian readers will assume that the Greeks thought Paul was preaching about evil gods, because to Christians, demons are evil. However, in Greek culture, demons were like their other pagan gods; some generally good and some generally evil, but the good ones occasionally did evil and vice versa. Thus, Acts 17:18 is a good example of a place where if the Greek is translated literally, the average Christian reader will get the wrong impression. Thus, translators consider it better to use "god," "deity," or "divinity," than "demon" in the English translation.

Example: Yes, it is as you say. In Matthew 27:11 (cp. Mark 15:2; Luke 23:3; and John 18:37), Pilate asked Jesus if he were a king, and Jesus answered in a way that gives us the wrong impression if it is translated literally. Jesus, answered in the affirmative, but the affirmative in Greek does not necessarily translate into an affirmative in English.

Matthew 27:11 (ESV)
Now Jesus stood before the governor, and the governor asked him, "Are you the King of the Jews?" Jesus said, "You have said so."

In English, it looks like Jesus has avoided Pilate's question. However, Jesus was not playing word games with Pilate, giving him an ambiguous answer. Pilate's everlasting life was at stake, and he, like everyone else, had to have a chance to believe and accept Jesus as Messiah. Besides that, the conversation between Pilate and Jesus was much longer than Matthew records (see John 18:33-38; 19:9-11). In this longer conversation, Jesus tells Pilate that although he is a king, "My kingdom is not of this world" and "my kingdom is from another place" (John 18:36).

The problem is that Jesus' short answer to Pilate that is recorded in Matthew, Mark, and Luke, seems ambiguous when translated quite literally into English. But it is not ambiguous in the Greek. Many excellent Greek scholars attest to this. A. T. Robertson correctly states, "By his answer (**thou sayest**) Jesus confesses that he is" (Robertson, *Word Pictures*). *The Expositor's Greek Testament* by W. R. Nicoll simply says that Jesus' answer "= yes." R. C. H. Lenski says this about Jesus' answer: "It is the regular way of affirming the contents of the question." Albert Barnes, in Barnes' Notes, says, " 'Thou sayest.' That is, thou sayest right, or thou sayest the truth."

When a literal translation of the original text will communicate an erroneous meaning in English, it is the translators job to bring the meaning of the original into the English, after all, why make what is clear to a Greek reader be unclear to an English reader? That would make no sense. In the case of Jesus' answer, the NASB makes Christ's word clear via italics, "*It is as* you say," while the NIV takes greater liberty but makes the answer even clearer: "Yes, it is as you say."

D. The theology of the translators may cause them to mistranslate.

The theology of the translator is a common reason why there are mistranslations that skew the meaning of the text. As we stated earlier, every translator has a theology he adheres to that leads him to translate words or phrases in a certain way.

Example: Prophecy. In 1 Corinthians 14:1 the NIV has the phrase, "the gift of prophecy" because the translators believe that prophecy is a "gift," and so they added words to the text. Prophecy is not a "gift," and the Greek text simply reads, "prophecy."[8]

Example: *Musterion*. Most versions of the Bible translate the Greek word *musterion* as "mystery" in the Epistles of Paul. They do this even though "mystery" is not its meaning, and even though some versions, such as the NIV and NRSV translate it as "secret" in other places of the New Testament. For example, the NIV and NRSV use "mystery" in Ephesians 3:3, 4, 6, and 9, but "secret" in Matthew 13:11, Mark 4:11, and Luke 8:10. The Greek word *musterion* should be translated "sacred secret" as Rotherham does in *Rotherham's Emphasized Bible*. In Greek, the word *kruptos* refers to a "secret" (Matt. 6:4; John 7:4; 1 Cor. 14:25) while *musterion* refers to a

[8] Graeser, Lynn, Schoenheit, *The Gift of Holy Spirit: The Power to be Like Christ* (Christian Educational Services, Indianapolis IN, 2006)

secret in the religious or sacred realm, and thus is well translated "sacred secret." In English, a "mystery" is something that cannot be figured out, while a secret is known by all those to whom it is revealed. Thus, "mystery" is not a good translation of *musterion*.

Example: Lord of hosts. The Old Testament (KJV, ESV, NASB, NRSV, etc.) uses the phrase "the LORD of hosts," more than 200 times (1 Chron. 11:9; Ps. 46:7-11) and the New Testament also speaks of the heavenly "host" (Luke 2:13). The Hebrew word *tsaba*, and the Greek word *stratia*, both translated "hosts," mean "armies," and the accurate rendition of the Hebrew would be "Yahweh of armies." While in 1611, when the KJV was translated, people generally understood that "hosts" meant "armies," using "hosts" in today's modern versions is questionable and causes confusion. While it is true that one of the dictionary definitions of "hosts" is "armies," that is a rare usage, and the far more common definition of a "host" is "a person who receives or entertains guests socially."[9] Thus, we believe that the word "host" in the context of God's heavenly army is a mistranslation. A far worse mistranslation, however, is in the NIV, which translated the phrase "LORD of hosts" right out of the Bible, and uses the phrase "LORD Almighty" instead. This change greatly dilutes our understanding of the spiritual battle and God being in charge of His angel army. The original text of Scripture is clear: God is in charge of an angel army, and that army is at war with the demonic world. Our English versions should make that as clear as it is in the original texts.

Example: Holy Spirit. When it comes to the subject of the Holy Spirit (God and His power in operation) and holy spirit (the gift of God), the theology of the translators influenced them to use "Holy Spirit" (the Giver) when the gift, holy spirit, is clearly meant. For example, in Acts 19:2 Paul did not ask the disciples if they had received "the Holy Spirit," (as most versions read), but simply, "holy spirit," the gift of God. The definite article "the" is also added to the English text by most translators because of their theology, even though it does not appear in the Greek text.[10]

Example: Yahweh. The name of God in the Old Testament is יהוה "Yahweh," (or a very close English equivalent). It is God's only proper name, and it is used more than 6,000 times, yet it never appears even once in most Bible versions. Some have "Jehovah," an old rendition of the name, but since the Hebrew text does not have a "J," that is not technically correct. Although there are many "J" words in the Old Testament such as "Jerusalem," "Joshua," or "Jericho," the Hebrew simply does not read that way. Furthermore, "LORD" is not a translation of God's proper name, Yahweh, it is simply a title, a designation of rulership, and it is used in most English versions of the Bible only because some people assert that the name of God should not be spoken. We believe there is a significant loss of meaning when the title, LORD, is used instead of the personal and individual name, Yahweh.

E. The translation theory of the translators causes them to mistranslate.

All Bible translators have a theory regarding bringing the text into English that dictates how they do their job. Some versions are more literal (*Young's Literal Translation, The New*

[9] Merriam-Webster's Collegiate Dictionary (Mirriam-Webster Incorporated, Springfield, MA, 11th Edition, 2004), p. 601.
[10] Graeser, Lynn, Schoenheit, *The Gift of Holy Spirit: The Power to be Like Christ* (Christian Educational Services, Indianapolis, IN, 2006).

American Standard Version). Some are very loose and are almost small commentaries (*The Living Bible*). Some try to translate the meaning, not the actual words (NIV), some try to bring the meaning into a modern setting and vocabulary, which produces a version that is quite divorced from the biblical text (*The Message; The Cotton Patch Bible*). Some use a very restricted vocabulary (*The Bible in Basic English*), and the list of translations based on different translation theories goes on and on.

It is important to note that when the translation theory of the translators causes them to deviate significantly from the literal meaning of the original text, the new translation can still be correct as to the gist of the text—it is just that the "translation" is not a translation, but an interpretation of the original text.

Example: Body. In Luke 17:37 (NASB), Jesus said, "Where the body *is*, there also will the vultures be gathered." Like the NASB, the Greek text reads simply, "body," *soma*, from which we get English words such as "somatic," "relating to the body." The context, the gathering of vultures, should be enough to let the reader know that the "body" is a dead body. Nevertheless, some modern versions try to help the reader understand the verse, by adding to or modifying the translation. For example, the ESV reads "corpse," while the NIV reads "dead body." Again, let it be said that the addition or modification may be factually correct and even helpful, but it is not a translation of the original.

Example: Face. In the Hebrew, the concept of "face" was very important and communicated an intimate relationship. In 2 Samuel 3:13, the NASB reads, "…you shall not see my face unless you first bring Michal, Saul's daughter, when you come to see me." However, the last word in the verse, "me" is "my face" in the Hebrew text (so "my face" occurs twice in the verse in the Hebrew). The NIV, thinking to translate the meaning without literally translating the words, leaves "face" out altogether, and reads, "Do not come into my presence unless you bring Michal, daughter of Saul, when you come to see me." The problem with this is that not only is the word "face" left out, but so is the concept of intimacy that "face" communicates.

Example: Psalm 1:1. The NASB of Psalm 1:1 is a quite literal translation of the Hebrew text: "How blessed is the man who does not walk in the counsel of the wicked, Nor stand in the path of sinners, Nor sit in the seat of scoffers!" *The Message*, by Eugene Peterson, tries to make that more modern: "How well God must like you—you don't hang out at Sin Saloon, you don't slink along Dead-End Road, you don't go to Smart Mouth College." Although *The Message* usually does a very good job in trying to bring the biblical language and culture into modern times, most people would never realize that living by the advice of the wicked and being one to "hang out at Sin Saloon" were the same thing. Although there must be some latitude allowed for in translations that are not literal (and they should explain their theory in the Introduction of their Bible), it still behooves the translator to communicate the meaning of the original.

If you suspect that there is an error in translation, what should you do?

- Never let your doubt about the meaning of a verse become such a huge matter that it derails your faith. Continue to diligently obey the verses you know and understand.

- Remember: there may not be a mistranslation; it may be that you do not understand what God is saying in the verse.
- Become clear on the English word or phrase that you suspect has been mistranslated.
- What is the Hebrew or Greek word underlying it, and what is its definition? (Check several good lexicons by scholars with different theologies and backgrounds. Do they agree?) It may be clear to you at this point that there is a better translation than the one that appears in your Bible.
- If the lexicons have more than one definition, or a difference of opinion among lexicographers, is there a definition that clearly fits with the context (see "context" below) and the scope of Scripture (see "scope" below)?
- Where else is the Hebrew or Greek word used and how is it translated in those places?
- If it is translated differently in different places in the Bible, and you know what the lexicons say, can you understand why, and do any of those places help you understand the verse you are studying?
- Read and compare other versions, especially translations from scholars of different backgrounds. Is there a translation that is different, but makes sense to you? Can you back up that translation with good lexical evidence?
- Read conservative commentaries to see what conservative scholars have to say. If something you read really makes sense to you, can you back up what they say with good lexical evidence? Do not shun commentaries, for they can be very helpful. Many godly men and women through the ages have diligently studied the Bible, and, in many cases, they have seen, or God has revealed to them, truths they have recorded in books or commentaries. On the other hand, many skeptics and unbelievers, some of them very well educated scholastically, also take it upon themselves to write commentary about the Bible. There is no verse so clear, and no doctrine so well-founded, that some educated skeptic will not find a reason to question it. Do not be derailed by the opinions of skeptics. Study diligently and pray for the Lord to reveal the meaning of His Word to you.
- Although most people will not do this, it is worth the effort to learn Hebrew and/or Greek. There will always be limitations to lexicons and grammar books, because languages have so many exceptions to the rules of grammar and the seeming logic of the words themselves. For example, we say in English, "I am going to take a shower," but we do not "take" anything, the water stays in the shower, and instead of taking anything, we leave our dirt in the shower stall. Another example is when we are at a drive-through restaurant such as McDonald's. We might hear through the speaker system, "Drive up to the next window, please." However, cars do not drive "up." Planes go up, but not cars. Cars drive "forward." Students of the Bible who do not speak the original biblical languages will always experience some limitation, so if it is all possible, learn the original languages, or even learn a little about them. Even some knowledge of them is a big help.
- If you are convinced of an error in translation, as in the examples above, take a pencil and make the correction in your Bible. The goal of Bible study is to read and study God's Word, not man's words, and by making the change in your Bible you will assure yourself of remembering the change next time you read that section of Scripture.

ERRORS IN TRANSMISSION (SCRIBES MISCOPY OR CHANGE SOMETHING)

Once we have looked into the possibility that we have misunderstood the passage in question, and have examined it for a possible mistranslation, but still have questions about it, it can be helpful to see if it was transmitted accurately through the centuries and thus accurately appears in our version. Errors in transmission occur because we today have no original texts of the Bible. The hand-written documents produced by the writers of the Bible have all been destroyed over time. What we have today are copies of the originals. Sadly, errors sometimes occurred when scribes copied manuscripts. An error is an "error in transmission" when an error is made in the copying of the text, and both the original text and the copy are in the same language. Thus, an error in transmission could occur when a Hebrew manuscript was being copied to make more Hebrew manuscripts, or a Greek manuscript was being copied to make more Greek manuscripts.

For an example in English, let us say that a scribe is copying the phrase, "God is love." If his copy reads, "God is love," his transmission is accurate, there is no error. However, if he accidentally adds just one letter and changes just one letter, he may end up with, "God is a dove." In that case, his transmission is erroneous, and we have "an error in transmission."

To better understand how errors in transmission occurred, we must keep in mind that every manuscript was copied by hand until the invention of the printing press in the 1400's. Scholars refer to the hand-copied texts of the Bible as "manuscripts," in contrast to the printed copies of the Bible we produce today that are all exactly alike are often called "versions."

There are a number of reasons why a scribe might make a mistake in copying a text. For example, he may misspell a word, skip a word or a line, double a word or a line, try to copy from memory but not do so correctly, mis-hear what someone dictating the text said, or even change the text to line up with his theology.[1] Entire books have been written on the subject of the transmission of the text, and the various kinds of transmission errors have even been divided up into categories.

The challenge of the textual scholars is to produce a text that is as close to the original as possible. Thankfully, scholars today are in a very good position to reconstruct the original text. There are more manuscripts of the Bible than of any other document from the ancient world, and it is almost always the case that the more copies of a document that exist, the greater the likelihood is that an accurate original can be reconstructed. This principle is recognized by scholars and is sometimes referred to as "the tenacity of the text."

The principle of "the tenacity of the text" can be understood by the following examples. Suppose you write a letter to someone and make a copy for yourself. Later, you are told that your

[1] Many of the men we today call the "Church Fathers," such as Clement of Alexandria, Tertullian, and Eusebius, testify that scribes were changing the texts to support their doctrine (Bruce Metzger; *The Text of the New Testament*; Oxford University Press, New York, 1992, p. 201).

letter never arrived at your friend's house, so you go to your files to make a copy from your copy. However, as you are making the new copy, you do not see something you are sure was in your original letter. It occurs to you that when you made the copy you might have left a line or two out. Unfortunately, you have no way to check. The original is lost and you are holding the one and only copy. There is simply no way to determine whether your memory, or the copy you are holding, is faulty.

Suppose, however, that you write a letter, but make ten copies, which you then mail to ten friends. In this situation, if you lose your original you can still recover what it said with a high degree of accuracy by simply getting the ten copies and comparing them. The multiple copies allow you to determine the content of the original. People endeavoring to make an exact copy may make a mistake, but rarely do they make the same mistake on several different copies. Comparing the ten copies would reveal the mistakes, and the original letter could be reconstructed. It is even easier to reconstruct an original text when the copies are being made by many different people, because it would be rare indeed for different people to make the same copying mistake. Thus, it is almost always the case that the more copies of a document that exist, especially early copies, the greater the likelihood is that an accurate original can be reconstructed.

Today there are more than 5,500 Greek manuscripts of the New Testament and more than 10,000 manuscripts of the Latin New Testament. Furthermore, the New Testament was translated into other languages as well, including Aramaic, Ethiopic, Armenian, Slavic, Bohairic, and Anglo-Saxon. There are, in fact, more than 24,000 ancient handwritten manuscripts of the New Testament that can be read, compared, and used to rebuild the original text. Also, there are more than 36,000 patristic citations of the Bible (i.e., quotations of the Church Fathers, or "Patriarchs") that scholars use to help determine the original text.

Generations of biblical scholars have carefully read, reread, and compared the manuscripts to reconstruct the original Bible. Furthermore, the use of computers to compare and contrast manuscripts has greatly increased scholarly confidence that we are very close to the original documents. As a result, the vast majority of textual transmission errors never appear in the most modern versions of the English Bible, so English readers usually never see them, or see them only in Bibles that are hundreds of years old, such as the Geneva Bible of 1599 or the King James Version of 1611, but even the textual errors in older versions are not of a nature to mislead people about the Christian faith. Is the Bible we have today is perfect? No, but it is *very* close. For example, Ezra Abbot places the purity of the New Testament text at 99.75%, and A. T. Robertson's estimate is 99.9%. Scholars testify there is not one essential doctrine of the Church that is in question because of an inaccuracy in the text.

It is important for us to know that all the copies of the biblical text we have today greatly increases our ability to reconstruct the original text, because to hear the critics talk about the Bible, you would think that the Bible is hardly worth reading because it has been copied so much. Quite the opposite is the case. The number and diversity of manuscripts we have today greatly increases our ability to get close to the original. God has indeed watched over His Word, and we today can read and study it with complete confidence that when we read it and obey it we are doing the will of God.

For the remaining few verses still in question, the fact that we can use the other keys and principles of rightly dividing the Word helps us to get even closer to the original God-breathed Word. Examples of transmission errors are given below. Some of them never made it into a single version of the English Bible, while some got into very well known versions.

Example: Codex 109.[2] An accidental transmission error that is so obvious it was never recopied and never appeared in any English version occurs in codex 109, a manuscript from the fourteenth century. In this case, a scribe who was copying the Gospel of Luke was not paying attention to what he was doing, and copied the columns of the genealogy (Luke 3) across the page, not down it. Thus, in his copy of the Greek text, almost everyone had the wrong father; God ended up being the son of Aram; and the human race started with Phares, not God. An obviously erroneous copy such as that would be immediately recognized and not copied again.

Example: Luke 1:3. The original text read, "it seemed good to me [Luke]…," but some scribe added "and to the Holy Spirit," apparently trying to add divine weight to Luke's record and imitating Acts 15:28. While the addition is not the Word of God, this example is a good one to show why almost all textual errors do not affect the practice of the Christian faith. What if the textual error was never caught? Would it affect anyone's Christian life? Certainly not. In fact, although the phrase "and to the Holy Spirit," is not in the original text, what Luke did was indeed good in the eyes of God, or God would never had Luke write what he wrote.

Example: Behold, the man. Some transmission errors involve omission, not addition. Some manuscripts of John 19:5, which contains Pilate's statement about Jesus, "Behold, the man," completely drop what Pilate said. Scribes apparently dropped Pilate's statement to remove support for Jesus being a man. Today we have enough textual evidence to show conclusively that Pilate's statement was part of the original text.

Example: Adding commandments. Romans 13:9 contains four of the Ten Commandments. At some point, for an unknown reason, scribes added another one to the verse: "Thou shalt not bear false witness." This addition to the Greek text was copied over and over, and eventually appeared in the King James Version.[3]

Example: Jesus' parents. Luke 2:43 contains a transmission error that occurred when a scribe thought he could "correct" the text. The original reading is translated quite well in the ESV: "…the boy Jesus stayed behind in Jerusalem. His parents did not know it,…" At some point early in the Christian era a scribe did not like calling both Joseph and Mary the "parents" of Jesus, and so he altered it to read, "Joseph and his mother." This alteration did not catch the attention of further copyists because it seems natural enough, and so it was copied over and over, eventually even becoming part of the Greek manuscript from which the King James Version was

[2] A "codex" is a manuscript in book format.

[3] A number of words, phrases, and even verses that we now know are alterations of the original Greek text appear in the King James Version of the Bible. That is due to the fact that the KJV was translated in 1611 from Greek manuscripts that were mostly compiled in the early to middle of the 1500's, which was before the majority of Greek texts we have now were discovered, including the earliest Greek texts we now have available. Bible students should be aware that the New King James has almost the same textual basis as the King James. Its authors did not intend to make another complete version of the Bible, but rather simply intended to update the King James for modern readers.

translated, and so it appears in the King James Version of the Bible. Using modern techniques of manuscript research, and comparing the thousands of texts that are available today, modern scholars are able to reconstruct the original reading.

Man's wisdom. 1 Corinthians 2:4 (NASB) reads, "And my message and my preaching were not in persuasive words of wisdom, but in demonstration of the Spirit and of power," At some point the word *anthropos* ("human" or "man's") was added before "wisdom," so the reading would be "man's wisdom," and this alteration was copied and recopied. However, from modern textual research we can now tell that the original text simply read "wisdom." While the addition of the word "man's" may not seem to change the text, without it the wisdom Paul refers to can be either human wisdom or demonic wisdom, but with it, the wisdom is limited to "man's" wisdom.

Category and Examples: The expansion of piety. Galatians 6:17 contains a transmission error in the category we refer to as the "expansion of piety." Many times scribes altered the Bible to make it appear pious and holy, even if it meant changing the biblical text. Thus, although the original text of Galatians 6:17 read, "I bear on my body the marks of Jesus," scribes expanded the piety of the text so that some manuscripts read, the marks of the "Lord Jesus," others read, the marks of the "Lord Jesus Christ" and still others read, the marks of "our Lord Jesus Christ." The original, "Jesus," is well preserved in the early texts, and so that is what appears in almost all modern versions of the Bible. There are many examples of alterations that added piety to the text. Examples include Acts 2:38, which originally spoke of being baptized in the name of "Jesus Christ," but was expanded in some manuscripts to the name of "the Lord Jesus Christ." In Acts 7:59, when Stephen cried out, "Lord Jesus," the piety in some manuscripts was expanded such that they read, "Lord Jesus Christ."

Category and Examples: Harmonization. One of the categories of transmission errors is referred to as "harmonization." The ancient scribes, like many modern Christians, were uncomfortable when the Bible contained two records of the same event that differed in what they said. So scribes sometimes tried to "harmonize" the two records, changing them so that they read the same way. Matthew 17:21 is an example of a harmonization error. The record is of the boy who had a demon, and it occurs in Matthew 17:14-21; Mark 9:14-30; and Luke 9:37-43. However, verse 21, which reads, "Howbeit this kind goeth not out but by prayer and fasting" (KJV), is missing in a wide variety of early manuscripts from the various textual families. There would be no reason for a scribe to omit Matthew 17:21 if it were in the original text. On the other hand, a very similar verse, Mark 9:29, occurs in the parallel record in Mark. At some point the verse we now know as Matthew 17:21 was added to Matthew so it would read like Mark. Actually, even Mark 9:29 was adjusted by scribes. Modern textual research shows that the original Greek is translated quite well in the NASB, "This kind cannot come out by anything but prayer." The scribes who controlled the text were very fond of fasting, and at some point in time the word "fasting" was added to some of the Greek texts of Mark 9:29 ("fasting" was also added to the text of 1 Corinthians 7:5).

At this point it would be good to say how an addition like that might happen. People have always written in the margins of their Bibles, and the ancient scribes were no different; they made important notes in the margins of their manuscripts. Unfortunately, because all the manuscripts back then were hand-copied, if a scribe left out a word when he was copying, and

discovered his mistake, he wrote the missing word in the margin. So if a scribe made a note about "fasting" in his manuscript, the next scribe likely thought the first scribe simple left it out, and added it to his new manuscript. From that point on it would be copied as part of the biblical text. The way the addition is discovered is by seeing that lots of other manuscripts do not have the word, and then doing the research to discover if a new word was added or if the word was accidentally omitted from the original.

Example: The Lord's prayer. Luke 2 contains another example of harmonization. Matthew 6:9 and 10 are the opening of the Lord's prayer in Matthew: "'Our Father in heaven, hallowed be your name, your kingdom come, your will be done on earth as it is in heaven." The original text of Luke is much shorter: "'Father, hallowed be your name, your kingdom come" (Luke 11:2). The textual evidence for this shorter reading is very strong, and there is no reason why any scribe would trim down the Lord's prayer in Luke. On the other hand, it is easy to see why a scribe would not like the shorter version in Luke, and enlarge it so that it would agree with Matthew's longer version. In that sense, the ancient scribes were very much like many Christians today who read the shorter version in Luke and comment that they like the prayer in Matthew better.

Example: Matthew 23:14. Another harmonization error occurs in Matthew 23:14. This verse is omitted in the earliest and best Greek text of the Western, Alexandrian, and Caesarean text families, and when it does occur in Greek manuscripts, different manuscripts have it in different places. The evidence is conclusive that the verse was added to harmonize the record in Matthew with records of the same event that occurs in Mark 12:40 or Luke 20:47. Most modern versions of the Bible either do not have the verse at all, or, like the NASB, mark it to show that it is doubtful.

IF YOU SUSPECT THERE IS AN ERROR IN TRANSMISSION, WHAT SHOULD YOU DO?

First, keep in mind that modern versions are translated from texts that are very, very reliable. No Christian should ever doubt his or her faith based on a disagreement between versions of the Bible. The most common way people do notice a transmission error is by comparing different versions. If the versions read completely differently, it is possible there is a transmission error involved. Transmission errors are difficult to solve. By definition, transmission errors are in the Hebrew or Greek text, and most Bible students have not studied the original languages or the process of textual transmission enough to understand the problems involved and make a judgment. For the majority of Bible students, the opinion of conservative scholars, and reliance upon "context" and "scope" of Scripture, are the best ways to arrive at a personal belief about any given text of Scripture.

If you are convinced of an error in transmission, as in the examples above, take a pencil and make the correction in your Bible. The goal of Bible study is to read and study God's Word, not man's words, and by making the change in your Bible you will assure yourself of remembering the change next time you read that section of Scripture.

