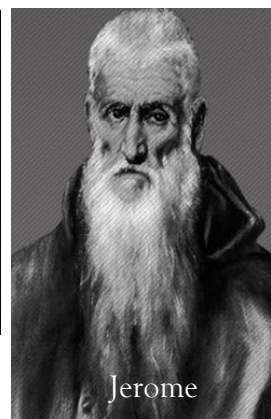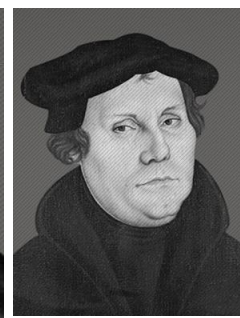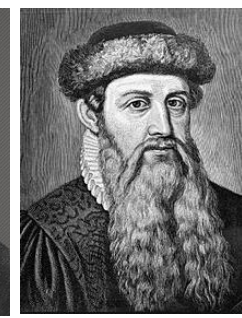Homer

Alexander the Great

Jerome

Martin Luther

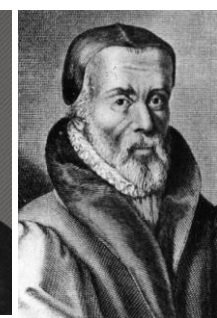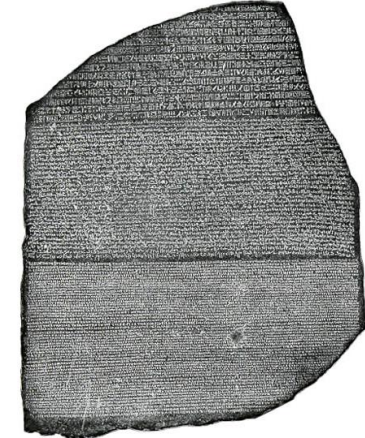Johannes Gutenberg

Desiderius Erasmus

William Tyndale

Napoleon Bonapart

Lost in Translation:
Philology, Linguistics and the Bible

Bill Gazeley

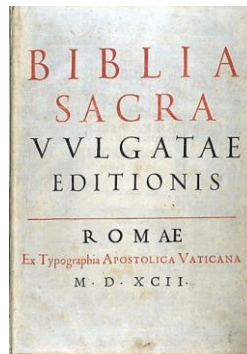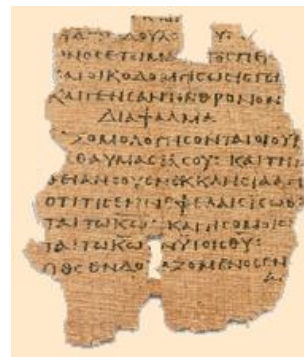April 29th, May 6th and **May13th**

Merneptah Stele

The Rosetta Stone

Greek Mythology

The Vulgate

The Septuagint

Hebrew – Aramaic

BIBLIA SACRA VVLGATAE EDITIONIS ROMAE Ex Typographia Apostolica Vaticana M.D.XCII.

Jesus
יֵשׁוּעַ
Yeh-SHU-ah
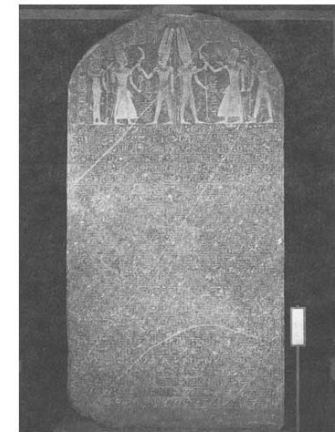
Structure:
Phonetic - Orthographic
Grammatical - Literary

Sound Shifts

- German
  - s -> t , w -> v, th -> t/d
  - => Was ist dass Ding? Dass ist Wasser, und es ist besser
  - j: soft and hard => Jacket/Jacke – John/Johann – Jesus/Jesu
- Italian
  - l -> i => flower – fiori -- fiume/flume – fiasco/flask
- Greek
  - ss -> tt => glottal/glossary
  - n/m => syn, sym
  - g and c –> ABCDE/ΑΒΓΔΕ/*ΑΒΧΔΕ*

Phoenician Alphabet		
Letter	**Name**	**Meaning**
𐤀	aleph	ox
𐤁	beth/bait	house
𐤂	gimel/gamel	camel
𐤃	daleth/dal	door
𐤄	he	window
𐤅	waw	hook
𐤆	zayin	weapon/sword
𐤇	heth/hait	fence/wall
𐤈	teth	wheel
𐤉	yodh/yad	hand
𐤊	kaph	palm of hand
𐤋	lamedh/lam	ox-goad
𐤌	mem/mai	water
𐤍	nun	fish/snake
𐤎	samekh/sheen	fish
𐤏	ayin	eye
𐤐	peh/pe	mouth
𐤑	sadhe/tsade	fishhook/hunt
𐤒	qoph	monkey
𐤓	resh/ras	head
𐤔	shin/sin	tooth
𐤕	taw/tah	mark

