

HERMENEUTICS

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Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δός ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἀμήν.

HERMENEUTICS

I. Textual Criticism

II. Understanding Language

III. Greek

IV. Hebrew/Chaldean

V. Literary Form

HERMENEUTICS

Tense

Present – current, continuous, durative, no reference to beginning

I study Greek, am studying Geek



Perfect – completed with ongoing results

I have studied Greek



Imperfect – past but continuous

I was studying Greek



Future – future but undefined

I will study Greek



Aorist – undefined, usually past

I studied Greek



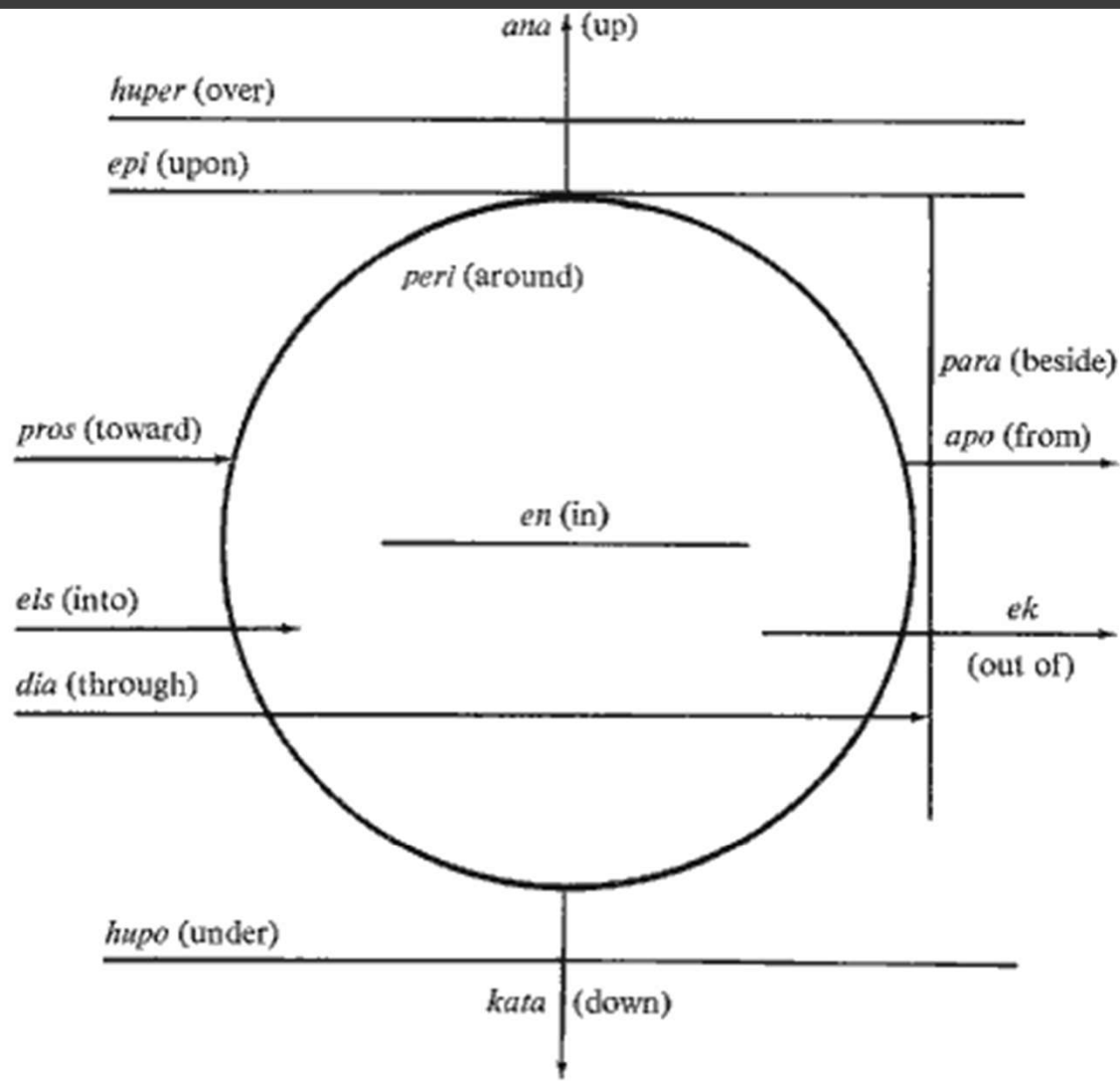
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Voice

1. Active – subject performs action – *I give*
2. Passive – subject receives the action – *I was given*
3. Middle – subject performs and receives the action – *I gave myself*

Mood

1. Indicative – what is... *Jesus died for our sins*
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The First Book of Moses Called

GENESIS

1 In the beginning God created the heavens and the earth. ²The earth was without form, and void; and darkness *was* on the face of the deep. And the Spirit of God was hovering over the face of the waters.