APPENDIX A

Books of the Bible

Old Testament	New Testament
Genesis	Matthew
Exodus	Mark
Leviticus	Luke
Numbers	John
Deuteronomy	Acts
Joshua	Romans
Judges	1 Corinthians
Ruth	2 Corinthians
1 Samuel	Galatians
2 Samuel	Ephesians
1 Kings	Philippians
2 Kings	Colossians
1 Chronicles	1 Thessalonians
2 Chronicles	2 Thessalonians
Ezra	1 Timothy
Nehemiah	2 Timothy
Esther	Titus
Job	Philemon
Psalm	Hebrews
Proverbs	James
Ecclesiastes	1 Peter
Song of Solomon	2 Peter
Isaiah	1 John
Jeremiah	2 John
Lamentations	3 John
Ezekiel	Jude
Daniel	Revelation
Hosea	
Joel	
Amos	
Obadiah	
Jonah	
Micah	
Nahum	
Habakkuk	
Zephaniah	
Haggai	
Zechariah	
Malachi	

APPENDIX B
ABBREVIATIONS OF THE BOOKS OF THE BIBLE[1]

OLD TESTAMENT	
Genesis	Gen.
Exodus	Exod.
Leviticus	Lev.
Numbers	Num.
Deuteronomy	Deut.
Joshua	Josh.
Judges	Judg.
Ruth	Ruth
1 Samuel	1 Sam.
2 Samuel	2 Sam.
1 Kings	1 Kings
2 Kings	2 Kings
1 Chronicles	1 Chron.
2 Chronicles	2 Chron.
Ezra	Ezra
Nehemiah	Neh.
Esther	Esther
Job	Job
Psalms	Ps.
Proverbs	Prov.
Ecclesiastes	Eccles.
Song of Solomon	Song of Sol.
Isaiah	Isa.
Jeremiah	Jer.
Lamentations	Lam.
Ezekiel	Ezek.
Daniel	Dan.
Hosea	Hosea
Joel	Joel
Amos	Amos
Obadiah	Obad.
Jonah	Jon.
Micah	Mic.
Nahum	Nah.
Habakkuk	Hab.
Zephaniah	Zeph.
Haggai	Hag.
Zechariah	Zech.
Malachi	Mal.

NEW TESTAMENT	
Matthew	Matt.
Mark	Mark
Luke	Luke
John	John
Acts	Acts
Romans	Rom.
1 Corinthians	1 Cor.
2 Corinthians	2 Cor.
Galatians	Gal.
Ephesians	Eph.
Philippians	Phil.
Colossians	Col.
1 Thessalonians	1 Thess.
2 Thessalonians	2 Thess.
1 Timothy	1 Tim.
2 Timothy	2 Tim.
Titus	Titus
Philemon	Philem.
Hebrews	Heb.
James	James
1 Peter	1 Pet.
2 Peter	2 Pet.
1 John	1 John
2 John	2 John
3 John	3 John
Jude	Jude
Revelation	Rev.

[1] This list is from the *Chicago Manual of Style*, and is the way that Spirit & Truth Fellowship International has chosen to abbreviate the books of the Bible in its publications.

APPENDIX C
GREEK & HEBREW ALPHABET

Greek Alphabet					
Α	α	Alpha	al-fah	a	Father
Β	β	Beta	bay-tah	b	Boy
Γ	γ	Gamma	gam-ah	g	Get
Δ	δ	Delta	del-tah	d	Do
Ε	ε	Epsilon	ep-si-lon	e	Pet
Ζ	ζ	Zeta	zaytah	z	Zebra
Η	η	Eta	ay-tah	h	Ate
Θ	θ	Theta	thay-tah	th	thick
Ι	ι	Iota	eye-o-tah	i	it
Κ	κ	Kappa	cap-ah	k	kite
Λ	λ	Lambda	lamb-dah	l	lap
Μ	μ	Mu	mew	m	map
Ν	ν	Nu	new	n	noble
Ξ	ξ	Xi	zzEye	x	fox
Ο	ο	Omicron	om-ah-cron	o	hop
Π	π	Pi	pie	p	pig
Ρ	ρ	Rho	row	r	really
Σ	σ	Sigma	sig-ma	s	sit
Τ	τ	Tau	tawh	t	toy
Υ	υ	Upsilon	oop-si-lon	u	put
Φ	φ	Phi	figh	ph	five
Χ	χ	Chi	kigh	ch	Bach
Ψ	ψ	Psi	sigh	ps	Lips
Ω	ω	Omega	o-may-gah	o	grow

Hebrew Alphabet				
א	**Aleph**	*ahlehf*	A	Silent
ב	**Beth**	*beht*	B	Boy, Vine
ג	**Gimel**	*gheemehl*	G, J	Girl
ד	**Daleth**	*dahleht*	D	Door
ה	**Heh**	*heh*	H, E	House
ו	**Vav**	*vahv*	V, W, U	Vine
ז	**Zayin**	*zahyeen*	Z	Zebra
ח	**Cheth**	*h'eht*	Ch	Bach
ט	**Teth**	*teht*	T	Tall
י	**Yod**	*yohd*	Y, I	Yes
כ	**Kaph**	*kaf*	K	Kitten
ל	**Lamed**	*lahmehd*	L	Look
מ	**Mem**	*mem*	M	Mother
נ	**Nun**	*noon*	N	Now
ס	**Samekh**	*sahmehh*	S	Sun
ע	**Ayin**	*a'hyeen*	O	Silent
פ	**Peh**	*peh*	P, F	People, Food
צ	**Tzaddi**	*tsahdee*	Tz, X	Nuts
ק	**Qoph**	*qoof*	Q	Kitten
ר	**Resh**	*rehsh*	R	Robin
ש	**Shin, S**	*sheen*	Sh	Shape, Sun
ת	**Tav**	*tahv*	Th	Tall

APPENDIX D
HEBREW VERBS

Hebrew verbs do not have the same grammatical qualities as English verbs, in that they have seven "verbal stems," or "aspects." The stem in which the verb appears often, but not always, greatly influences its translation. The examples used with each of the seven stems below are all given in the past tense, but "aspect" in Hebrew relates more to English voice than tense.

Aspect	Definition	Example
Qal (or "Kal")	Simple *active* verb.	"He broke."
Niphal	Simple verb, *passive* or *reflexive* voice.	"He was broken" or "He broke himself."
Piel	Expresses *intensive* action.	"He smashed."
Pual	Expresses *intensive* action with a *passive* voice.	"He was smashed" or "He was severely beaten."
Hiphil	Expresses *causative* action with an *active* voice.	"He caused it to be broken."
Hophal	Expresses *causative* action with a *passive* voice.	"He was caused to be broken."
Hithpael	Expresses *intensive* or *reflexive* action.	"He smashed himself."

Strong's number #6605, <u>*pathach*</u> is an example of how understanding the verbal stems can help. A different stem can completely change the translation.

Qal	"…o*pen* the door, and flee…"	2 Kings 9:3-KJV
Niphal	"…the windows of heaven *were opened* "	Genesis 7:11-KJV
Piel	"You *have loosed* my bonds"	Psalm 116:16
Hithpael	"*Loose yourself* from the bonds of your neck"	Isaiah 52:2

Some Hebrew verbs occur only in one or two aspects. Not every verb occurs in every aspect. When you look up a word in a good Hebrew Lexicon such as *Brown-Driver-Briggs*, there will be information about what aspect of the verb any given definition applies to. The definitions are specific to the aspect, so pay attention. Knowing the aspect of the verb can give you a good idea of what is going on in the passage. As with any language, there are exceptions to the rules, so pay attention to the definitions given in the lexicon.

APPENDIX E
GREEK AND ENGLISH VERBS

⇒ Greek verbs are recognized by inflection
⇒ English verbs are recognized by inflection and helping verbs.

Number	singular (sing.), plural (pl.).	
Person	First ("I"), second ("you"), third ("he, she, it"); verb is always in the same person as its subject	
Tense	Time (all examples below are in the indicative mood)	
	Present	Action in the present time. "He walks" or "He is walking."
	Imperfect	Continuous action that occurred in the past: "He was walking."
	Future	Action that will take place in the future: "He will walk" or "He will be walking."
	Aorist	Action that has been accomplished, usually in the past; also, a one time action. "He walked." Called "past tense" in English.
	Perfect	Action in the past that is completed in the present. "He has walked."
	Past Perfect	Action in the past that is completed in the past. "He had walked."
	Future perfect	Action that is completed in the future. "He shall have walked."
Voice	Relation between the subject and action (i.e.: who (what) acted, or was acted upon)	
	Active	The subject acts. "Bob threw the ball."
	Passive	Subject is acted upon. "The ball was thrown by Bob."
	Middle	The subject acts upon itself. Called "reflexive" in English. "Bob hit himself with the ball."
Mood	The attitude of the speaker toward the action. Most recognizable moods in English:	
	Indicative	Makes a factual statement. "He went to the store."
	Subjunctive	Indicates possibility or doubt. "He might go to the store."
	Imperative	Expresses a command. "Go to the store!"
Form	Variations like "to", "-ing," etc.	
	1. Regular	
	2. Infinitive ("to")	
	3. Participle (progressive)	
	4. Gerund	

APPENDIX F
THE GENITIVE CASE

General Information

- The genitive further defines a noun
- It is often indicated by the word "of "
- It is often used to add emphasis, instead of using an adjective
- The phrase, "children *of disobedience,*" is more emphatic than "disobedient children."
- Sometimes the genitive case is translated out of the English Bible, and an adjective is used instead.
- It can be used to make a verse have two or more meanings. For example, Revelation 1:1: "The revelation of Jesus Christ..." Studying the Revelation shows both interpretations are true:
- Genitive of <u>origin</u> = "the revelation from Jesus Christ."
- Genitive of <u>relation</u> = "the revelation about or concerning Jesus Christ."

Categories of Genitives

Scholars have categorized the uses of the genitive case to help us understand how it further defines nouns. The list below comes from studying Appendix 17 in *The Companion Bible,* by E. W. Bullinger; *A Manuel Grammar of the Greek New Testament,* by Dana and Mantey; and *Greek Grammar Beyond the Basics*, by Daniel B. Wallace. In the examples below, the genitive case was taken from the Hebrew or Greek.

1. **Genitive of Character (Descriptive Genitive)**: This is the closest to the root meaning of the genitive case.
   a. "John came preaching a baptism of repentance." Mark 1:4. *Notice that the emphasis is on "repentance," a noun in the genitive case*.
   b. "The hill of My holiness" = "My holy hill" Psalms 2:6.
   c. "Children of disobedience" = "disobedient children" Ephesians 2:2.
   d. "Angels of His might" = "His mighty angels" 2 Thessalonians 1:7. It should be noted that when a noun in the genitive case is used instead of an adjective that would normally be used (such as in b, c, and d above), this is a form of the figure of speech, *antimereia*, or "exchange of parts of speech." For example, we would normally say, "mighty angels," not "angels of might." Taking the adjective and using it in the genitive case is the figure of speech, but it is used because grammatically a noun has more emphasis than an adjective. The phrase "mighty angels" places the emphasis on "angels," whereas "angels of might" puts the emphasis on "might."

2. **Genitive of Origin**: The genitive of origin marks the source from which anything originates.
   a. "The Word of God" = the word coming from God. 1 Kings 12:22-KJV.
   b. "Visions of God" = Visions proceeding from God. Ezekiel 1:1.
   c. "Righteousness of faith" = Righteousness coming through faith. Romans 4:13 KJV.
   d. "Man that is born of a woman" = born from a woman. Job 14:1-KJV.

3. **Genitive of Possession (Possessive Genitive)**: perhaps the most frequent, and generally unmistakable, although some occurrences are difficult to identify. It may be said to answer the question, "Whose?"
   a. "The business of My Father" = "My Father's business" Luke 2:49-Greek text.
   b. "The patience of the saints" = "The patience possessed by the saints" Revelation
   c. 14:12-KJV.
   d. "The power of darkness" = "The power belonging to 'darkness,' i.e., Satan.
   e. Colossians 1:13-KJV.
   f. "The man of God" = "The man belonging to God," or "God's man." 2 Timothy 3:17.

4. **Genitive of Apposition**: the "of" is equivalent to, "that is to say," "consisting of," or "namely."
   a. "The breath of life" = the breath, that is to say, life. Genesis 2:7.
   b. "The temple of his body" = the temple, that is to say, his body. John 2:21-KJV.
   c. "The sign of circumcision" = the sign, that is to say, circumcision. Romans 4:11.
   d. "The house of our tabernacle" = the house, that is to say, our tabernacle. 2 Corinthians 5:1-KJV.
   e. "The Spirit of the Lord" = the spirit, that is to say, the Lord (Christ). 2 Corinthians 3:17 and 18.
   f. "The word of truth of the gospel" = the word of truth, namely, the gospel. Colossians 1:5.

5. **Genitive of Relation**: there is a relation between the subject and the noun in the genitive case, and that relation must be learned from the context. Frequently the "of" is equivalent to "pertaining to." It may be objective, subjective, or both meanings may apply.

6. "The love of Christ," which may be the love Christ bears to us (subjective); the love we bear to Christ (objective); or it may be an *amphibologia* where both would be true. 2 Corinthians 5:14-KJV.
   a. "The tree of life" i.e., the tree that preserved life. Genesis 2:9.
   b. "The sure mercies of David" = pertaining, or made to David. Isaiah 55:3-KJV; Acts 13:34-KJV.
   c. "Lilies of the field" = lilies that grow in the field. Matthew 6:28.
   d. "Sheep of slaughter" = sheep destined for slaughter. Romans 8:36.
   e. "Reproach of Christ" = reproach for Christ's sake. Hebrews 11:26-KJV.

7. **Genitive of Material**: anything of which it is made, hence the "of " here is equivalent to "made of."
   a. "An ark of gopher wood." Genesis 6:14-KJV.
   b. "A rod of iron." Psalms 2:9-KJV.
   c. "This head of gold." Daniel 2:38-KJV.

8. **Genitive of Content**: anything with which it is filled or contains, hence the "of" is equivalent to "filled with," or "containing."
   a. "A bottle of wine." 1 Samuel 16:20-KJV.

b. "A cup of cold water." Matthew 10:42.
c. "An alabaster box of very precious ointment." Matthew 26:7-KJV.
d. "Now the God of hope fill you [accusative case] with all joy and peace [genitive case] in [or by] believing [dative case]." Romans 15:13-KJV. *If the verb is "to fill," the genitive of contents always follows it, while the vessel filled takes the accusative case, and the filler is in the dative case.*
e. "Filled with the Spirit" is the dative case, and therefore should be translated "by the Spirit," where the Spirit is the one doing the filling. Therefore it should not have been translated "with," which would have required the genitive case. Ephesians 5:18.

9. **Genitive of Partition (Partative Genitive)**: Separation, where this denotes a part taken from the whole; the "of" being equivalent to such expressions as "share in," "part of," or "from among."
   a. "To attain of that world" = to attain a place in that world. Luke 20:35-ASV.
   b. "The least of the Apostles" = the least among the Apostles. 1 Corinthians 15:9.
   c. "I rejoiced greatly that I found of thy children walking in truth" (KJV). "Of your children" = some of your children. 2 John 1:4.

10. **Genitive of Subordination**: This is a type of objective genitive (see below). The word in the genitive is the object of the head noun's rule. Conversely, the genitive noun is subject to the dominion of the head noun. In place of "of" supply "over."
    a. "The ruler of the demons" = the one who rules over the demons. Matthew 9:34.
    b. "The king of Israel" = the king over Israel. Mark 15:32.
    c. "The God of this age" = the god who rules over this age. 2 Corinthians 4:4.

11. **Two Genitives depending on one another**: Sometimes there is a string of two or more genitives. There is no rule determining which genitive is to be used in those cases, but as with other genitives the exact type is determined by the context.
    a. "We are witnesses of Him [genitive of possession = "His witnesses"] of these things [genitive of relation = "in relation to these things"]." Acts 5:32-KJV.
    b. "The Gospel of [i.e. concerning, genitive of relation] the grace of [genitive of origin or possession] God." Acts 20:24-KJV.

12. **Attributive Genitive**: Here, the word in the genitive case (the "of" phrase) is used like an adjective describing the head noun. The *attributes* of the word in the genitive is applied to the head noun, thus the word in the genitive is *attributive*, it puts its attributes on the head noun.
    a. "Body of sin" = sinful body. Romans 6:6.
    b. "His body of flesh" = his fleshly body. Colossians 1:22.
    c. "Mammon [wealth] of unrighteousness" (KJV) = unrighteous wealth (ESV). Luke 16:9.

13. **Attributed Genitive**: This is the opposite of the attributive genitive. Instead of the genitive word (the "of" phrase) actively applying its attributes on the head noun (attributive), the "of" phrase is being acted upon by the attributes of the head noun, the genitive word is *attributed*. In this case the head noun acts like an adjective describing the genitive noun.
    a. "Newness of life" = new life. Romans 6:4.
    b. "fruit of labor" = fruitful labor. Philippians 1:22.

c. "Excellency of the knowledge [of Christ]" = excellent knowledge, i.e., "surpassing worth of knowing Christ" (ESV). Philippians 3:8.

14. **The Genitive with Nouns of Action**:[1] Sometimes the noun defined by the genitive signifies action, as it indicates the thing to which the action is referred, either as subject or object of the action.
    a. The *Subjective* genitive: The noun in the genitive is the *subject* that *produces* the action described in the head noun. (This is harder to see in English than in Greek because Greek nouns in the genitive case have a specific form).
        - The Ninevites repented at "the preaching of Jonah" = the preaching done by Jonah. Matthew 12:41. Here the word in the genitive ("Jonah") is the subject that does the preaching.
        - "Who shall separate us from the love of Christ" Rom. 8:35. "Love of Christ" refers to Christ's love for us; Christ is the subject that does the action of loving. (If this were an objective genitive, then "love of Christ" would mean our love *for* Christ—Christ would be the object of our love and not the subject doing the loving.)
    b. The *Objective* genitive: This is the opposite of the subjective genitive. The noun in the genitive is the *object* that *receives* the action described in the head noun.
        - "But the blasphemy of the Spirit shall not be forgiven" = blaspheming the Spirit will not be forgiven. Matthew 12:31-NASB. The word in the genitive ("Spirit") is the object of the verbal noun blasphemy.
        - Romans 3:22 below contains two genitives. The first is a genitive of origin, the second an objective genitive. The KJV uses "of" in both cases and lets the reader figure out the meaning. The NIV does not use "of" at all, and interprets for the reader the meaning of the text. Romans 3:22: (KJV) "Even the righteousness **of** God *which is* by faith **of** Jesus Christ…." (NIV) "This righteousness **from** God comes through faith **in** Jesus Christ…."
        - See also: 1 Corinthians 1:6; 1 Peter 3:21.

15. **The Genitive Absolute**: A noun and participle in the genitive case not grammatically connected with the main clause of the sentence forms a genitive absolute.
    a. "And the demon (genitive noun) having been cast out (genitive participle), the dumb man spoke." Matthew 9:33.
        - The main clause is "the dumb man spoke." The genitive absolute is a dependent clause formed by a noun in the genitive case for the subject ("the demon") and a genitive participle ("having been cast out") as the predicate.
    b. See also Matthew 25:5; Mark 9:28.

[1] "The Genitive with Nouns of Action" is taken from *A Manual Grammar of the Greek New Testament* by Dana and Mantey, p. 78. While at first a "noun of action" may seem like a contradiction, many nouns (and particularly gerunds) have motion built into them. "Faith" is a good example. It is noun, but is not static, it implies action, unlike a noun such as "house." They are also called *verbal genitives* (Wallace, *Greek Grammar Beyond the Basics*).

APPENDIX G
PREPOSITIONS: A BASIC UNDERSTANDING

What is a preposition?

A **preposition** shows a relationship between one element in a sentence and another. A preposition shows a relationship between its object (the noun or pronoun that goes with it) and some other word in the sentence. In the sentence, "The cup is on the table," the preposition is "on," the object of the preposition is "table," and the related noun whose relationship is described by the preposition is "cup." Every preposition requires an object.

The English language has many prepositions. For example: About, above, across, after, against, along, among, around, at, because of, before, behind, below, beneath, beside, between, beyond, by, down, during, for, from, in, into, like, near, of, off, on, onto, out of, over, past, pending, regarding, since, through, till, to, toward, under, until, up, upon, with.

TRANSLATING THE PREPOSITIONS

In both Greek and English, definitions usually have many different definitions. Unfortunately, often in an attempt to get a basic idea of what the prepositions mean, diagrams have been used that oversimplify the meanings of the Greek definitions. For example, it is common in Greek grammar books to see a circle drawn on the page, with the prepositions in relationship to the circle (cp. Illustration #2 below). This is all well and good if one reads and learns Greek grammar, because the Greek student will soon learn the limitations of the diagram. Problems occur, however, when Christians think that the definitions given on the diagram are what, and only what, the prepositions mean. For an example in English, see illustration #1 below.

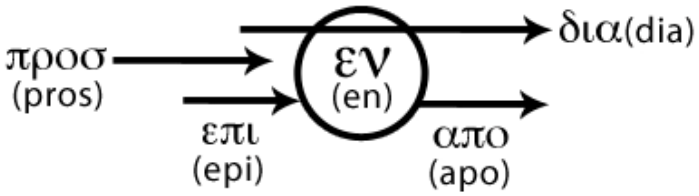
At first glance, the arrow pointing up with the word "up" by it seems to be very accurate. However, any English speaker will soon see problems with the diagram. It is far too limiting. "Up" does not just mean, "in an upward direction, or an elevated position in relation to something else." For example:

- "Tear up the paper" means to shred the paper.
- "Move up from second grade to third grade" means to advance in the system.
- "Cheer up" means to raise to a new level of excitement or engagement.

- “Grow up” can mean to attain a new level of maturity, not necessarily become taller.
- “Your time is up” means your time has come to an end.
- “Divide up the money” means divide the money.
- ‘Drive up to the next window” means drive forward to the window.
- “Speak up” means speak louder.
- “Go up river” means go toward the source.
- “Go up north” means go north, it may be down in elevation.
- “Go up town” means go to the center of town.
- “Bring up the subject at the meeting” means to introduce the subject.
- “We stayed up till midnight” means we stayed awake, and not necessarily in an upright position.
- “Sit up” means sit erect, not necessarily higher.
- “The people are up in arms” means the people are angry.

None of these uses of “up” means “in an upward direction” or “in an elevated physical position in relation to,” yet they are all important uses (and not all the uses, by the way) of “up.”

Greek prepositions are as complex in their subtleties as English prepositions, so having a simple chart with a circle and arrows, as in the following illustration, can be very misleading.



The illustration above can be a good place to start to grasp some basic meanings of the Greek prepositions, but a good start is all it is. Below is a list of Greek prepositions with many of their meanings.

GREEK PREPOSITIONS

Why Prepositions Are Important:
There are seventeen prepositions in the Greek language, and each can perform several functions. It is very important to understand the uses of prepositions, for nearly every verse in the New Testament contains them, and the meaning of a verse can be drastically affected by the meaning of a preposition. For example, note the difference in meaning between the translations, "I have sinned *against* heaven" and "I have sinned *for* heaven" (Luke 15:18). The difference is explained by the uses of the preposition *eis*; the preposition *eis* can mean "for" (e.g., Rom. 15:26) or "against" (e.g., Luke 12:10). In this case, what *eis* means is very obvious: it is the *eis* of disadvantage ("against") rather than advantage ("for"). However, many times the context is not as clear, and translators then go by their theology, their particular understanding of the scope of Scripture, in their choice of how the preposition is to be translated. Usually, the translators of the Bible do a good job of translating the prepositions, but occasionally a Christian might question the translation of a preposition, and at those times it is beneficial for each of us to know the various meanings of the prepositions so that we know the possible ways a verse can be translated.

General Information:

- Prepositions stand in relation to nouns and verbs—they further define and explain how a verb's action is related to a noun.
  - E.g., "Jesus came *into* the house" (Matt. 9:23). The preposition *into* relates how the action of the verb *came* is related to the noun *house*. Jesus did not come "beside" the house, "upon" the house, "through" the house, or "away from" the house, but *into* the house.
- To properly understand how a preposition modifies a noun, it is important to know the *case* of the noun being modified.
- Some prepositions only take *one case*, meaning all nouns modified by such prepositions are always in that one and same case.
  - E.g., *ek*, meaning "out," takes the genitive, so all nouns being modified by *ek* will be in the genitive case: in the phrase "out of Egypt" (Heb. 3:16) the noun *Egypt* is in the genitive case.
- However, some prepositions take *multiple cases*, and the meaning of the preposition will depend on the case of the noun.
  - E.g., the preposition *dia* can modify nouns in the genitive or accusative case. If the noun is in the genitive it will most likely be translated *through* (e.g., Acts 20:3), but if in the accusative it will be translated *because of*, *for the sake of* (e.g., John 2:24).
  - You cannot mix the uses from case to case. E.g., if *dia* modifies a noun in the genitive, you cannot translate the preposition to read "because of."

Procedure for Researching a Preposition:

1. Using an interlinear, Bible software, or concordance, find out what the Greek preposition is in the verse you are studying.
2. Find out what noun it modifies. (E.g., in the phrase, "Jesus went into the house," the preposition *into* is modifying the noun *house*).

3. Find out the case of the noun being modified. (E.g., *house* is in the accusative case).
4. Using the list below, find the possible uses of the preposition for that case.
5. Determine from the context and scope of scripture which usage is most likely.

What follows is a list of all the Greek prepositions used in the New Testament along with their grammatical functions and examples of how they may be translated.[1]

Ana (#303 ἀνά): *Ana* only takes one case, the accusative. When *ana* modifies a noun, the noun will be in the accusative case and the preposition will be understood in one of these four ways:

1. Distributed: *in the midst of, among*.
   E.g., "his enemy came and sowed weeds *among* the wheat" (Matt. 13:25).
2. Spatial (used as a prefix to verbs): *up*
   E.g., "David did not *ascend* into the heavens" (Acts 2:34).
3. Sequential: *in sequence, in turn*
   E.g., "let there be only two or at most three, and each *in turn*" (1 Cor. 14:27).
4. Distributive with numbers: *each, a piece*
   E.g., "*each* one of the gates was a single pearl" (Rev. 21:21).

Anti (#473 ἀντί): *Anti* only takes the genitive case. When *anti* modifies a noun, the noun will be in the genitive case and the preposition will be understood in one of these three ways:

1. Substitution: *on behalf of, in place of*
   E.g., "you will find a coin; take that and give it to them *for* you and me" (Matt. 17:27).
2. Exchange: *for, as, in the place of*
   E.g., "See that no one repays anyone evil *for* evil" (1 Thess. 5:15).
3. Causal: *because of, for the purpose of*
   E.g., "you will be silent and unable to speak until the day that these things take place, *because* you did not believe my words" (Luke 1:20; Eph. 5:31).

Apo (#575 ἀπό): *Apo* only takes the genitive case. When *apo* modifies a noun, the noun will be in the genitive case and the preposition will be understood in one of these five ways:

1. Separation: *away from* a person or place
   E.g., "cut off *from* Christ" (Rom. 9:3).
2. Source: *from, out from*
   E.g., "there were staying in Jerusalem God-fearing Jews *from* every nation" (Acts 2:5).
3. Causal: *because of*, *on account of*
   E.g., "he was seeking to see who Jesus was, but *on account of* the crowd he could not" (Luke 19:3).
4. Partitive (in place of partitive genitive): *of, from*
   E.g., "a man *from* the crowd cried out" (Luke 9:38).
5. Agency/Means (very rare): *from*

[1] Grammatical functions adapted from: Daniel B. Wallace, *Exegetical Syntax of the New Testament*, pp. 364-89; Verses adapted from: Arndt, William F., and Gingrich, F. Wilbur, *A Greek English Lexicon of the New Testament and Other Early Christian Literature* (The University of Chicago Press, Chicago, 1979); Dana and Mantey, *A Manual Grammar of the Greek New Testament* (Prentice Hall, New Jersey, 1927) pp. 99-112; A.T. Robertson, *A Grammar of the Greek New Testament in the Light of Historical Research* (Broadman Press, Nashville, TN, fourth edition, 1934) pp. 571-635.

