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ὁ λόγος

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Α Ω

Knowing Greek

Nouns

(Chapter 2)

Ἐν ἀρχῇ ἦν
ὁ λόγος

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Nouns

Ἐν ἀρχῇ ἦν
ὁ λόγος

- When translating nouns from Greek to English, it is important to pay attention to the **context**.
- This is because many Greek words can take on one of **several** English glosses.
- Let's take a look at three examples:
 - **κεφαλή**
 - **ψυχή**
 - **κύριος**

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Nouns

Ἐν ἀρχῇ ἦν
ὁ λόγος

κεφαλή – head

- **Literal meaning:** **physical head**
 - "But every woman who has her head [**κεφαλή**] uncovered while praying or prophesying" (1 Cor 11:5).
- **Figurative meaning:** **authority, most important**
 - "He is also the **κεφαλή** of the body, the church" (Col 1:18).
 - "...the man is the **κεφαλή** of a woman" (1 Cor 11:3).
 - "The stone which the builders rejected Has become the chief [**κεφαλὴν**] cornerstone" (1 Pet 2:7).

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Nouns

Ἐν ἀρχῇ ἦν
ὁ λόγος

ψυχή – life, soul

- **Spiritual Life**
 - "Take My yoke upon you and learn from Me, for I am gentle and humble in heart, and you will find rest for your souls [**ψυχαῖς**]" (Matt 11:29).
- **Physical Life**
 - "do not worry about your life [**ψυχή**], what you will eat or what you will drink, or about your body, what you will wear" (Matt 6:25).
 - "and a third of the creatures which were in the sea and had life [**ψυχάς**], died" (Rev 8:9).

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Ἐν ἀρχῇ ἦν
ὁ λόγος

Nouns

κύριος – lord, Lord

- **A respectful form of address: Sir, lord**
 - “The woman said to Him, ‘Sir [**κύριε**], give me this water’” (John 4:15).
- **A person in authority: lord, master**
 - “Blessed is that slave whom his master [**κύριος**] will find at work when he arrives” (Luke 12:43).
- **A personal title for God/Jesus: Lord**
 - “Thomas answered and said to Him, ‘My Lord [**κύριος**] and my God!’” (John 20:28).

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Ἐν ἀρχῇ ἦν
ὁ λόγος

Α Ω

Knowing Greek

What’s It Mean?

(Chapter 3)

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Ἐν ἀρχῇ ἦν
ὁ λόγος

What’s It Mean?

“Drink ye all of it” (Matt 26:27 κJV)

- Jesus says this to his disciples during the first Lord’s Supper. But what does the “all” refer to?
 - All the drink?
 - All the people?
- **πίετε ἐξ αὐτοῦ πάντες**
 - The plural form of “all” modifies the verb (which is plural) and not the reference to the cup (which is sing.)

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Ἐν ἀρχῇ ἦν
ὁ λόγος

What’s It Mean?

“By grace you have been saved through faith, and this is not of yourselves; it is a gift from God” (Eph 2:8)

- What does “this” refer to?
- **τῇ γὰρ χάριτί ἐστε σεσωσμένοι διὰ πίστεως· καὶ τοῦτο οὐκ ἐξ ὑμῶν, θεοῦ τὸ δῶρον**
 - “Grace” (**χάρις**) is f, d, sg and “faith” (**πίστις**) is f, g, sg.
 - “This” (**τοῦτο**) is n, n, sg and refers to the whole process of salvation, which includes our faith.

“In Greek, events as a whole are treated as neuter singular things with neuter articles. . . . Hence, the antecedent of τοῦτο is the whole event: ‘being saved by grace through faith’” (S. M. Baugh, *Ephesians*, 160).

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Ἐν ἀρχῇ ἦν
ὁ λόγος

What’s It Mean?

“Do all speak in tongues?” (1 Cor 12:30)

- When Paul asks this question, is he anticipating a positive answer (Yes) or a negative answer (No)?
- **μὴ πάντες γλώσσαις λαλοῦσιν;**
 - In Greek there are two ways to ask a question in which the writer gives away the answer.
 - By using **οὐ**, the writer expects positive response: “All speak in tongues, don’t they?”
 - By using **μή**, the writer expects negative response: “All don’t speak in tongues, do they?”

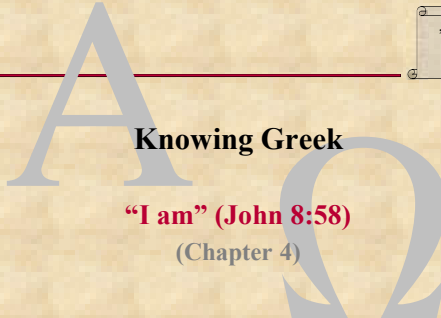
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Ἐν ἀρχῇ ἦν
ὁ λόγος

What’s It Mean?

“All the questions in these two verses [29-30] are introduced with the particle *mē*, which indicates that the answer ‘No’ is expected in each case” (Leon Morris, *1 Corinthians*, 175-76).

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Ἐν ἀρχῇ ἦν
ὁ λόγος

Knowing Greek

“I am” (John 8:58)

(Chapter 4)

13

Ἐν ἀρχῇ ἦν
ὁ λόγος

“I am”

“I am” [ἐγὼ εἰμί] in John’s Gospel

- “I am the **bread of life**” (6:35)
- “I am the **light of the world**” (8:12)
- “I am the **door**” (10:9)
- “I am the **good shepherd**” (10:11)
- “I am the **resurrection and the life**” (11:25)
- “I am the **way, the truth, and the life**” (14:6)
- “I am the **true vine**” (15:1)

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Ἐν ἀρχῇ ἦν
ὁ λόγος

“I am”

“I am” in the Old Testament

- Jesus’ use of **ἐγὼ εἰμί** also is reminiscent of the Old Testament.
- In **Exodus 3**, God approaches Moses by the burning bush. When Moses challenged the Lord to give his name, God replied by saying, “I am who I am” (**ἐγὼ εἰμί ὁ ὢν**, LXX).
- In **Isaiah 41:4** God says, “I, the Lord, the first, and with the last; I am he [**ἐγὼ εἰμί**].”
- But Jesus uses this famous title for God and applies it to himself.

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Ἐν ἀρχῇ ἦν
ὁ λόγος

“I am”

“I am” in the Gospel of John

- In **John 8:58**, Jesus says to the Jews, “Before Abraham was, **I am**” (**ἐγὼ εἰμί**).
- Thus, Jesus ascribes to himself the very same name that Yahweh used in the Old Testament concerning himself.
- It is this same name and expression that underlies all of Jesus’ **ἐγὼ εἰμί** statements in John’s Gospel.

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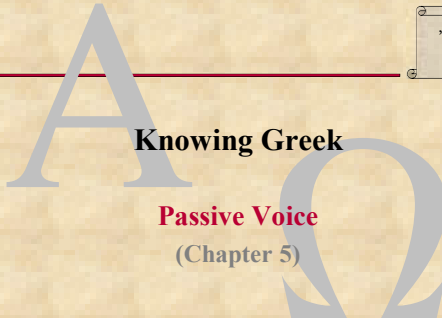
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ὁ λόγος

“I am”

“Jesus takes to himself one of the most sacred of divine expressions of self-reference, and makes the *assumption* of that expression the proof of his superiority over Abraham” (D. A. Carson, *John*, 358).

“It is as if Jesus said, ‘I am the revelation of God. I am the place of the divine presence and revelation in history!’” (J. Blank, “Krisis,” 246).

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Ἐν ἀρχῇ ἦν
ὁ λόγος

Knowing Greek

Passive Voice

(Chapter 5)

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Passive Voice

Ἐν ἀρχῇ ἦν
ὁ λόγος

- Because of the respect for the name of God, Jews often avoided using God's name.
- In order to avoid God's name, two methods are employed in the NT.
 - **Substitution:** Using another word in place of God's name.
 - **Divine Passive:** Using the passive voice so that the subject (God) is not mentioned but understood. The subject does not perform the action but receives the action performed by someone else.

Passive Voice

Ἐν ἀρχῇ ἦν
ὁ λόγος

Substitution

- **Mark 14:61** – The high priest asked Jesus, “Are the Christ, the Son of the **Blessed One**?”
- **Luke 15:18** – “I have sinned against **heaven** and against you.”
- **Matt 5:3** – “Blessed are the poor in spirit, for theirs is the kingdom of **heaven**.”

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Passive Voice

Ἐν ἀρχῇ ἦν
ὁ λόγος

Substitution

- Is there a difference between “kingdom of heaven” and “kingdom of God”?
- **Luke 6:20** – “Blessed are you who are poor, for yours is the **kingdom of God**.”
- **Matt 19:23-24** – “And Jesus said to His disciples, ‘Truly I say to you, it is hard for a rich man to enter the **kingdom of heaven**. Again I say to you, it is easier for a camel to go through the eye of a needle, than for a rich man to enter the **kingdom of God**.’”