³Then God said, “Let there be light”; and there was light. ⁴And God saw the light, that *it was* good; and God divided the light from the darkness. ⁵God called the light Day, and the darkness He called Night. So the evening and the morning were the first day.

⁶Then God said, “Let there be a firmament in the midst of the waters, and let it divide the waters from the waters.” ⁷Thus God made the firmament, and divided the waters which *were* under the firmament from the waters which *were* above the firmament; and it was so. ⁸And God called the firmament Heaven. So the evening and the morning were the second day.

⁹Then God said, “Let the waters under the heavens be gathered together into one place, and let the dry *land* appear”; and it was so. ¹⁰And God

בראשית

א בְּרֵאשִׁית בָּרָא אֱלֹהִים אֶת הַשָּׁמַיִם וְאֶת
הָאָרֶץ: ² וְהָאָרֶץ הָיְתָה תְהוֹ וּבְהוּ וְחֹשֶׁךְ עַל־
פְּנֵי תְהוֹם וְרוּחַ אֱלֹהִים מְרַחֶפֶת עַל־פְּנֵי הַמַּיִם:
³ וַיֹּאמֶר אֱלֹהִים יְהי אֹר וַיְהי־אֹר: ⁴ וַיֵּרָא אֱלֹהִים
אֶת־הָאֹר כִּי־טוֹב וַיַּבְדֵּל אֱלֹהִים בֵּין הָאֹר וּבֵין
הַחֹשֶׁךְ: ⁵ וַיִּקְרָא אֱלֹהִים | לְאֹר יוֹם וְלַחֹשֶׁךְ קֶרָא
לַיְלָה וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם אֶחָד: ^פ
⁶ וַיֹּאמֶר אֱלֹהִים יְהי רָקִיעַ בְּתוֹךְ הַמַּיִם וַיְהי
מַבְדִּיל בֵּין מַיִם לְמַיִם: ⁷ וַיַּעַשׂ אֱלֹהִים אֶת־הַרָקִיעַ
וַיַּבְדֵּל בֵּין הַמַּיִם אֲשֶׁר מִתַּחַת לְרָקִיעַ וּבֵין הַמַּיִם
אֲשֶׁר מֵעַל לְרָקִיעַ וַיְהי־כֵן: ⁸ וַיִּקְרָא אֱלֹהִים לְרָקִיעַ
שָׁמַיִם וַיְהי־עֶרֶב וַיְהי־בֹקֶר יוֹם שֵׁנִי: ^פ
⁹ וַיֹּאמֶר אֱלֹהִים יִקְווּ הַמַּיִם מִתַּחַת הַשָּׁמַיִם אֶל־
מְקוֹם אֶחָד וְתִרְאָה הַיַּבְשָׁה וַיְהי־כֵן: ¹⁰ וַיִּקְרָא
אֱלֹהִים | לַיַּבְשָׁה אֶרֶץ וּלַמְקוֹה הַמַּיִם קֶרָא יַמִּים

Ancient Semitic/Hebrew							Modern Hebrew			Greek		Latin
Early	Middle	Late	Name	Picture	Meaning	Sound	Letter	Name	Sound	Ancient	Modern	
			El	Ox head	Strong, Power, Leader	ah, eh		Aleph	silent	A	A	A
			Bet	Tent floorplan	Family, House, In	b, bh(v)		Beyt	b, bh(v)	B	B	B
			Gam	Foot	Gather, Walk	g		Gimal	g	Γ	Γ	C G
			Dal	Door	Move, Hang, Entrance	d		Dalet	d	Δ	Δ	D
			Hey	Man with arms raised	Look, Reveal, Breath	h, ah		Hey	h	E	E	E
			Waw	Tent peg	Add, Secure, Hook	w, o, u		Vav	v	F		F
			Zan	Mattock	Food, Cut, Nourish	z		Zayin	z	Z	Z	Z
			Hhet	Tent wall	Outside, Divide, Half	hh		Chet	hh	H	H	H
			Tet	Basket	Surround, Contain, Mud	t		Tet	t	Θ	Θ	
			Yad	Arm and closed hand	Work, Throw, Worship	y, ee		Yud	y	I	I	I J
			Kaph	Open palm	Bend, Open, Allow, Tame	k, kh		Kaph	k, kh	K	K	K