Greek Letter	Greek Name	English Letter	Numeric Value	Hebrew Letter	Hebrew Name	English Letter	Numeric Value
Α,α	alpha	**f**ather	1	א	aleph	silent (א)	1 or 1000
Β,β	beta	**b**oy	2	ב	bet	**b**oy	2
Γ,γ	gamma	**g**od	3	ג	gimel	**g**od	3
Δ,δ	delta	**d**og	4	ד	deled	**d**og	4
				ה	heh	**h**i	5
Ε,ε	epsilon	**e**nd	5				
			6 is sigma, ς final form	ו	vov	**v**ery, **u**p	6
Ζ,ζ	zeta	**z**ebra	7	ז	zayin	**z**ebrea	7
Η,η	eta	h**ey**	8	ח	ches	ba**ch**	**8**
Θ,θ	theta	**th**ick (q)	9	ט	tes	**t**est	9
Ι,ι	iota	**i**t	10	י	yod	**y**ou	10
Κ,κ	kappa	**k**it	20	כ,ך*	chof	**k**it	20
Λ,λ	lamda	**l**ow	30	ל	lamed	**l**ow	30
Μ,μ	mu	**m**ike	40	מ,ם*	mem	**m**ike	40
Ν,ν	nu	**n**ew	50	נ,ן*	nun	**n**ew	50

Greek Letter	Greek Name	English Letter	Numeric Value		Hebrew Letter	Hebrew Name	English Letter	Numeric Value
Ξ,ξ	xi	bo**x**	60		ס	samech	**s**am	60
Ο,ο	omikron	**o**ff	70		ע	ayin	silent	70
Π,π	pi	**p**et	80		פ,ף*	pey	**p**et, **ph**one	80
			90 is ♀		צ,ץ*	tzadi	ne**ts**	**90**
					ק	kuf	q, **k**it	100
Ρ,ρ	rho	**r**at	100		ר	reish	**r**ace	200
Σ,σ,ς	sigma	**s**am (s,V)	6, 200		שׁ	shin	**s**am, **sh**em	300
Τ,τ	tau	**t**est	300		ת	tof	**t**est	400
Υ,υ	upsilon	**u**p	400		ך	final chof		500
Φ,φ	phi	**ph**one (f)	500		ם	final mem		600
Χ,χ	chi	ba**ch**	600		ן	final nun		700
Ψ,ψ	psi	cu**ps** (y)	700		ף	final pey		800
			800		ץ	final tzadi		900
Ω,ω	omega	**o**range (w)	900 = sampsi ϡ					

Greek Grammar

Prepositions

ἀνά **a: upwards, up** *with a number: each*

ὑπέρ **a: above** *g: in behalf of*

ἐπί **a: on, to against** *g: on, over, when* *d: on the basis of, at*

περί **a: around** *g: concerning, about*

πρός **a: to, towards, with**

εἰς **a: into, in, among**

διά **g: through** *a: on account of*

ἐν **d: in, on, among**

ἀπό **g: (away) from**

ἐκ **g: from, out of**

παρά **a: alongside of** *g: from* *d: beside, in the presence of*

σύν **d: with**

ὑπό **a: under** *g: by*

μετά **g: with** *a: after*

ἀντί **g: instead of, for**

κατά **g: down from, against** *a: according to, throughout, during*

Prepositions with Infinitives

εἰς τό = *in order that*

μετὰ τό = *after*

διὰ τό = *because*

ἐν τῷ = *when/while*

πρὸ τοῦ = *before*

πρὸς τό = *in order that*

Conjunctions And Other Little Words You'll See A Lot

word	num	meaning	word	num	meaning
ἀλλά	638	but, yet, rather, nevertheless	μέν	179	on the one hand, indeed
ἄν	166	conditional particle (untrans.)	μή	1042	not (used with non-indicative)
γάρ	1041	for, so, then	ὅταν	123	whenever, when
δέ	2792	but, and, rather, now, then	ὅτι	1296	that, so that, because, for
δεῖ	101	it is necessary	οὐ	1606	not (used with indicative)
ἐάν	351	if, when	οὐδέ	143	and not, neither, nor
εἰ	502	if, that, whether	οὖν	499	so, therefore, consequently
ἕως	146	until, while	οὕτως	208	in this manner, thus, so
ἤ	343	or, either, nor, what, than	πῶς	103	how? in what way?
ἰδού	200	behold, look, see, consider	σύν	128	with, together with
ἵνα	663	in order that, that, so that	τέ	215	and, and so, so
καθώς	182	as, just as, even as	τότε	160	then, therefore
και	9161	and, even, also, but, yet	ὡς	504	as, like, because, when, while

8

Substance

Nouns name things. Each noun changes form to indicate its **case, number, and gender**. Every noun will be <u>either</u> masculine <u>or</u> feminine <u>or</u> neuter.