E.g., "The merchants… who became rich *from* her will stand at a distance" (Rev. 18:15).

Dia (#1223 διά): *Dia* can modify a noun in either the genitive or the accusative case.
With Genitive:

1. Agency: *by, through*
   E.g., "the Lord had spoken *by* the prophet" (Matt. 1:22).
2. Means: *through, by means of*
   E.g., "Though I have many things to write to you, I don't want to do so *with* paper and ink" (2 John 1:12).
3. Spatial: *through*
   E.g., "he decided to return *through* Macedonia" (Acts 20:3).
4. Temporal: *throughout, during*
   E.g., "they were *continually* [lit. 'through everything'] in the temple" (Luke 24:53).

With Accusative:

1. Causal: *because of, on account of, for the sake of*
   E.g., "They built a fire and welcomed us all *because* it was raining and cold" (Acts 28:2).
2. Spatial (very rare): *through*
   E.g., "Jesus was going through the region between Samaria and Galilee" (Luke 17:11).

Eis (#1519 εἰς): *Eis* only takes the accusative case. When *eis* modifies a noun, the noun will be in the accusative case and the preposition will be understood in one of the following ten ways:

1. Spatial: *into, towards, in*
   E.g., "he stood up and went *to* his home" (Matt. 9:7).
2. Temporal: *for, throughout*
   E.g., "the one who endures *to* the end will be saved" (Matt. 10:22).
3. Degree: *up to, completely*
   E.g., "wrath has overtaken them *completely*" (1 Thess. 2:16).
4. Purpose: *in order that, to, for*
   E.g., "let down your nets *for* a catch" (Luke 5:4; cp. Col. 1:29).
5. Result: *so that, with the result that*
   E.g., "you felt a godly grief, *so that* you suffered no loss through us." Cp. NIV: "you became sorrowful as God intended *and so* were not harmed in any way by us" (2 Cor. 7:9).
6. Reference/Respect: *with respect to, with reference to*
   E.g., "It is fit neither *for* the soil nor *for* the manure pile" (Luke 14:35; cp. 2 Tim. 4:11).
7. Advantage: *for*
   E.g., "make a contribution for the poor" (Rom. 15:26; cp. Col. 1:25).
8. Disadvantage: *against*
   E.g., "Father, I have sinned *against* heaven" (Luke 15:18; cp. Luke 12:10).
9. Instrumental (very rare): *by, with*
   E.g., "You received the law as transmitted *by* angels" (Acts 7:53; cp. Mark 5:34).
10. Used in place of *en*: *in*
    E.g., "And *in* the house the disciples asked him again about this matter" (Mark 10:10; cp. Luke 9:61). [Note: *eis* here does not mean "into" but is used like *en*, meaning simply "in"].

Ek (#1537 ἐκ): *Ek* only takes the genitive case. When *ek* modifies a noun, the noun will be in the genitive case and the preposition will be understood in one of these six ways:

1. Source: *out of, from*
   E.g., "she was found to be with child *from* the Holy Spirit" (Matt. 1:18; Luke 3:8).
2. Separation: *away from, from*
   E.g., "*Out of* Egypt I called my son" (Matt. 2:15).
3. Temporal: *from*
   E.g., "he saw a man blind *from* birth" (John 9:1; Acts 15:21).
4. Causal: *because of*
   E.g., "And if by grace, then is it no more *of* works" (Rom. 11:6; cp. Mark 9:15).
5. Partitive (in place of partitive genitive): *of, from*
   E.g., "they will put *some of* you to death" (Luke 21:16; cp. 2 John 1:4).
6. Means: *by, from*
   E.g., "supporting them *from* their possessions" (Luke 8:3; cp. 16:9).

En (#1722 ἐν): *En* only takes the dative case. When *en* modifies a noun, the noun will be in the dative case and the preposition will be understood in one of these ten ways:

1. Sphere: *in*
   E.g., "I hope that we are made manifest also *in* your consciences" (2 Cor. 5:11).
2. Spatial: *in*
   E.g., "there was a woman *in* the city who was a sinner" (Luke 7:37).
3. Temporal: *in, while, during*
   E.g., "*in* the days of Herod the king" (Matt. 2:1; cp. Matt. 11:22).
4. Association: *with*
   E.g., "the Father is *in* me and I am *in* the Father" (John 10:38; cp. John 14:20).
5. Causal: *because of*
   E.g., "And they glorified God in me" (Gal. 1:24). ESV: "And they glorified God *because* of me." (Cp. Acts 7:29; Heb. 10:10).
6. Instrumental: *by, with*
   E.g., "[Will not the King] consider whether he is able *with* ten thousand men to oppose the one coming against him with twenty thousand" (Luke 14:31).
7. Agency/Means: *by means of*
   E.g., "the Pharisees said, 'He casts out demons *by* the prince of demons'" (Matt. 9:34).
8. Thing possessed: *with, which possesses*
   E.g., "there was in their synagogue a man *with* an unclean spirit" (Mark 1:23; cp. Eph. 6:2).
9. Standard/Dative of Rule: *according to the standard of*
   E.g., "as to the righteousness which is *in* the Law, [I was] found blameless" (Phil. 3:6; cp. 2 Tim. 3:16).
10. Used in place of *eis* with verbs of motion
    E.g., "to turn… the disobedient *to* the wisdom of the just" (Luke 1:17; 9:46).

Epi (#1909 ἐπί): The preposition *epi* can modify nouns in the genitive, dative, or accusative case. With Genitive:

1. Spatial (with places, things): *on, upon, at, near*
   E.g., "he was alone *on* land" (Mark 6:47; John 21:1).
2. Spatial (with persons): *before, in the presence of*
   E.g., "you will stand *before* governors and kings for my sake" (Mark 13:9).

3. Temporal: *in the time of, during*
E.g., "This happened *during* the reign of Claudius" (Acts 11:28; cp. 1 Pet. 1:20).

With Dative:

1. Spatial: *on, upon, against, at, near*
E.g., "recognize that He is near, right *at* the door" (Mark 13:29).
2. Temporal: *at, at the time at, during*
E.g., "he has appeared once for all *at* the end of the ages" (Heb. 9:26).
3. Causal: *on the basis of*
E.g., "Man must not live *on* bread alone but *on* every word that comes from the mouth of God" (Matt. 4:4; Acts 4:21).

With Accusative:

1. Spatial: *on, upon, to, up to, against*
E.g., "Jesus was in the stern, sleeping *on* a cushion" (Mark 4:38).
2. Temporal: *for, over a period of*
E.g., "the sky was shut up *for* three years and six months" (Luke 4:25; cp. Acts 3:1).
3. Purpose: *for*
E.g., "when he saw many of the Pharisees and Sadducees coming *for* baptism, he said to them…" (Matt. 3:7).

Kata (#2596 κατά): The preposition *kata* can modify nouns in either the genitive or accusative case.

With Genitive:

1. Spatial: *down from, throughout*
E.g., "the whole herd rushed *down* the steep bank into the sea and drowned" (Matt. 8:32).
2. Opposition: *against*
E.g., "whoever speaks *against* the Holy Spirit will not be forgiven" (Matt. 12:32; Mark 14:55).

With Accusative:

1. Standard: *in accordance with, corresponding to*
E.g., "purification *according to* the Law of Moses" (Luke 2:22; cp. 1 Cor. 15:3).
2. Spatial: *along, through* (extension); *toward, up to* (direction)
E.g., "in the synagogues or *throughout* the city" (Acts 24:12; cp. Acts 16:7).
3. Temporal: *at, during*
E.g., "*At* the appointed time I will return" (Rom. 9:9; Heb. 1:10).
4. Distributive (dividing a whole into parts):
E.g., "one *by* one they said to him, 'Surely not I?'" (Mark 14:19; cp. Rom. 12:5).
5. Purpose: *for the purpose of*
E.g., "there were six stone water jars there *for* the Jewish rites of purification" (John 2:6).
6. Reference/Respect: *with respect to, with reference to*
E.g., "Not that I speak *in respect of* want"-KJV (Phil. 4:11).

Meta (#3326 μετά): The preposition *meta* can modify nouns in either the genitive or accusative case.

With Genitive:

1. Association/Accompaniment: *with, in company with*

E.g., "a servant girl came up to him and said, "You also were *with* Jesus the Galilean" (Matt. 26:69).

2. Spatial: *with, among*

E.g., "He will cut him to pieces and assign him a place *with* the unbelievers (Luke 12:46; cp. Luke 24:5).

3. Manner (Attendant Circumstance): *with*

E.g., "…and then you will begin *with* shame to take the lowest place" (Luke 14:9; cp. Eph. 6:7).

With Accusative:

1. Temporal: *after, behind*

E.g., "Now *after* a long time…" (Matt. 25:19; cp. Acts 15:36).

2. Spatial (very rare): *after, behind*

E.g., "*Behind* the second veil there was a tabernacle" (Heb. 9:3).

Para (#3844 παρά): The preposition *para* can modify nouns in the genitive, dative, or accusative case.

With Genitive: *from the side of*:

1. Source/Spatial: *from*

E.g., "I will send to you *from* the Father, the Spirit of truth, who proceeds from the Father" (John 15:26; cp. Luke 2:1).

2. Agency: *from, by*

E.g., "This came about *from* the Lord"-NASB (Matt. 21:42; cp. John 1:6).

With Dative: suggesting *proximity* or nearness.

1. Spatial: *near, beside*

E.g., "[Jesus] took a little child and had him stand beside him" (Luke 9:47).

2. Sphere: *in the sight of, before* (someone)

E.g., "the hearers of the law are not righteous *before* God, but the doers of the law" (Rom. 2:13; cp. 1 Cor. 3:19).

3. Association: *with* (someone/something)

E.g., "Peter stayed in Joppa for some time *with* a tanner named Simon (Acts 9:43).

With Accusative:

1. Spatial: *by, alongside of, near, on*

E.g., "Jesus was walking *beside* the Sea of Galilee" (Matt. 4:18).

2. Comparison: *in comparison to, more than*

E.g., "One person esteems one day as better *than* another" (Rom. 14:5).

3. Opposition: *against, contrary to*

E.g., "watch out for those who cause divisions and create obstacles *contrary* to the doctrine that you have been taught" (Rom. 16:17; Gal. 1:8).

4. Causal (very rare): *because of*

E.g., "…it would not *for that reason* cease to be part of the body" (1 Cor. 12:15).

Peri (#4012 περί): The preposition *peri* can modify nouns in either the genitive or accusative case.

With Genitive:

1. Reference: *concerning, about*

E.g., "all were questioning in their hearts *concerning* John, whether he might be the Christ" (Luke 3:15; Cp. Luke 19:37).

2. Advantage/Representation: *on behalf of, for*

E.g., "Peter was kept in prison, but the church was earnestly praying to God *for* him" (Acts 12:5; cp. Heb. 13:18).

With Accusative:

1. Spatial: *around, near*

E.g., "suddenly a bright light from heaven flashed *around* me" (Acts 22:6; cp. Luke 13:8).

2. Temporal: *about, near*

E.g., "*About* the third hour he went out…" (Matt. 20:3; cp. Mark 6:48).

3. Reference/Respect: *with regard to, with reference to*

E.g., "Show yourself *in all respects* to be a model of good works" (Tit. 2:7; cp. 1 Tim. 6:21).

Pro (#4253 πρό): *Pro* only takes the genitive case. When *pro* modifies a noun, the noun will be in the genitive case and the preposition will be understood in one of these three ways:

1. Spatial: *before, in front of, at*

E.g., "Peter was standing *in front of* the gate (Acts 12:14; cp. James 5:9).

2. Temporal: *before*

E.g., "many went up from the country to Jerusalem *before* the Passover to purify themselves" (John 11:55; cp. 2 Cor. 12:2).

3. Rank/Priority: *before*

E.g., "But *above* all, my brothers, do not swear" (James 5:12; cp. 1 Pet. 4:8).

Pros (#4314 πρός): *Pros* mostly takes the accusative case, although there is one occurrence with the genitive and six occurrences with the dative.

With Accusative:

1. Purpose: *for, for the purpose of*

E.g., "[Moses] used to put a veil over his face *so that* the sons of Israel would not look intently at the end of what was fading away" (Acts 3:10; 2 Cor. 3:13).

2. Spatial: *toward, near*

E.g., "The whole town gathered *at* the door" (Mark 1:33; cp. Mark 5:11).

3. Temporal: *toward, for* (duration)

E.g., "Stay with us, for it is *toward* evening and the day is now far spent" (Luke 24:29; cp. 1 Thess. 2:17).

4. Result: *so that, with the result that*

E.g., "I refer to those whose sin does not *lead to* death" (1 John 5:16; cp. 1 Cor. 14:26).

5. Opposition: *against*

E.g., "Previously, they had been hostile *toward* each other"-HCSB (Luke 23:12; cp. Col. 3:13).

6. Association: *with, in company with* (used with stative verbs, i.e. verbs that explain states and are not used with the continuous tenses)

E.g., "And are not all his sisters *with* us?" (Matt. 13:56; cp. 1 Thess. 3:4).

With Genitive (1 occurrence):

1. Advantage: *for the advantage of*

E.g., "I encourage you to take some food, for this is *for* your preservation" (Acts 27:34).

With Dative (six occurrences).

1. Proximity: *near, at, by*

E.g., "A large herd of pigs was feeding on the *nearby* hillside (Mark 5:11; Luke 19:37; John 18:16; 20:11; 20:12; Rev. 1:13).

Sun (#4862 σύν): The preposition *sun* only takes the dative case; when *sun* modifies a noun, it will indicate either accompaniment or association.

1. Accompaniment/Association: *with, in association with*

E.g., "Lazarus was one of those reclining *with* him at the table" (John 12:2; cp. Phil. 2:22).

Huper (#5228 ὑπέρ): The preposition *huper* can modify nouns in either the genitive or accusative case.

With Genitive

1. Representation/Advantage: *on behalf of, for the sake of*

E.g., "I urge, then, first of all, that requests, prayers, intercession and thanksgiving be made *for* everyone" (1 Tim. 2:1; Acts 21:26).

2. Reference/Respect: *concerning, with reference to*

E.g., "And Isaiah cries out *concerning* Israel…" (Rom. 9:27; cp. 2 Cor. 1:8).

3. Substitution: *in place of, instead of*

E.g., "we are convinced that one died *for* all, and therefore all died" [One died "in place of" all] (Rom. 9:3; 2 Cor. 5:14; Philem 1:13).

With Accusative:

1. Spatial (very rare): *over, above*

E.g., "*Above* the ark were the cherubim of the Glory" (Heb. 9:5).

2. Comparison: *more than, beyond*

E.g., "[Do not] be inflated with pride in favor of one person over another" (1 Cor. 4:6; cp. 1 Cor. 10:13).

Hupo (#5259 ὑπό): The preposition *hupo* can modify nouns in either the genitive or accusative case.

With Genitive:

1. (Ultimate) Agency: *by*

E.g., "This Jesus is the stone that was rejected *by* you, the builders" (Acts 4:11; cp. 2 Cor. 1:4).

2. Intermediate Agency (with active verbs): *through*

E.g., "[They were given power to kill] *by* the wild beasts of the earth" (Rev. 6:8).

3. Means (very rare): *by*

E.g., "[They] were destroyed *by* serpents (1 Cor. 10:9).

With Accusative:

1. Spatial: *under, below*

E.g., "Is a lamp brought in to be put *under* a basket, or *under* a bed, and not on a stand?" (Mark 4:21; cp. Luke 13:34).

2. Subordination: *under* (the rule of)

E.g., "For I myself am a man *under* authority, with soldiers *under* me" (Matt. 8:9; cp. Gal. 4:21).

APPENDIX H
FUNDAMENTALS OF ENGLISH GRAMMAR

[THIS SECTION CONTAINS SOME BIBLE VERSES IN *ITALICS* WHICH MAY OR MAY NOT BE THE WAY THEY APPEAR IN ANY PARTICULAR VERSION OF THE BIBLE. THIS IS DONE TO GIVE YOU EXAMPLES OF WHAT WE ARE TEACHING IN EACH SECTION]

INTRODUCTION

In order to accurately sort out the "who," "what," "when," "where," and "why" of any Scripture, it is important to understand grammar – both in English and the ancient languages.

TERMS

Language	Words, sounds, pronunciation, and **method of combining words** used and understood by people
Grammar	**System** of a language
Vocabulary	**Words** of a language
Semantics	**Meaning** of words in a language
Syntax	Words **arranged** to form sentences
Parts of Speech	Classification of a word, based on its **function** in a sentence *(Noun, verb, pronoun, adjective, adverb, preposition, conjunction, article, and interjection)*
Inflection	**Change the form** of a word, to indicate details, such as number, person, mood, or tense, usually by changing the word ending

I. The Sentence and its parts

A sentence is a group of words expressing a complete thought and containing a subject and a predicate.

There are several elements or parts that may be in a sentence. They are:

- **A. subject**
- **B. predicate**
- **C. complement**
- **D. phrase**
- **E. modifier**
- **F. clause**.

The two necessary parts of a sentence are the subject and predicate.

"Jesus wept." (John 11:35. Subject and predicate only.)

Stop! (1 Sam. 15:16. "You" is the implied subject of the verb "Stop")

A. Subject

The subject of a sentence is that part about which something is being said. The subject is the doer of the action (Exception: Passive Voice). Usually the subject of a sentence is a noun.

Peter *walked on water.*
The ***cup*** *fell off the table.*

1. Simple Subject

The simple subject of a sentence is that part about which something is being said. Modifiers are not part of it.

That ***Bible*** *is worth a great deal of money.*
This ***card*** *was the prize of his collection.*
John Smith *was a great man.*

2. Complete subject

The complete subject is the simple subject with all its modifiers.

The orange sweater *was in the closet.*

3. Compound Subject

A compound subject is a subject that consists of two or more words usually connected by "**and**" or "**or**."

"One day ***Peter and John*** *were going up to the temple at the time of prayer..." (Acts 3:1).* "Peter and John" is the compound subject.
Food, shelter, and clothing *are necessities.*

B. Predicate

The predicate is the part that says something about the subject. The predicate expresses the action of the sentence. It tells what is being done.

I ***will sing*** *praise to my God as long as I live" (Ps.146:2b).*
The cup ***fell*** *off the table.*

1. Simple predicate

The simple predicate is the particular word or words that express the action. Modifiers are not part of the simple predicate. The simple predicate is the verb.

I ***prayed*** *this morning.*
Henry ***studied*** *his Bible.*

2. Complete Predicate

The complete predicate is the simple predicate with all its modifiers.

I ***read my Bible today****.* In this case, "read" is a verb, and "my Bible" and "today" modify the verb (not the subject).

3. Compound Predicate

The compound predicate is a predicate which consists of two or more verbs that are usually connected by "and."

Bill ***sang*** *and* ***prayed*** *in the meeting.*
He ***studies, researches, and reads*** *his Bible daily.*

C. Complement

The complement is a word that completes the meaning or action of the predicate.
There are several types.

1. **Objects**
   - A. Direct Objects
   - B. Indirect Objects
2. **Subject Complements**
   - A. Predicate Nominatives (sometimes divided into predicate noun and predicate pronoun)
   - B. Predicate Adjectives

1) Object

An object is a complement that completes the action of transitive verbs (a transitive verb is one that can take an object. An intransitive verb or linking verb cannot take an object.) There are two types of objects:
a. the direct object
b. the indirect object.

a. Direct Object

The direct object of a verb receives the action of the verb (transitive verb) or shows the result of the action. It answers the question "What?" or "Whom?" after an action verb.

*Young David killed **Goliath***. (Killed whom?)
*She gave her a **hug***. (Gave what?)

b. Indirect Object

The indirect object of a verb precedes the direct object and usually tells *to whom* or *for whom* the action the verb is being done. There can be a direct object without the indirect object, but there cannot be an indirect object without a direct object. Indirect objects are usually found with verbs like gave, brought, took, offer, showed, etc.
*She spoke of the Bible to the **crowd*** (Direct object is "Bible," indirect is "**crowd**").
*The judge delivered **him** the verdict* (Direct object is "verdict," indirect is "him").

2) Subject Complement

A subject complement is a complement that refers back to the subject. It follows linking verbs and never follows action or transitive verbs. Two kinds of subject complements are the:
a. **predicate nominative**
b. **predicate adjective**.

a. Predicate Nominative

A predicate nominative is a noun or pronoun that refers back to the subject. It is the same person or thing as the subject and can usually be interchanged with it. A predicate nominative follows a linking verb.
*Bill was the **winner***
*It was **he** who prayed.*

b. Predicate Adjective

A predicate adjective is an adjective that follows a linking verb and modifies the subject of the sentence.

*The Bible cover was **blue**.*
*"Cookie" is **famous** for his cooking.*

D. Phrase

A phrase is a group of related words that does not express a complete thought and is without a subject and predicate. A phrase is a part of the sentence and is composed of other parts of speech, such as nouns, verbs, adjectives, etc. There are:

1. prepositional phrases
2. verbal phrases.

1. Prepositional Phrase

A prepositional phrase is a phrase that begins with a preposition and is used to modify other words. The prepositional phrases are in parentheses. (Prepositions include: above, at, near, by, for, to, from, in, on, over, under, between, before, after, etc.)

*She prayed (**on** her bed) (**to** God).*
*(**For** a long time) Daniel fasted and prayed (**for** the answer) (**from** God).*

There are two kinds of prepositional phrases:

a. adjective phrases
b. adverb phrases.

a. Adjective Phrase

An adjective prepositional phrase is one that modifies a noun or pronoun.

*The door (**of** the Church) was wide open.*
*He helped the man (**with** the broken leg).*

b. Adverb Phrase

An adverbial prepositional phrase is one that modifies a verb, and adjective, or an adverb. When modifying a verb, it tells **how, when, where** or **why**.

The winds blew (against the house).
The Bible cover was shiny auburn leather (with a gold trim).
The cock crowed early (in the morning).

2. Verbal Phrase

A verbal phrase is a phrase introduced by a verbal. A verbal is a word derived from a verb but used as a noun, adjective, or an adverb. The three kinds of verbals are gerund, participle, and infinitive. The three kinds of verbal phrase are:

a. **participial phrase**
b. **gerund phrase**
c. **infinitive phrase**.

a. Participial Phrase

A participial phrase is a phrase starting with a participle. A participle is a word derived from a verb that is used as an **adjective**. The phrase includes the participle and its modifiers and complement. A participial phrase is used like an adjective.

*They watched the men **constructing the temple**.*

***Being right a great deal of the time**, the man was full of pride.*

b. Gerund Phrase

A gerund phrase is a phrase starting with a gerund. A gerund is a word ending in **"ing"** that is used as a **noun**. A gerund phrase includes the gerund and its modifiers and complement. Gerund phrases are used like nouns.

***Digging the hole** was very difficult.*

*For **playing solitaire** at work he was suspended.*

c. Infinitive Phrase

An infinitive phrase is a phrase introduced by an infinitive. An infinitive is a form of a verb usually preceded by **to,** and is used as a noun, an adjective, or an adverb. An infinitive phrase is made up of the infinitive and its modifiers and complement. It may be used as a noun, adjective, or an adverb.

***To refuse the offer** seemed foolish*. (Infinitive phrase is used as a noun as the subject.)

*The Bible is a book **to be read frequently***. (The infinitive phrase is used as an adjective modifying "book".)

*They listened carefully **to take in all the information***. (The infinitive phrase is used as an adverb modifying the verb **listened**.)

E. Modifier

A modifier describes or makes the meaning of a word more specific. There are two kinds of modifiers: the **adjective** and the **adverb**. An adjective is a word that modifies a noun or pronoun. An adverb is a word that modifies a verb, an adjective, or another adverb. An adverb modifying a verb tells **how, when, where**, and to **what extent**. Many adverbs end with "ly".

*The soldiers cast lots for Jesus' **seamless** garment*. (**Seamless** is an adjective)

*Peter fled **quietly** from the jail.* (**Quietly** is an adverb modifier, modifying the verb "fled").

F. Clause

A clause is a group of words containing a subject and a predicate and forms part of a compound or complex sentence. In general, there are two kinds of clauses: **main** and **subordinate**. Main clauses are sometimes called principal or independent clauses. Subordinate clauses are sometimes dependent clauses.

1. Main Clause

A main clause is a clause that is not introduced by a subordinating element. It can usually stand alone as a simple sentence; it does not modify anything.

***Jesus prayed intensely** before choosing his Apostles.*

I knew a man *who could praise God all day long.*

2. Subordinate Clause

A subordinate clause is a clause that is introduced by a subordinate element. It is dependent on the rest of the sentence for its meaning. A subordinate clause does not express a complete thought and cannot stand alone. It must always be attached to the main clause as part of a sentence.

I remember ***what he had done****.*
He will do it ***if he wants to****.*

There are three kinds of subordinate clauses:
a. **noun clauses**
b. **adjective clauses**
c. **adverb clauses.**

a. Noun Clause

A noun clause is a subordinate clause used as a noun. Noun clauses may be used as:

1. Subject of a verb: *"****Where you pray*** *is up to you."*
2. Object of a verb: *"He prayed* ***wherever he wanted****."*
3. Object of a preposition: *"He could hit the target from* ***where he sat."***
4. Predicate Nominative: *"Your walk with God is* ***what you make of it."***

b. Adjective Clause

An adjective clause is a subordinate clause that modifies a noun or pronoun. Adjective clauses are frequently introduced by the relative pronouns **who, which**, or **that**. The relative pronoun sometimes serves as the subject of the subordinate clause.

The revelation ***that I got*** *was the same as Tom's.*
I am thankful to Jesus, ***who saved me****.*

c. Adverb Clause

An adverb clause is a subordinate clause that is used as an adverb. An adverb clause tells **how**, **when**, **where** or **why**.

Time flies ***when you are blessed****.*
People pray ***where they are****.*

II. Kinds of sentences

In general, there are two ways of classifying sentences: **according to use** and **according to form** or structure.