𐤀	𐤁	𐤂	Lam	Shepherd Staff	Teach, Yoke, To, Bind	l	𐤃	Lamed	l	Λ	Λ	L
𐤄	𐤅	𐤆	Mem	Water	Chaos, Mighty, Blood	m	𐤇	Mem	m	Μ	Μ	M
𐤈	𐤉	𐤊	Nun	Seed	Continue, Heir, Son	n	𐤋	Nun	n	Ν	Ν	N
𐤌	𐤍	𐤎	Sin	Thorn	Grab, Hate, Protect	s	𐤏	Samech	s	Ξ	Ξ	X
𐤐	𐤑	𐤒	Ghah	Eye	Watch, Know, Shade	gh(ng)	𐤓	Ayin	silent	Ο	Ο	O
𐤔	𐤕	𐤖	Pey	Mouth	Blow, Scatter, Edge	p, ph(f)	𐤗	Pey	p, ph(f)	Π	Π	P
𐤘	𐤙	𐤚	Tsad	Trail	Journey, chase, hunt	ts	𐤛	Tsade	ts	Μ		
𐤜	𐤝	𐤞	Quph	Sun on the horizon	Condense, Circle, Time	q	𐤟	Quph	q	Ϟ		Q
𐤠	𐤡	𐤢	Resh	Head of a man	First, Top, Beginning	r	𐤣	Resh	r	Ρ	Ρ	R
𐤤	𐤥	𐤦	Shin	Two front teeth	Sharp, Press, Eat, Two	sh	𐤧	Shin Sin	sh, s	Σ	Σ	S
𐤨	𐤩	𐤪	Taw	Crossed sticks	Mark, Sign, Signal, Monument	t	𐤫	Tav	t	Τ	Τ	T
𐤬			Ghah	Rope	Twist, Dark, Wicked	gh						

Verse 8

For

gár; a causative particle standing always after one or more words in a clause and expressing the reason for what has been before, affirmed or implied. For, in the sense of because, and so forth.

Verse 8

Grace

cháris; gen. *cháritos*, fem. noun from *chaírō* (G5463), to rejoice. Grace, particularly that which causes joy, pleasure, gratification, favor, acceptance, for a kindness granted or desired, a benefit, thanks, gratitude. A favor done without expectation of return; the absolutely free expression of the loving kindness of God to men finding its only motive in the bounty and benevolence of the Giver; unearned and unmerited favor.

Verse 8

Have been saved (are saved)

esté; pres. act. indic. 2d person pl. of eimí (G1510), to be. You are.

sōzō; perf. pass. part. sēsōsmaj, from sōs (n.f.), safe, delivered. To save, deliver, make whole, preserve safe from danger, loss, destruction.

Verse 8

Through

diá; prep., governing the gen. and acc. Through, throughout.

(I) With the gen. meaning of through:

(A) Of place implying motion, through a place, and used after verbs of motion, e.g., of going, coming

(C) Of the instrument or intermediate cause; that which intervenes between the act of the will and the effect, and through which the effect proceeds, meaning through, by, by means of:

(D) Of the mode, manner, state, or circumstances through which anything, as it were, passes, i.e., takes place, is produced:

Verse 8

Faith

pis'-tis

From G3982; persuasion, that is, credence; moral conviction (of religious truth, or the truthfulness of God or a religious teacher), especially reliance upon Christ for salvation; abstractly constancy in such profession; by extension the system of religious (Gospel) truth itself: - assurance, belief, believe, faith, fidelity.

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Verse 8

That

toúto

neut. nom. sing. of hoútos (G3778), this one. *that* thing: - here [-unto], it, self [-same], so, that (intent), the same,

Verse 8

Yourselves

humōn

Genitive case of G5210; of (from or concerning) you: - ye, you, your (own, -selves).

Verse 8

Gift

do'-ron

neut. nom. sing. A present; specifically a sacrifice: - gift, offering.

Verse 9

Works

érgon; gen. érgou, neut. noun from érgō (n.f.), to work. Work, performance, the result or object of employment, making or working.

(I) Labor, business, employment, something to be done. Generally, to work a work, do a deed

Verse 9

Lest anyone

hína mḗ; expression consisting of *hína* (G2443), in order that, and *mḗ* (G3361), not. In order not, so that not, lest.