Passive Voice

Ἐν ἀρχῇ ἦν
ὁ λόγος

Divine Passive

- **Matt 5:4-9** – “Blessed are... they **shall be** comforted ...they **shall be** satisfied...they **shall receive** mercy ...they **shall be** called sons of God.”
- Although not directly stated, it is understood that God is the one who will be giving the blessings.
- God will comfort them, God will satisfy them, God will show mercy to them and God call them his children.
- **μακάριοι...παρακληθήσονται...χορτασθήσονται...ἐλεηθήσονται...υἱοὶ θεοῦ κληθήσονται**

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Passive Voice

Ἐν ἀρχῇ ἦν
ὁ λόγος

Divine Passive

- **Luke 11:9** – “Ask, and it **will be** given to you; seek, and you will find; knock, and it **will be** opened to you.”
- God is the one who gives and opens the door: “Ask, and God will give it to you...knock and God will open it for you.”
- **αἰτεῖτε καὶ δοθήσεται ὑμῖν, ζητεῖτε καὶ εὕρησεται, κρούετε καὶ ἀνοίγεται ὑμῖν.**

Knowing Greek

Imperfect Verbs (Gal 1:13) (Chapter 6)

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Imperfect Verbs

Ἐν ἀρχῇ ἦν
ὁ λόγος

“**I persecuted** the church of God violently and **tried to destroy** it” (Gal 1:13)

- The Greek verbs in this text are both imperfect.
- Literally: “Beyond measure, **I was persecuting** [ἐδίωκον] the church of God and **I was destroying** [ἐπόρθουν] it.”
- What is the meaning of the imperfect tense?

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Imperfect Verbs

Ἐν ἀρχῇ ἦν
ὁ λόγος

καθ’ ὑπερβολὴν ἐδίωκον τὴν ἐκκλησίαν τοῦ θεοῦ
καὶ ἐπόρθουν αὐτήν (Gal 1:13)

- The imperfect tense normally communicates **on-going action in the past**.
- Yet, that action may be **repetitive, prolonged**, or just **beginning**. In some cases it can express repeated **attempts**.
- “I was **continually** (repetitive or prolonged) persecuting the church violently and was **attempting** to destroy it.”

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Imperfect Verbs

Ἐν ἀρχῇ ἦν
ὁ λόγος

“Paul repeatedly persecuted the church, but his violent acts did not, indeed could not, destroy it. His actions were only attempts, and feeble ones at that. Jesus’ promise about his church was true then, as it is now: ‘The gates of Hades will not overcome it’” (Walter W. Wessel, *Basics of Biblical Greek*, 176).

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Knowing Greek

The Meaning of “Love” (John 21:15–17)
(Chapter 7)

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The Meaning of “Love”

Ἐν ἀρχῇ ἦν
ὁ λόγος

ἀγαπάω and φιλέω

- Usually the distinction is made that **ἀγαπάω** is divine or sacrificial love and **φιλέω** is brotherly love.
- Although the terms are different, their range of meaning can overlap.

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The Meaning of “Love”

Ἐν ἀρχῇ ἦν
ὁ λόγος

ἀγαπάω

- Occurs **167** times in the Greek NT.
- Is used in a **positive sense** (divine or sacrificial love). For example, **John 3:16**:
“For God so **loved** [ἀγαπάω] the world, that He gave His only begotten Son, that whoever believes in Him shall not perish, but have eternal life.”

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The Meaning of “Love”

Ἐν ἀρχῇ ἦν
ὁ λόγος

ἀγαπάω

- But the term can also be used in a **negative** context.
- In **2 Samuel 13:15** (in the LXX) both **ἀγαπάω** and **ἀγάπη** are used to refer to Amnon’s incestuous rape of his half-sister Tamar.

The Meaning of “Love”

Ἐν ἀρχῇ ἦν
ὁ λόγος

φιλέω

- Occurs only **25** times in the Greek NT.
- Used in both **negative and positive** contexts.
 - **Selfish Love** (Matt 23:6)
 - **Love of family** (Matt 10:37)
 - **Kiss** (Matt 26:48)
 - **Divine Love** (John 5:20; 16:27; 1 Cor 16:22)

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The Meaning of “Love”

Ἐν ἀρχῇ ἦν
ὁ λόγος

John 21:15-17 – “Do you **love** me?”

Jesus’ question

ἀγαπάω
ἀγαπάω
φιλέω

Peter’s response

φιλέω
φιλέω
φιλέω

The Meaning of “Love”

Ἐν ἀρχῇ ἦν
ὁ λόγος

John 21:15-17 – “Do you **love** me?”

- But just because two near synonyms can have different meanings (**φιλέω** can mean “to kiss”), it does not mean that they **MUST** have different meanings.
- Because of this, most NT scholars do not make a distinction between these words in John 21.

“I doubt very much that there is an intended distinction”
(D. A. Carson, *Exegetical Fallacies*, 34).

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The Meaning of “Love”

Ἐν ἀρχῇ ἦν
ὁ λόγος

1st Question

ἀγαπᾷς
οἶδας
βόσκει
ἀρνία

2nd Question

ἀγαπᾷς
οἶδας
ποιμαίνει
πρόβατα

3rd Question

φιλεῖς
γινώσκεις
βόσκει
πρόβατα

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Knowing Greek

What’s the Purpose?
(Chapter 8)

36

What's the Purpose?

Ἐν ἀρχῇ ἦν ὁ λόγος

“Hand this man over to Satan, **so that** the sinful nature may be destroyed **and** his spirit saved on the day of the Lord.”
(1 Cor 5:5 NIV)

- This verse takes place in the context of church discipline.
- The guilty person had been caught sleeping with his step-mother (v. 1).
- The NIV84 suggests that there are two equally balanced purposes behind Paul's command.
 - **Punitive:** “so that the sinful nature may be destroyed”
 - **Remedial:** “so that...his spirit may be saved on the day of the Lord.”

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What's the Purpose?

Ἐν ἀρχῇ ἦν ὁ λόγος

παραδόναι τὸν τοιοῦτον τῷ Σατανᾷ **εἰς** δαειθρον τῆς σαρκός, **ἵνα** τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου.
(1 Cor 5:5)

- The Greek, however, prefaces the first clause with the preposition **εἰς** which can denote purpose or **result**.
- In the second clause Paul uses the word **ἵνα** which normally denotes **purpose**.

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What's the Purpose?

Ἐν ἀρχῇ ἦν ὁ λόγος

παραδόναι τὸν τοιοῦτον τῷ Σατανᾷ **εἰς** δαειθρον τῆς σαρκός, **ἵνα** τὸ πνεῦμα σωθῇ ἐν τῇ ἡμέρᾳ τοῦ κυρίου.
(1 Cor 5:5)

- Paul's change of language is probably deliberate to indicate that his **purpose** in discipline is entirely rehabilitative—even if one of the **results** of his action is temporary exclusion.

“What the grammar suggests, then, is that the ‘destruction of the flesh’ is the anticipated result of the man's being put back out into Satan's domain, while the express purpose of the action is his redemption” (Gordon D. Fee, *1 Corinthians*, 209).

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Knowing Greek

Relative Pronouns

(Chapter 9)

Ἐν ἀρχῇ ἦν ὁ λόγος

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Relative Pronouns

Ἐν ἀρχῇ ἦν ὁ λόγος

- Relative pronouns have nothing to do with the names you call your relatives.
- Like other pronouns, they take the place of a noun (the antecedent). They also often introduce a dependent clause.
- Relative pronouns are often translated as: who (nom.), whose (gen.), to whom (dat.), or whom (acc.).
- Oftentimes when the antecedent refers back to Jesus, these pronouns carry extreme significance, especially when they refer to His divinity.

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Relative Pronouns

Ἐν ἀρχῇ ἦν ὁ λόγος

- **Phil 2:5-6** – “Make your own attitude that of **Christ Jesus, who** [ὅς], existing in the form of God, did not consider equality with God as something to be used for His own advantage.
- **Col 1:13-15** – “For He rescued us from the domain of darkness, and transferred us to the kingdom of His beloved **Son**, in **whom** [ὃς] we have redemption, the forgiveness of sins. **He** [ὅς] is the image of the invisible God, the firstborn of all creation.”

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Relative Pronouns

Ἐν ἀρχῇ ἦν
ὁ λόγος

➤ **1 John 5:20** – “And we know that the Son of God has come, and has given us understanding so that we may know Him who is true; and we are in Him who is true, in His **Son Jesus Christ**. **This** [οὗτος, demonstrative pronoun] is the true God and eternal life.”

➤ **Matt 1:16** – “And Jacob the father of Joseph the husband of **Mary**, of **whom** [ἧς] Jesus was born, who is called Christ.”