Articles In English, the articles are "the" and "a." The article changes form to match the noun it modifies. The Greek article differs from English articles in three ways:
1. There is no indefinite article in Greek (a, an).
2. The use of the article is much more versatile than in English.
3. The article always changes form to match the noun it modifies.

Adjectives modify nouns. (The <u>brown</u> dog.) Adjectives change form to match the noun they modify.

Pronouns are little words that stand in for nouns. Pronouns change form to match the noun they replace.

Substantives are classified by case, number and gender.

Case	Number	Gender
Nominative		**M**asculine
Genitive	**S**ingular	**F**eminine
Dative	**P**lural	**N**euter
Accusative		

Case tells us how the word functions in the sentence. Very generally…
- the *nominative* case indicates the subject
- the *genitive* case indicates possession
- the *dative* case identifies the indirect object
- the *accusative* case identifies the direct object

Number tells us if there is one or more than one.

Gender tells if the word is masculine, feminine, or neuter. All Greek substantives have gender.

Motion

Verbs put things into motion. (The monkey *flies*.) Verbs have <u>tense</u>, <u>voice</u>, <u>mood</u>, <u>person</u> and <u>number</u>.

Adverbs modify verbs. (Row, row, row your boat, *gently* down the stream.) Adverbs do not change form.

Participles are verbal adjectives. In English, these are often the "ing" words. They can act like adjectives ("the *hunting* dog") or adverbs ("*While hunting*, I lost my dog."). Like verbs, participles have <u>tense</u>, <u>voice</u>. Like adjectives, participles have <u>case</u> <u>number</u> and <u>gender</u>.

Infinitives are verbal nouns. In English these are the "to be" verbs. (*To learn* is my greatest joy.) Infinitives only have <u>tense</u> and <u>voice</u>.

* *infinitives and participles are not "moods" but they are normally identified in this column.*

Recognizing how Greek verbs change form is a big part of learning the language. There are so many forms that this can be horribly frustrating. There is a big payoff, though. Verbal nuances are often lost in translation.

Tense	Voice	Mood	Person	Number
Present	**A**ctive	**I**ndicative	**1** First	**S**ingular
Imperfect	**M**iddle	**S**ubjunctive	**2** Second	**P**lural
Future	**P**assive	i**M**perative	**3** Third	
Aorist		(**P**articiple)*		
Pe**R**fect		(i**N**finitive)*		

Tense	Voice	Participle	Case	Number	Gender
Present	**A**ctive		**N**ominative		**M**asculine
Aorist	**M**iddle	Participle	**G**enitive	**S**ingular	**F**eminine
Pe**R**fect	**P**assive		**D**ative	**P**lural	**N**euter
			Accusative		

- **Tense:** What kind of action is it? When did it happen?
- **Voice:** Was the subject of the verb giving the action, receiving the action, or acting upon itself?
- **Mood:** What is the relationship of the statement to reality?
- **Person:** Was the subject I, you, or he/she/it?
- **Number:** Was the subject singular or plural?

Relationship

Conjunctions are little words that connect phrases to one another. (I like Greek *but* it is hard.) These do not change form.

Prepositions are anything you can do with a box. *In* the box. *Under* the box. *Around* the box. *Through* the box… Prepositions never change form. They do have one little obnoxious habit. Their meaning changes depending on the case of their object.

Parts of Speech

Substance	Motion	Relationship
Nouns	Verbs	Conjunction
Articles	Adverbs	Prepositions
Adjectives	Participles	
Pronouns	Infinitives	

Greek Grammar

λυ

Indicative Mood

Imperfect
augment, present tense stem
secondary endings

Active	Middle/Passive
"I was loosing"	M: "I was loosing for self"
	P: "I was being loosed"
ἔλυον	ἐλυόμην
ἔλυες	ἐλύου
ἔλυεν	ἐλύετο
ἐλύομεν	ἐλυόμεθα
ἐλύετε	ἐλύεσθε
ἔλυον	ἐλύοντο

Present
present tense stem (lexical form)
primary endings

Active	Mid/Pass
"I loose"	M: "I am loosed for self"
	P: "I am loosed"
λύω	λύομαι
λύεις	λύῃ
λύει	λύεται
λύομεν	λυόμεθα
λύετε	λύεσθε
λύουσιν	λύονται

present — 1. λύω

Perf Act
reduplication, κ
primary act end

Active
"I have loosed"
λέλυκα
λέλυκας
λέλυκεν
λελύκαμεν
λελύκατε
λελύκασιν

perf act — 4. λέλυκα

2nd Perf Act
reduplication, no κ
primary active endings

Active
"I have become"
γέγονα
γέγονας
γέγονεν
γεγόναμεν
γεγόνατε
γεγόνασιν

γίνομαι

Personal Endings

		Active (do the action)	Middle/Passive (receive the action)
Primary (present & future time)	(1s) I	ω	ομαι
	(2s) you	εις	ῃ
	(3s) he/she/it	ει	εται
	(1p) we	ομεν	ομεθα
	(2p) you (all)	ετε	εσθε
	(3p) they	ουσι(ν)	ονται
Secondary (past time)	(1s) I	ον	ομην
	(2s) you	ες	ου
	(3s) he/she/it	ε(ν)	ετο
	(1p) we	ομεν	ομεθα
	(2p) you (all)	ετε	εσθε
	(3p) they	ον	οντο