Verse 9

Boast

kaucháomai; contracted *kauchōmai*, fut. *kauchēsomai*, pres. 2d person *kauchásai*. Some Greek lexicons deduce it from *auchēn* (n.f.), the neck, which vain persons are apt to carry in a proud manner. To boast, glory, exult, both in a good and bad sense.

V-10

We Are

esmén; pres. act. indic. 1st person pl. of *eimí* (G1510), to be. We are.

V-10

Workmanship

poiēma; gen. *poiēmatos*, neut. noun from *poiéō* to make. Something made, a work, workpiece, workmanship It denotes the result of work, what is produced

V-10

Created

ktid'-zo

Probably akin to G2932 (through the idea of the *proprietorship* of the *manufacturer*); to *fabricate*, that is, *found (form originally)*: - create, Creator, make.

V-10

Unto

epí, prep. governing the gen., dat., and acc. On, upon. Of place, in a great variety of relations which may, however, be understood under the two leading ideas of rest upon, on, in, and of motion upon, to, towards.

(1) Of place where, after words implying rest, upon, on, in

V-10

Good Works

agathós; fem. agathḗ, neut. agathón, adj. Good and benevolent, profitable, useful.

érgon; gen. érgou, neut. noun from érgō (n.f.), to work. Work, performance, the result or object of employment, making or working.

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V-10

Prepared Beforehand

proetoimázō; fut. *proetoimásō*, from *pró* (G4253), before, and *hetoimázō* (G2090), to make ready. To prepare beforehand. In the NT equivalent to predestinate, to appoint before,

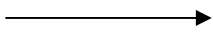

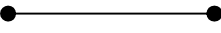
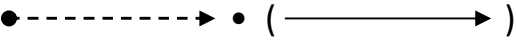
V-10

Walk

peripatéō; contracted *peripatṓ*, fut. *peripatésō*, from *perí* (G4012), about, and *patéō* (G3961), to walk. To tread or walk about, generally to walk. Figuratively, to live or pass one's life

HERMENEUTICS

Tense

- Present – current, continuous, durative, no reference to beginning 
 - *I study Greek, am studying Greek*
- Perfect – completed with ongoing results 
 - *I have studied Greek*
- Imperfect – past but continuous 
 - *I was studying Greek*
- Future – future but undefined 
 - *I will study Greek*
- Aorist – undefined, usually past (•)
 - *I studied Greek*