Relative Pronouns

Ἐν ἀρχῇ ἦν
ὁ λόγος

The Divinity of Jesus according to the NT

➤ His Divine **Titles**:

- He is given **divine titles** (Son of God, Lord, Saviour, Alpha & Omega).
- He is called “**God**” (John 1:1; 20:28; Rom 9:5; Phil 2:6; Col 1:15; Titus 2:13; Heb 1:8; 2 Pet 1:1; 1 John 5:20).

➤ His Divine **Works** (of creation, providence, forgiving sins, and judgment).

➤ Divine **Attributes** (He is eternal, omnipresent, omniscient, omnipotent, unchanging, perfect, and worthy of worship).

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Knowing Greek

Future Verbs (Chapter 10)

Ἐν ἀρχῇ ἦν
ὁ λόγος

Future Verbs

Ἐν ἀρχῇ ἦν
ὁ λόγος

➤ The **future tense** can be used for a number of different reasons. For example, it can signify a:

- **Prediction**: “I’ll be back.”
- **Promise**: “I will always love you.”
- **Imperative**: “You will clean your room.”

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Future Verbs

Ἐν ἀρχῇ ἦν
ὁ λόγος

Prediction

➤ **Matt 1:21** – “She **will bear** a son, and you shall call his name Jesus, for he **will save** his people from their sins.”

➤ **τέξεται** δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ **σώσει** τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν.

Future Verbs

Ἐν ἀρχῇ ἦν
ὁ λόγος

Promise

➤ **2 Cor 6:16** – “I **will dwell** in them and **will walk** among them. I **will be** their God, and they **will be** My people”

➤ **ἐνοικήσω** ἐν αὐτοῖς καὶ **ἐμπεριπατήσω** καὶ **ἔσομαι** αὐτῶν θεὸς καὶ αὐτοὶ **ἔσονται** μου λαός.

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Future Verbs

Ἐν ἀρχῇ ἦν
ὁ λόγος

Imperative

➤ Matt 4:4-10 – “Man **shall** not **live** on bread alone... You **shall** not **tempt** the Lord your God... You **shall worship** the Lord your God, and **[shall]** **serve** Him only.”

➤ Οὐκ ἐπ’ ἄρτω μόνῳ **ζήσεται** ὁ ἄνθρωπος ...
Οὐκ **ἐκπειράσεις** κύριον τὸν θεόν σου ...
Κύριον τὸν θεόν σου **προσκυνήσεις** καὶ αὐτῷ μόνῳ **λατρεύσεις**.

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Knowing Greek

Aorist Verbs

(Chapter 11)

Ἐν ἀρχῇ ἦν
ὁ λόγος

Aorist Verbs

Ἐν ἀρχῇ ἦν
ὁ λόγος

“For the death he **died**, he **died** to sin once for all”
(Romans 6:10)

- It is often assumed that the aorist tense communicates a “once-for-all” action.
- But this is not always the case. It depends on context and not just the tense of the verb.
- Other textual factors may indicate the meaning of the aorist.

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Aorist Verbs

Ἐν ἀρχῇ ἦν
ὁ λόγος

ὁ γὰρ **ἀπέθανεν**, τῇ ἁμαρτίᾳ **ἀπέθανεν** ἐφάπαξ
(Romans 6:10)

- The aorist **ἀπέθανεν** (“he died”) refers to the once-for-all death of Jesus because the verb is modified by the adverb **ἐφάπαξ** (“once for all”).
- Thus, Paul is teaching that by virtue of his death, Jesus has conquered the power of sin and death once-for-all.

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Aorist Verbs

Ἐν ἀρχῇ ἦν
ὁ λόγος

“We who have died (**ἀπεθάνομεν**) to sin, how shall we still live in it” (Romans 6:2)

- Those who belong to Jesus share his victory over sin.
- We have died to sin being baptized into Christ, having been crucified with him (vv. 3-6).
- Thus, the aorist in v. 2 denotes our once-for-all death to sin at our conversion. When we died with Christ, the power of sin was broken decisively for us.

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Aorist Verbs

Ἐν ἀρχῇ ἦν
ὁ λόγος

“We who have died (**ἀπεθάνομεν**) to sin, how shall we still live in it” (Romans 6:2)

- But this does not mean we cannot or do not sin any longer. Otherwise, the exhortation not to sin (vv. 12-14) would make no sense.

“It does mean that the mastery, dominion, and lordship of sin has been broken in a decisive way for believers. Since Christ conquered sin at his death, and since we died with Christ, we now share in his victory over sin” (Thomas R. Schreiner, *Basics of Biblical Greek*, 197).

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Ἐν ἀρχῇ ἦν
ὁ λόγος

ΑΩ

Knowing Greek

Second Aorist Verbs

(Chapter 12)

55

Ἐν ἀρχῇ ἦν
ὁ λόγος

2nd Aorist Verbs

“I tell you the truth, this generation will certainly not pass away until all these things γένηται”
 (Mark 13:30)

➤ What is the meaning of this verse?

- Does the key lie with “these things”?
- Does the key lie with “this generation”?
- Does the key lie with the verb γένηται?

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Ἐν ἀρχῇ ἦν
ὁ λόγος

2nd Aorist Verbs

“I tell you the truth, this generation will certainly not pass away until all these things γένηται”
 (Mark 13:30)

➤ Does the key lie with “these things”?

- Does it refer to the end of time (vv. 24-27, 32)?
- Does it refer to the destruction of the temple (and Jerusalem)?

➤ 13:2 – not one stone of the temple will remain.
 ➤ 13:4 – Jesus responds to Peter’s question about the temple.

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Ἐν ἀρχῇ ἦν
ὁ λόγος

2nd Aorist Verbs

“I tell you the truth, this generation will certainly not pass away until all these things γένηται”
 (Mark 13:30)

➤ Does the key lie with “this generation”?

- Does it refer to the generation of the disciples?
- Does it refer to the entire age from Jesus’ first to his second coming?
- Does it refer to the reconstitution of the nation of Israel in 1948?

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Ἐν ἀρχῇ ἦν
ὁ λόγος

2nd Aorist Verbs

“I tell you the truth, this generation will certainly not pass away until all these things γένηται”
 (Mark 13:30)

➤ Does the key lie with γένηται?

- Does it refer to the simple (aorist) aspect only?
- Does it refer to the inception of an action?

➤ That is, the action begins to take place at that time.
 ➤ “I tell you the truth, this generation will certainly not pass away until all these things begin to happen.”

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Ἐν ἀρχῇ ἦν
ὁ λόγος

2nd Aorist Verbs

“And now you will be silent and not able to speak until the day γένηται ταῦτα” (Luke 1:20)

➤ Not only the birth but the adult ministry of John the Baptist is prophesied by Gabriel in vv. 13-17.

➤ Yet, Zechariah recovers his speech as soon as he writes the name of the infant son John on a tablet (vv. 62-64).

➤ “And now you will be silent and not able to speak until the day these things begin to happen.”

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Ἐν ἀρχῇ ἦν
ὁ λόγος

ΑΩ

Knowing Greek

The Future of Liquid Verbs

(Chapter 13)

61

Ἐν ἀρχῇ ἦν
ὁ λόγος

Liquid Verbs

“The Spirit of truth...**dwells** with you and **will be** in you” (John 14:17)

- In the context Jesus and his disciples are together in the Upper Room on the night he was betrayed.
- Jesus is seeking to comfort his disciples by ensuring them of his continued presence with them even after He is gone.
- They will not be abandoned and left without any hope.

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Ἐν ἀρχῇ ἦν
ὁ λόγος

Liquid Verbs

τὸ πνεῦμα τῆς ἀληθείας ... παρ’ ὑμῖν **μένει**
καὶ ἐν ὑμῖν **ἔσται** (John 14:17)

➤ There are three possible readings:

- **μένει ... ἔσται** – “The Spirit **dwells** with you and **will be** in you.”
- **μενεῖ ... ἔσται** – “The Spirit **will dwell** with you and **will be** in you.”
- **μένει ... ἔστιν** – “The Spirit **dwells** with you and **is** in you.”

63

Ἐν ἀρχῇ ἦν
ὁ λόγος

Liquid Verbs

τὸ πνεῦμα τῆς ἀληθείας ... παρ’ ὑμῖν **μένει**
καὶ ἐν ὑμῖν **ἔσται** (John 14:17)

➤ Why is this verse important?

- Jesus was declaring that His presence that was now with them will soon be in them.
- Before Pentecost, the disciples did not have the abiding presence of the Spirit in them but had Jesus’ presence with them.
- But with Pentecost, the Spirit of Christ permanently dwells, not merely with believers, but in believers.