Liquid Future
λ, μ, ν ρ, no σ
primary endings

Active	Middle
"I will stay"	"I will stay for self"
μενῶ	μενοῦμαι
μενεῖς	μενῇ
μενεῖ	μενεῖται
μενοῦμεν	μενούμεθα
μενεῖτε	μενεῖσθε
μενοῦσιν	μενοῦνται

μενῶ — θληζ

Standard Form
Alternate Form

Tense Stems
1. Present
2. Future
3. Aorist Active
4. Perfect Active
5. Perfect Middle/Passive
6. Aorist Passive

Future
σ before
primary endings

Active	Middle
"I will loose"	"I will loose for self"
λύσω	λύσομαι
λύσεις	λύσῃ
λύσει	λύσεται
λύσομεν	λυσόμεθα
λύσετε	λύσεσθε
λύσουσιν	λύσονται

future — 2. λύσω

Perfect Middle/Passive
reduplication, no κ, no connecting vowel
primary m/p endings

	Mid/Pass
M: "I have loosed for self"	λέλυμαι
	λέλυσαι
	λέλυται
P: "I have been loosed"	λελύμεθα
	λέλυσθε
	λέλυνται

perf m/p — 5. λέλυμαι

Liquid Aorist
augment, λ, μ, ν, ρ, no σ,
secondary endings

Active	Middle
"I stayed"	"I stayed for self"
ἔμεινα	ἐμεινάμην
ἔμεινας	ἐμείνω
ἔμεινεν	ἐμείνατο
ἐμείναμεν	ἐμεινάμεθα
ἐμείνατε	ἐμείνασθε
ἔμειναν	ἐμείναντο

μενω

2nd Aorist
augment, stem change
secondary endings

Active	Middle
"I took"	"I took for self"
ἔλαβον	ἐλαβόμην
ἔλαβες	ἐλάβου
ἔλαβεν	ἐλάβετο
ἐλάβομεν	ἐλαβόμεθα
ἐλάβετε	ἐλάβεσθε
ἔλαβον	ἐλάβοντο

λαμβάνω

Aorist
augment, σα,
secondary endings

Active	Middle
"I loosed"	"I loosed for self"
ἔλυσα	ἐλυσάμην
ἔλυσας	ἐλύσω
ἔλυσεν	ἐλύσατο
ἐλύσαμεν	ἐλυσάμεθα
ἐλύσατε	ἐλύσασθε
ἔλυσαν	ἐλύσαντο

aorist act — 3. ἔλυσα

Aor Pass
augment, θη
secondary act end

Passive
"I was loosed"
ἐλύθην
ἐλύθης
ἐλύθη
ἐλύθημεν
ἐλύθητε
ἐλύθησαν

aorist pass — 6. ἐλύθην

2nd Aor Pass
augment, η
secondary act end

Passive
"I was written"
ἐγράφην
ἐγράφης
ἐγράφη
ἐγράφημεν
ἐγράφητε
ἐγράφησαν

γράφω

Future Pass
θης
primary m/p endings

Passive
"I will be loosed"
λυθήσομαι
λυθήσῃ
λυθήσεται
λυθησόμεθα
λυθήσεσθε
λυθήσονται

2nd Fut Pass
ης
primary m/p endings

Passive
"I will be loosed"
ἀποσταλήσομαι
ἀποσταλήσῃ
ἀποσταλήσεται
ἀποσταλησόμεθα
ἀποσταλήσεσθε
ἀποσταλήσονται

ἀποστέλλω

Subjunctive Mood

★ Present and Aorist tenses only
★ Look for lengthened connecting vowel
★ Look for a subjunctive when you see:
ἵνα (in order that)
ὅταν (whenever)
ὃς ἄν (whoever)
ὅπου ἄν (wherever)
ἕως (until) ἕως ἄν (until)
ἐάν (if)

	Present		Aorist		
	Active	M/P	active	middle	passive
	λύω	λύωμαι	λύσω	λύσωμαι	λυθῶ
	λύῃς	λύῃ	λύσῃς	λύσῃ	λυθῇς
	λύῃ	λύηται	λύσῃ	λύσηται	λυθῇ
	λύωμεν	λυώμεθα	λύσωμεν	λυσώμεθα	λυθῶμεν
	λύητε	λύησθε	λύσητε	λύσησθε	λυθῆτε
	λύωσιν	λύωνται	λύσωσιν	λύσωνται	λυθῶσιν
	"that I might…"	"that I might be…"	"that I might…"	"that I might… (for myself)"	"that I might be…"