A. Sentences According to Use

Sentences are classified according to use or purpose as:

1. Declarative Sentences
2. Interrogative Sentences
3. Imperative Sentences
4. Exclamatory Sentences.

1. Declarative Sentence

A declarative sentence is one that states a fact.

Jesus is my Lord and Savior.

2. Interrogative Sentence

An interrogative sentence is one that asks a question.

Who did that?

3. Imperative Sentence

An imperative sentence is one that makes a request or gives a command. The subject is usually understood to be the pronoun "you."

Pray without ceasing.

4. Exclamatory Sentence

An exclamatory sentence is one that expresses strong feeling.

I love Jesus!

B. Sentences According to Form

Sentences are classified according to form or structure as:

1. Simple sentences
2. Compound sentences
3. Complex sentences
4. Compound-complex sentences.

1. Simple Sentence

A simple sentence is one with one main clause and no subordinate clause.

Alex prays daily.

2. Compound Sentence

A compound sentence is one with two or more main clauses but no subordinate clauses.

Believers have faith but doubters reject God.

3. Complex Sentence

A complex sentence is one that contains one main clause and one or more subordinate clauses.

We agree with your opinion.

4. Compound-Complex Sentence

A compound-complex sentence is one that contains two or more main clauses and one or more subordinate clauses.

John 3:16 *"For (God so loved the world) that (he gave his only begotten Son) that (whoever believes in him shall not perish) but (have everlasting life)."*

WORDS AND THEIR USES

I. Parts of Speech

The eight ways in which words are used are called the eight parts of speech. The eight parts, or classifications, are **noun, pronoun, verb, adjective, adverb, preposition, conjunction**, and **interjection.** Some words called "homographs" can be used as several parts of speech. Words must be used in a sentence before one can determine their use.

a) A **noun** is a person, place, thing, or idea. *(Joe, Ohio, dog, goodness)*
b) A **pronoun** takes the place of a noun. *(He, she, it)*
c) A **verb** expresses action or state of being *(throw, is,)*
d) An **adjective** modifies a noun or a pronoun. *(**Red** hair)*
e) An **adverb** modifies a verb, and adjective, or another adverb. *(Ran **quickly**)*
f) A **preposition** shows a relationship between its object, subject, and another word in the sentence. *(To, at, in, on, up, by)*
g) A **conjunction** connects words, phrases, and clauses. *(And, or)*
h) An **interjection** expresses strong feeling. *(Wow!, Look!, Oh!)*
i) An article is an uninflected item that has a grammatical function but does not clearly belong to one of the other parts of speech. In English, the "definite article" is "the" ("the house") and the indefinite article is "a" ("a house).

A. Nouns and their uses

A noun is a word used to name a person, place, thing, or idea. A word may sometimes be a noun, and sometimes not. For example, the word ***car*** may or may not be a noun.

*The **car** drove along the road.* (It names a thing and thus is a noun.)

*The **car** wreck caused a huge traffic jam*. (***Car*** here describes the wreck, so it is an adjective.)

Common uses of the noun are:

j) Subject of a verb. *(The **cat** jumped.)*
k) Object of a verb. *(He hit the **tree**.)*
l) Object of a verbal. *(She did not want to see the **movie**.) ("to see" is an infinitive)*
m) Object of a preposition. *(He fell onto the **rock**.)*
n) Predicate nominative, *(Abby is the **boss**.)*
o) Appositive. *(James, the brother of Jesus, lived in Jerusalem.)*
p) Nominative of Address. *(Gayle, what took you so long?)*

1. Kinds of Nouns

In general, there are two kinds of nouns: **proper** nouns and **common** nouns.

a. Proper Noun

A proper noun is a word that names a specific **person**, **place**, or **thing**.
(Whitney, Ronald Regan, Arkansas, Dickinson High School.)

b. Common Noun

A common noun is a noun that names a **person**, **place**, **thing**, or **idea**, without being specific. Common nouns are not capitalized, and there are four kinds of Common Nouns: **collective**, **concrete**, **abstract**, and **compound**.

1. Collective Noun

A collective noun is a noun that names a group or collection. *(Flock, army, crowd, people, etc.)*

2. Concrete Noun

A concrete noun is a noun that names something material in form. *(Tree, house, man, book, etc.)*

3. Abstract Noun

An abstract noun is a noun that names a quality or idea. *(Faith, hope, love, death, honesty, truth, etc.)*

4. Compound Noun

A compound noun is a noun made up of two or more words. *(Video games, cell phone, etc.)*

B. Pronoun

A pronoun is a word that takes the place of a noun. It is common for a pronoun to take the place of the closest **antecedent** noun. For example, in the sentence, "**Ashley** prayed for her mother," **Ashley** is the antecedent of "her," and thus the "her" refers to Ashley. However, that is not always that case. To whom or to what the pronoun refers must always be determined by the context. For example, Revelation 11:1b (NASB), "…Rise and measure the temple of God, and the altar, and those who worship in it." The "in it" refers to the Temple, not the altar, even though the altar is the closest antecedent noun.

1. Kinds of Pronouns

a. Personal
b. Interrogative
c. Relative
d. Indefinite
e. Reflexive
f. Demonstrative

a. Personal Pronoun

A personal pronoun indicates the person or persons speaking or spoken to or one or more persons or things spoken of.

PARADIGM OF PERSONAL PRONOUNS SHOWING CASE, PERSON, AND NUMBER

Singular

	Nominative Case	Possessive Case	Objective Case
1st person	I	my; mine	me
2nd person	you	your; yours	you
3rd person	he	his	him
	she	her; hers	her
	it	its	it

Plural

	Nominative Case	Possessive Case	Objective Case
1st person	we	our; ours	us
2nd person	you	your; yours	you
3rd person	they	their; theirs	them

b. Interrogative Pronoun

An interrogative pronoun is a pronoun when it is being used to ask a question. They are: **Who**, **Whose**, **Whom**, **Which**, **What**.

c. Relative Pronoun

A relative pronoun is one that stands for some word in the principal clause and connects that clause to subordinate clause. The relative pronouns are: **Who**, **Whose**, **Whom**, **Which**, **That**.

d. Indefinite Pronoun

An indefinite pronoun is one that is used to give a general or indefinite impression. Examples are **one**, **some, everyone, somebody, each,** etc.

e. Reflexive Pronoun

A reflexive pronoun is one that compounds a personal pronoun with **-self** or **-selves** *(myself, ourselves)*

f. Demonstrative Pronoun

A demonstrative pronoun is one that points out an object definitely.
(**This**, **that**, **these**, **those**)

2. Properties of Pronouns

The properties of pronouns are

a. Number
b. Person
c. Gender
d. Case.

a. Number

The "number" of a word refers to the difference of word form to indicate whether one or more persons or things are meant. The number of a pronoun may be **singular** or **plural**.

1. Singular Number

A word is in the singular number when it denotes one.
(Girl, bird, me)

2. Plural Number

A word is plural in number when it denotes more than one.
(Girls, birds, we)

b. Person

"Person" refers to the division of word forms showing relationship to the subject. The three classes are first person, second person, and third person.

- 1st person refers to the speaker.
- 2nd person refers to the one spoken to.
- 3rd person refers to the one spoken about.

c. Gender

Gender is that form or use of a word by which it denotes sex. The four genders are:

1. Masculine
2. Feminine,
3. Neutral,
4. Common

1. Masculine Gender

Masculine gender refers to the male sex.
(I.e. boy, man, he, him)

2. Feminine Gender

Feminine gender refers to the female sex.
(I.e. girl, woman, she, her)

3. Neutral Gender

Neutral gender refers to something without or of neither sex.
(Leaf, rock, speaker)

4. Common Gender

Common gender refers to either sex or both.
(Professor, employee, boss)

d. Case

Case is that form or use of a word, which shows its relationship to other words in the sentence. The three cases are **nominative, objective**, and **possessive**.

1. Nominative Case

A word is in the nominative case when it is subject, predicate nominative, appositive of either subject or predicate nominative, or nominative of direct address.
(I, we, he, she)

2. Objective Case

A word is in the objective case when it designates or pertains to an object. Common instances of the objective case are direct and indirect object of a verb, object of a preposition, and object of verbals.
(Me, us, him, her)

3. Possessive Case

The possessive case denotes ownership or possession.
(My, our, his)

C. Verb

A verb is a word that expresses action or state of being. All verbs are either **regular** or **irregular**, and either **transitive** or **intransitive**.

1. Regular Verb

A regular verb is one that forms its past tense and past participle by adding **ed**, **d**, or **t** to the present tense. We can conjugate a regular verb simply by knowing the standard pattern of conjugation.

Present Tense	**Past Tense**	**Past Participle**
hear	heard	heard
play	played	played
deal	dealt	dealt

2. Irregular Verb

An irregular verb forms its past tense and past participle by changing a vowel of the present tense or by other changes in spelling. The only way to know how to properly conjugate an irregular verb is by memorizing it.

Present Tense	Past Tense	Past Participle
begin	began	begun
go	went	gone

3) Transitive Verb

A transitive verb is one that requires an **object** to complete its meaning (see "object" above). *(He started his ministry.)*

4) Intransitive Verb

An intransitive verb is one that expresses complete action without an object.
(He prayed constantly.)

Linking Verb

A linking verb is an intransitive verb that connects the subject to the predicate complement. They are sometimes called state-of-being verbs or copulative verbs. Common linking verbs are **be (am, is, are, was, were, been) seem, appear, feel**, **become, smell, taste**, and **sound.**

5) Auxiliary Verb

An auxiliary or helping verb helps to form the mood, voice, tense, etc., of other verbs. *(Be, do, may, have, shall, will)*

6) Principal Parts

The principal parts of a verb are those forms which its moods and tenses are formed. The principal parts are:

Present Tense	Past Tense	Past Participle
play	played	played
go	went	gone
drink	drank	drunk

7) Properties of Verbs

a. voice
b. tense
c. mood.

a. Voice

Voice refers to the distinction in the form of the verb to indicate whether the subject of a sentence acts or is acted upon. A verb may be in either the active voice or the passive voice

(The Greek language has another voice, the "middle voice," in which the subject acts upon itself, but English does not have the middle voice.)
1. Active voice
2. Passive voice.

1. Active Voice

A verb is in the active voice when the subject is the doer of the action.
*(Joan **prays** for her family.)*

2. Passive Voice

A verb is in the passive voice when the subject is acted upon by someone or something else, and is thus the receiver of the action. "Goliath ***was killed*** in the battle." (The word **by** is often a sign of the passive voice: *Goliath **was killed** by David*).

b. Tense

Tense is the form of the verb that indicates the time of the action. The six tenses are:
a) Present
b) Past
c) Future
d) Present Perfect
e) Past Perfect
f) Future Perfect

1. Present Tense

Present tense denotes action that is going on at the present time.
(She goes to school.)

2. Past Tense (sometimes called the "perfect" tense)

Past tense denotes action completed at a definite time in the past.
(She went to school early today.)

3. Future Tense

Future tense denotes action that will take place in the future.
(She will go to school tomorrow.)

4. Present Prefect Tense

Present perfect tense denotes action completed at the present.
(She has gone to school without eating breakfast.)

5. Past Perfect Tense (sometimes called "pluperfect")

Past perfect tense denotes an action completed before some indicated time in the past. The helping verb **had** is an indication of the past perfect. *(He had gone to the store before she arrived.)*

6. Future Perfect Tense

Future perfect tense denotes action that will be completed before a certain time in the future. *(She will have gone to school before the package arrives.)*

c. Mood

Mood is the distinction in the form of the verb to express the manner in which the action or state it denotes is conceived. The moods are:

1. Indicative
2. Imperative
3. Subjunctive.

1. Indicative Mood

A verb is in the indicative mood when it expresses a command or makes a request. Most sentences are in the indicative mood.

2. Imperative Mood

A verb is in the imperative mood when it expresses a command or makes a request. "**You**" is the subject of the sentence in the imperative mood but it is not stated, it is simply understood to be there. Many times the imperative mood is communicated in speaking by the tone of voice, while in writing a strong imperative may have an exclamation point after it.

Sit down! Stop complaining.

3. Subjunctive Mood

A verb is in the subjunctive mood when it expresses doubt, a condition contrary to fact, a wish or regret, or a supposition. The clause in the subjunctive mood is usually introduced by **if**. The other clause is usually in the indicative mood.

If you wait (subjunctive), *I will go with you* (indicative).

d. Conjugation

The "conjugation" of a verb is the schematic arrangement of voices, moods, tenses, persons, and number of verb. (Verbs are "conjugated," nouns are "declined.")

Conjugation of the Verb to See (See, saw, seen)

Indicative Mood - ***Active Voice***

	Singular	**Plural**
	Present Tense	
1st	I see	we see
2nd	you see	you see
3rd	he (she, it) sees	they see
	Past Tense	
1st	I saw	we saw
2nd	you saw	you saw
3rd	he saw	they saw
	Future Tense	
1st	I will (shall) see	we will (shall) see

2nd	you will see	you will see
3rd	he will see	they will see
	Present Perfect Tense	
1st	I have seen	we have seen
2nd	you have seen	you have seen
3rd	he has seen	they have seen
	Past Perfect Tense	
1st	I had seen	we had seen
2nd	you had seen	you had seen
3rd	he had seen	they had seen
	Future Perfect Tense	
1st	I will (shall) have seen	we will (shall) have seen
2nd	you will have seen	you will have seen
3rd	he will have seen	they will have seen

Indicative Mood - *Passive Voice*

	Present Tense	
1st	I am seen	we are seen
2nd	you are seen	you are seen
3rd	he (she, it) is seen	they are seen
	Past Tense	
1st	I was seen	we were seen
2nd	you were seen	you were seen
3rd	he was seen	they were seen
	Future Tense	
1st	I will (shall) be seen	we will (shall) be seen
2nd	you will be seen	you will be seen
3rd	he will be seen	they will be seen
	Present Perfect Tense	
1st	I have been seen	we have been seen
2nd	you have been seen	you have been seen
3rd	he has been seen	they have been seen
	Past Perfect Tense	
1st	I had been seen	we had been seen
2nd	you had been seen	you had been seen
3rd	he had been seen	they had been seen
	Future Perfect Tense	
1st	I will (shall) have been seen	we will (shall) have been seen
2nd	you will have been seen	you will have been seen
3rd	he will have been seen	they will have been seen

D. Adjective

An adjective is a word that modifies a noun or pronoun.

The blue Bible was left at camp. (blue modifies the noun “Bible”)

She carried the Blue one. (blue modifies the pronoun “one.”)

Her Bible was blue. (blue is a predicate adjective modifying Bible.)

1. Articles

The adjectives **a, an**, and **the**, are sometimes called articles. Articles are classified as "definite" and "indefinite."

a. Definite Article

"The" is the definite article it points out particular persons or things.

b. Indefinite Article

"**A**" and "**an**" are the indefinite articles. Indefinite articles do not point out a particular place or thing.

2. Comparison of Adjectives

Adjectives have three degrees of comparison: positive, comparative, and superlative.

Positive	**Comparative**	**Superlative**
Good	better	best
old	older	oldest
eager	more eager	most eager

E. Adverb

An adverb is a word that modifies a verb, an adjective, or another adverb. An adverb modifying a verb tells **how, when, where**, and to **what extent**. Many adverbs end with "–ly". It should be noted that in modern incorrect speech, the "ly" is often not spoken. For example, "Mom, my tooth is hurting bad," is incorrect. "Badly" is correct.

He speaks clearly (tell how)
He speaks soon. (when)
He speaks there. (where)
He speaks shortly. (to what extent)

1. Comparison of Adverbs

Adverbs like adjectives have three degrees of comparison: positive, comparative, and superlative.

Positive	**Comparative**	**Superlative**
well	better	best
badly	worse	worst
sweetly	more sweetly	most sweetly

Some adjectives (round, square, dead) and some adverbs (uniquely, perfectly) are incapable of comparison.

F. Preposition

A preposition is a word that shows a relationship between its object and some other word in the sentence. Common prepositions are: **to, at, in, on, up, by, for, from, with, under, over, above, between, after.**

For *hours he sat (****in*** *the waiting room).*

G. Conjunction

A conjunction is a word used to connect words, phrases, and clauses. The two kinds of conjunctions are:

1. co-ordinate
2. subordinate.

1. Co-ordinate Conjunction

A co-ordinate conjunction is one that connects words, phrases, and clauses of equal rank. Common co-ordinate conjunctions are **and, or, but, for,** and **either-or.**

In the morning ***and*** *evening he prays to God.*

Ron fixed the pipes ***but*** *Dan got the supplies.*

2. Subordinate Conjunction

A subordinate conjunction is one that connects subordinate clauses to main clauses. Common subordinate conjunctions are **if, because, as, although, until, when, since.**

He will do it ***if*** *you will.*

They couldn't go ***because*** *they didn't buy tickets.*

H. Interjection

An interjection is a word that expresses strong feeling. It is independent of the sentence and is not used very often. Examples are: *Oh! , Ah! , Ouch! , Help! Behold!*

III. Verbals

A verbal is a word derived from a verb but used as a noun, adjective, or an adverb. There are three kinds of verbals:

A. Gerund
B. Participle
C. Infinitive.

A. Gerund

A gerund is a word ending in **"-ing"** that is used as a **noun**. A gerund is a noun, and expresses an incomplete action.

*Read****ing*** *is a good habit. (Subject)*

*They enjoy sing****ing****. (Object)*

B. Participle

A participle is a word derived from a verb that is used as an **adjective**. A participle is an adjective.

The ***weeping*** *women were comforted.*

Running *water seldom freezes.*

C. Infinitive

An infinitive is a form of a verb usually preceded by **to** and is used as a noun, an adjective, or an adverb.

To err *is human. (noun)*
Bibles ***to read*** *were everywhere. (adjective)*
He might want ***to read****. (adverb)*

APPENDIX I
CONNECTIVES
LITTLE WORDS WITH BIG JOBS

according as
- to the extent that (Rom. 12:3-KJV)

according to
- in proportion to (Matt. 16:27)
- based on the authority of something else (there is a standard given; 2 Tim. 2:5)

after
- at a time later or more recent than (Ezra 5:12-KJV)
- strings events together in reverse chronological order (Matt. 27:53)

also
- extends a thought (John 20:8)

although
- in spite of the fact that (Gal. 4:1)

and
- connects words and groups of words that are grammatically alike (Luke 22:2)
- can be used in place of "to" after certain verbs to connect things chronologically (Mark 7:24a)
- an "and" between two things connects them, but does not necessarily mean they are closely connected in time. There may be a large time gap represented by "and."
- in addition to (Rom. 5:3-KJV)

as
- can be used to almost any clause that does not qualify a noun or a pronoun, or stand in the place of a noun (Acts 16:16-KJV)
- can be used for comparison (Rom. 6:16)

as…so
- used in comparison of equality, whether affirmed of denied (Prov. 26:11)

because
- introduces a direct reason (James 1:3)

before
- describes either sequence or position of an object (John 8:58)
- earlier than the time that (Gal. 3:23)

but
- indicates an exception to what is being said (Mark 14:51)
- introduces a parallel and contrasting statement (Rom. 2:8)
- used as a contrasting conjunction (Matt. 20:23)

else
- other; different; instead (Rom. 8:39)
- otherwise (1 Cor. 7:11)

even as
- just; exactly (Rom. 4:6-KJV)

first of all
- begins a list (1 Cor. 12:28)
- first and foremost (1 Tim. 5:4)

for
- shows distance in time or in space (Acts 7:20; 1st use)
- shows that one thing represents, is equivalent to, resembles, or corresponds to another (Rom. 1:16)
- shows the object of a feeling or an attitude (Heb. 11:1)
- can be an adverb (Acts 7:20 2nd use: he was cared for in his father's house)

hereby
- by this means; in this way (1 John 3:19-KJV)

if
- expresses conditions (Rom. 8:9a)
- whether (Gen. 8:8)

indeed
- in fact; in truth (1 Cor. 15:20)
- without doubt; admittedly (Phil. 2:27)

last of all
- chronologically last (Matt. 21:37)

likewise
- the same; similarly (James 3:5)

much more
- more being the comparative form of much, a great deal more (Rom. 5:17-KJV)

nevertheless
- in spite of it (Rom. 5:14)

now
- at this time, present moment (Rom. 1:10)
- next chronologically (John 17:5)
- under the present circumstances (Luke 16:25)
- introduces and emphasizes (John 11:1)

only
- one and no more (Rom. 4:9)
- merely; may be used to trivialize (Exod. 14:14)

or
- expresses a choice or a difference (2 Cor. 5:10)
- gives an ultimatum; and if not; otherwise (Gen. 3:3)
- that is; being the same as (Rev. 20:2)

since
- from a past time until now (2 Cor. 9:2)
- because; seeing that (Rom. 5:9)

so
- in the manner described (Gen. 1:9)
- to this extent (Rom. 11:7)
- introduces a conclusion with the force of "therefore" (Gal. 4:7)

so likewise
- can usually be replaced with "so also"; not used in modern English (1 Cor. 14:9-KJV)

so that
- introduces a clause of purpose or result (Eph. 3:17)

then
- at that time (1 Cor. 13:12-KJV)
- soon afterward (2 Thess. 2:8)
- next in time or space (1 Cor. 15:7)
- in that case (2 Cor. 12:10)

therefore
- as a result, consequently, for that reason, hence (1 John 4:5)

this (these)
- present; near; spoken of (Mark 14:22)
- referring to the present noun (1 John 2:25)

until
- up to the time of or when (1 Cor. 11:26)
- indicates continuance after a certain point (Mark 14:25)

when
- means "at what time" as a question or an introduction to a clause (John 11:31)

where
- "in, at, or, to what place" as a question or an introduction to a clause (Col. 3:1)

while
- a space or extent of time (Luke 8:13)
- at the same time (1 Cor. 8:13-KJV)
- introduces a contrast (2 Pet. 2:19)

whither
- to what place; which place; where (Heb. 6:20-KJV)

yet
- up to the present time (Heb. 11:7)
- at this time, that time (Acts 8:16)
- eventually or ultimately (Isa. 21:12)
- nevertheless (Lev. 22:3)

APPENDIX J
THE KINDS OF FIGURES OF SPEECH

The study of figures of speech is complex because of the number of languages (Hebrew, Greek, Aramaic and English) involved, and because each language has many figures. Furthermore, although some figures are common to every language, there are others that exist only in some languages. Thankfully, the patterns of language are common enough among all mankind that most figures of speech cross over from language to language in a recognizable way.

Various scholars through the centuries have offered systems of classifying figures of speech. The clearest and best documented is by E. W. Bullinger, who breaks the figures of speech in the Bible into three categories, as follows:

1. Figures Involving Omission (words or meaning left out)
    a. Affecting words (grammar or sentence structure)
    b. Affecting the sense (the meaning)
2. Figures Involving Addition (words or meaning inserted)
    a. Affecting words (grammar or sentence structure)
    b. Affecting the sense (the meaning)
3. Figures Involving Change (words or meaning changed)
    a. Affecting the meaning
    b. Affecting the order of words
    c. Affecting the application of words (interpretation of words)

Biblical examples of these three categories of figures of speech.

E. W. Bullinger lists more than 200 figures of speech used in the Bible, so the examples below are a small sample, given to help the reader understand the field of study and realize how important it is to properly interpreting Scripture.

1) Figures Involving Omission (words or meaning left out)

a. Affecting words (grammar or sentence structure)

Ellipsis – words are left out.

- Matthew 11:18: "For John came neither eating nor drinking…." Being human, John had to eat and drink. What is left out is the idea that John never ate and drank wine in a context that the religious leaders would have expected of a "true prophet." He did not eat and drink *with others*, so they said that John had a demon. In contrast, Jesus accepted invitations to the houses of wealthy people and ate and drank wine with them and sinners as well, so he came "eating and drinking" (Matt. 11:19). But the religious leaders accused Jesus of being a friend of tax collectors and sinners. In the figure *ellipsis*, the words that are in the text are emphasized, while the words left out are deemphasized.

b. Affecting the sense (the meaning)

Meiosis – A belittling. Lessening one thing to magnify another.

- Genesis 18:27 (ESV): "Abraham answered and said, 'Behold, I have undertaken to speak to the Lord, I who am but dust and ashes.'" Abraham belittles himself, magnifying the Lord.
- Numbers 13:33 (KJV): "And there we saw the giants, the sons of Anak, *which come* of the giants: and we were in our own sight as grasshoppers, and so we were in their sight." The faithless spies belittled themselves to magnify the enemy, and thus set forth the impossibility of the task of beating them in war.

Tapeinosis – lessening, demeaning or understatement

- Acts 5:36: "Some time ago Theudas appeared, claiming to be somebody.…" The word "somebody" is a lessening of the actual implied meaning, which is "someone great."
- Matthew 2:6: "'But you, Bethlehem, in the land of Judah, are by no means least among the rulers of Judah; for out of you will come a ruler who will be the shepherd of my people Israel.'" Saying "by no means least" is not just saying that Bethlehem is not least, it is saying that Bethlehem is great among the cities.

2. Figures Involving Addition (words or meaning inserted)

a. Affecting words (grammar or sentence structure)

Epizeuxis – duplication; the repetition of the same word in the same sense in a sentence.

- Isaiah 40:1: "Comfort, comfort my people…"
- John 1:51 (KJV): "…Verily, verily I say unto you…" The NIV translates out the figure, and reads "I tell you the truth."

Anaphora – like sentence beginnings; repetition of the same word at the beginning of successive sentences, clauses, or phrases.

- Matthew 5:3-11: "Blessed are the poor…Blessed are those who mourn…Blessed are the meek…" etc. The repetition of "blessed" catches our attention and helps us realize the great depth of the blessing. Deuteronomy 28:3-6 also starts with "blessed."
- Deuteronomy 28:16-19 all start with "cursed."

Polysyndeton – many ands; repetition of the word "and."

- Acts 1:8: "…and you will be my witnesses in Jerusalem, and in all Judea and Samaria, and to the ends of the earth."
- Ephesians 4:31 (KJV): "Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice." The word "and" appears before each item in the list, specifically emphasizing it.

Paradiastole – neithers and nors; repetition of neither or nor.

- Romans 8:38 and 39: "For I am convinced that neither death nor life, neither angels nor demons, neither the present nor the future, nor any powers, neither height nor depth, nor anything else in all creation, will be able to separate us from the love of God…"

Epistrophe – like sentence endings; repetition of the same word at the end of successive clauses or sentences.

- Psalm 115:9-11: All the verses end in "…he is their help and shield."
- Psalm 136. All the verses end with "His love endures forever."

Polyptoton – many inflections. The repetition of the same noun in several cases, or the same verb in several moods or tenses. It is the repetition of the same word in the same sense, but not in the same form.