64

Ἐν ἀρχῇ ἦν
ὁ λόγος

ΑΩ

Knowing Greek

Word Study: **σάρξ**

(Chapter 14)

65

Ἐν ἀρχῇ ἦν
ὁ λόγος

σάρξ

Human beings

- **Rom 3:20** – “For by works of the law no **human being** will be justified in his sight, since through the law comes knowledge of sin.”
- **Gal 2:16** – “...because by the works of law no **one** will be justified.”
- **1 Cor 1:29** – “so that no **human being** might boast in the presence of God.”

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σάρξ

Ἐν ἀρχῇ ἦν
ὁ λόγος

Physical body

- **1 Cor 15:39** – “For not all **flesh** is the same, but there is one kind for humans, another for animals, another for birds, and another for fish.”
- **Phil 1:22** – “If I am to live in the **flesh**, that means fruitful labor for me.”
- **Col 1:24** – “Now I rejoice in my sufferings for your sake, and in my **flesh** I am filling up what is lacking in Christ’s afflictions for the sake of his body, that is, the church.”

67

σάρξ

Ἐν ἀρχῇ ἦν
ὁ λόγος

Weakness (Physical Body)

- **1 Cor 15:50** – “I tell you this, brothers: **flesh** and blood cannot inherit the kingdom of God...”
- **Rom 8:3** – “For God has done what the law, weakened by the **flesh**, could not do. By sending his own Son in the likeness of sinful **flesh** and for sin, he condemned sin in the **flesh**.”

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σάρξ

Ἐν ἀρχῇ ἦν
ὁ λόγος

Physical descent

- **Rom 1:3** – “concerning his Son, who was descended from David according to the **flesh**.”
- **Rom 4:1** – “What then shall we say was gained by Abraham, our forefather according to the **flesh**?”
- **Rom 9:3, 5** – “For I could wish that I myself were accursed and cut off from Christ for the sake of my brothers, my kinsmen according to the **flesh**... To them belong the patriarchs, and from their race, according to the **flesh**...”

69

σάρξ

Ἐν ἀρχῇ ἦν
ὁ λόγος

Present evil age (old man, sinful nature)

- **Gal 5:19-21** – “Now the works of the **flesh** are evident [various sins mentioned]... I warn you, as I warned you before, that those who do such things will not inherit the kingdom of God.”
- **Rom 7:5** – “For while we were living in the **flesh**, our sinful passions, aroused by the law, were at work in our members to bear fruit for death.”
- **Rom 8:9** – “You, however, are not in the **flesh** but in the Spirit, if in fact the Spirit of God dwells in you...”
- **Rom 13:13-14** – “Let us walk properly as in the daytime, not in [sinful actions]... but put on the Lord Jesus Christ, and make no provision for the **flesh**, to gratify its desires.”

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Knowing Greek

Perfect Verbs (Chapter 15)

Ἐν ἀρχῇ ἦν
ὁ λόγος

Perfect Verbs

- The perfect tense communicates an action that was completed in the past, but the results of that action still continue.
- For example, If I said, “I have died my hair red” using the perfect, the implication is that in the past I died my hair red and that it is *still* red today.
- Because of this meaning, the perfect often carries significant theological truths that need to be explained.

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Perfect Verbs

Ἐν ἀρχῇ ἦν
ὁ λόγος

“I **have conquered** the world” (John 16:33)

ἐγὼ **νενίκηκα** τὸν κόσμον

“The decisive battle has been waged and won. The world continues its wretched attacks, but those who are in Christ share the victory he has won. They cannot be harmed by the world’s evil, and they know who triumphs in the end” (D. A. Carson, *Gospel According to John*, 550).

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Perfect Verbs

Ἐν ἀρχῇ ἦν
ὁ λόγος

“It **has been finished**” (John 19:30)

Τετέλεσται

“This one word summary of Jesus’ life and death is perhaps the most important statement in all of Scripture....Because Jesus fully completed his task, the ongoing effects are that you and I are offered the free gift of salvation so that we can be with him forever” (William D. Mounce, *Basics of Biblical Greek*, 218).

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Perfect Verbs

Ἐν ἀρχῇ ἦν
ὁ λόγος

“He **has been raised**” (1 Cor 15:4)

ἐγήγερται

“The verb in this instance is a perfect passive (‘he has been raised’), implying that he was both raised from the dead *and still lives*” (Gordon D. Fee, *1 Corinthians*, 726).

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Knowing Greek

Ἐν ἀρχῇ ἦν
ὁ λόγος

“The Word was God” (John 1:1)
(Chapter 16)

76

“The Word was God”

Ἐν ἀρχῇ ἦν
ὁ λόγος

Predicate Nominative

- “John is a man”
 - “John” = Subject
 - “man” = Predicate Nominative
 - In English this is communicated by word order (subject comes first).
 - In Greek it is communicated by the article.

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“The Word was God”

Ἐν ἀρχῇ ἦν
ὁ λόγος

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,
καὶ **θεὸς ἦν ὁ λόγος** (John 1:1)

- What is the subject? **the Word** (article is present)
- What is the predicate nominative? **God**
- Why is **θεός** put in front?
 - Its emphatic position stresses its essence or quality.
 - “What God was, the Word was.”

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“The Word was God”

Ἐν ἀρχῇ ἦν
ὁ λόγος

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,
καὶ θεὸς ἦν ὁ λόγος (John 1:1)

- Why does **θεός** lack the definite article?
- Should it be translated “a god”? (like JW’s insist?)

The “lack of a definite article keeps us from identifying the *person* of the Word (Jesus Christ) with the *person* of God (the Father). That is to say, the word order tells us that Jesus Christ has all the divine attributes that the Father has; lack of the article tells us that Jesus Christ is not the Father” (Daniel B. Wallace, *Basics of Biblical Greek*, 28-29).

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“The Word was God”

Ἐν ἀρχῇ ἦν
ὁ λόγος

Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν,
καὶ θεὸς ἦν ὁ λόγος (John 1:1)

- καὶ ὁ λόγος ἦν ὁ θεός – “and the Word was the God”
(i.e., the Father = Modalism or Sebellianism).
- καὶ ὁ λόγος ἦν θεός – “and the Word was a god”
(= Arianism).
- καὶ θεός ἦν ὁ λόγος – “and the Word was God”
(= orthodoxy).

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“The Word was God”

Ἐν ἀρχῇ ἦν
ὁ λόγος

Arianism

- God is absolutely unique and transcendent.
- Everything else has come into existence by an act of creation.
- Therefore, the Son must be a creature.
 - He has a beginning.
 - He has no direct knowledge of the Father.
 - He transcended all other creatures, but was himself a creature.

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“The Word was God”

Ἐν ἀρχῇ ἦν
ὁ λόγος

Athanasius and the Council of Nicea (A.D. 325)

- Arian’s teaching undermines the doctrine of God by presupposing that the divine Triad is not eternal and by virtually reintroducing polytheism.
- Why do we baptize in the name of the Son and address prayers to the Son?
- It also undermines redemption. Only if the Mediator was Himself divine could man hope to re-establish fellowship with God.

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“The Word was God”

Ἐν ἀρχῇ ἦν
ὁ λόγος

Nicene Creed

“We believe...in one Lord Jesus Christ, the Son of God, begotten from the Father, only-begotten, that is, from the substance of the Father, God from God, light from light, true God from true God, begotten not made, of one substance (**homo-ousian** = **same being or substance**, vs. **homoi-ousian** = **like substance**) with the Father, through Whom all things came into being...But as for those who say, There was when He was not, and, Before being born He was not, and that He came into existence out of nothing, or who assert that the Son of God is from a different hypostasis or substance, or is created, or is subject to alteration or change—these the Catholic Church anathematizes.”

All bishops were required to sign this creed

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Ἐν ἀρχῇ ἦν
ὁ λόγος

Knowing Greek

Participles
(Chapter 17)

84

Participles

Ἐν ἀρχῇ ἦν
ὁ λόγος

- **Phil 2:6-11** is a passage of Scripture that is often misunderstood.
- There are two main issues associated with this text:
 - What is the meaning of “**something to be grasped**” (v. 6)?
 - What is the meaning of “**emptied himself**” (v. 7)?

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Participles

Ἐν ἀρχῇ ἦν
ὁ λόγος

“Something to be grasped” (v. 6)

- **KJV** – “Who, being in the form of God, thought it **not robbery** to be equal with God.”
- **ESV** – “who, though he was in the form of God, did not count equality with God **a thing to be grasped**.”
- **CSB** – “who, existing in the form of God, did not consider equality with God as **something to be used for His own advantage**.”
- **NRSV** – “who, though he was in the form of God, did not regard equality with God as **something to be exploited**.”

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Participles

Ἐν ἀρχῇ ἦν
ὁ λόγος

“Something to be grasped” (v. 6)

- **Option 1:** Christ is not equal with God and gave up his quest to grasp such a position.
- **Option 2:** Christ was equal with God but willingly surrendered such equality for the salvation of man (He has it, but lets go of it).
- **Option 3:** Christ is equal with God but does not take advantage of his position and insist on his rights.