Imperative Mood

		active		middle		passive	
Pr	2s λῦε	(You) loose!	(You) loose (for yourself)!	2s λύου	(You) be loosed!		
	3s λυέτω	Let him loose!	Let him loose (for himself)!	3s λυέσθω	Let him be loosed!		
	2p λύετε	(You) loose!	(You) loose (for yourselves)!	2p λύεσθε	(You) be loosed!		
	3p λυέτωσαν	Let them loose!	Let them loose (for themselves)!	3p λυέσθωσαν	Let them be loosed!		
Ao	2s λῦσον	(You) loose!	2s λῦσαι	same as above	2s λύθητι	(You) be loosed!	
	3s λυσάτω	Let him loose!	3s λυσάσθω		3s λυθήτω	Let him be loosed!	
	2p λύσατε	(You) loose!	2p λύσασθε		2p λύθητε	(You) be loosed!	
	3p λυσάτωσαν	Let them loose!	3p λυσάσθωσαν		3p λυθήτωσαν	Let them be loosed!	
2 Ao	2nd Aorist is identical to present except for the stem change in present and middle. Drops the θ in the passive.						

Infinitive

	active	middle	passive
Pr	λύειν — to loose	λύεσθαι — to loose (for self)	λύεσθαι — to be loosed
Ao	λῦσαι — to loose	λύσασθαι — to loose (for self)	λυθῆναι — to be loosed
2 Ao	λαβεῖν — to take	λαμβάνω (I take) λαβέσθαι — to take (for self)	
Pf	λελυκέναι — to have loosed	λελύσθαι — to have loosed (for self)	λελύσθαι — to have been loosed

Fourth R Magazine

Fourth R

VOLUME 29   NUMBER 6

NOVEMBER–DECEMBER 2016

An Advocate for Religious Literacy

We know that a person is justified not by the works of the law but through faith in the of Jesus Christ.

Wittenberg

1517

westar
INSTITUTE

Did Martin Luther Get It All Wrong?
William O. Walker, Jr.   7
Spring 2017 meeting   14–15
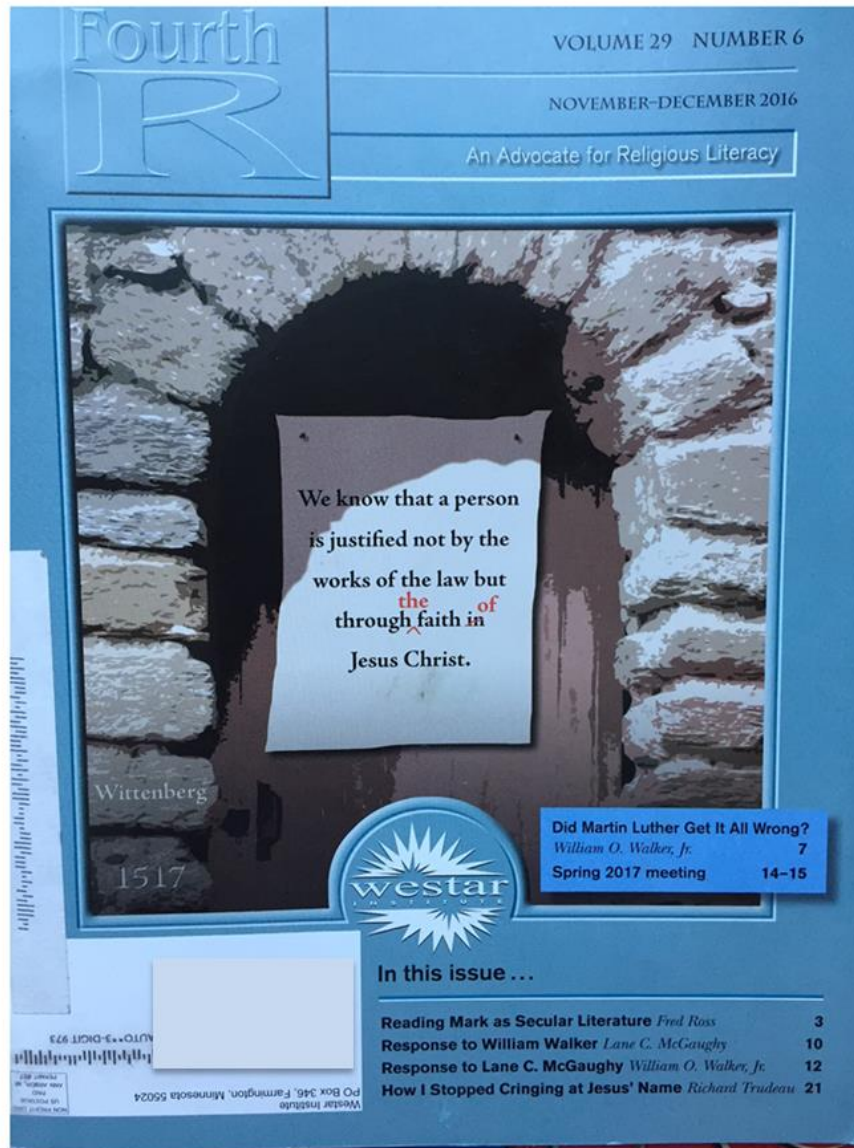
Vocabulary