- 2 Kings 21:13: "…I will wipe out Jerusalem as one wipes a dish, wiping it and turning it upside down."
- Revelation 17:6 (KJV): "…I wondered with great wonder."
- 2 Sam. 12:16 (KJV): "David fasted" is in the Hebrew, David "fasted a fast."

b. Affecting the sense (the meaning)

Hyperbole – exaggeration. This was as common in biblical times as it is today. For example, when we are hungry we exaggerate the point by saying, "I'm starving."

- 2 Samuel 1:23(KJV): "Saul and Jonathan…they were swifter than eagles, they were stronger than lions."
- 1 Kings 1:40 (KJV): "And all the people came up after him, and the people piped with pipes, and rejoiced with great joy, so that the earth rent [split] with the sound of them.
- Matthew 5:30: "And if your right hand causes you to sin, cut it off and throw it away…." In other words, take drastic measures not to sin.

3. Figures Involving Change (words or meaning changed)

a. Affecting the meaning

Metonymy – exchange of one noun for another related noun (*metonymy* is so common in the Bible that Bullinger has almost 70 pages of examples).

- Proverbs 10:20: "The tongue [words, speech] of the righteous is choice silver…."
- Luke 16:29: "…They have Moses and the Prophets; let them listen to them." Moses and the prophets are put by *metonymy* for what they have written.

Synecdoche – transfer; exchange of one idea for another associated idea.[1]

[1] *Metonymy* and *synecdoche* are very similar. The distinction is that in *metonymy*, the exchange is made between two related nouns; in *synecdoche*, the exchange is between two related ideas.

- Genesis 3:19 (KJV): "In the sweat of thy face shalt thou eat bread, till thou return unto the ground…." Bread was such a staple of the diet that it was put by *synecdoche* for food in general. The NIV translates the figure out of the text and reads "food."
- Psalm 44:6: "I do not trust in my bow…." The bow was put by *synecdoche* for all weapons. David did not trust his weapons to deliver him, he trusted God.

Hendiadys – two for one; two words used, one thing meant.

- 2 Samuel 20:19 (KJV): "thou seekest to destroy a city and a mother in Israel," i.e., a "mother city."
- Matthew 24:31 (KJV): "And he shall send his angels with a great sound of a trumpet." The Greek text reads "a trumpet and a great voice," but the KJV and other versions got the sense and so translated it as one thing, not two; it is a loud trumpet blast.

Antonomasia – name-change; change of a proper name for an appellative or other name.

- Acts 3:14: "You disowned the Holy and Righteous One (meaning Jesus)…"
- In 2 Kings 9:31 Jehu is called "Zimri" because Zimri killed the king, even as Jehu had done.
- In Malachi 4:5 John the Baptist is called "Elijah" because of their similarities.

Euphemismos – euphemism, change of what is unpleasant for something pleasant.

- Genesis 15:15: "You, however, will go to your fathers (die) in peace…"
- John 11:11: "…Our friend Lazarus has fallen asleep (died)…"

b. Affecting the order of words

Hyperbaton – transportation; placing a word out of its usual order in a sentence.

- John 6:60 (Greek word order): "Hard is this word…"
- 1 Timothy 3:16 (Greek word order and literal translation): "Great is, of godliness, the sacred secret!" We would normally say, "Great is the sacred secret of godliness."

c. Affecting the application of words (interpretation of words)

Simile – resemblance; a comparison by resemblance, usually using "like" or "as."

- Psalm 17:8: "Keep me as the apple of your eye…."
- Job 32:19: "inside I am like bottled-up wine, like new wineskins ready to burst."
- Psalm 118:12: "They swarmed around me like bees…."

Metaphor – representation; a comparison in which one thing represents another.

- Psalm 23: "…The LORD is my shepherd…"
- Matthew 5:13: "You are the salt of the earth."

- John 10:9: "I am the door."
- Matthew 26:26 (KJV): "…Take, eat; this is my body."

Hypocatastasis – implication; one thing represents another, but the representation is implied, not specifically stated as it is in simile and metaphor.[2]

- Matthew 7:6: "Do not give dogs what is sacred; do not throw your pearls to pigs…." (both "dogs" and "pigs" refer to people by implication).
- Matthew 16:6: "…Be on your guard against the yeast of the Pharisees and Sadducees." Jesus said "yeast" ("leaven" in some versions) but the implied meaning is "doctrine." The disciples at first misunderstood him, which is always a danger when figures are involved, but Jesus corrected their thinking.
- Genesis 3:1 says, "Now the serpent…," using *hypocatastasis* to compare the Devil to a serpent, because he is crafty. Misunderstanding the *hypocatastasis* has led some people to absurd conclusions, such as that the Devil is a snake, snakes are demons, or snakes could talk in biblical times.

Amphibologia – double meaning (we would say "double entendre"); the word or phrase has two interpretations, both of which are true.

- Proverbs 14:3 (NKJV): "In the mouth of a fool *is* a rod of pride." This can be a rod of pride with which the fool beats others, or a rod that is brought to himself by his pride.
- Proverbs 14:9 (YLT): Fools mock at a guilt-offering." The KJV reads, "Fools make a mock at sin." The Hebrew word can mean "guilt" (Lev. 5;2) or a "guilt offering" (Lev. 5:6, 7). The fool mocks at both guilt, which he denies, and the guilt offering, which he thinks is unnecessary.
- Psalm 37:4: "Delight yourself in the LORD and he will give you the desires of your heart." God will give you what you desire. Also, God will give you the very desires themselves.

Eironeia – irony or sarcasm; an expression that actually conveys something other than the literal meaning of the words, often the opposite of what was said.

- Judges 10:14: "Go and cry out to the gods you have chosen. Let them save you when you are in trouble!" Yahweh knew the idols could not save, but sarcastically told the people to cry out to those gods they had made.
- Job 12:2: "Doubtless you [Job's friends] are the people and wisdom will die with you." Job was upset with his friends by this time, and was sarcastic toward them.

Oxymoron – wise-folly; a wise saying that seems foolish at first, but with reflection turns out to be very wise. This biblical (and older English) meaning of *oxymoron* has changed to a modern meaning, which is "combining contradictory terms," with no consideration of whether or not they are wise in any way.

[2] The *simile*, *metaphor*, and *hypocatastasis* are all figures of comparison, but they differ significantly in their degree of emphasis. Take for example, someone pointing out the bad eating habits of another person. He might say, "You eat like a pig," using *simile*. If he were a little more upset, he would say, "You are a pig," using *metaphor*. If he were very upset, he would just look at the person and say, "Pig!," using *hypocatastasis*.

- Matthew 6:23: "…If then the light within you is darkness, how great is that darkness!" How can "light" be "darkness?" This statement, which at first seems foolish, is very wise. This is also *hypocatastasis*, where "light" is knowledge and godliness, and "darkness" is ignorance and evil.
- Proverbs 14:24 (YLT): "The folly of fools is folly." Our first tendency, upon reading this, is to think, "Of course it is." However, upon reflection, we realize that God and His Word are the gauge of folly. A lot of the "wisdom" of the world is really folly because it goes against the Word. We might greatly enlarge the verse to say, "The folly of fools, no matter how wise it seems, is still just folly."

Idioma – idiom; peculiar usage of words or phrases. Idioms are difficult to recognize unless you are familiar with the language and culture.

- One idiom of the Hebrew language is that when a person is said to do something, it can mean that he only tried to do it. Exodus 8:18 (KJV), "And the magicians did so with their enchantments to bring forth lice, but they could not…." This idiom confuses English readers who are not used to it, so many versions translate the idiom out of the text and make it more understandable. Exodus 8:18, "But when the magicians tried to produce gnats by their secret arts, they could not…."
- Another idiom in the Hebrew language is that when something was absolutely going to happen in the future, it was often spoken of in the past tense, as if it had already happened. Thus the prophecy of the Messiah in Isaiah 53, 700 years before Christ was born, speaks of him in the past tense: "He was despised and rejected… (v. 3), …he up took our infirmities… (v. 4), …he was pierced for our transgressions… (v. 5). This idiom is called the prophetic perfect.[3]

Prosopopoeia – personification; things represented as persons.

- 1 Corinthians 12: 15 and 16: "If the foot shall say, Because I am not the hand, I am not of the body…And if the ear shall say, 'Because I am not the eye…'" Obviously, feet and ears cannot talk.
- Leviticus 18:25: "…the land vomited out its inhabitants." The land is portrayed as a person with an upset stomach who vomits out its contents.

[3] For more information on "The Prophetic Perfect" see John W. Schoenheit, *The Christian's Hope: The Anchor of the Soul*, (Christian Educational Services, Indianapolis, IN, 2004) Appendix E, pp. 223-240.

APPENDIX K
THE FIGURES OF SPEECH USED IN THE BIBLE[1]
AND
ALPHABETICAL LISTING OF
FIGURES OF SPEECH BY ENGLISH NAME

[The figures listed below are in the verses listed, however in some cases they can only be seen by reading the context or reading the Hebrew or the Greek text]

Alphabetical List by Greek Name

1. Accismus (Ac-cis'-mus); **Apparent Refusal** (Matt. 15:22-26). So named because it is an apparent or assumed refusal.

2. Acrostichion (Ac-ro'-stichion); **Acrostic** (Ps. 119; Prov. 31:1; Esther 5:4). Repetition of the same or successive letters at the beginnings of words, clauses, or sentences.

3. Aenigma (also sometimes spelled Enigma); **Dark Saying** (Gen. 49:10; Judg. 14:14; Isa. 11:1). A truth expressed in obscure language such that the meaning has to be searched for.

4. Aetiologia (Ae'-ti-o-log'-ia); **Cause Shown** (Rom. 1:16). This rhetorical figure occurs whenever the speaker gives a reason for what is said or done. It occurs many, many times in Scripture.

5. Affirmatio; **Affirmation** (Phil. 1:18). This rhetorical figure emphasizes words by affirming what no one has questioned or disputed.

6. Aganactesis (Ag'-an-ac-te'-sis); **Indignation** (Gen. 3:13; Acts 13:10). This rhetorical figure occurs when there is an exclamation that proceeds from the deep feeling of indignation.

7. Allegory (Al'-le-go-ry); **Speaking Otherwise** (Judg. 9:7-15; Isa. 5:1-6; Gal. 4:22-24). The Greek word means, "Speaking otherwise than one seems to speak." Teaching a truth about one thing by substituting another that is unlike it. Nothing seems to be more confusing to grammarians than what exactly is an allegory, and how does it compare and contrast with parable and fable.

8. Amoebaeon (Am-oe-bae'-on); **Refrain** (Ps. 136; Isa. 9:12, 17, 21, and 10:4; Amos 4:6, 8-11). This rhetorical figure is the repetition of the same phrase at the end of successive paragraphs.

[1] (This list is mainly from E. W. Bullinger's *Figures Of Speech Used In The Bible* and Appendix 6 of The Companion Bible).

9. Amphibologia (Am-phi-bo-log'-ia); **Double Meaning** (Gen. 3:7; Ezek. 12:13; John 19:22). We call this "double entendre." A word or phrase susceptible of two interpretations, both absolutely true. In the unpointed Hebrew text of Genesis 3:7, the word means either "naked" or "crafty" according to the context. In this case, both meanings are perfectly true.

10. Amphidiorthosis (Am'-phi-di-or-tho'sis); **Double Correction** (1 Kings 14:14; 1 Cor. 11:22). This rhetorical figure is a correction that corrects both hearer and speaker.

11. Ampliatio (Am'-pli-a'-tio); **Adjournment** (Exod. 7:12; 1 Sam. 30:5; Matt. 26:6). A retaining of an old name after the reason for it has passed away. In Exodus 7:12 Aaron's staff is called a staff even though it was now a snake.

12. Anabasis (An-ab'-a-sis); **Gradual Ascent** (Ps. 18:37 and 38; Isa. 1:4; 1 Cor. 4:8). This rhetorical figure is an increase of emphasis or sense in successive sentences.

13. Anachoresis (An-a-cho'-re-sis); **Regression** (Eph. 3:14; Rom. 1:7). This rhetorical figure is a return to the original subject after a digression.

14. Anacoenosis (An'-a-coe-no-sis); **Common Cause** (Isa. 5:4; Mal. 1:6; 1 Cor. 4:21). This rhetorical figure is an appeal to the feelings or opinions of others that they have in common with ourselves.

15. Anacoluthon (An'-a-co-lu'-thon); **Non-Sequence** (Mark 11:32; Luke 11:2; 1 Cor. 7:13). A breaking off the sequence of thought. This figure occurs when there is a lack of sequence or connection in the sentence, the latter part not following upon the first part.

16. Anadiplosis (An'-a-di-plo'-sis); **Like Sentence Endings and Beginnings** (Gen. 1:1 and 2-KJV; Exod. 12:4 and 5-KJV; Ps. 121:1 and 2). The word or words concluding one sentence are repeated at the beginning of another.

17. Anamnesis (An'-a-mne'-sis); **Recalling** (Rom. 9:3). This rhetorical figure is an expression of feeling used when the course of direct statement is changed to call something to mind.

18. Anaphora (An-a'-pho-ra); **Like Sentence Beginnings** (Deut. 28:3-6-KJV; Ps. 115:12 and 13; Rom. 8:33-35). This rhetorical figure is used when a word or phrase is repeated at the beginning of successive sentences.

19. Anastrophe (An-a'-stro-phe); **Arraignment** (Deut. 22:1-KJV; Acts 7:48). This is a kind of Hyperbaton, where the position of one word changed, so as to be out of its proper or usual place in a sentence, however, it only affects one word, not several like Hyperbaton proper.

20. Aneisis (An'-eis-sis); **Abating** (2 Kings 5:1). This rhetorical figure occurs when the addition of a concluding phrase or sentence diminishes the effect of what has been said.

21. Antanaclasis (An-ta-na-cla-sis); **Word Clashing** (1 Sam. 1:24-Hebrew text; Isa. 37:18-Hebrew text; Matt. 8:22-KJV; John 1:10, "world"). This rhetorical figure occurs when the

same word is used in a phrase or sentence, but it has different meanings. Ben Franklin used this figure powerfully when arguing for the formation of the USA. He said, to the assembled statesmen: "…we must all hang together, or most assuredly we will hang separately."

22. Anteisagoge (Ant-eis'-a-go-ge); **Counter-Question** (Judg. 14:18; Matt. 21:23-25; Rom. 9:19 and 20). The answering of one question by asking another.

23. Anthropopatheia (Ant-throp'-o-path-ei'a); **Condescension** (Gen. 1:2, 8:21; Ps. 74:11; Jer. 2:13; Hosea 11:10). Ascribing to God what belongs to human and rational beings, irrational creatures, or inanimate things.

24. Anticategoria (Ant-i-cat'-e-gor'-ia); **Tu Quoque** or **Counter Charge** (Ezek. 18:25). Restoring upon another the very insinuation or accusation he has made against us.

25. Antimereia (Ant'-i-me'-rei-a); or **Exchange of Parts of Speech.**
    a. Of the Verb. The Verb used instead of some other part of speech (Gen. 32:24; Luke 7:21).
    b. Of the Adverb. The Adverb used instead of some other part of speech (Gen. 30:33; Luke 10:29).
    c. Of the Adjective. The adjective used instead of some other part of speech (Gen. 1:9; Heb. 6:17).
    d. Of the Noun. The Noun used instead of some other part of speech (Gen. 23:6; James 1:25).

26. Antimetabole (Ant-i-me-tab'-o-le); **Counter-Change** (Gen. 4:4 and 5; 2 Chron. 32:7 and 8; Isa. 5:20.) A word or words repeated in a reverse order, with the object of opposing them to one another.

27. Antimetathesis (Ant-i-met-a-the'-sis); **Dialogue** (Rom. 11:18 and 19; 1 Cor. 7:16; 1 Cor. 15:35) A transference of speakers; as when the reader is addressed as if actually present.

28. Antiphrasis (Ant-i'-phras-is); **Permutation** (Gen 3:22; Isa. 44:25). A type of irony, in which a word or phrase is used in a sense opposite to its original signification.

29. Antiprosopopoeia (Ant'-i-pros-o'-po-poe-I-a); **Anti-Personification** (2 Sam. 16: 9) Persons represented as inanimate things.

30. Antiptosis (Ant'-i-ptos'-is); **Exchange of Cases** (Exod. 19:6, Cp, 1 Pet. 2:9; Ps. 1:1; 2 Cor. 8:8) One case is put for another case, the governing noun being used as the adjective instead of the noun in regimen.

31. Antistrophe (Ant-i'-stro-phe); **Retort** (Matt. 15:26 and 27; 2 Cor 11:22). Turning the words of a speaker against himself.

32. Antithesis (Ant-i'-thes-is); **Contrast** (Prov. 15:17; Rom. 8:13; Phil. 3:7). A setting of one phrase in contrast with another.

33. Antonomasia (Ant'-o-no-ma'-si-a); **Name Change** (Gen. 31:21; Hosea 12:13; Matt 26:18). The putting of a proper name for an appellative or common noun, or the reverse.

34. Aphaeresis (Aph-aer'-e-sis); **Front Cut** (Jer. 22:24) The cutting off of a letter or syllable from the beginning of a word.

35. Apodioxis (Ap'-o-di-ox'-is); **Detestation** (Isa. 1:12-15; Jer. 9:2; Matt. 16:23). An expression of feeling by way of detestation.

36. Apophasis (Ap-o'-phas-is); **Insinuation** (Philem. 19). When, professing to suppress certain matters, the writer adds the insinuation negatively.

37. Aporia (A-po'-ria); **Doubt** (Hosea 11:8; Matt. 21:25 and 26; Luke 16:3). An expression of feeling by way of doubt.

38. Aposiopesis (Ap-o-si-o-pes'-is); **Sudden Silence.** It may be associated with:
    a. Some great promise (Exod. 32:32).
    b. Anger and threatening (Gen. 3:22).
    c. Grief and complaint (Gen. 25:22; Ps. 6:3).
    d. Inquiry and deprecation (John 6:62).

39. Apostrophe (Ap-o'-stro-phe); **Apostrophe.** When the speaker turns away from the real auditory whom he is addressing to speak to another, who may be -
    a. God (Neh. 6:9).
    b. Men (2 Sam. 1:24 and 25).
    c. Animals (Joel 2:22).
    d. Inanimate things (Jer. 47:6).

40. Association; or, **Inclusion** (Acts 17:27; Eph. 2:1-3; Heb. 3:6). When the writer or speaker turns and includes himself in what he says for others, or includes others in what he says for himself, or includes many in what he says for one.

41. Asterismos (As'-ter-is'-mos); **Indicating** (Ps. 133:1). Employing some word that directs special attention to some particular point or subject.

42. Asyndeton (A-syn'-de-ton); **No-Ands** (Isa. 33:7-12; Mark 7:21-23; Luke 14:13). A list is given without the usual conjunction "and" between the next to the last item and the last item, such that no part of the list receives emphasis. The point of asyndeton is to deemphasize the list, and emphasize the point being made in the context. (Cp. Polysyndeton, and Luke 14:21-KJV).

43. Batologia (Bat-to-log'-i-a); **Vain Repetition** (1 Kings 18:26; Acts 19:34). Not used by God; only by man.

44. Benedictio (Ben'-e-dic'-ti-o); **Blessing** (Gen. 1:22 and 28; Ps. 2:12; Matt. 5:3-11). An expression of feeling by way of benediction or blessing.

45. Brachylogia (Bra-chy'-lo-gi-a); **Brachyology**. From *brachus*, "short" and *logos*, "word." It refers to a special form of Ellipsis, in which words are omitted mainly for the sake of brevity; words or phrases that can easily be supplied from the context (Gen. 25:32; Luke 7:43; Eph. 4:29).

46. Catabasis (Cat-a'-bas-is); **Gradual Descent** (Jer. 9:1; Amos 9:2 and 3; Phil. 2:6-8). The opposite of Anabasis. Used to emphasize humiliation, sorrow, etc.

47. Catachresis (Cat'-a-chres-is); or, **Incongruity**. One word used for another, contrary to the ordinary usage and meaning of it.
    a. Of two words, where the meanings are remotely akin. (Lev. 26:30).
    b. Of two words, where the meanings are different (Exod. 5:21).
    c. Of one word, where the Greek receives its real meaning by permutation from another language (Gen. 1:5; Matt. 8:6).

48. Cataploce (Cat'-a-ploc'-e); **Sudden Exclamation** (Ezek. 16:23-KJV; Rom. 9:2 and 3). The name is given to a parenthesis when it takes the form of a sudden exclamation.

49. Chleuasmos (Chleu-as'-mos); **Mocking** (Ps. 2:4; Prov. 1:24-33; Mic. 2:4). An expression of feeling by mocking and jeering.

50. Chronographia (Chron'-o-graph'-i-a); **Description of Time** (Matt. 11:25 and 26; Mark 6:48; John 10:22). The teaching of something important by mentioning the time of an occurrence.

51. Climax; **Gradation** (John 1:4 and 5; Rom. 5:3-5; 2 Pet. 1:5-7). Anadiplosis repeated in successive sentences (see "Anadiplosis," above).

52. Coenotes (Coe'-no-tes); **Combined Repetition** (Ps. 118:8 and 9, 136:1-3). The repetition of two different phrases, one at the beginning, and the other at the end of successive paragraphs.

53. Correspondence. **Repetition of Subjects**. This term relates to the "Structure" of any portion of Scripture. It is applied to the repetition of a subject or subjects, which reappear in varying order, thus determining the "Structure" of that portion of Scripture. This Correspondence is found in the following forms:
    a. Alternate. Where the subjects of the alternate members correspond with each other, either by way of similarity or contrast. (Josh. 9:22-25)
    b. Introverted (Chiasmus). Where the first subject of the one series of members corresponds with the last subject of the second (Gen. 43:3-5; Lev. 14:51 and 52).
    c. Complex or Combined. Where there is a combination of Alternate and Introverted structure. (Ps. 148)

54. Cycloides (Cy-clo-id'-es); **Circular Repetition** (2 Sam. 1:19, 25 and 27; Ps. 80:3, 7 and 19). The repetition of the same phrase at regular intervals.

55. Deasis (De'-a-sis); **Adjuration** (Deut. 4:26; 2 Sam. 20:20-KJV; Job 27:5). An expression of feeling by oath or asseveration.

56. Deprecatio (Dep-re-ca'-ti-o); **Deprecation** (Exod. 32:32). An expression of feeling by way of deprecation.

57. Dialogismos (Di'-a-log-is-mos); **Dialogue** (Isa. 14:16-19, 63:1-6; Zech. 8:20-23). When one or more persons are represented as speaking about a thing, instead of saying it oneself.

58. Diasyrmos (Di'-a-syrm-os); **Raillery** (Matt. 26:50; John 7:4). Tearing away disguise, and showing up a matter as it really is.

59. Diexodos (Di-ex'-od-os); **Expansion** (2 Pet. 2:13; Jude 12:13). A lengthening out by copious exposition of facts.

60. Ecphonesis (Ec'-pho-ne-sis); **Exclamation** (Ps. 22:1; Ezek. 9:8; Rom. 7:24). An outburst of words, prompted by emotion.

61. Eironeia (Ei'-ron-ei-a); **Irony**. The expression of thought in a form that naturally conveys its opposite. This is not necessarily sarcasm. Sarcasm is usually meant to hurt. When God uses irony, He uses it to make a point and/or wake people up to what is going on.
    a. Divine Irony. Where the speaker is Divine. (Gen. 3:22; Judg. 10:14).
    b. Human Irony. Where the speaker is a human being (Job 12:2).
    c. Peirastic Irony. Where the words are not spoken ironically in the ordinary sense, but by way of trying or testing (Gen. 22:2).
    d. Simulated Irony. Where the words are used by man in dissimulation or hypocrisy (Gen. 37:19; Matt 27:40).
    e. Deceptive Irony. Where the words are not only hypocritical, but are clearly false as well (Gen. 3:4 and 5; Matt 2:8).

62. Ejaculatio (E-jac'-u-la'ti-o); **Ejaculation** (Hosea 9:14). A parenthesis that consists of a short wish or prayer.

63. Eleutheria (El-eu'-ther-i-'a); **Candour** (Luke 13:32; John 8:44; 1 John 3:10). The speaker, without intending offence, speaks with perfect freedom and boldness.

64. Ellipsis (El-lips'-is); **Omission** (2 Sam. 6:6-KJV; Matt. 14:19-KJV; 1 Cor. 15:53). When a gap is purposely left in a sentence through the omission of some word or words. Ellipsis emphasizes the word that is there, not the word that is missing.

65. Enallage (E-nal-la-ge); **Exchange**. This is the general category of figure when one part of speech is exchanged for another. This category includes Antimereia, Antiptosis, Heterosis, Hypallage.

66. Enantiosis (En-nan-ti-o'sis); **Contraries** (Isa. 45:22; Luke 7:44-46; Rom. 8:15). Affirmation or negation by contraries.

67. Enigma (see under Aenigma #3).

68. Enthymema (En'thy-me-ma); **Omission of Premises** (Matt. 27:19; Rom. 7:1-6). Where the conclusion is stated, and one or both of the premises are omitted.

69. Epadiplosis (Ep-i-dip'-lo-sis); **Double Encircling** (Ps. 47:6; Rom. 14:8-Greek text). Repeated Epanadiplosis (see below).

70. Epanadiplosis (Ep'-an-a-di-plo'sis); **Encircling** (Gen. 9:3; Ps. 27:14; Luke 12:5). The repetition of the same word or words at the beginning and end of a sentence.

71. Epanalepsis (Ep'-an-a-leps'-is); **Resumption** (1 Cor. 4:13, 10:29-KJV; Phil. 1:22 and 24). The repetition of the same word after a break or parenthesis.

72. Epanodos (Ep-an'-od-os); **Inversion** (Gen. 10:1-3; Isa. 6:10; 2 Cor. 1:3). The repetition of the same word or words in an inverse order, the sense being unchanged.

73. Epanorthosis (Ep'-an-or-tho-sis); **Correction** (John 16:32; 1 Cor. 7:10; Gal. 2:20). A recalling of what has been said in order to substitute something stronger in its place.

74. Epibole (Ep-i'-bo-le); **Overlaid Repetition** (Num. 9:18-KJV; Ps. 29:3-9; Matt. 6:19 and 20). The repetition of the same phrase at irregular intervals.

75. Epicrisis (Ep'-i-cri'-sis); **Judgment** (John 3:24, 12:33; Acts 19:20). A short sentence added at the end by way of an additional conclusion.

76. Epimone (Ep'-i-mo-ne); **Lingering** (Matt. 7:21-23; John 21:15-17; Col. 2:14 and 15). Repetition in order to dwell upon, for the sake of impressing.