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Participles

Ἐν ἀρχῇ ἦν
ὁ λόγος

ἀρπαγμὸν = “take advantage of”

- Jesus did not consider equality with God “something to be used for His own advantage” (CSB) or “something to be exploited” (NRSV).
- Before the incarnation, Jesus was equal to the Father but did not take advantage of this position. Instead, he subjected himself to humiliation (even death on a cross) so that man might gain salvation.

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Participles

Ἐν ἀρχῇ ἦν
ὁ λόγος

This expression “emphasizes that Jesus refused to use for his own gain the glory that he had from the beginning” (Peter T. O’Brien, *Philippians*, 216).

“The pre-existent son regarded equality with God not as excusing him from the task of (redemptive) suffering and death, but actually as uniquely qualifying him for that vocation” (N. T. Wright, “ἀρπαγμὸν”, 345).

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Participles

Ἐν ἀρχῇ ἦν
ὁ λόγος

“emptied himself” (v. 7)

- Did Christ empty himself of his deity?
- No, the verb “he emptied” (ἐκένωσεν) is modified by **two participles** which indicate precisely how Jesus emptied himself:
 - “**by taking** (λαβὼν) the form of a servant”
 - “**by coming** (γενόμενος) in the likeness of men”
- These two participles describe the means by which Christ emptied himself. The “emptying” of Christ, then, consists of an *adding*. He emptied himself by becoming fully human.

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Participles

Ἐν ἀρχῇ ἦν
ὁ λόγος

“The implication is not that Christ, by becoming incarnate, *exchanged* the form of God for the form of a slave, but that he *manifested* the form of God in the form of a slave” (F. F. Bruce, “Paul in Macedonia,” 270).

“Paradoxically, then, Christ’s self-giving was accomplished by his taking, his self-emptying was achieved by becoming what he was not before...not by subtracting from but by adding to” (Gerald F. Hawthorne, *Philippians*, 86).

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Knowing Greek

Participles (Chapter 18)

Ἐν ἀρχῇ ἦν
ὁ λόγος

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Participles

Ἐν ἀρχῇ ἦν
ὁ λόγος

Matthew 28:19-20a

Therefore . . . **make disciples** of all nations

go(ing)

baptizing them in the name of the Father

and the Son and the Holy Spirit

Teaching them to keep all things that I commanded you.

93

Participles

Ἐν ἀρχῇ ἦν
ὁ λόγος

Matthew 28:19-20a

... οὖν **μαθητεύσατε** πάντα τὰ ἔθνη

πορευθέντες

βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ

πατρὸς καὶ τοῦ υἱοῦ καὶ τοῦ

ἁγίου πνεύματος

διδάσκοντες αὐτοὺς τηρεῖν πάντα

ὅσα ἐνετειλάμην ὑμῖν

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Participles

Ἐν ἀρχῇ ἦν
ὁ λόγος

Theme: The Christian is to obey Christ’s commission to “**make disciples** of all the nations.”

➤ The Initiative of the Christian (“**go(ing)**”)

➤ The Immersion of the Confessor (“**baptizing**”)

➤ The Instruction of the Convert (“**teaching**”)

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Participles

Ἐν ἀρχῇ ἦν
ὁ λόγος

“[Because the verb ‘going’ is a participle] some have drawn the conclusion that Jesus did not command his followers to go; all that they were to do was make disciples of such people as they happened to encounter. But where a participle is linked in this way with an imperative, it shares in the imperatival force. Jesus was commanding his followers to go as well as to make disciples, though the emphasis falls on the making of disciples” (Leon Morris, *Matthew*, 746).

“‘Baptizing’ and ‘teaching’ (v. 20) are participles dependent on the main verb, *make disciples*; they further specify what is involved in discipleship” (R. T. France, *Matthew*, 414).

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Participles

Ἐν ἀρχῇ ἦν
ὁ λόγος

Matthew 9:35

And Jesus went throughout all the cities and villages,

teaching in their synagogues and

proclaiming the gospel of the kingdom and

healing every disease and every affliction.

Participles

Ἐν ἀρχῇ ἦν
ὁ λόγος

Matthew 9:35

Καὶ περιῆγεν ὁ Ἰησοῦς τὰς πόλεις πάσας καὶ τὰς κώμας

διδάσκων ἐν ταῖς συναγωγαῖς αὐτῶν καὶ

κηρύσσων τὸ εὐαγγέλιον τῆς βασιλείας καὶ

θεραπεύων πᾶσαν νόσον καὶ πᾶσαν μαλακίαν.

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Knowing Greek

Participles (Chapter 19)

Ἐν ἀρχῇ ἦν
ὁ λόγος

Participles

Ἐν ἀρχῇ ἦν
ὁ λόγος

Hebrews 12:1-2

Therefore we also ... let us run with endurance the race that is set before us

having so great cloud of witnesses surrounding us

laying aside every encumbrance and the easily entangling sin

fixing our eyes on Jesus, the author and perfecter of faith who for the joy set before Him endured the cross, despising the shame, and has sat down at the right hand of the throne of God.

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Participles

Ἐν ἀρχῇ ἦν
ὁ λόγος

Hebrews 12:1-2

Τοιγαροῦν καὶ ἡμεῖς ... δι' ὑπομονῆς τρέχωμεν τὸν προκειμένον ἡμῖν ἀγῶνα

τοσούτων ἔχοντες περιεκείμενον ἡμῖν νέφος μαρτύρων ὄγκον ἀποθέμενοι πάντα καὶ τὴν εὐπερίστατον ἀμαρτίαν

ἀφορῶντες εἰς τὸν τῆς πίστεως ἀρχηγὸν καὶ τελειωτὴν Ἰησοῦν, ὃς ἀντὶ τῆς προκειμένης αὐτῷ χαρᾶς ὑπέμεινεν σταυρὸν αἰσχύνῃς καταφρονήσας ἐν δεξιᾷ τε τοῦ θρόνου τοῦ θεοῦ καθεδύκειν.

Participles

Ἐν ἀρχῇ ἦν
ὁ λόγος

Theme: The Christian is called to follow the example of Christ into a life of submission and obedience ("let us run with endurance").

➤ Our Encouragement ("having so great cloud of witnesses")

➤ Our Entanglements ("laying aside every encumbrance...")

➤ Our Example ("fixing our eyes on Jesus")

From David Alan Black, *Using New Testament Greek in Ministry: A Practical Guide for Students and Pastors* (Grand Rapids: Baker, 1993), 78-79.

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Participles

Ἐν ἀρχῇ ἦν
ὁ λόγος

Ephesians 5:18-21

And **do not get drunk** with wine, for that is dissipation, but **be filled** with the Spirit, **Speaking** to one another in psalms and hymns and spiritual songs, **singing** and **making melody** with your heart to the Lord; always **giving thanks** for all things in the name of our Lord Jesus Christ to God, even the Father; **submitting** to one another in the fear of Christ.

Participles

Ἐν ἀρχῇ ἦν
ὁ λόγος

Ephesians 5:18-21

καὶ μὴ μεθύσκεσθε οἶνω, ἐν ᾧ ἐστὶν ἀσωτία, ἀλλὰ πληροῦσθε ἐν πνεύματι, λαλοῦντες ἑαυτοῖς [ἐν] ψαλμοῖς καὶ ὕμνοις καὶ ᾠδαῖς πνευματικαῖς, ᾄδοντες καὶ ψάλλοντες τῇ καρδίᾳ ὑμῶν τῷ κυρίῳ, εὐχαριστοῦντες πάντοτε ὑπὲρ πάντων ἐν ὀνόματι τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τῷ θεῷ καὶ πατρί, ὑποτασσόμενοι ἀλλήλοις ἐν φόβῳ Χριστοῦ.

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Participles

Ἐν ἀρχῇ ἦν
ὁ λόγος

Ephesians 5:18-21 (NIV84)

Do not get drunk on wine, which leads to debauchery. Instead, **be filled** with the Spirit. **Speak** to one another with psalms, hymns and spiritual songs. **Sing** and **make music** in your heart to the Lord, always **giving thanks** to God the Father for everything, in the name of our Lord Jesus Christ. **Submit** to one another out of reverence for Christ.

Participles

Ἐν ἀρχῇ ἦν
ὁ λόγος

“Although the point is often missed in the English translations, verses 18-21 form one long sentence, with five participles modifying the imperative ‘be filled with the Spirit’ Although these participles have been understood as imperatival (particularly the last one, ‘submit [yourselves to one another]’, v. 21), it is better to regard them as dependent participles or results which describe the overflow or outworking of the Spirit’s filling believers. Spirit-filled Christians are people whose lives are characterized by singing, thanksgiving, and mutual submission”
~Peter T. O’Brien, *The Letter to the Ephesians*, 386-88.