GREEK	TRANSLITERATION	ENGLISH	EXAMPLE
Θεός	Theos	God	Matthew 1:23
Ἰησοῦς	Iesous	Jesus, Joshua	Mark 1:9
Χριστός	Christos	Christ, Messiah, Anointed One	Matthew 16:16
Κύριος	Kyrios	Lord	Luke 1:28
Υἱός	Huios	Son	Luke 1:35
Σωτήρ	Soter	Savior	John 4:42
Πνεῦμα	Pneuma	Spirit	Ephesians 4:4
ἀγάπη	agapay	love	1 Corinthians 13:4
ἀλήθεια	alethia	truth	John 8:32
ἁμαρτία	hamartia	sin	Romans 5:12
⊠ποκάλυψις	apocalypsis	Apocalypse, Revelation	Revelation 1:1
ἀπολύτρωσις	apolutrosis	redemption	1 Corinthians 1:30
ἄφεσις	aphesis	forgiveness	Acts 13:38
βάπτιζω	baptizo	I baptize	Galatians 3:27
γραφή	graphay	writing, Scripture	1 Timothy 5:18
διασπορά	diaspora	Diaspora, dispersion	James 1:1
δικαιοσύνη	dikaiosyne	justice, righteousness	Romans 3:22
εἰρήνη	eirenay	peace	Luke 2:14
εἰσφέρω	eisphero	to lead, bring, allow	Matthew 6:13
ἐκκλησία	ekklesia	Church, assembly	Matthew 16:18
ἔλεος	eleos	mercy	Jude 1:2
ἐλπίς	elpis	hope	Romans 5:5
ἐπαγγελία	epangelia	promise	Acts 2:39
εὐαγγέλιον	euangelion	Gospel, good news	1 Timothy 1:10
εὐχαριστέω	eucharistew	I give thanks	Luke 22:19

Vocabulary

GREEK	TRANSLITERATION	ENGLISH	EXAMPLE
ἡμέρα	hemera	day	Acts 2:1
θλῖψις	thlipsis	Tribulation, distress	Revelation 7:14
θυσία	thusia	sacrifice	Hebrews 10:26
ἱλαστήριον	hilasterion	expiation, propitiation	Romans 3:25
καταλλαγή	katallagay	reconciliation	2 Corinthians 5:18
κοινωνία	koinonia	communion, fellowship	Philippians 2:1
Λόγος	Logos	Word	John 1:1
μαθητής	mathetes	disciple	Mark 8:34
μετάνοια	metanoia	repentance	2 Peter 3:9
νῦν	noon	now, the present	Mark 15:32
ξύλον	xulon	tree, cross	1 Peter 2:24
οἰκτιρμός	oiktirmos	compassion	Colossians 3:12
Παρουσία	Parousia	Parousia, coming	2 Thessalonians 2:1
Πάσχα	Pascha	Passover	1 Corinthians 5:7
πίστις	pistis	faith, trust	1 John 5:4
προσευχή	proseuchay	prayer	Acts 12:5
ῥῆμα	rayma	word, saying	1 Peter 1:25
σημεῖον	semeion	sign, miracle	John 2:11
σταυρός	stauros	cross	1 Corinthians 1:17
τελέω	teleo	I finish, fulfill	John 19:30
τέκνον	teknon	child	2 Timothy 2:1
φυλακή	phylakay	prison, hell	1 Peter 3:19
χάρις	charis	grace	Titus 1:4
Χριστιανός	Christianos	Christian	Acts 11:26
ψυχή	psyche	soul	1 Thessalonians 5:23
ὥρα	hora	hour	Mark 13:32

Variation of Zipf's exponent in one hundred live languages: A study of the Holy Bible translations