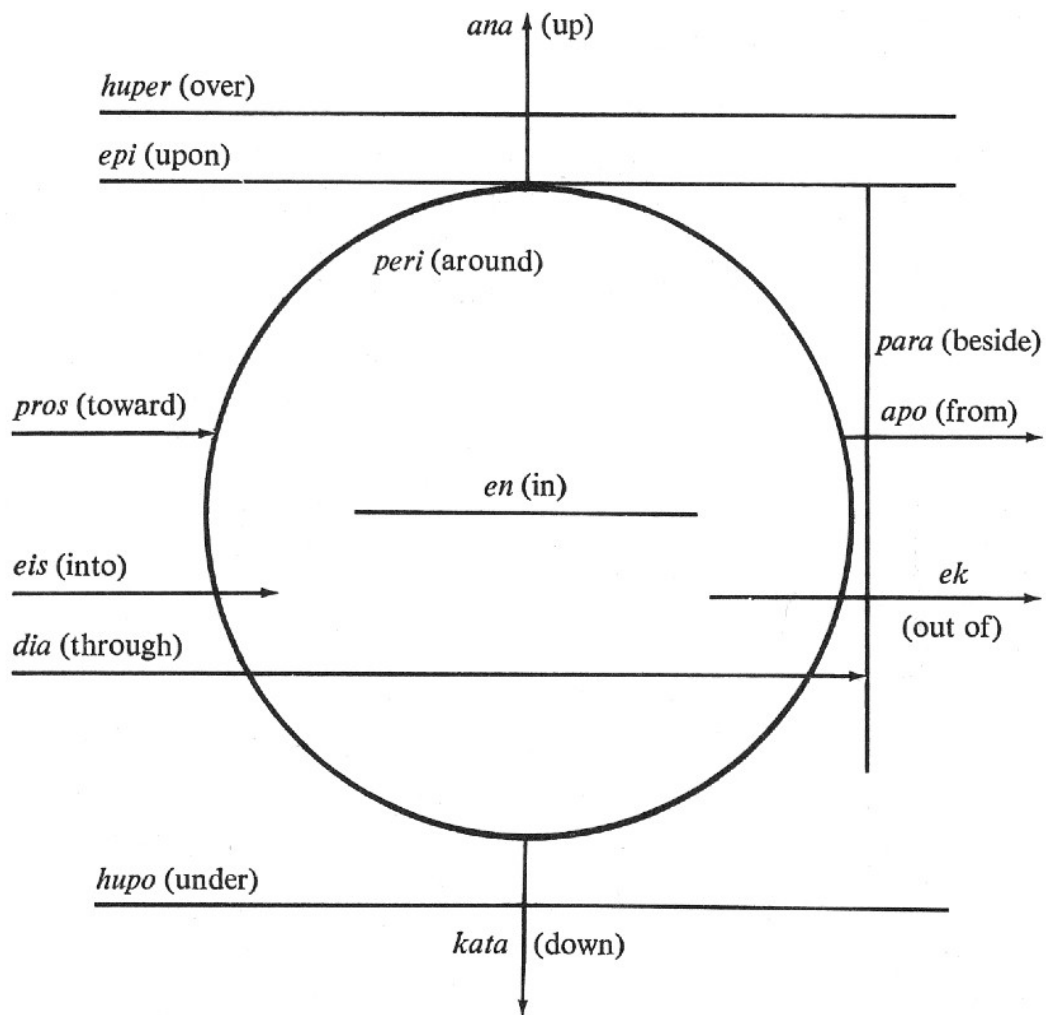
Voice

- Active – subject performs action – *I give*
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- Middle – subject performs and receives the action – *I gave myself*

Mood

- Indicative – what is... *Jesus died for our sins*
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Diagram of the Directive and Local Functions of Prepositions



(From Dana and Mantey, *Manual Grammar of the Greek New Testament*)

Prepositional Meanings Classified

	Direction	Position	Relation	Agency	Means	Cause	Associa tion	Purpose
<i>ana</i>	up	in, by						
<i>anti</i>			in exchange for, instead of, for			because of		
<i>apo</i>	from		for	by		on account of		
<i>dia</i>	through		for	by	through, by means of	because of		for the sake of
<i>ek</i>	out of	on			by means of	because of		
<i>en</i>	into	in, on, at, within	besides, among	in	with, by means of	because of	with	
<i>eis</i>	into, unto, to	in, among, upon	as, for, against, in respect to			because of		for the purpose of
<i>epi</i>	up to, to	upon, at, on, in, by, before, over	against, after, in the time of			on account of		for
<i>kata</i>	along, down, upon, throughout	down, from, upon, at, in, by, before	according to, with reference to					
<i>meta</i>			after				with	
<i>para</i>	beyond, to the side of, from	beside, before	contrary to				with	
<i>peri</i>	around, about		in behalf of, concerning, about				with	
<i>pro</i>		before						
<i>pros</i>	to, toward	at, on, beside	against, for, pertaining to		by means of	on account of	with	for
<i>sun</i>			besides				with	
<i>huper</i>	beyond	over, above	concerning, for, instead of, on behalf of					for the sake of
<i>hupo</i>		under		by				

(From Dana and Mantey, Manual Grammar of the Greek Testament)

I have found this chart so helpful that I have put it in the flyleaf of my Bible. To illustrate how important prepositions can be, I would like to cite two glaring cases of careless (and thus faulty) translation. In the Revised Standard Version John 13:8 reads, "If I do not wash you, you have no part in me." The Greek preposition translated "in" is *meta*, which should be translated "*with*." The King James Version and the New American Standard properly translate it so. The difference is crucial! "In me" would indicate that Peter's salvation was in question, whereas "with me" speaks of Peter's fellowship with Christ--his joint participation with the Lord in the activities of life.

The other faulty translation is perhaps just as costly if we fail to get the true meaning inferred from the prepositions used. It is in Ephesians 4:11, 12, and here even the New American Standard Version doesn't keep it straight. The passage should read, if we observe the Greek prepositions used: "And he gave some prophets, some evangelists, some pastors and teachers *toward* (Greek, *pros*) the equipping of the saints *unto* (Greek, *eis*) the work of ministry, *unto* (Greek, *eis*) the building of the body of Christ." (italics mine).

Most of the translations fail to make the distinction between the prepositions used here in the Greek text. Thus it obscures the fact that the ministry belongs to all God's people, not just the pastor-teachers. The result of this failure has, among other things, contributed greatly to the Christian "unemployment" problem. Many Christians would think themselves to be presumptuous to entertain the idea of having a ministry for the Lord. **Source:** Bob Smith – *Basics of Biblical Interpretation*, pp. 83-84.