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Participles

Ἐν ἀρχῇ ἦν
ὁ λόγος

“Result participles are invariably present participles that follow the main verb; as well, the idea of result here would suggest that the way in which one measures his/her success in fulfilling the command of 5:18 is by the participles that follow (notice the progressive difficulty: from speaking God’s word to being thankful for all, to being submissive to one another; such progression would, of course, immediately suggest that this filling is not instantaneous and absolute but progressive and relative).”
~Daniel Wallace, *Greek Grammar Beyond the Basics*, 639.

Participles

Ἐν ἀρχῇ ἦν
ὁ λόγος

Theme: Be filled with the Spirit

- A Spirit-filled person **sings** to others (“**Speaking** to one another in psalms, hymns, spiritual songs”)
- A Spirit-filled person **sings** to God (“**singing** and **making music** to the Lord”)
- A Spirit-filled person **continually gives thanks** (“**giving thanks** always for everything”)
- A Spirit-filled person **willingly submits** to others (“**submitting** to one another”)

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108

Ἐν ἀρχῇ ἦν
ὁ λόγος

A

Knowing Greek

Indefinite Pronoun: τις

(Chapter 20)

109

Ἐν ἀρχῇ ἦν
ὁ λόγος

Indefinite Pronoun: τις

Is the story of the Rich Man & Lazarus a real-life story or a made-up parable?

➤ Some claim that it is a real-life story and therefore should be interpreted literally. **Why?**

- The Gospel writers **normally introduce** the parables of Jesus with the introduction, “He told them a parable” (e.g., Luke 18:1, 9).
- Jesus never gives **actual names** of characters in his parables but in this story he identifies one character as “Lazarus.”

“The story of the rich man and Lazarus is sometimes thought to be a parable (16:19–31). However, this is a true story about two individuals.”

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Ἐν ἀρχῇ ἦν
ὁ λόγος

Indefinite Pronoun: τις

“But is the subsequent account merely a **parable**, or a **real history**? It has been believed by many, and roundly asserted, to be a mere parable, because of one or two circumstances therein, which are not easy to be accounted for. In particular, it is hard to conceive, how a person in hell could hold conversation with one in paradise. But, admitting we cannot account for this, will it overbalance an express assertion of our Lord: ‘There was,’ says our Lord, ‘a certain rich man.’—Was there not? Did such a man never exist? ‘And there was a certain beggar named Lazarus.’—Was there, or was there not? Is it not bold enough, positively to deny what our blessed Lord positively affirms? Therefore, we cannot reasonably doubt, but the whole narration, with all its circumstances, is exactly true.”

~John Wesley, Sermon 112

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Ἐν ἀρχῇ ἦν
ὁ λόγος

Indefinite Pronoun: τις

➤ But this story is certainly a parable:

- The Gospel writers do not always indicate if a story is a parable (e.g., Luke 16:1).
- Although it is true that Jesus does not use proper names elsewhere in his parables, he does often use details to make a parable appear to be more “true-to-life.”
- Also, the name “Lazarus” (from Eleazar) may be significant because it means “God has helped.” Obviously, man had not helped him—but ultimately God did.
- But the most important feature in determining that this story is a parable is Luke’s use of the indefinite pronoun **τις**.

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Ἐν ἀρχῇ ἦν
ὁ λόγος

Indefinite Pronoun: τις

➤ Luke often begins parables with the phrase
“[There was] a **certain (τις) man (ἄνθρωπος)**...”

- “A **certain man (ἄνθρωπος τις)** went down from Jerusalem to Jericho...” (10:30).
- “A **certain man (ἄνθρωπος τις)** gave a great supper and invited many...” (14:16).
- “A **certain man (ἄνθρωπος τις)** had two sons...” (15:11).
- “There was a **certain rich man (ἄνθρωπος τις)** who had a steward...” (16:1).

113

Ἐν ἀρχῇ ἦν
ὁ λόγος

Indefinite Pronoun: τις

➤ Luke often begins parables with the phrase
“[There was] a **certain (τις) man (ἄνθρωπος)**...”

- “A **certain nobleman (ἄνθρωπος τις)** went into a far country to receive for himself a kingdom and to return...” (19:12).
- “A **certain man (ἄνθρωπος τις)** planted a vineyard...” (20:9).
- **Luke 16:19**: “There was a **certain rich man (ἄνθρωπος τις)** who was clothed in purple and fine linen and feasted sumptuously every day.”
- Again, cf. **16:1**: “There was a **certain rich man (ἄνθρωπος τις)** who had a steward...”

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Ἐν ἀρχῇ ἦν
ὁ λόγος

ΑΩ

Knowing Greek

Infinitives: “To touch or not to touch”

(Chapter 21)

115

Ἐν ἀρχῇ ἦν
ὁ λόγος

Infinitives

- Does it matter which translation you use?
- Let us look at an example of how various translations interpret **1 Corinthians 7:1**.
 - **NASB** – “It is good for a man not **to touch** a woman.”
 - **CSB** – “It is good for a man not **to have sexual relations with** a woman.”
 - **NLT** – “it is good to abstain from **sexual relations**.”
 - **NIV84** – “It is good for a man not **to marry**.”

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Ἐν ἀρχῇ ἦν
ὁ λόγος

Infinitives

καλὸν ἀνθρώπῳ γυναικὸς μὴ **ἅπτεσθαι**

- Literally, “It is good for a man not **to touch** a woman.”
- But what does it mean “to touch” a woman?
 - This is a euphemism which means to have sexual relations.
 - Paul uses euphemisms elsewhere in his writings.
 - **1 Cor 15:6** – “After that He appeared to more than five hundred brethren at one time, most of whom remain until now, but some have **fallen asleep**.”

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Ἐν ἀρχῇ ἦν
ὁ λόγος

Infinitives

καλὸν ἀνθρώπῳ γυναικὸς μὴ **ἅπτεσθαι**

- The **NIV84** translation is not accurate because the Corinthians were not simply asking if believers should get married, but even within the bounds of marriage, if it was good for a man not to have sexual relations with his wife.
- If so, then:
 - Believers should not marry at all.
 - Believers should practice abstinence within marriage.
 - If this is too difficult, then perhaps believers should divorce—especially if the spouse is an unbeliever.

118

Ἐν ἀρχῇ ἦν
ὁ λόγος

Infinitives

What **caused** the Corinthians to think this way?

- Their negative view of the physical world (body).
 - Only things related to the spirit are important.
 - Therefore, the body is insignificant.
- Their faulty view of eschatology.
 - Marriage belongs to the age that is passing away.
 - They wanted to be like the angels. Jesus himself said, “For in the resurrection they neither marry, nor are given in marriage, but are like angels in heaven” (Matt 22:30).

119

Ἐν ἀρχῇ ἦν
ὁ λόγος

Infinitives

“Since you yourself are unmarried, and are not actively seeking marriage, and since you have denied *porneia* in your letter to us, is it not so that one is better off not to have sexual intercourse at all? After all, in the new age which we have already entered by the Spirit, there is neither marrying nor giving in marriage. Why should we not ‘be as the angels’ now? Besides, since the body counts for nothing, if some wish to fulfill physical needs there are always the prostitutes” (**Fee, 1 Corinthians, 276**).

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Ἐν ἀρχῇ ἦν
ὁ λόγος

ΑΩ

Knowing Greek

Did You Get the Point? Emphatic Negation (Chapter 22)

121

Ἐν ἀρχῇ ἦν
ὁ λόγος

Emphatic Negation

- Emphatic negation is used to **strongly deny** that a future action will occur.
- When an indicative verb is negated, **οὐ** is used (“I am not [**οὐ**] ashamed of the gospel,” **Rom 1:16**).
- But when a non-indicative verb is negated, **μή** is used instead of **οὐ** (“Do not [**μή**] let sin reign in your mortal bodies,” **Rom 6:12**).
- When both of these forms are used together (**οὐ μή**), it makes the negation even more certain and is often translated “**never**” or “**by no means**.”

122

Ἐν ἀρχῇ ἦν
ὁ λόγος

Emphatic Negation

- **Matt 5:18** – “Until heaven and earth pass away, the smallest letter or stroke will **by no means** pass from the Law until all is accomplished.”
- ἕως ἂν παρέλθῃ ὁ οὐρανὸς καὶ ἡ γῆ, ἰῶτα ἐν ἡ μίᾳ κεραία **οὐ μή** παρέλθῃ ἀπὸ τοῦ νόμου, ἕως ἂν πάντα γένηται.

123

Ἐν ἀρχῇ ἦν
ὁ λόγος

Emphatic Negation

- **John 8:51** – “Truly, truly, I say to you, if anyone keeps My word he will **never** see death.”
- ἀμὴν ἀμὴν λέγω ὑμῖν, ἐάν τις τὸν ἐμὸν λόγον τηρήσῃ, θάνατον **οὐ μή** θεωρήσῃ εἰς τὸν αἰῶνα.