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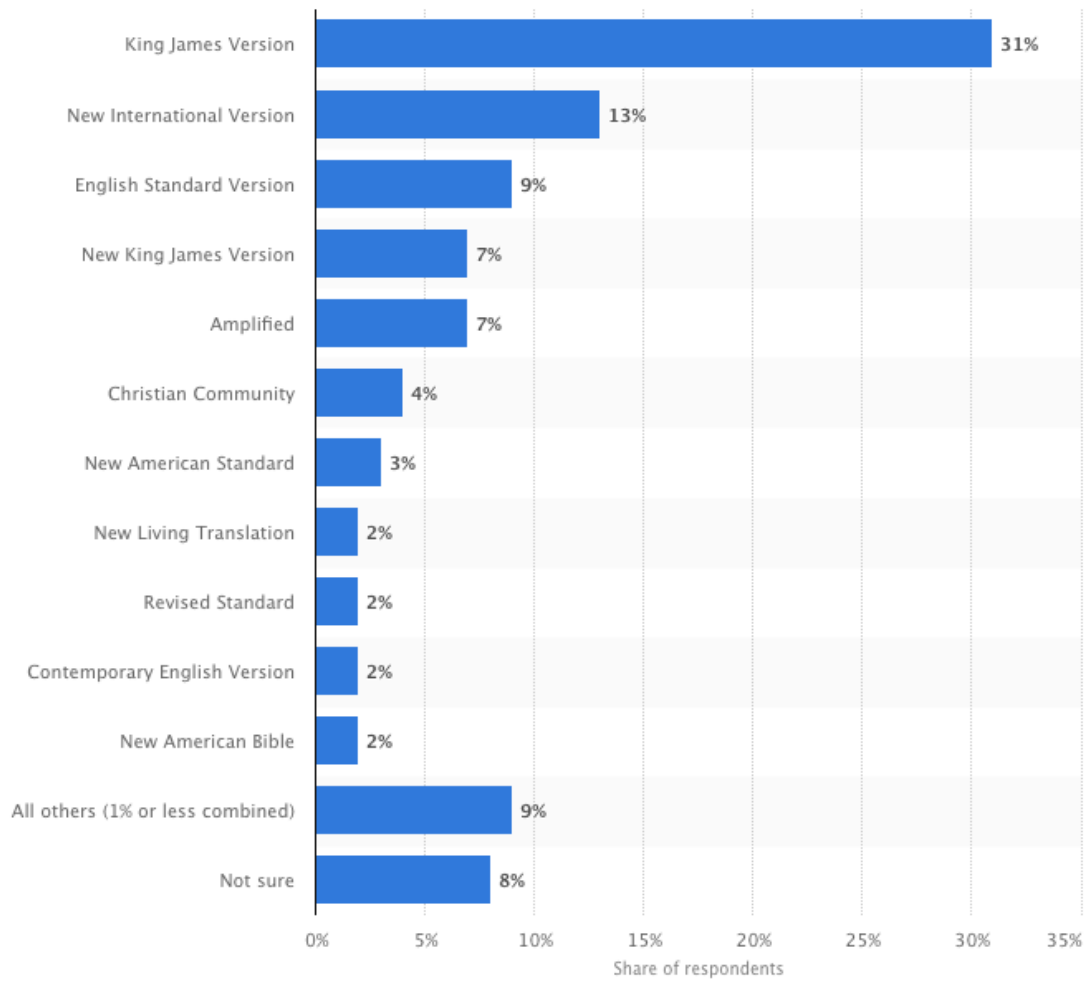[b] Department of Physics, Iran University of Science and Technology, Tehran, Iran

ARTICLE INFO

ABSTRACT

Zipf's law, as a power-law regularity, confirms long-range correlations between the elements in nature and artificial systems. In this article, this law is evaluated for one hundred live languages. We calculate Zipf's exponent for translations of the holy Bible to several languages, for this purpose. The result show that, the average of Zipf's exponent in studied texts is slightly above unity. All studied language in some families have Zipf's exponent lower/higher than unity. It seems that geographical distribution impresses the communication between speakers of different languages in a language family, and affe similarity between their Zipf's exponent. The Bible has unique concept regardless of its language, but th discrepancy in grammatical rules and syntactic regularities in applying stop words to make sentence and imply a certain concept, lead to difference in Zipf's exponent for various languages.

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Media & Advertising › Books & Publishing › Preferred Bible version in the U.S. 2017

What is the version or translation of the Bible you read most often?

Version	Share
King James Version	31%
New International Version	13%
English Standard Version	9%
New King James Version	7%
Amplified	7%
Christian Community	4%
New American Standard	3%
New Living Translation	2%
Revised Standard	2%
Contemporary English Version	2%
New American Bible	2%
All others (1% or less combined)	9%
Not sure	8%

Share of respondents

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DESCRIPTION · SOURCE · MORE INFORMATION

The graph presents data on the popularity of the versions of the Bible read in the United States as of January 2017. During the survey, 31 percent of the respondents stated they most often read the King James Version of the Bible. During the same survey, 32 percent of respondents stated that they had never read the Bible, whilst 16 percent stated that they read the Bible every day. New ways of reading the Bible have begun to become popular, such as using the internet to access Bible content or searching for Bible verses on a smartphone. However, reading from a print version of the Bible still remains the most popular method.