77. Epiphonema (Ep'-i-pho-ne'-ma); **Exclamation** (Ps. 135:21; Matt. 20:16; Rev. 22:20). An exclamation at the conclusion of a sentence.

78. Epiphoza (Ep-i'-pho-za); **Epistrophe in Argument** (2 Cor. 11:22). The repetition of the same word or words at the end of successive sentences used in argument.

79. Epistrophe (Ep-i-stro-phe); **Like Sentence Endings** (Gen. 13:6; Ps. 24:10, 136:1-26). The repetition of the same word or words at the end of successive sentences.

80. Epitasis (Ep-i'-ta-sis); **Amplification** (Exod. 3:19; John 13:34; Acts 7:5). Where a concluding sentence is added by way of increasing the emphasis.

81. Epitherapeia (Ep'-i-ther-a-pei'-a); **Qualification** (Matt. 26:40 and 41; Phil. 4:10). A sentence added at the end to heal, soften, mitigate, or modify what has been said before.

82. Epitheton (Ep-i'-the-ton); **Epithet** (Gen. 21:16; Exod. 25:25; Luke 22:41). The naming of a thing by describing it.

83. Epitimesis (Ep'-i-ti-me'sis); **Reprimand** (Luke 9:55, 24:25; Rom. 9:20). A rhetorical figure in which a censure, reproof, or reproach is conveyed. Since God's ways are not man's ways, it is expected that there would be many of these.

84. Epitrechon (Ep'-i-tre-chon); **Running Along** (Gen. 15:13; Matt. 9:6; John 2:9). A sentence, not complete in itself, thrown in as an explanatory remark. A form of Parenthesis (see below).

85. Epitrochasmos (Ep'-i-troch-as'-mos); **Summarizing** (Heb. 11:32). A running lightly over by way of summary.

86. Epitrope (Ep-i'-trop-e); **Admission** (1 Kings 22:15; Eccles. 11:9; John 13:27). Admission of wrong, in order to gain what is right.

87. Epizeuxis (Ep'-i-zeux'is); **Duplication** (Gen. 22:11; Ps. 77:16). The repetition of the same word in the same sense. If the words are right next to each other, as in "holy, holy, holy…" the figure is properly called "Geminatio," a form of Epizeuxis.

88. Erotesis (Er'-o-te-sis); **Interrogating** (Gen. 13:9; Ps. 35:10; Luke 23:22). The asking of questions, but not for information, or for an answer. Such questions may be asked 1) in positive affirmation, 2) in negative affirmation, 3) in affirmative negation, 4) in demonstration, 5) in wonder and admiration, 6) in rapture, 7) in wishes, 8) in refusals and denials, 9) in doubts, 10) in admonition, 11) in expostulation, 12) in prohibition or dissuasion, 13) in pity and commiseration, 14) in disparagement, 15) in reproaches, 16) in lamentation, 17) in indignation, 18) in absurd and impossibilities, 19) in double questions.

89. Ethopoeia (Eth'-o-poe'-i-a); **Description of Manners** (Isa. 3:16; Luke 18:9-14; 1 Pet. 3:3). A description of a person's peculiarities as to manners, caprices, habits etc.

90. Euche (Eu'-che); **Prayer** (Ps. 118:25; Isa. 64:1-2). An expression of feeling by way of prayer, curse, or imprecation.

91. Euphemismos (Eu'-phem-is'-mos); **Euphemy** (Gen. 15:15; Ruth 3:9; John 11:2). Where a pleasing expression is used for one that is unpleasant.

92. Exemplum; or, **Example** (Luke 17:32). Concluding a sentence by employing an example.

93. Exergasia (Ex-er-gas'-i-a); **Working Out** (Ps. 18:1 and 2-KJV; Jon. 2:3 and 4-KJV; Zech. 6:12 and 13). A repetition so as to work out or illustrate what has already been said.

94. Exouthenismos (Ex'-ou-then-is'-mos); **Contempt** (2 Sam. 6:20; Job 26:2; Jer. 22:23). An expression of feeling by way of contempt.

95. Gnome (Gno'-me); or, **Quotation**. The citation of a well-known saying without quoting the author's name. There are many things to be aware of with Gnome. The sense originally intended may be preserved but the words may vary (Matt. 26:31), or the original sense may be modified (Matt. 12:40), or the sense may be quite different from that which was first intended (Matt. 2:15) or even two or more citations may be amalgamated (Matt. 21:13). The quotation may be from the Hebrew or from the Septuagint (Luke 4:18 and 19).

96. Hendiadys (Hen-di'-a-dys); **Two for One** (Gen. 2:9; Luke 1:17; Eph. 6:18). Two words used, but one thing is meant.

97. Hendiatris (Hen-di-a-tris); **Three for One** (Jer. 4:2; Dan. 3:7; John 14:6). Three words used, but one thing meant.

98. Hermeneia (Her-men'-ei-a); **Interpretation** (Ps. 77:19; Isa. 44:3; John 7:39). An explanation immediately following a statement to make it more clear.

99. Heterosis (Het'-er-o'-sis); **Exchange of Accidence**. Exchange of one voice, mood, tense, person, number, degree, or gender for another.
    a. Of forms and voices (1 Pet. 2:6).
    b. Of moods (Gen. 20:7; Exod. 20:8).
    c. Of tenses (Gen. 23:11; Matt. 3:10).
    d. Of persons (Gen. 29:27; Dan. 2:36).
    e. Of adjectives (degree) and adverbs (2 Tim. 1:18).
    f. Of nouns (number), adjectives, and pronouns (Gen. 3:8; Heb. 10:28).
    g. Of gender (Gen. 2:18; Heb. 7:7).

100. Homoeoptoton (Ho-moe-o'-pto-ton); **Like Inflections** (Rom. 12:15; 2 Cor. 11:3; 2 Tim. 3:2 and 3). Similar endings arising from the same inflections of verbs, nouns, etc. This figure belongs peculiarly to the original languages; it is difficult to reproduce in English.

101. Homoeopropheron (Ho-moe-o-pro'-pher-on); **Alliteration** (Judg. 5; Rom. 11:33; 1 Thess. 1:2). The repetition of the same letter or syllable at the commencement of successive words.

102. Homoeoteleuton (Ho'-moe-o-tel-eu'-ton); **Like Endings** (Mark 12:30; 1 Pet. 1:3 and 4). The repetition of the same letters or syllables at the end of successive words. Used also of an omission in the text caused by such-like endings; the scribe's eye going back to the latter of such similar words, instead of the former. See Josh. 2:1.

103. Hypallage (Hyp-al'-la-ge); **Interchange** (Gen. 10:9; 1 Kings 17:14; Rom. 5:17). A word logically belonging to one connection is grammatically united with another.

104. Hyperbaton (Hyp-er'-bat-on); **Transposition** (Isa. 34:4; Luke 16:2; Rom. 5:8). The placing of a word out of its usual order in a sentence.

105. Hyperbole (Hy-per'-bo-le); **Exaggeration** (Gen. 41:47-KJV; Deut. 1:28; Judg. 20:16). When something is exaggerated beyond the literal situation.

106. Hypocatastasis (Hy'-po-cat-as'ta-sis); **Implication** (Matt. 15:13, 16:6; John 2:19) A comparison by implication. See "Metaphor" below.

107. Hypotimesis (Hy'-po-ti-me'-sis); **Under Estimating** (Rom. 3:5; 2 Cor. 11:23). Parenthetic addition by way of apology or excuse.

108. Hypotyposis (Hy'-po-ty-po'-sis); **Word-Picture** (Deut. 28:1-14; Isa. 1:11-15, 5:26-30). Representation of objects or actions by words.

109. Hysteresis (Hys'-ter-e-sis); **Subsequent Narration** (Gen. 31:7 and 8; Ps. 105:18; Matt. 2:23). When a later record gives supplemental or new particulars, not inserted in the historical record.

110. Hysterologia (Hys'-ter-o-log'-ia); **The First Last** (Gen. 10 and 11; Judg. 20 and 21; 2 Sam. 24). A prior mention of a subsequent event.

111. Hysteron-Proteron (Hys'-te-ron Pro-te-ron); **The Last First** (Phil. 3:19; Heb. 3:8, 4:2). The second of two things is put first.

112. Idioma (Id-i-o'-ma); **Idiom**. The peculiar usage of words and phrases in the language of one group of people.
    a. Idiomatic usage of verbs (Gen. 42:38-KJV; 1 John 1:10).
    b. Special idiomatic usages of nouns and verbs (Gen. 33:11-KJV; Jer. 15:16-KJV).
    c. Idiomatic degrees of comparison (Luke 22:15-KJV).
    d. Idiomatic use of prepositions (Luke 22:49-KJV).
    e. Idiomatic use of numerals (Ps. 109:2).
    f. Idiomatic forms of quotations (Ps. 109:5).
    g. Idiomatic forms of question (Luke 22:49-KJV).
    h. Idiomatic phrases (Gen. 6:2-4; Matt. 11:25).
    i. Changes of usage of words in the Greek language (Gen. 43:18; Matt. 5:25).
    j. Changes of usage of words in the English language (Gen. 24:21; 2 Kings 3:9).

113. Interjectio (In'-ter-jec'-ti-o); **Interjection** (Ps. 42:2; Ezek. 16:23 and 24-KJV). Parenthetic addition that expresses feeling.

114. Maledictio (Mal'-e-dic'-ti-o); **Imprecation** (Ps. 109:6-19; Isa. 3:11; Ezek. 34:2). An expression of feeling by way of malediction or execration.

115. Meiosis (Mei-o-sis); **Belittling** (Gen. 18:27; Num. 13:33). A belittling of one thing to magnify another.

116. Merismos (Me-ris'-mos); **Distribution** (Isa. 24:1-3; Ezek. 36:4; Rom. 2:6-8). An enumeration of the parts of a whole that has been just previously mentioned. (One form is "Polarmerismos," see below).

117. Mesarchia (Mes-ar-chi'-a); **Beginning and Middle Repetition** (Num. 9:20; Eccles. 1:2-KJV;
Ezek. 37:25). The repetition of the same word or words at the beginning and middle of successive sentences.
118. Mesodiplosis (Mes-o-di-plo'-sis); **Middle Repetition** (2 Cor. 4:8 and 9). The repetition of the same word or words in the middle of successive sentences.

119. Mesoteleuton (Mes-o-tel-eu'-ton); **Middle and End Repetition** (2 Kings 19:7-KJV; Isa. 8:12-KJV; Mark 5:2 and 3). The repetition of the same word or phrase in the middle and at the end of successive sentences.

120. Metabasis (Met-a'-bas-is); **Transition** (1 Cor. 12:31, 15:12; Heb. 6:1-3). A passing from one subject to another.

121. Metalepsis (Met'-a-lep'-sis); **Double Metonymy** (Gen. 19:8; Eccles. 12:6; Hosea 14:2). Two metonymies, one contained in the other, but only one expressed.

122. Metallage (Met-al'-la-ge); **Changing Over** (Hosea 4:18). A different subject of thought substituted for the original subject.

123. Metaphor (Met'-a-phor); or, **Representation** (Ps. 84:2; Matt. 5:13, 26:26). A comparison by representation, i.e., a comparison by stating that one thing "is" another. In contrast, Simile is a comparison by resemblance, and Hypocatastasis is a comparison by implication. "He eats **like** a pig," is a simile; "He **is** a pig," is a metaphor; and "**Pig**!" is a Hypocatastasis, because it implies the meaning without stating it openly.

124. Metastasis (Met-a-sta-sis); **Counter-Blame** (1 Kings 18:17 and 18) A transferring of the blame from one's self to another.

125. Metonymy (Met-o'-ny-my); **Change of Noun.** When one name or noun is used instead of another, to which it stands in a certain relation.
    a. Of the Cause. When the cause is put for the effect (Gen. 23: 8; Luke 16:29).
    b. Of the Effect. When the effect is put for the cause producing it (Gen. 25:23; Acts 1:18).
    c. Of the Subject. When the subject is put for something pertaining to it (Gen. 41:13; Deut. 28:5).
    d. Of the Adjunct. When something pertaining to the subject is put for the subject itself
    (Gen. 28:22; Job 32:7).

126. Mimesis (Mi-me-sis); **Description of Sayings** (Exod. 15:9; Ps. 137:7; 1 Cor. 15:35). Used when the sayings (or sometimes the thoughts or emotions) of another person are described or imitated for emphasis.

127. Negatio (Neg-a'-ti-o); **Negation** (Gal. 2:5). A denial of that which has not been affirmed, i.e., when the speaker, instead of making a statement, speaks in the form of a denial.

128. Oeonismos (Oe'-on-is'-mos); **Wishing** (Ps. 55:6; Isa. 48:18; Gal. 5:12). An expression of feeling by wishing or hoping for a thing.

129. Oxymoron (Ox'-y-mor-on); **Wise-Folly** (Isa. 58:10; 2 Cor. 6:8-10-KJV, 12:10; 1 Tim. 5:6). The meaning of oxymoron has changed in our society even since Webster's 1828 dictionary was printed. Oxymoron, as a rhetorical figure, has historically meant, and means in the Bible, "A wise saying that [at first] seems foolish." Today the "wise saying" part has fallen away, and any saying in which seemingly contradictory words are combined is considered an oxymoron.

130. Paeanismos (Pae-an'-is'-mos); **Exultation** (Isa. 44:23; Zeph. 3:14; Phil. 4:4). Calling on others to rejoice over something.

131. Palinodia (Pal'-in-od'-i-a); **Retracting** (2 Chron. 15:17; Rev. 2:6, 3:4 and 5) Approval for one thing after reproving for another thing.

132. Parabola (Par-a-bol-a); **Parable**. From the Greek *para* (beside, against) and *bole* (to throw), a "throwing beside or against for comparison." It is a continued (or extended) simile (Matt. 13:31 and 32, 13:33), metaphor, or hypocastastasis (Luke 13:6-9, 18:9-13) in order to make a specific point. It is a mistake to think that in a parable every part or detail represents something else. The parable usually has one major point or moral.

133. Paradiastole (Par'-a-di-a'-stol-e); or, **Neithers and Nors** (Exod. 20:10; John 1:13; Rom. 8:35, 38 and 39). The repetition of the disjunctives "neither" and "nor," or, "either" and "or."

134. Paraeneticon (Par'-ae-net'-ic-on); **Exhortation** (1 Tim. 2:1ff) this figure is employed when a direct statement is changed, and put into the form of an exhortation.

135. Paraleipsis (Par-a-leips'-is); **Passing By** (Heb. 11:32). When a speaker expresses a wish to not mention a subject, which he then briefly alludes to anyway.

136. Parallelism; or, **Parallel Lines.** The repetition of similar, synonymous, or opposite thoughts or words in parallel or successive lines. cp. "Correspondence."
    a. Simple *synonymous*, *or gradational*. When the lines are parallel in thought, and in the use of synonymous words (Gen. 4:23 and 24; Ps. 1:1).
    b. Simple *antithetic*, or opposite. When the words are contrasted in the two or more lines, being opposed in sense the one to the other (Prov. 10:1).

c. Simple *synthetic*, or constructive. When the parallelism consists only in the similar form of construction (Ps. 19:7-9).
d. Complex *alternate.* When the lines are placed alternately (Gen. 19:25; Prov. 24: 19 and 20).
e. Complex *repeated alternation.* The repetition of the two parallel subjects in several lines (Isa. 65:21 and 22).
f. Complex *extended alternation*. Alternation extended so as to consist of three or more lines (Judg. 10:17).
g. Complex *introversion.* When the parallel lines are so placed that the first corresponds with the last, the second with the last but one, etc. (Gen. 3:19; 2 Chron. 32:7 and 8).

137. Parecbasis (Par-ec'-bas-is); **Digression** (Gen. 2:6-15; Gen. 36; Rom. 1). A temporary turning aside from one subject to another.

138. Parechesis (Par-e-che'-sis); **Foreign Paronomasia** (Matt. 3:9; 11:29; John 10:1). When the repeated words of similar sound are in a different in language (Cp. Paranomasia, above). Because at least some of the Greek New Testament was translated from (or parallel to) a Hebrew or Aramaic original, or represents the words of a Hebrew or Aramaic speaker (Jesus did not speak Greek to his followers), there may be the figure paronomasia in the underlying language that is not represented in the Greek.

139. Paregmenon (Par-eg'-men-on); **Derivation** (Matt. 16:18; Acts 8:31; Rom. 5:19). The repetition of words derived from the same root.

140. Parembole (Par-em'-bol'-e); **Insertion** (Mark 7:3 and 4; Phil. 3:18 and 19; 1 John 1:2). The insertion of a sentence (or sentences) that is independent and complete in itself between other sentences. It is a parenthetic addition.
141. Parenthesis (Par-en'-the-sis); **Parenthesis** (Heb. 2:9; 2 Pet. 1:19) Insertion of a word or sentence, parenthetically, which is necessary to explain the context.

142. Paroemia (Par-oe'-mi-a); **Proverb** (Gen. 10:9; 1 Sam. 10:12; Ezek. 16:44). A short, pithy saying in common use.

143. Paromoeosis (Par'-o-moe-o'-sis); **Like Sounding Inflections** (Matt. 11:17; John 1:5; 10:1). The repetition of inflections similar in sound.

144. Paronomasia (Par-o-no-ma'-si-a); **Rhyming Words** (Gen. 1:2, 18:27; Ps. 18:7). The repetition of words similar in sound, but not necessarily in sense.

145. Pathopoeia (Path'-o-poe'-i-a); **Pathos** (Isa. 22:4; Jer. 9:1 and 2; Luke 19:41 and 42). The expression of feeling or emotion.

146. Perisphrasis (Per-i'-phras-is) **Circumlocution** (Gen. 20:16; Judg. 5:10). When a description is used instead of the name.

147. Peristasis (Per-i'-stas-is); **Description of Circumstances** (John 4:6, 18:18).

148. Pleonasm (Ple'-on-asm); **Redundancy**. When more words are used than proper grammar requires, and the sense of what is said is grammatically complete without them. It may be used for emphasis, for intensifying the feeling, for enhancement, or to make it impossible for the sense to be missed. The figure may affect words (Gen. 16:8; 40:23; 1 Kings 8:53); or sentences (Gen. 1:20; Deut. 32:6).

149. Ploke (Plok'-e); **Word-Folding** (Jer. 34:17; Matt. 8:22; Rom. 9:6). The repetition of the same word in a different sense, implying more than the first use of it.

150. Polarmerismos; (Pol-ar-me-ris'-mos); **Opposite Parts**. When two opposite ends are mentioned with the intention of meaning the entire subject. The common expression, "That's the long and the short of it," means that is all there is. Gen. 1:5-KJV, "…And the evening and the morning…" = the whole day. 1 Kings 3:7-KJV, "…I know not *how* to go out or to come in…," means, "I do not know how to live [behave]." 1 Kings 4:25, "from Dan to Beersheba," means "all Israel." (2 Chron. 9:29).

151. Polyonymia (Po-ly-o-ny'-mi-a); **Many Names** (Gen. 26:34 and 35; 2 Kings 23:13; Isa. 14:4). Persons or places mentioned under different names.

152. Polyptoton (Po-ly-pto'-ton); **Many Inflections** The repetition of the same part of speech in different inflections.
    a. Verbs (Gen.50:24; 2 Kings 21:13).
    b. Nouns and pronouns (Gen. 9:25-KJV; Rom. 11:36).
    c. Adjectives (2 Cor. 9:8).

153. Polysyndeton (Po'-ly-syn'-de-ton); **Many Ands (**Gen. 22:9-11-KJV; Josh. 7:24-KJV; Luke 14:21-KJV). The repetition of the word "and" at the beginning of successive words or clauses. This places the emphasis on each individual part. (Cp. Asyndeton and Luke 14:13).

154. Pragmoatographia (Prag'-mato-graph-i-a); **Description of Actions (**Joel 2:1-11; Mark 8:33;
Acts 6:15).

155. Proecthesis (Pro-ec'-the-sis); **Justification** (Matt. 12:12). A sentence added at the end by way of justification.

156. Prolepsis (Pro-lep'-s-is) (**Ampliatio**); or, **Anticipation** (Exod. 10:29; 1 Kings 22:50; Heb. 2:8) This first kind of prolepsis (see the second immediately below) anticipates what is going to be in the future and speaks of them as if they were present realities.

157. Prolepsis (Pro-lep'-s-is) (**Occupatio**); or, **Anticipation.** Answering an argument by anticipating it before it is used.
    a. Open. When the anticipated objection is both answered and stated (Matt. 3:9).
    b. Closed. When the anticipated objection is either not plainly stated or not answered (Rom. 10:18).

158. Prosapodosis (Pros-a-po'-do-sis); **Detailing** (John 16:11; Rom. 11:22; Phil. 1:15-17). A return to previous words or subjects for purposes of definition or explanation.

159. Prosopographia (Pros'-o-po-graph'-i-a); **Description of Persons** (Isa. 63:1-6; Ezek. 16:4-26;
Matt. 3:4). A vivid description of a person by detailed delineation.

160. Prosopopoeia (Pros'-o-po-poe'-i-a); **Personification.** Things represented as persons.
    a. The members of the human body (Gen. 48:14; Ps. 35:10-KJV).
    b. Animals (Gen. 9:5-KJV; Job 12:7).
    c. The products of the earth (Neh. 1:4).
    d. Inanimate things (Gen. 4:10).
    e. Kingdoms, countries, and states (Ps. 85:10).
    f. Human actions, etc., attributed to things, etc. (Gen. 18:20; Ps. 85:10).

161. Protherapeia (Pro'-ther-a-pei'-a); **Conciliation** (Matt. 19:16; John 3:2; Acts 17:22). Conciliating others, by way of precaution, because of something we are about to say.

162. Protimesis (Pro'-ti-me-sis); **Description of Order** (1 Cor. 15:5-8, 15:22-24; 1 Thess. 4:15-17). The enumeration of things according to their places of honor or importance.

163. Repeated Negation; or, **Many "No"s** (Matt. 24:21-KJV; Luke 18:7; John 10:28-KJV). A form of Synonymia (synonyms), it is the repetition of many or diverse negatives.

164. Repetitio; **Repetition (**2 Chron. 20:35-37-KJV; Ezek. 36:23-29; John 14:1-4). Repetition of the same word or words irregularly in the same passage.

165. Simile (Sim'-i-le); **Resemblance** (Gen. 25:25-KJV; Ps. 1:3; Matt. 7:24-27). Simile is a comparison, as are metaphor and hypocatastasis. Simile is a comparison by "resemblance," and it usually uses "like" or "as" to compare two things, such as "He swims **like** a duck" (Cp. Metaphor, above #123).

166. Simultaneum (Sim'-ul-ta'-ne-um); **Insertion** (Matt. 15:12-14; Rev. 16:13-16). A kind of historical parenthesis, an event put out of its historical place between two others that are simultaneous.

167. Syllepsis (Syl-leps'-is); **Combination** (2 Chron. 31:8-KJV; Joel 2:13-KJV). A rhetorical syllepsis. When one word is used, but of necessity it has two meanings at the same time. "And when Hezekiah and the princes came and saw the heaps, they blessed the LORD and his people Israel." The word "blessed" carries a different meaning when applied to the LORD and to the people. The NIV represents this (and translates the figure out of the text) by adding a verb to the text, saying "praised the LORD" and "blessed his people."

168. Syllepsis (Syl-leps'-is); **Change in Concord** (John 16:13 and 14, 21:12; 2 Cor. 5:19). A grammatical syllepis. There is a change in ideas such that the agreement among the words is logical rather than grammatical.

169. Syllogismus (Syl'-lo-gis'-mus); **Omission of the Conclusion** (1 Sam. 17: 4-7; Isa. 4:1; 2 Thess. 3:10-KJV). The conclusion though implied, is unexpressed, in order to add emphasis to it.

170. Symbol (Isa. 22:22; Eph. 5:32). A material object is substituted for a moral or spiritual truth. The word is not used in the New Testament, and nothing specially called a "symbol" in Scripture. It comes very close to being a "mystery" or "secret sign" (Cp. Rev. 1:20).

171. Symperasma (Sym'-per-as'-ma); **Concluding Summary** (Matt. 1:17; John 20:30; Heb. 11:39). When what has been said is briefly summed up.

172. Symploke (Sym'-plo-ke'); **Intertwining** (Isa. 65:13 and 14; 1 Cor. 15:42-44; Rev. 18:21-23). The repetition of different words in successive sentences in the same order and the same sense.

173. Synathroesmos (Syn'-ath-roes'-mos); **Enumeration** (Isa. 1:11-13; 1 Tim. 4:1-3; 1 Pet. 4:3). The enumeration of the parts of a whole which has not been mentioned.

174. Synchoresis (Syn'-cho-re'-sis); or, **Concession** (Jer. 12:1; Hab. 1:13; 1 Cor. 4:8). Making a concession of one point in order to gain another.

175. Syncrisis (Syn'-cri-sis); **Repeated Simile** (Isa. 1:18, 32:2, 66:12). Repetition of a number of resemblances.

176. Synechdoche (Syn-ec'-do-che); **Transfer**. The exchange of one idea for another associated idea.
    a. Of the Genus. When the genus is put for the species, or universals for particulars (Gen. 6:12).
    b. Of the Species. When the species is put for the genus or particulars for universals (Gen.3:19; Matt. 6:11).
    c. Of the Whole. When the whole is put for a part (Gen. 6:12).
    d. Of the Part. When a part is put for the whole (Gen. 3:19; Matt. 27:4).

177. Synoeceiosis (Syn'-oe-cei-o'-sis); **Cohabitation** (Matt. 19:16 and 17-KJV; John 6:28 and 29-KJV;
    Acts 26:28 and 29-KJV). The repetition of the same word in the same sentence with an extended meaning.

178. Synonymia (Syn-o-ny-mi-a); **Synonymous Words** (Exod. 1:7; Deut. 20:3; Prov. 4:14 and 15). The repetition of words similar in sense, but different in sound and origin.

179. Syntheton (Syn'-the-ton); **Combination** (Gen. 18:27; Ps. 115:13; Acts 7:22). When two words are placed together in common use for emphasis, such as when we say "peace and quiet," or "hugs and kisses."
180. Tapeinosis (Ta-pei-no'-sis); **Demeaning** (Gen. 27:44; Zech. 8:17; Rom. 4:19). Referring to something in a lesser way in order to intensify that same thing. Acts 20:12-KJV, "…they…were not a little comforted." Romans 5:6-KJV, "…when we were without strength…" (we were dead!).

181. Thaumasmos (Thau-mas'-mos); **Wondering** (Num. 24:5; Rom. 11:33; Gal. 1:6). An expression of feeling by way of wonder.