124

Ἐν ἀρχῇ ἦν
ὁ λόγος

Emphatic Negation

- **Heb 13:5** – “I will never leave you nor forsake you.”
- **Οὐ μή σε ἀνῶ οὐδ’ οὐ μή σε ἐγκαταλίπω**
- This verse is perhaps the most powerful verse in the Bible. There are 5 “negatives” given by our Lord.

How Firm a Foundation (last verse):
 The soul that on Jesus has leaned for repose,
 I will not, I will not desert to its foes;
 That soul, though all hell should endeavor to shake,
 I’ll **never, no never, no never** forsake.

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Ἐν ἀρχῇ ἦν
ὁ λόγος

Emphatic Negation

“I have no doubt that you are aware that our translation does not convey the whole force of the original, and that it would hardly be possible in English to give the full weight of the Greek. We might render it, ‘He hath said, I will *never, never* leave thee; I will *never, never, never* forsake thee....Two negatives nullify each other in our language; but here, in the Greek, they intensify the meaning following one after another.”

~C. H. Spurgeon, Oct. 26, 1862

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The Indicative & the Imperative

Ἐν ἀρχῇ ἦν
ὁ λόγος

“Believers are set free from the tyranny, lordship and dominion of sin, but that does not mean it is impossible for believers to sin....The **indicative** proclaims a genuine freedom from the power of sin, and yet the **imperative** urgently summons believers: ‘Do not let sin reign in your mortal body so that you obey its desires.’ Since believers have been freed from sin’s dominion, they must not let sin exercise its rule in their lives. The truth of the **indicative** is a vague and meaningless abstraction unless sin’s lordship is also dethroned in the everyday lives of believers. The **indicative** does not eliminate the need for the **imperative**, for believers must consciously resist desires for sin that arise within them.” (Thomas R. Schreiner, *Paul*, 258-59).

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Knowing Greek

Temple Warning

Chapter 24

Ἐν ἀρχῇ ἦν
ὁ λόγος

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The Temple Compound



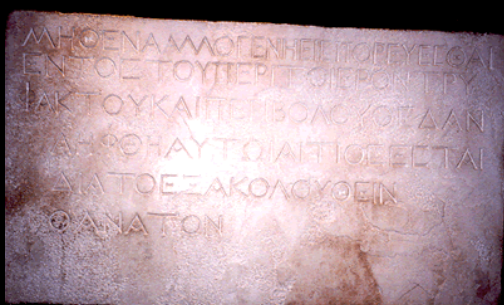
135

The Western or “Wailing” Wall



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The Temple Warning



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Temple Warning

Ἐν ἀρχῇ ἦν
ὁ λόγος

According to the 1st century Jewish historian **Josephus**, these warnings were placed at regular intervals along the **soreg** (dividing wall) in both Greek & Latin. This wall was 5 feet tall (1.5 m).

“Located within it [the temple compound], and nearby, were steps which led up to the second structure, which was surrounded by a **stone wall used as a barrier, engraved with an inscription not allowing foreigners to enter into it under the penalty of death**” (*Antiquities of the Jews*).

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Temple Warning

Ἐν ἀρχῇ ἦν
ὁ λόγος

μηθυνα αλλογενη εισπορευεσθαι
εντος του περι το ιερον τρυ-
φακτου και περιβολου ος δ' αν
ληφθη αυτω αιτιος εσται
δια το εξεκολουθειν
θανατον

139

Temple Warning

Ἐν ἀρχῇ ἦν
ὁ λόγος

No foreigner is to enter
within the railing and enclosure
around the Temple. Whoever is
caught shall have himself to blame
for his consequent
death.

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Temple Warning

Ἐν ἀρχῇ ἦν
ὁ λόγος

“Remember that you were at that time **separated** from Christ, **alienated** from the commonwealth of Israel and **strangers** to the covenants of promise, having **no hope** and **without God** in the world. But now in Christ Jesus you who once were **far off** have been **brought near** by the blood of Christ. For he himself is our **peace**, who has made us both **one** and has **broken down** in his flesh the **dividing wall** of hostility...” (Eph 2:12-14)

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Ἐν ἀρχῇ ἦν
ὁ λόγος

- “I can do all things” (Phil 4:13)
- Relative Pronouns
- Signs and Wonders (Infancy Gospel of Thomas; John 2:11)
- Textual Criticism
- 7 Blessed’s in Revelation
- Numbers in the Bible

143

Knowing Greek

“I can do all things”

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“I can do all things”

Ἐν ἀρχῇ ἦν
ὁ λόγος

“I can do all things through him who strengthens me” (Philippians 4:13)

- What does Paul mean that he can **“do all things”**?
- Does it mean that when Paul was empowered by Christ, nothing was beyond his capabilities?
- Is this also true for us?

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“I can do all things”

Ἐν ἀρχῇ ἦν
ὁ λόγος

πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με

- We must always read the Bible in its context.
- Notice the word for “all things” is **πάντα**.
- Notice setting of verses 11-12.
 - Paul learned to live contently in any circumstance or situation.
 - He knew how to be content with much and with little (“brought low-abound...plenty-hunger...abundance-need”).

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“I can do all things”

Ἐν ἀρχῇ ἦν
ὁ λόγος

πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με

- The key is the phrase in verse 12.
 - “in **any** and **every** [circumstance].”
 - ἐν **παντί** καὶ ἐν **πᾶσιν**
- The “all things” of v. 13 refers back to “any and every circumstance” in v. 12.
- The word “circumstance” in v. 12 is not in the Greek, but it is understood from the context.

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“I can do all things”

Ἐν ἀρχῇ ἦν
ὁ λόγος

πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με

- The verb **ἰσχύω** does not mean “do” but to **“be strong, powerful, able, prevail over.”**
 - **Mark 9:18** – “I asked your disciples to cast [a demon] out, but they **were** not **able** [ἰσχυοῦσιν].”
 - **Luke 13:24** – “For many, I tell you, will seek to enter and **will** not **be able** [ἰσχύουσιν].”
 - **Acts 19:16** – A demon possessed man **“prevailed over”** [ἰσχυοῦσιν] the seven sons of Sceva.
 - **Rev 12:8** – The dragon could not **“prevail over”** [ἰσχυοῦσιν] Michael.

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“I can do all things”

Ἐν ἀρχῇ ἦν
ὁ λόγος

πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με

- The Greek indicates that it is not merely “through” Christ but **“in”** Christ.
 - That is, it is not just a matter of calling upon Christ for help for strength.
 - But that our strength comes when we are **united** with him in faith and remain connected to him daily.

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“I can do all things”

Ἐν ἀρχῇ ἦν
ὁ λόγος

πάντα ἰσχύω ἐν τῷ ἐνδυναμοῦντί με

- The verb is a **Present, Active Participle** (= “the one who strengthens”).
 - Paul’s victory came through Christ’s ongoing work of empowering him.
 - The focus is on Christ’s **ongoing** powerful activity in Paul’s life.
 - Thus, Paul had to continually rely on Christ’s power.
- **Paraphrase:** “I can have the victory over (be content in) any circumstance through my union with Christ who continually strengthens me.”

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“I can do all things”

Ἐν ἀρχῇ ἦν
ὁ λόγος

“Those translations which give the impression that Paul meant he could do anything and that nothing was beyond his powers are misleading to the point of being false.... **πάντα** as used here can only refer to ‘all those situations,’ both good and bad, that have just been described” (Gerald F. Hawthorne, *Philippians*, 200-01).

“I can do all things”

Ἐν ἀρχῇ ἦν
ὁ λόγος

“I can do **everything** through him who gives me strength” (NIV 1984).

“I can do **all this** through him who gives me strength” (NIV 2011).

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Knowing Greek

Pronouns

Ἐν ἀρχῇ ἦν
ὁ λόγος

Pronouns

Ἐν ἀρχῇ ἦν
ὁ λόγος

“To **you** I will give all this authority and their glory, for **it** has been delivered to **me**, and I give **it** to whom I will. If you, then, will worship **me**, **it** will all be **yours**” (Luke 4:6-7)

- The devil says this to Jesus after he had taken Jesus to see all the kingdoms of the world.
- Notice the various pronouns: The devil (**me**—x2) offers authority over all the earth (**it**—x3), if Jesus (**you**, **yours**) will but worship the devil.