182. Tmesis (Tme'-sis); **Mid Cut** (Eph. 6:8). A change in which one word is cut in two, and another word put in between.

183. Topographia (Top'-o-graph'-i-a); **Description of Place** (Isa. 10:28-32; John 6:10; Rev. 21:1). Throwing light on the subject dealt with or adds to what is said by describing the locality.

184. Type; **Type** (Rom. 5:14). Type primarily means, "a blow, a strike," then the impression left by a blow, then a mark or print of any kind. In the New Testament the word occurs in several of these senses: print (John 20:25-KJV); figure or image (Acts 7:43-KJV); form (Rom. 6:17); fashion or pattern (Acts 7:44); manner (Acts 23:25-KJV); example (1 Cor. 10:6). The special and theological use of "type," which is close to "shadow" is perhaps best found in Romans 5:14 where Adam is spoken of as a "type" of the Coming One. Modern theology see types everywhere, but the fact is that they are usually not called that in Scripture and so it is tenuous at best to absolutely describe them that way. We are safe to say that many of the things Theologians have called types are at best "illustrations."

185. Zeugma (Zeug'-ma); **Unequal Yoke.** Zeugma occurs when one verb is applied to two subjects, only one of which actually can apply. Grammatically, a second verb is required. Grammarians say that Zeugma (Greek: "yoke") occurs when a verb is "yoked" on to two subjects. The Greek text of 1 Cor. 3:2 reads, "I have given you milk to drink and not solid food," as if one could "drink" solid food. The Zeugma emphasizes the word that the verb fits, and de-emphasizes the one it does not. Thus, "milk" is emphasized.
    a. Proto-zeugma, or **Ante-yoke** or **Fore-yoke** (Gen. 4:20; 1 Tim, 4:3).
    b. Meso-zeugma, or, **Middle yoke** (Luke 1:64).
    c. Hypo-zeugma, or, **End yoke** (Acts 4:27 and 28).
    d. Syne-zeugmenon , or, **Joint yoke** (Exod. 20:18).

ALPHABETICAL LISTING OF FIGURES OF SPEECH BY ENGLISH NAME

Number	Name of Figure
20	Abating
2	Acrostic
11	Adjournment
55	Adjuration
86	Admission
5	Affirmation
101	Alliteration
80	Amplification
156	Anticipation A (Amphiatio)
157	Anticipation B (Occupatio)
29	Anti-Personification
39	Apostrophe
1	Apparent Refusal
19	Arraignment
117	Beginning and Middle Repetition
115	Belittling
44	Blessing
45	Brachyology
63	Candour
4	Cause Shown
168	Change in Concord
125	Change of Noun
122	Changing Over
54	Circular Repetition
146	Circumlocation
177	Cohabitation
167	Combination A
179	Combination B
52	Combined Repetition
14	Common Cause
174	Concession
161	Conciliation
171	Concluding Summary
23	Condescension
94	Contempt
66	Contraries
32	Contrast
73	Correction
124	Counter-Blame
26	Counter-Change
24	Counter Charge
22	Counter-Question
3	Dark Saying
180	Demeaning
56	Deprecation
139	Derivation
154	Description of Action
147	Description of Circumstance
89	Description of Manners
162	Description of Order
159	Description of Persons
183	Description of Place
126	Description of Sayings
50	Description of Time
158	Detailing
35	Detestation
27	Dialogue A
57	Dialogue B
137	Digression
116	Distribution
10	Double Correction
69	Double Encircling
9	Double Meaning
121	Double Metonymy
37	Doubt
87	Duplication
62	Ejaculation
70	Encircling
173	Enumeration
78	Epistrophe in Argument
82	Epithet
91	Euphemy
105	Exaggeration
92	Example
99	Exchange of Accidence
30	Exchange of Cases
25	Exchange of Parts of Speech
60	Exclamation A
77	Exclamation B
134	Exhortation
59	Expansion
130	Exultation

110	First Last
34	Front Cut
138	Foreign Paronomasia
51	Gradation
12	Gradual Ascent
46	Gradual Descent
112	Idiom
106	Implication
114	Imprecation
40	Inclusion
47	Incongruity
41	Indicating
6	Indignation
140	Insertion A
166	Insertion B
36	Insinuation
103	Interchange
113	Interjection
98	Interpretation
88	Interrogating
172	Intertwining
72	Inversion
61	Irony
75	Judgment
155	Justification
111	Last First
102	Like Endings
100	Like Inflections
18	Like Sentence Beginnings
79	Like Sentence Endings
16	Like Sentence Endings and Beginnings
143	Like Sounding Inflections
76	Lingering
153	Many Ands
152	Many Inflections
151	Many Names
163	Many “No”s
182	Mid Cut
119	Middle and End Repetition
118	Middle Repetition
49	Mocking
33	Name Change
127	Negation
133	Neithers and Nors
42	No-Ands
15	Non-Sequence
64	Omission
68	Omission of Premises
169	Omission of the Conclusion
74	Overlaid Repetition
150	Opposite Parts
132	Parable
136	Parallel Lines
141	Parenthesis
135	Passing By
145	Pathos
28	Permutation
160	Personification
90	Prayer
142	Proverb
81	Qualification
95	Quotation
58	Raillery
17	Recalling
148	Redundancy
8	Refrain
13	Regression
175	Repeated Simile
164	Repetition
53	Repetition of Subjects
123	Representation
83	Reprimand
165	Resemblance
71	Resumption
31	Retort
131	Retracting
144	Rhyming Words
84	Running Along
7	Speaking Otherwise
109	Subsequent Narration
48	Sudden Exclamation
38	Sudden Silence
85	Summarizing
178	Synonymous Words
97	Three for One
176	Transfer
120	Transition
104	Transposition
24	Tu Quoque (Counter Charge)
96	Two for One
184	Type

107	Under Estimating	21	Word Clashing
185	Unequal Yoke	149	Word-Folding
43	Vain Repetition	108	Word-Picture
129	Wise-Folly	93	Working Out
128	Wishing		
181	Wondering		

APPENDIX M
GREEK AND LATIN ROOTS[1]

Many English words are formed from either Greek or Latin root words. If you take time to learn these root words, you will be able to understand many vocabulary words that would otherwise be completely unfamiliar to you.

a	(not)	amoral, amorphous, atheist, apathy, agraphia, apolitical, aphasia,	Greek
a (at the end)	(plural)	data, phenomena, bacteria, effuvia, trivia,	Greek
ab	(away)	abnormal, abjure, absent, abroad, abrogate, abrupt, abduct, abdicate	Latin
acr	(sharp)	acrimonious, acerbity, acrid, acridine, acrimony, acerate	Latin
acro	(high)	acrobat, acronymn, acropolis, acrophobia, acromegaly, acrocarpous	Greek
act	(to do)	transact, react, action, activate, abreact, counteract, interact	Latin
ad	(to)	adhesive, adapt, addition, adherent, addict, advent, advocate	Latin
aden	(gland)	adenoid, adenine, adenoma, adenovirus	Greek
aer	(air)	aerobic, aerie, aerosol, aerial, aerodynamics, malaria	Greek
ag	(to do)	agile, agent, agency, agitate, aggression, aggrade, agree	Latin
agog	(leader)	demagogue, pedagogue, synagogue, pedagogy, mystagogue	Greek
alb	(white)	albumen, alba, album, albino, albinism, albedo	Greek
algia	(pain)	neuralgia, analgesic, arthralgia, hemialgia, algometer, algophobia	Greek
alt	(high)	altitude, alto, altimeter, altar, altocumulus, altiplano	Latin
alter	(other)	alternator, alteration, alter ego, alternative, altruism, altercation	Latin
amat	(love)	amatory, amateur, amorous, amiable, amigo, amour-propre, amity	Latin
ambul	(walk)	ambulatory, somnambulism, funambulist, ambulance, perambulate	Latin
amphi	(both)	amphibious, amphitheater, amphibian, amphigory, amphibolous	Greek
an	(without)	anemia, anechoic, anaerobic, anorexia, anarchy	Greek
andro	(man)	androgynous, android (droid), androgens, androphobia, polyandry	Greek
Anglo	(English)	Anglophile, Anglophobe, Anglican, Anglicism, Anglo-Saxton	Latin
anim	(mind)	equanimity, animal, animated, animosity, magnanimous,	Latin
ann	(year)	annual, superannuated, anniversary, annuity, perennial	Latin
ante	(before)	antedate, antecedent, antebellum, anterior, ante meridiem,	Latin
antho	(flower)	anthology, anthozoan, anthocynin, anthophilous, anther	Greek
anthropo	(man)	anthropology, anthropomorphic, anthropoid, lyncathrope	Greek
anti	(against)	anti-aircraft, antibody, anticlimax, anticline, antitoxin, antithesis	Greek
apo	(away or up)	apotheosis, apogee, apoplexy, apology, aphelion, apostasy	Greek
apt	(fit)	adapt, aptitude, maladapted, adaptation, aptly, aptness	Latin
aqua	(water)	aquarium, aquatic, aquaplane, aqueduct, aquifer, aqueous,	Latin
ar	(relating to)	pulsar, stellar, lunar, solar, secular, columnar, linear, circular	Latin
archy	(government)	monarchy, oligarchy, hierarcy, anarchy, matriarchal, patriarchy	Greek
ard	(always)	drunkard, coward, braggart, laggard, dullard, sluggard, niggardly	Geramnic

[1] Author unknown. Someone spent a lot of effort on the core work that is now this very helpful appendix, but I am not sure who. I have had this for over a decade and cannot even remember who emailed it to me.

arthro	(joint)	arthritis, arthropod, arthra;goa. artjrps[pre. artjrpscp[oc	Greel
ase	(enzyme)	permease, galactosidase, proteinase, luciferase	Greek
astr	(star)	astronomy, astrology, asteroid, disaster, asterisk, astrophysics,	Greek
ate	(cause)	domesticate, implicate, create, procreate, insinuate, placate,	Latin
atmo	(vapor)	atmosphere, atmolysis, atmometer, atmospheric, atman	Greek
atom	(vapor)	atomic, atomizer, atomize, atomism, subatomic, diatomic	Greek
audi	(hear)	audiophile, audience, audition, auditory, audiometer, audit,	Latin
aur	(gold)	aura, auriferous, Aurora, auric	Latin
auto	(self)	autobiography, automobile, autograph, automatic, autocracy	Greek
autro	(south)	Australopithecus, Australia, austral, Austronesia, austromancy,	Latin
baro	(pressure)	barometer, barograph, barometric, barogram, barometry	Greek
bas	(low)	bass, base, basic, basal, bassoon, debase, abase, bas-relief	Latin
bath	(deep)	bathymetry, bathyscaph, bathysphere, bathos, batholith	Greek
be	(life)	microbe, aerobe, anaerobe	Greek
bell	(war)	bellicose, belligerent, bellow, rebel, casus belli, rebellion	Latin
bene	(good)	benefit, benevolent, beneficial, benediction, benefactor, benign	Latin
bi	(two)	bilateral, bicycle, binary, bimonthly, biped, bipolar, binocular,	Latin
biblio	(book)	bibliography, bibliophile, bible, bibliomanic, bibliophobia	Greek
bio	(life)	biography, biology, biomorphic, biochemistry, biogenesis	Greek
blasto	(embryo)	blastocyst, blastogenesis, erythroblast	Greek
bon	(good)	bonny, bonanza, bon mot, bonus, bon vivant, bona fide	Latin
brachio	(arm)	brachiopod, brachiation, brachiate, brachium, brachiosaur	Greek
brachy	(short)	brachycephalic, brachypterous, brachycranic, brachylogy	Greek
branchio	(gills)	branchiopod, branchiate, branchia	Greek
brev	(short)	brevity, abbreviation, breve, breviary, brevirostrate, brief	Latin
caco	(bad)	cacophony, cacography, cacodemon, cacoethes, cacodyls,	Greek
cad	(fall)	cascade, cadaver, cadence, cadenza, cadaverous, decadent	Latin
calli	(beautiful)	calligraphy, calliope, calisthenics, calliopsis, callithumpian	Greek
calor	(heat)	calorie, calorimeter, calorific, caloric	Latin
cant	(sing)	recant, cantata, incantation, descant, canticle, canto	Latin
cap	(take)	capture, captive, captor, captious, captivate, caption, capsule	Latin
capit	(head)	decapitate, capital, recapitulate, capitulation, capitulum	Latin
cardio	(heart)	cardiology, cardiovascular, cardiac, electrocardiogram	Greek
carn	(flesh)	carnivorous, incarnate, reincarnated, carnival, carnation, carnage	Latin
cata	(down)	catapult, catastrophe, catacombs, catalepsy, cataclysm, cataract	Greek
caust	(burn)	caustic, holocaust, cauterize, caustically, causticity	Greek
cede	(go)	recede, precede, antecedent, proceed, concede, intercede, succeed	Latin
cent	(one hundred)	century, bicentennial, centimeter, centipede, centurion, cent	Latin
centri	(center)	centrifugal, centripetal, centrist, concentric, decentralize, eccentric	Greek
cephalo	(head)	cephalic, cephalopod, cephalothorax, microcephalic, encephalitis	Greek
chiro	(hand)	chirmancy, chiropody, chiropteran, chiropractor	Greek
chlor	(green)	chlorophyll, chlorine, chloroplasts, chlorella	Gree
chrom	(color)	chrome, chromatin, chromosome, polychrome, monochrome	Greek
chron	(time)	chronometer, chronological, synchronize, chronic, anachronism	Greek
cide	(kill)	herbicide, homicide, matricide, suicide, genocide, fratricide	Latin
circum	(around)	circumnavigate, circumspect, circumvent, circumlocution, circus	Latin

cirr	(hair)	cirrus, cirrostratus, cirriped, cirrocumulus	Greek
cise	(cut)	excise, incisors, incision, circumcise, precise, concise, decision	Latin
clam	(cry out)	clamorous, exclamation, clamor, exclamatory, clamant, declaim	Latin
cle	(small)	molecule, corpuscle, follicle, minuscule, particle, vessible	Latin
clud	(close)	exclude, include, preclude, exclusive, occlude, conclude, cloister	Latin
co	(together)	cooperate, coordinating, colloquy, coauthor, cotangent	Latin
cogn	(know)	recognize, cognizant, incognito, cognoscenti, precognition	Latin
com	(together)	combination, comfort, commensurate, common, complete, combo	Latin
con	(together)	contract, confidence, confine, confederate, conjunction, contact	Latin
contra	(against)	contradict, contrary, contrast, contraband, contravene	latin
cor	(heart)	core, concord, discord, misericord, cordial, courageous	Latin
coron	(crown)	corona, coronation, coronary, coroner	Latin
corp	(body)	corpulent, corporation, corporeal, corporal, corpse, corpuscle	Latin
cosmo	(world or universe)	cosmos, cosmopolitan, cosmonaut, cosmology, microcosm	Greek
counter	(again)	counteract, counterproductive, counterpoint, counter insurgence	Latin
cracy	(government)	autocracy, democracy, aristocracy, plutocracy, meritocracy	Greek
cred	(believe)	incredible, credible, incredulous, discredited, credibility, credo	Latin
crypt	(hidden)	cryptic, cryptologist, crypt, cryptogram, encrypt, cryptesthesia	Greek
culp	(blame)	culprit, culpable, exclupate, inculpate, exculpatory	Latin
cumu	(heaped)	accumulate, cumulus, cumulonimbus, cumulative	Latin
cur	(care for)	cure, curator, curative, cure-all, sinecure, secure, curate	Latin
curr	(run)	current, undercurrent, currently, recurrent, currency, incur	Latin
curs	(run)	cursive, discursive, incursion, precursor, cursorial, cursor	Latin
cyan	(blue)	pyocyanin, cyanide, cyan, cyanophyta, cyanosis, cyanotype	Gree
cyclo	(circle)	cyclone, cyclotron, bicycle, encyclopedia, recycle, cyclical	Greek
cyt	(cell)	erythrocyte, leucocyte, cytology, cytoplasm, melanocyte	Greek
dactylo	(finger)	peterodactyl, dactylic, dactylology, dactylography	Greek
de	(down)	deposit, descent, despicable, denounce, deduct, demolish, deplete	Latin
dec	(ten)	decade, decaliter, decimal, decagon, decathlon, decimate,	Greek
demi	(half)	demigod, demitasse, demisemiquaver, demiurge, demimonde,	Latin
demo	(people)	democracy, demography, undemocratic, democratize, demonstrate	Greek
dendr	(tree)	dendrology, dendroid, dendrochronology, dendrite, rhododendron	Greek
derm	(skin)	dermatologist, dermatitis, pachyderm, hypodermic, ectoderm,	Greek
dextro	(right or clockwise)	dextrose, dextral, dexterity, dexterous, dextrorotation	Latin
di	(two)	diverge, dicotyledon, diencephalons, diffusion, differ, dilemna,	Latin
dia	(across)	diagonal, diameter, dialogue, dialect, diatribe, diaphanous, dialectic	Greek
dicho	(in two parts)	dichotomy, dichotomize, dichogamous, dichotomist	Greek
dict	(say)	dictionary, predict, malediction, dictation, interdict, contradict	Latin
digit	(finger)	prestidigitation, digital, digitations	Latin
dign	(worthy)	dignify, dignity, condign, dignitary, undignified, indignation	Latin
diplo	(double)	diplococcus, diploid, diplomacy, diplopoda, diplopia	Greek
dis	(away)	distract, distort, dispute, dissonant, disperse, dismiss, disprove	Latin
dom	(rule)	dominate, predominant, dominion, domineering, subdominant,	Latin
dorm	(sleep)	dormitory, dormant, dormer, dormancy, dormitive, dormient	Latin

dors	(back)	dorsal, dorsoventral, dorsum, dorsal fin, dorsiventral	Latin
dox	(opinion)	orthodox, heterodox, doxology, indoctrinate, paradox	Greek
duct	(lead)	conduct, ductile, induct, product, deduction, reproduction	Latin
dyna	(power)	dynamic, dynamo, dynamite, dynasty, dynamometer, dinosaur	Greek
dys	(bad)	dysentery, dyslexia, dystrophy, dysfunction, dysphonia	Greek
eco	(house)	ecology, economy, ecosystem, ecotone, economist, ecologist	Greek
ecto	(outer)	ectoderm, ectozoa, ectomorph, ectothermic, ectoplasm,	Greek
ef	(out)	effusive, effulgent, efflux, efficacy, effeminante, effluvium,	Latin
ego	(I)	egomaniac, egocentric, egotistical, egotist, egotize, egoism,	Latin
emia	(blood)	bacteremia, anemia, hypoglycemia, toxemia	Greek
endo	(within)	endoplasm, endocrine, endogamous, endoskeleton, endothermic	Greek
enter	(intestine)	enteritis, dysentery, gastroenteritis, enterozoan	Latin
epi	(on)	epicenter, epidemic, epigram, epidermis, epigraph, epitaph	Gree
equi	(equal)	equitable, equilateral, equivocate, equinox, equation, equilibrium	Latin
erg	(work)	energy, ergonomics, erg-second, ergatocracy, exergonic, synergy	Greek
err	(wander)	error, erratic, Knight-errant, erroneous, erratum	Latin
erythro	(red)	erythrocyte, erythroblastosis, crythrism, erythromycin	Greek
ess	(female)	lioness, empress, princess, baroness, seamstress, governess	Greek
ethno	(race or culture)	ethnocentrism, ethnic group, ethnography, ethnologist	Greek
eu	(good)	Eucharist, euphony, eulogy, euphemism, Europe, eugenics,	Greek
ex	(out)	exit, except, excise, exculpate, elucidate, exorbitant, eccentric,	Latin
exo	(out)	exotoxin, exogenous, exodus, exorbitant, exorcism, exotic,	Greek
extra	(beyond)	extraterrestrial, extraordinary, extravagant, extrovert, extramural	Latin
fer	(carry)	transfer, infer, refer, defer, ferry, conifer, Lucifer, aquifer,	Latin
ferro	(iron)	ferronickel, ferromagnetic, ferrous, ferric, ferrite, ferroconcrete	Latin
fic	(make)	fortification, fiction, prolific, horrific, soporific	Latin
fid	(faith)	infidel, fidelity, confidence, diffident, bona fide, fiduciary,	Latin
fil	(thread)	filiform, filicineae, filament, filarial, filigree, defile	Latin
fin	(end)	final, define, infinite, finial, finis, Finisterre, infinitive, fin de sickle	Latin
fiss	(split)	fissile, fission, fissipalmate, fissiped, fissure	Latin
flect	(bend)	reflect, inflection, genuflect, deflect, reflection	Latin
flu	(flow)	confluence, fluid, influence, fluent, superfluous, effluent, fluvial	Latin
foli	(leaf)	folio, foliolate, bifoliolate, foliation, defoliate, portfolio, folium	Latin
fore	(front)	forehead, foreboding, forecast, forethought, foresail, forefraont	Latin
form	(shape)	coliform, formation, formative, formula, uniform, oviform, reform	Latin
fort	(strong)	fortitude, fort, fortify, fortification, comfort, forte, fortissimo,	Latin
fract	(break)	fracture, infraction, fraction, refraction, refractory, fractious	Latin
frat	(brother)	fraternity, fraternal, fratricide, fraternize	Latin
fug	(flee)	centrifuge, fugitive, tempus fugit, subterfuge, refugee, fugure	Latin
fus	(pour)	transfusion, infusion, refuse, fusillade, fusion, infuse, confusion	Latin
fy	(make)	fortify, rectify, horrify, solidify, reify, sanctify, pacify	Latin
gamy	(marriage)	monogamy, polygamy, bigamy, gamete, autogamous, exogamy	Greek
gastro	(stomach)	gastronomy, gastroscope, gastropod, gastroenteritis, hypogastric,	Greek
gen	(origin)	genetics, hydrogen, progeny, enginder, gene, ingenous, indigenous	Greek
geo	(earth)	geography, geothermal, geophysics, geometry, geosynchronous	Greek

germ	(vital or related)	germane, germinate, germicide, germinal, germ	Latin
gest	(carry)	gestation, digest, ingest, congestion, gesticulate, gesture	Latin
glott	(tongue)	epiglottis, polyglot, glossolalia, glottal, monoglot, glossectomy	Greek
glyc	(sweet)	glycemia, glycerin, glycerol, glycogen, hypoglycemia, glucose	Greek
gno	(know)	agnostic, prognosis, Gnostic, Gnosticism, diagnosis, ignominy	Greek
gon	(angle)	pentagon, tetragon, decagon, hexagonal, diagonal, orthogonal	Greek
grade	(step)	gradual, grading, retrograde, downgrade, gradualism, degrading	Latin
gram	(writing)	telegram, pentagram, hexagram, hologram, grammar	Greek
graph	(write)	bibliography, photograph, autograph, polygraph, stenography	Greek
grat	(pleasing)	gratifying, gratitude, ingrate, grateful, gratuitous, ingratiate	Latin
grav	(heavy)	gravity, gravid, gravimetric, gravamen, aggravate	Latin
greg	(group)	gregarious, gregariously, segregate, congregate, aggregate	Latin
gress	(step)	congress, egress, digress, progress, aggression, regress, ingress	Latin
gymno	(naked)	gymnasium, gymnastics, gymnosperm, gymnosophist	Greek
gyn	(woman)	androgynous, gynecologist, polygyny, misogynist, gynephobia	Greek
gyro	(turn)	gyration, gyroscope, gyre, gyrate, spirogyra, gyromagnetic,	Greek
haplo	(single or simple)	haploid, haplopia, haplosis, hapology	Greek
hedron	(sided object)	polyhedron, tetrahedron, heptahedron, octahedron, icosahedron	Greek
hello	(sun)	helios, heliotropic, heliocentric, heliograph, perihelion, aphelion	Greek
hema	(blood)	hematic, hematite, hematology, hematoma, hemal, hematogensis	Greek
hemi	(half)	hemisphere, hemialgia, hemiplegia, hemipterous, hemicrania	Greek
hemo	(blood)	hemoglobin, hemorrahage, hemophilia, hemolysis, hemoid,	Greek
here	(stick)	coherence, adhesive, adhere, inherent, incoherent	Latin
hetero	(different)	heterodox, heteromorphic, meterogenous, heterosexual,	Greek
hexa	(six)	hexagram, hexagon, hexapod, hexameter, hexahedron, hexarchy	Greek
hibern	(winter)	hibernate, hibernal, hibernaculum	Latin
hippo	(horse)	hippopotamus, hippodrome, hippogriff, hipparch, eohippus	Greek
hist	(tissue)	histopathology, histolysis, histology, histogenesis	Greek
holo	(whole)	holocaust, hologram, holometabolous, holograph, holistic	Greek
homo	(same)	homogenize, homonym, homophone, homologous, homozygous	Greek
hydro	(water)	hydroplane, hydroponics, dehydrate, hydrant, hydrophobia	Greek
hyper	(over)	hyperactive, hyperventilate, hyperbole, hyperacidity, hypertension	Greek
hypo	(under)	hypodermic, hypocrite, hypotenuse, hypothermia, hypothesis	Greek
i	(plural)	bacilli, fungi, nuclei, alumni, magi, octopi, Gemini, literati	Latin
ichthy	(fish)	ichthyosaur, ichthyologist, ichthyoid, ichthyosis	Greek
ician	(specialist)	technician, musician, beautician, physician, statistician, clinician	Latin
ics	(art)	politics, economics, aesthetics, graphics, ethics, calisthenics	Greek
ideo	(idea)	ideograph, ideology, ideologue, ideogram, ide fixe, idealism	Greek
idio	(peculiar)	idiot, idiosyncracy, idiomorphous, idiom, idiot savant	Greek
ign	(fire)	ignite, igneous, ignis fatuus, ignition, reignite, ignescent, ignitron	Latin
il	(not)	illegal, illiterate, illicit, ill-mannered, illogical, illegible, illiberal	Latin
im	(not)	impossible, impassable, improbable, imperfect, immobile,	Latin
in	(in or not)	inscribe, insane, infidel, indefinite, incorrigible, insomnia	Latin
ine	(nature of)	porcine, crystalline, saturnine, canine, ursine, vulpine, bovine	Greek