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Pronouns

Ἐν ἀρχῇ ἦν
ὁ λόγος

Σοὶ δώσω τὴν ἐξουσίαν ταύτην ἅπασαν καὶ τὴν δόξαν αὐτῶν, ὅτι **ἐμοὶ** παραδέδοται καὶ ὃ ἐὰν θέλω δίδωμι αὐτήν· σὺ οὖν ἐάν προσκυνήσῃς ἐν ἑνὶ ἡμέρῃ, ἔσται σοῦ πάντα (Luke 4:6-7)

- To make the offer more attractive, the pronoun **σοὶ** (“to you”) is put in front of the Greek sentence for emphasis.
- The devil makes the personal and unique nature of the offer clear. The devil is saying, “This offer is just for you!”
- For Jesus, however, loyalty to God was more important than seizing power. He did not let the devil’s use (and abuse) of pronouns trip him up (see Darrell I. Bock, *Basics of Biblical Greek*, 86).

Knowing Greek

Signs & Wonders

Ἐν ἀρχῇ ἦν
ὁ λόγος

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Signs & Wonders

Ἐν ἀρχῇ ἦν
ὁ λόγος

- What was Jesus' life like as a **child**? Did he behave like other children? Did others know he was different?
- The *Infancy Gospel of Thomas* describes the life of Jesus from the age of 5-12, ending with the story found in the canonical gospels of Jesus being left behind in Jerusalem.
- Is it possible that these stories about Jesus' childhood are **true**?

Signs & Wonders

Ἐν ἀρχῇ ἦν
ὁ λόγος

"When the boy Jesus was five years old, he was playing in a narrow part of a rushing stream. He was gathering the flowing waters into ponds, and immediately they were made clean, and he ordered these things with a single word. And after he made clay, he molded twelve sparrows from it. And it was the Sabbath when he did these things. But there were also many other children playing with him" (2:1-3).

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Signs & Wonders

Ἐν ἀρχῇ ἦν
ὁ λόγος

"The son of Annas the scribe was standing there with Jesus. Taking a branch from a willow tree, he dispersed the waters which Jesus had gathered. When Jesus saw what had happened, he became angry and said to him, 'You godless, brainless moron, what did the ponds and waters do to you? Watch this now: you are going to dry up like a tree and you will never produce leaves or roots or fruit.' And immediately, this child withered up completely" (3:1-3).

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Signs & Wonders

Ἐν ἀρχῇ ἦν
ὁ λόγος

"Next, he was going through the village again and a running child bumped his shoulder. Becoming bitter, Jesus said to him, 'You will not complete your journey.' Immediately, he fell down and died" (4:1-2).

"...but from then on, nobody dared to make him angry because they did not want to be cursed or crippled" (8:4).

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Signs & Wonders

Ἐν ἀρχῇ ἦν
ὁ λόγος

"And after a few days passed, Jesus was up on a roof of a house. And one of the children playing with him died after falling off the roof. And when the other children saw, they fled and Jesus was left standing alone. When the parents of the one who had died came, they accused Jesus, 'Troublemaker, you threw him down.' But Jesus replied, 'I did not throw him down, rather he threw himself down. When he was not acting carefully, he leaped off the roof and died...'"

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Signs & Wonders

Ἐν ἀρχῇ ἦν
ὁ λόγος

"...Jesus leaped off the roof and stood by the corpse of the boy and cried out with a loud voice and said, 'Zeno,'—for that was his name—'rise up, talk to me: did I throw you down?' And rising up immediately, he said, 'No, Lord, you did not throw me down, but you did raise me up'" (9:1-5).

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Signs & Wonders

Ἐν ἀρχῇ ἦν
ὁ λόγος

When Jesus was 8 years old: “Since his father was a carpenter...an order for a bed was given to him from a rich man, but one of the boards, the one called the crossbeam, was shorter than the other. And since Joseph had no idea what to do, the child Jesus said to his father Joseph, ‘Put the two pieces of wood down and line up the ends.’ And Joseph did just as the child told him. Then, Jesus stood at the other end and grasped the shorter piece of wood and stretching it, he made it equal with the other” (13:1-3).

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Signs & Wonders

Ἐν ἀρχῇ ἦν
ὁ λόγος

➤ **John 2:11** – “This, the first of his **signs** [σημείων], Jesus did at Cana in Galilee, and manifested his glory. And his disciples believed in him.”

➤ This testimony is confirmed by other verses:

▪ **Mark 6:3** – After Jesus taught in the synagogue and performed miracles in his hometown [Nazareth], the people say, “‘Is not this the carpenter, the son of Mary, and brother of James and Joses and Judas and Simon? Are not His sisters here with us?’ And they took offense at Him.”

▪ **John 7:5** – Unbelief of His brothers

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Knowing Greek

7 “blessed”s in Revelation (Chapter 29)

Ἐν ἀρχῇ ἦν
ὁ λόγος

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7 “blessed”s in Revelation

Ἐν ἀρχῇ ἦν
ὁ λόγος

➤ In his earthly ministry, Jesus gave the 8 “**beatitudes**” or blessings on a certain type of person.

➤ He said, “Blessed [μακάριοι] are the...”

- | | |
|---------------------------------------------------|-----------------------------------------------------|
| ▪ Poor in spirit | ▪ The merciful |
| ▪ Those who mourn | ▪ The pure in heart |
| ▪ The meek | ▪ The peacemakers |
| ▪ Those who hunger and thirst after righteousness | ▪ Those who are persecuted because of righteousness |

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7 “blessed”s in Revelation

Ἐν ἀρχῇ ἦν
ὁ λόγος

➤ There are also **7 blessings** given in the book of Revelation:

- **1:3** – “**Blessed** is he who reads and those who hear the words of the prophecy, and heeds the things which are written in it; for the time is near.”
- **14:13** – “**Blessed** are the dead who die in the Lord from now on!’ ‘Yes,’ says the Spirit, ‘so that they may rest from their labors, for their deeds follow with them.’”
- **16:15** – “Behold, I am coming like a thief. **Blessed** is the one who stays awake and keeps his clothes, so that he will not walk about naked and men will not see his shame.”

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7 “blessed”s in Revelation

Ἐν ἀρχῇ ἦν
ὁ λόγος

- **19:9** – ““**Blessed** are those who are invited to the marriage supper of the Lamb.’ And he said to me, ‘These are true words of God.’”
- **20:6** – “**Blessed** and holy is the one who has a part in the first resurrection; over these the second death has no power, but they will be priests of God and of Christ and will reign with Him for a thousand years.”
- **22:7** – “And behold, I am coming quickly. **Blessed** is he who heeds the words of the prophecy of this book.”
- **22:14** – “**Blessed** are those who wash their robes, so that they may have the right to the tree of life, and may enter by the gates into the city.”

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ΑΩ

Knowing Greek

Numbers in the Bible

'Εν ἀρχῇ ἦν
ὁ λόγος

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Numbers

'Εν ἀρχῇ ἦν
ὁ λόγος

- **Numbers in the OT**
 - **7** – days of creation
 - **10** – commandments
 - **12** – tribes
 - **40** – years in the wilderness
- **Numbers in the NT**
 - **3** – Trinity, 3 days: death → resurrection (Jonah), 3 denials by Peter
 - **12** – Disciples
 - **40** – days in the wilderness

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Numbers

'Εν ἀρχῇ ἦν
ὁ λόγος

- **Numbers in Revelation**
 - **3** (x 9) = angels, plagues, unclean spirits
 - **3½** = incompleteness (1,260 days=3½ years)
 - **4** (x 19) = world (4 corners, winds, living creatures)
 - **6** = imperfection (beast's and man's number)
 - **7** (x 54) = perfection; God's number (7 Beatitudes, spirits, lampstands/churches, stars/angels, seals, thunders, trumpets, bowls, slain lamb with 7 horns and 7 eyes, dragon with 7 heads, plagues, kings)
 - **12** (x 23) = wholeness (tribes, gates, foundation stones, apostles, fruit, measurement)

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Numbers

'Εν ἀρχῇ ἦν
ὁ λόγος

- Remember, the numbers in Revelation are **not to be taken literally**, but the reality the numbers point to are.
- The **Wall** of the heavenly city:
 - The walls were great and high (21:12).
 - They have **12 foundations**, on which are written the names of the **12 apostles** (21:14).
 - The city and its walls form a giant cube—the length, width, and height are all the same = **12,000 stadia** or 1,380 miles (21:16).

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Numbers

'Εν ἀρχῇ ἦν
ὁ λόγος

- The walls are **144 cubits** (12x12) or 216 feet thick (21:17).
- The walls are made of Jasper (21:18).
- The wall's foundations were adorned with every kind of jewel (21:19).
- **Reality** = a magnificent city that is impenetrable = all inside are safe.

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Numbers

'Εν ἀρχῇ ἦν
ὁ λόγος

- The **Gates** of the Heavenly City:
 - There are **12 gates** (21:12) and inscribed on the gates were the names of the **12 tribes** of Israel (21:12).
 - Each gate was made out of a giant pearl (21:21).
 - BUT, its gates are never shut (21:25).
- **Reality** = There is no need to shut the gate since God's enemies are conquered (20:27) = all inside are safe.

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