infra	(beneath)	infraorbital, infrared, infrasonic, infra dig, infralapsarianism	Latin
inter	(between)	international, interdepartmental, interstellar, interject, interlude	Latin
intra	(within)	intracellular, intravenous, intracranial, intrastate, intrauterine	Latin
intro	(into)	introduce, introspective, introvert, introject, introse, intromission	Latin
ish	(like)	greenish, smallish, outlandish, snobbish, goulish, squeamish,	Old English
ism	(doctrine)	Marxism, capitalism, Imagism, Cubism, nihilism, pluralism,	Greek
iso	(equal)	isothermal, isometric, isosceles, isomer, isocracy, isotope	Greek
ist	(one who)	artist, funambulist, anthropologist, solipsist, centrist, atheist, sophist	Greek
itis	(infection)	appendicitis, tonsillitis, bursitis, arthritis, gastroenteritis, colitis	Greek
ium	(an element)	radium, sodium, uranium, germanium, iridium, einsteinium	Latin
ize	(make)	victimize, harmonize, temporize, mobilize, fossilize, polarize,	Greek
ject	(throw)	eject, reject, conjecture, dejected, inject, subject, projection,	Latin
junct	(join)	junction, conjunction, juncture, disjunct, injunction, adjunct	Latin
jur	(swear)	abjure, adjure, perjure, jury, jurisdiction, jurisprudence, jurist	Latin
jus	(law)	justice, justify, unjust, jus soli, justiciary	Latin
khum	(earth)	huhumus, exhume, posthumous, humble, humiliate, human	Latin
kilo	(thousand)	kilometer, kiloton, kilowatt, kilogram	Greek
kin	(motion)	kinetic, kinescope, hypokinesia, hyperkinetic, telekinesis, cinema	Greek
labor	(work)	labor, laborious, collaborate, laboratory, elaborate, labored	Latin
lachry	(tear)	lachrymose, lachrymatory, lachrymal	Latin
lat	(side)	bilateral, unilateral, lateral fin, multilateral, collateral, latitude,	Latin
leg	(read)	legible, legend, illegible, legendary, legibility, alleged	Latin
lent	(full of)	compulent, virulent, turbulent, excellent, succulent, insolent,	Latin
lepsy	(attack)	narcolepsy, epilepsy, catalepsy	Greek
less	(without)	fruitless, hopeless, motherless, bootless, pointless, hapless, feckless	Old English
let	(little)	booklet, piglet, aglet, hamlet, coverlet, omlet	Latin
leuko	(white)	leukocyte, leukemia, leucocytosis, leucite, leucoplast, leuocratic	Greek
liber	(free)	liberate, liberty, liberal, libertine, deliberate, libertarian	Latin
lign	(wood)	lignite, lignify, ligneous, lignocellulose	Latin
lin	(line)	linear, dilineate, lineation, lineal, rectilinear, lineage	Latin
lingu	(tongue)	bilingual, linguist, lingua franca, linguini, language	Latin
lite	(mineral or fossil)	anthracite, perlite, cryolite, stalactite, halite, coprolite	Greek
liter	(letter)	literature, illiterate, preliterate, literati	Latin
lith	(rock)	Neolithic, Paleolithic, lithograph, megalith, monolith, lithium,	Greek
loco	(place)	locomotive, location, local, locus, relocate, dislocate, localize,	Latin
log	(word or reason)	logic, neologism, philogist, logician, illogical, monologue	Greek
logy	(science)	biology, anthropology, geology, philology, mythology	Greek
loqu	(talk)	loquacious, circumlocution, eloquent, silioquy, dialogue	Latin
luc	(light)	lucid, translucent, lucidity, pellucid, Lucifer, elucidate, lucent,	Latin
lum	(light)	luminary, luminous, illuminate, luminiferous, superluminous	Latin
luna	(moon)	lunar, lunatic, lunate, luna moth, lunette, sublunar, lunular	Latin

lys	(break down)	hemolysis, electrolysis, electrolyte, analysis, dialysis, lysis	Greek
macro	(large)	macrobiotic, macroephalic, macrocosm, macron, macroscopic	Greek
magn	(great)	Magna Carte, magnanimous, magnate, magnificent, magnum opus	Latin
mal	(bad)	malevolent, malcontent, malicious, malign, malady, malonym	Latin
man	(hand)	manual, manicure, manipulate, manacles, amanuensis, legerdemain	Latin
mania	(madness)	kleptomania, egomania, pyromania, dipsomania, megalomania	Greek
mar	(sea)	marine, marina, ultramarine, maritime, marinate, submarine	Latin
matri	(mother)	matricide, matron, matriarch, matrimony, metropolis, matrilineal	Latin
medi	(middle)	median, mediate, medium, mediocre, Mediterranean, in medias res	Latin
mega	(large)	megalith, megaphone, megalomania, megahertz, megaton	Greek
mel	(song)	melody, melodrama, melodeon, melodious, melodia	Greek
mela	(black)	melanin, melanite, melancholy, melanoma, melanocyte	Greek
mem	(remember)	memory, memorandum, commemorate, memorial, memo, memoir	Latin
mens	(measure)	commensurate, immense, mensurable, dimension	Latin
meso	(middle)	mesophilic, mezzotint, mesomorph, Mesozoic, Mesopotamia,	Greek
meta	(change)	metamorphosis, metaphor, metaphysics, metastasize, metabolism	Greek
meteor	(high)	meteorite, meteroric, meteorograph, meterology	Greek
meter	(measure)	thermometer, mllimeter, octameter, hydrometer, odometer	Greek
micro	(small)	micron, microscope, microwave, microphone, microcosm,	Greek
migr	(wander)	migrate, transmigration, migrant, migratory, emigrant, immigrant	Latin
milli	(thousandth)	millimeter, millipede, milligram, milliliter, million, millimicron	Latin
mir	(wonder)	miracle, mirage, mirror, mirabile dictu, admire, mirabilia,	Latin
mis	(bad)	misfit, mistake, misfortune, misfire, misery, misdeed, misguided	Germanic
miss	(send)	dismiss, remiss, missile, admission, missionary, emission,	Latin
mob	(move)	mobility, mobile, immobile, mobilize, demobile	latin
moll	(soft)	mollify, emollient, mollusk, mollescent	Latin
monger	(seller)	fishmonger, warmoner, costermonger, ballad, monger, phrasemonger	Latin
mono	(one)	monotonous, monomania, monogamous, monolithic, monotone	Greek
mont	(mountain)	piedmont, Montana, Montevideo, montane, cismontane	Latin
mony	(condition)	acrimony, harmony, matrimony, ceremony, simony, parisimony	Latin
mort	(death)	mortal, mortician, mortified, immortality, mortuary, moribund	Latin
mot	(move)	motor, motivation, demote, emotion, motion, promote, commotion	Latin
multi	(many)	multifarious, multitudinous, multilateral, multiped, multiply	Latin
mund	(world)	mundane, transmundane, intermundane, mundanity, undo	Latin
muta	(change)	mutant, mutation, mutagenic, mutable, transmutation, immutable	Latin
myo	(muscle)	myocardium, myoglobin, myogram, myocarditis, myotomy	Greek
myria	(many)	myriad, myriapod, myriameter, myriarch, myriophylullum	Greek
nano	(billionth)	nanosecond, nanoplankton, nanosomia, nanogram	Greek
narco	(sleep)	narcotic, narcolepsy, narcotine, narcotism	Greek
nat	(born)	prenatal, native, natural, nativity, nation, nascent, natal, perinatal	Latin
nav	(ship)	navy, naval, navigate, circumnavigate, unnavigable	Latin
necro	(death)	necropolis, necromancer, necrophobia, necrotic, necrobiosis	Greek
neo	(new)	neologism, neophyte, neon, Neolithic, neoclassic, neonatal	Greek
nesia	(island)	Micronesia, Polynesia, Melanesia, Austronesia	Greek
ness	(quality)	softness, redness, politeness, kindness, darkness, vagueness	Old English

neuro	(nerve)	neuron, neurosurgeon, neurosis, neurology, neuralgia, neurotomy	Greek
nomy	(law)	astronomy, economy, Deuteronomy, taxonomy, heteronomy,	Greek
non	(not)	nonstop, nonprofit, none, nonconformity, nonplussed, nonchalant	Latin
nounce	(tell)	denounce, pronounce, announce, renounce, enunciate	Latin
nov	(new)	novel, nova, novice, novitiate, Nova Scotia, innovation, renovate	Latin
nuc	(center)	nucleus, nucleate, nuclide, nucleon, nucleotide, nucleoplasm	Latin
numer	(number)	enumerate, numeral, numerous, supernumeraries, numerology	Latin
nym	(name)	homonym, acronym, pseudonym, anonymous, patronymic, anomaly	Greek
ob	(against)	objurgation, obdurate, obsequious, oblique, obsolete, obstinate	Latin
octa	(eight)	octagenarian, octagon, octarchy, octave, octopus, octahedron	Greek
ocul	(eye)	binocular, monocular, ocular, oculist, oculomotor nerve, oculometer	Latin
oid	(appearance)	android (droid!), anthropoid, asteroid, adenoid, xyloid, haploid	Greek
oligo	(few or small)	oligosaccharide, oligarchy, oligocarpous, Oligocene, oligoclase	Greek
oma	(tumor)	melanoma, carcinoma, hematoma, glaucoma	Greek
omni	(all)	omnifarious, omnipotent, omnivorous, omniscient, omnipresent	Latin
oo	(egg)	oophyte, oocyte, oology, oogenesis, oogonium, oospore	Greek
opia	(sight)	myopia, hyperopia, hemeralopia, synopsis, diplopia, biopsy	Greek
opthal	(eye)	opthalmologist, ophthalmoscope, ophthalmic, exophthalmic	Greek
orb	(circle)	orbit, exorbitant, orbital, orbicular, orbital decay, supraorbital	Latin
ornith	(bird)	ornithology, ornithologist, ornithopter, ornithomancy, ornithosis	Greek
ortho	(straight)	orthopedics, orthodontist, orthodox, orthography, orthogonoal	Greek
oscu	(mouth)	osculum, osculation, osculant, osculate	Latin
ose	(sugar)	lactose, fructose, sucrose, glucose, dextrose, dextroglucose	Greek
osis	(condition)	neurosis, psychosis, ichthyosis, erythroblastosis, thrombosis,	Greek
oss	(bone)	ossify, ossuary, ossicle, osseous, ossiferous, ossein, ossification	Latin
osteo	(bone)	osteopath, ostcology, osteopathy, osteoblast, osteocyte, osteotomy	Greek
ous	(full of)	luminous, glorious, loquacious, vivacious, anomalous, zealous	Latin
ovi	(egg)	oviducts, oviparous, ovipositors, ovisac, oviform, ovary, oval	Latin
pac	(peace)	pacify, pacific, pacifier, pacifism, Pax Romana, pacification	Latin
paleo	(old)	palcozoic, palcolithic, paleontologist, paleoanthropic, paleography	Greek
pan	(all)	panorama, panoply, pandemic, pantheism, pantheon, panamerican	Greek
par	(equal)	parity, disparity, par, compare, incomparable, disparate	Latin
para	(beside, near)	parable, parapsychology, parabola, paradigm, paradox, paraphrase	Greek
parl	(speak)	parliament, parley, parlor, parlance, parlando	Latin
pater	(father)	paternalistic, patronize, patriarch, expatriate, paterfamilias	Latin
path	(feeling)	sympathy, pathetic, pathos, telepathy, empathy, apathy, idiopathy	Greek
patho	(diease)	pathogenic, psychopath, sociopath, pathological, idiopathic	Greek
ped	(foot or child)	orthopedist, pedagoguge, centipede, expedition, pedestrian, pedestal	Latin
pend	(hang)	pending, pendulum, pendant, impending, depend, suspend	Latin
penta	(five)	pentagram, pentagon, pentameter, pentathlon, pentarchy,	Greek
per	(through)	perception, perforation, percolate, perambulate, peregrination	Latin
peri	(near or around)	perimeter, perihelion, perigee, periphery, periodical	Greek
petr	(rock)	petrify, petroleum, petrology, petroglyph, petrochemical	Latin
phag	(eat)	phagocyte, bacteriophage, geophagy, anthropophagite, sarcophagus	Greek
phan	(appearance)	phantom, epiphany, diaphanous, sycophant, cellophane, theophany	Greek

phasia	(speech)	aphasis, dysphasia, apophasis	Greek
phen	(appearance)	phenomenon, phenotype, phosphenes, fancy, fantasy	Greek
phile	(love)	philosopher, audiophile, bibliophile, philologist, philanthropy	Greek
phobia	(fear)	claustrophobia, acrophobia, xenophobia, agoraphobia, hydrophobia	Greek
phon	(sound)	symphony, telephone, phonetic, phonograph, euphony, cacophony	Greek
phor	(carry)	euphoria, conidophore, metaphore, dysphoria, anaphora	Greek
phos	(light)	phosphorus, phosphene, phosphoroscope, phosphoresce	Greek
photo	(light)	photograph, photometer, photon, photogenic, photosynthesis	Greek
phyll	(leaf)	chlorophyll, phyllotaxis, phyllopod, phyllophagous, monophyllous	Greek
phylo	(kind)	phylum, phylogeny, phyla, phylogenesis, subphylum	Greek
phyt	(plant)	phytotoxin, sporophyte, neophyte, gamethophyte, phytochrome	Greek
pico	(trillionth)	picofarad, picosecond, picogram	Italian
pithec	(ape)	pithecanthropus, Australopithecus, dryopithecus, orepithecus	Greek
plasm	(form)	cytoplasm, endoplasm, ectoplasm, plasma, plasmodium	Greek
plasto	(molded)	plastic, dermoplasty, rhinoplasty, plaster, plasticity, plastid	Greek
platy	(flat)	plateau, platyhelminthes, platypus, plate, platitude, platyrrhine	Greek
pleo	(more)	pleomorphic, pleonasm, pleochroic, Pliocene, pleophagous, pleopod	Greek
plu	(more)	plural, plurality, plus, pluralize, pluriaxial, pluralism, nonplussed	Latin
pneumo	(lung)	pneumogastric, pneumonia, pneumonectomy, pneumobacillus	Greek
pod	(foot)	pseudopod, arthropod, diplopoda, cephalopod, podiatrist, gastropod	Greek
polis	(city)	metropolis, megalopolis, police, polite,policy, acropolis, necropolis	Greek
poly	(many)	polyphony, polygyny, polygamy, polyvalent, polychrome	Greek
pond	(weight)	ponderous, ponder, preponderant, pound, imponderable, compound	Latin
pop	(people)	popular, poulist, populate, population, popularize, populous	Latin
port	(carry)	transport, import, report, porter, deport, important, portage, portly	Greek
pos	(put)	position, deposit, superimpose, transpose, depose, imposition	Latin
post	(after)	postgraduate, posthumous, postcript, posterity, posterior, postlude	Latin
pot	(drink)	potable, potion, potation, potatory, compote, symposium	Latin
potent	(power)	potential, potentiometer, potentate, plenipotentiary, omnipotent	Latin
pre	(before)	prelude, preposition, premonition, premature, predict, predecessor	Latin
prim	(first)	prime, primary, primate, primogeniture, primeval, prima donna,	Latin
pro	(forward)	provide, pronounce, program, prognasticate, prospect, prognosis,	Greek
proerto	(early)	Proterozoic, proterandrous, proteranthois	Greek
proto	(first)	protoplasm, prototype, Protozoa, proton, protohuman, protomorphic	Greek
pseudo	(false)	pseudonym, pseudopod, pseudomorphic, pseudoscience, pseudoevent	Greek
psych	(soul)	psychology, psychic, psychopathic, parapsychology, psychosis	Greek
pter	(wing)	petrodactyl, helicopter, peterosaur, archaeopteryx, chiropteran	Greek
pugn	(fight)	pugnacious, repugnant, pugilist, impugn, oppugn, inexpungnable	Latin
pulse	(drive)	impulse, repulse, pulsate, impulsive, compulsive	Latin
punct	(point)	punctuate, punctilious, puncture, punctual, acupuncture, contrapuntal	Latin
put	(think)	reputation, putative, impute, dispute, computer, disreputable	Latin
pyro	(fire)	pyre, pyromania, pyrotechnic, pyrogenic, pyrophobia, pyrometer	Greek
quadr	(four)	quadruped, quadrant, quadruplet, quadrilateral, quadriplegic	Latin
quasi	(somewhat)	quasar, quasi-military, quasi-stellar, quasi-official, quasi-judicial	Latin
quin	(five)	quitet, quintillion, quintuplet, quintuple, quintessence, quindecagon	Latin
radi	(ray)	radiation, radian, radial, radiolarian, radiance, irradiate	Latin

rat	(think)	rational, ratio, irrational, ratiocinate, rationalize, irate	Latin
re	(again)	return, review, retouch, reiterate, retail, revive, regenerate, regurgitate	Latin
rect	(right)	correct, rectitude, direct, rectilinear, rectangle, rectify, rector, erect	Latin
reg	(rule)	regal, regiment, regulate, regent, interregnum, regicide, regime	Latin
retro	(backward)	retractive, retrofire, retrogress, retrospection, retrofit, retrorse	Latin
rhiz	(root)	rhizoid, rhizome, rhizomorphous, rhizophagous, rhizanthous	Greek
rhodo	(rose)	rhododendron, rhodolite, Rhode island, rhodium	Greek
rid	(laugh)	ridicule, deride, derision, risibility, ridiculous	Latin
rogat	(ask)	interrogation, abrogate, derogatory, arrogate, supererogatory	Latin
rub	(red)	rubric, rubious, rubicund, ruby, rubescent rubella	Latin
rupt	(break)	erupt, disrupt, rupture, corrupt, abrupt, uncorruptible	Latin
sacro	(holy)	sacrosanct, sacred, sacrifice, sacrament, sacrilege, consecrete	Latin
sanct	(holy)	sanctimonious, sacrosanct, sanctuary, unsanctioned, sanctify	Latin
sangui	(blood)	sanguinary, sanguine, consanguinity, sangfroid, sangria	Latin
sapro	(rotten)	saprophyutic, saprophyte, saprogenic, saprolite, saprophilous	Greek
sat	(enough)	satisfy, dissatisfaction, saturate, insatiable, sate	Latin
sauer	(lizard)	dinosaur, peterosaur, tyrannosaurus, stegosaurus, saurian, plesiosaur	Greek
schizo	(divide)	Schozomycetes, schizophrenia, schism, schizocarp, schizoid,	Greek
sci	(know)	science, conscience, prescience, omniscience, scientism, sciomancy	Latin
scope	(look)	telescope, microscope, periscope, radarscope, horoscope, electroscope	Greek
scrib	(write)	scribble, inscribe, cribe, describe, conscription, transcribe, ascribe	Latin
se	(apart)	secede, secret, sedition, seduce, segregate, select, sedulous, separate	Latin
sect	(cut)	dissect, intersection, vivisection, bisect, section, sectarian, sector	Latin
sed	(sit)	sedentary, sediment, sedan, sedative, sedate, supersede, insidious	Latin
semi	(half)	semiaquatic, semicircle, semiweekly, semiannual, semiformal	Latin
sen	(old)	senile, senior, senatory, seniority, senescent	latin
sens	(feel)	sense, sensitive, sensation, sensory, extrasensory, insensate	Latin
sept	(seven)	septangular, September, septuagenarian, septillon, Septuagint	Latin
sequ	(follow)	consecutive, sequence, sequel, obsequious, consequence, subsequent	Latin
sess	(sit)	session, sessile, insessorial, sessility, obessesed	Latin
sine	(without)	sinecure, sine qua non, sine die, sine prole	Latin
sis	(condition)	arteriosclerosis, osmosis, mitosis, meiosis, catharsis, symbiosis	Greek
socio	(society)	sociology, sociable, socialism, sociopathy, dissociate	Latin
sol	(alone)	solitude, solitary, solo, soliloquy, desolate, solipsism, consolidate	Latin
sol	(sun)	solar, solistice, solarium, solarize, solar plexus	Latin
solv	(loosen)	resolve, dissolve, absolve, solvent, hisolvency	Latin
som	(body)	somatic, chromosome, lysosome, somatoplasm, psychosomatic,	Greek
somn	(sleep)	insomnia, somniferous, somnolent, somnambulate, somniloquy	Latin
son	(sound)	sonar, unison, song, sonnet, dissonance, resonant, supersonic	Latin
soph	(wisdom)	sophomore, sophisticated, sophist, philosophy, theosophy	Greek
soror	(sister)	sorority, sororicide, sorosis, sororize, soroal, sorites	Latin
spec	(look)	spectacles, specter, speck, specious, spectrum, respect, prospectus	Latin
spir	(breathe)	inspire, respiration, perspiration, expire, spirit, aspire, conspire	Latin
spor	(seed)	endospore, sporophyte, sporangia, Sporozoa, macrospore	Greek
sta	(stop)	hemostat, stasis, station, stationary, status quo, apostasy, static	Latin
stell	(star)	interstellar, stelliform, stellar, constellation, stellate, stellify	Latin

stereo	(solid)	stereoscope, stereophonic, stereotype, stereopticon, stereotropism	Greek
strat	(layer)	stratigraphy, stratosphere, cirrostratus, strata, substratum, stratified	Latin
string	(bind)	stringent, string, stringy, astringent, stringer	Latin
struct	(build)	construct, destruct, substructure, instruction, structure, infrastructure	Latin
sub	(under)	subterranean, subtract, subordinate, submarine, subterfuge, substantial	Latin
super	(over)	supervise, superb, superior, superfluous, supercilious, supernatural	Latin
sur	(over)	surplus, surpass, surcharge, surface, surfeit, surmount, surname,	Latin
surg	(rise)	resurgence, insurgence, surge, surgent	Latin
sym	(together)	sympathy, symbiosis, symbol, symmetry, symphony, symposium	Greek
syn	(together)	synthetic, synchronize, syndrome, synonym, synopsis, syntax	Greek
tachy	(quick)	tachometer, tachycardia, tachylyte, tachygraphy	Greek
tact	(touch)	tactile, contact, tactics, tactician, tactful, intact	Latin
tang	(touch)	tangible, tangent, tangle, tango, tangential, cotangent, intangible	Latin
taxis	(arrangement)	syntax, chemotaxis, taxidermy, phyllotaxis, taxonomy, ataxia	Greek
tele	(far)	telescope, telephone, telekinesis, telepathy, teleology, telex	Greek
tempor	(time)	temporal, contemporary, temporize, temporarily, tempus fugit	Latin
terr	(land)	extraterrestrial, subterranean, Mediterranean, terrain, terra firma	Latin
tetra	(four)	tetrameter, tetrahedron, tetragon, tetrachloride, tetracycline	Greek
theo	(god)	theology, pantheism, atheism, monotheism, apotheosis, henotheism	Greek
thermo	(heat)	thermostat, thermos, thermotropic, thermonuclear, thermocouple	Greek
tion	(act or state)	completion, reaction, devastation, production, creation, transition	Latin
tomy	(cut)	tonsillectomy, appendectomy, dichotomy, anatomy, lobotomy	Greek
topo	(place)	topographical, topology, topic, topiary, toponym, topognosia	Greek
tort	(twist)	contorted, torture, tortuous, retort, distort, torturous, tort, tortilla	Latin
tox	(poison)	toxin, tooxoid, nontoxic, antitoxin, detoxification, toxicity,	Greek
tract	(pull)	tractor, detract, retraction, attractive, protractor, contract, traction	Latin
trans	(across)	transfer, translate, transmit, transfusion, translucent, transcend	Latin
tri	(three)	tricycle, triangle, triceps, triad, trichotomy, triceratops, trivia,	Greek
trib	(pay)	tribute, tributary, retribution, contribution, attribute, distribute	Latin
trich	(hair)	monotrichous, trichina, trichocysts, trichinosis, trichosis	Greek
troph	(nourishment)	autotrophy, eutrophication, atrophy, dystrophy, trophism	Greek
tropo	(turn)	heliotrope, troposphere, tropism, trophy, phototropism,	Greek
tude	(state of)	pulchritude, multitude, solitude, rectitude, aptitude, similitude	Latin
ultima	(last)	ultimate, ultimatum, penultimate, Ultima Thule, ultimogeniture	Latin
ultra	(beyond)	ultramarine, ultraconservative, ultraviolet, ultramundane	Latin
un	(not)	unfit, unequal, undone, unequivocal, unearned, unconventional,	Old Eng.
und	(wave)	inundate, undulate, undulatory, undulation	Latin
uni	(one)	unicycle, universe, united, union, uniform, unison, unique, unicorn	Latin
urb	(city)	urban, urbane, suburbs, urbanite, urbanologist, urbanism	Latin
vac	(empty)	vacant, vacuum, vacation, evacuate, vacuous, vacuole, vacuity	Latin
val	(worth)	valiant, valid, equivalent, devaluate, evaluate, ambivalent, covalent	Latin
vas	(vessel)	vasoconstrictor, cardiovascular, vase, vessible, vascular, vasectomy	Latin
vect	(carry)	convection, vector, invective, vectorial	Latin
vemtri	(belly)	ventriloquist, ventral, ventricle, dorsoventral, ventriculus	Latin
ven	(come)	convene, convention, avenue, vent, circumvent, advent, prevent	Latin
ver	(true)	verify, veracity, veritable, verdict, verisimilitude, aver, cinema verite	Latin

vermin	(worm)	vermin, vermicelli, vermicide, vermivorous	Latin
vert	(turn)	convert, revert, inverted, divert, vertex, controvert, extrovert, introvert	Latin
vest	(clothes)	vestry, vestment, vestibule, vest, investiture, devest, divestiture	Latin
via	(road)	via, viaduct, trivia, via avion, obviate, obvious, via media	Latin
vice	(in place of)	vice versa, vice president, vice consul, viceroy, vice-regent	Latin
vid	(look)	video, invidious, Montevideo, evidence, provide, videogenic, vide,	Latin
vita	(life)	vitamin, vitality, vital, revitalize, viable, vitalism, devitalize	Latin
viv	(life)	vivid, vivisection, vivacious, convivial, bon vivant, viva, viviparous,	Greek
voc	(voice)	vociferously, vocal, sotto voce, invocation, vocabulary, convocation	Latin
vol	(will)	volunteer, malevolent, benevolent, volition, involuntary	Latin
volv	(roll)	revolve, involved, devolve, convoluted, volvox, revolution, volvulus	Latin
vore	(eating)	omnivore, herbivore, carnivore, voracious, devour, fructivorous	Latin
xeno	(stranger)	xenophobia, xenolith, xenom, xenogenesis, xenodiagnosis	Greek
xylo	(wood)	xylophone, xylograph, xyloid, xylophagous, xylose, xylotomy, xylem	Greek
zo	(animal)	zoo, protozoa, zoophilous, zooplankton, Mesozoic, zodiac	Greek
zygo	(yoke)	zygote, zygospore, zygodactyls, zygomorphic, zygoid, zygoptera,	Greek
zym	(ferment)	enzyme, zymology, zymurgy, zymogenesis, zymoscope, zymogen	Greek

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