King James Translation: To Teach

And thou shalt teach them ordinances and laws…
Exodus 18:20

…I will give thee tables of stone… that thou mayest teach them.
Exodus 24:12

Now therefore hearken, O Israel, unto the statutes and unto the judgments, which I teach you…
Deuteronomy 4:1

… teach them thy sons, and thy sons' sons;
Deuteronomy 4:9

And thou shalt teach them diligently unto thy children…
Deuteronomy 6:7

If not, hearken unto me: hold thy peace, and I shall teach thee wisdom.
Job 33:33

Ancient Hebrew Research Center
Plowing through history from the Aleph to the Tav

Teaching the Ancient Hebrew language…
…through the study of the Hebrew alphabet, culture and philosophy

Teach
To impart knowledge or skill; to give instruction

Jeff A. Benner

Exodus 18:20
זהר
To advise caution

Exodus 24:12
ירה
To point out direction to g

Deuteronomy 4:1
למד
To urge to go in a specific direction

Deuteronomy 4:9
ידע
To provide experience

Deuteronomy 6:7
שנן
To sharpen

Job 33:33
אלף
To show throu example

Compare Translations for Isaiah 7:14

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1 **American Standard Version**   → Chapter   ◉ Parallel

Isaiah 7:14 (ASV) Therefore the Lord himself will give you a sign: behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

2 **The Bible in Basic English**   → Chapter   ◉ Parallel

Isaiah 7:14 (BBE) For this cause the Lord himself will give you a sign; a young woman is now with child, and she will give birth to a son, and she will give him the name Immanuel.

3 **Common English Bible**   → Chapter   ◉ Parallel

Isaiah 7:14 (CEB) Therefore, the Lord will give you a sign. The young woman is pregnant and is about to give birth to a son, and she will name him Immanuel.

4 **Common English Bible w/ Apocrypha**   → Chapter   ◉ Parallel

Isaiah 7:14 (CEBA) Therefore, the Lord will give you a sign. The young woman is pregnant and is about to give birth to a son, and she will name him Immanuel.

5 **The Complete Jewish Bible**   → Chapter   ◉ Parallel

Isaiah 7:14 (CJB) Therefore Adonai himself will give you people a sign: the young woman will become pregnant, bear a son and name him 'Immanu El [God is with us].

6 **Holman Christian Standard Bible**   → Chapter   ◉ Parallel

Isaiah 7:14 (CSB) Therefore, the Lord Himself will give you a sign: The virgin will conceive, have a son, and name him Immanuel.

7 **The Darby Translation**   → Chapter   ◉ Parallel

Isaiah 7:14 (DBY) Therefore will the Lord himself give you a sign: Behold, the virgin shall conceive and shall bring forth a son, and call his name Immanuel.

8 **English Standard Version**   → Chapter   ◉ Parallel

Isaiah 7:14 (ESV) Therefore the Lord himself will give you a sign. Behold, the virgin shall conceive and bear a son, and shall call his name Immanuel.

9

Good News Translation

⟶ Chapter	👁 Parallel

Isaiah 7:14 (GNT) Well then, the Lord himself will give you a sign: a young woman who is pregnant will have a son and will name him "Immanuel.'

10

Good News Translation w/ Apocrypha

⟶ Chapter	👁 Parallel

Isaiah 7:14 (GNTA) Well then, the Lord himself will give you a sign: a young woman who is pregnant will have a son and will name him "Immanuel.'

11

GOD'S WORD Translation

⟶ Chapter	👁 Parallel

Isaiah 7:14 (GW) So the Lord himself will give you this sign: A virgin will become pregnant and give birth to a son, and she will name him Immanuel [God Is With Us].

12

Hebrew Names Version

⟶ Chapter	👁 Parallel

Isaiah 7:14 (HNV) Therefore the Lord himself will give you a sign: behold, an almah shall conceive, and bear a son, and shall call his name Immanu'el.

13

Jubilee Bible 2000

⟶ Chapter	👁 Parallel

Isaiah 7:14 (JUB) Therefore the Lord himself shall give you a sign: Behold, the virgin shall conceive and bear a son and shall call his name Immanuel.

14

King James Version

⟶ Chapter	👁 Parallel

Isaiah 7:14 (KJV) Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

15

King James Version w/ Apocrypha

⟶ Chapter	👁 Parallel

Isaiah 7:14 (KJVA) Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel .

16

Lexham English Bible

⟶ Chapter	👁 Parallel

Isaiah 7:14 (LEB) Therefore the Lord himself will give you a sign. Look! the virgin [is] with child and she is about to give birth [to] a son, and she shall call his name 'God with us.'

17

The Message Bible

⟶ Chapter	👁 Parallel

Isaiah 7:14 (MSG) So the Master is going to give you a sign anyway. Watch for this: A girl who is presently a virgin will get pregnant. She'll bear a son and name him Immanuel (God-With-Us).

18

New American Standard Bible

Isaiah 7:14 (NAS) "Therefore the Lord Himself will give you a sign: Behold, a virgin will be with child and bear a son, and she will call His name Immanuel.

19

New Century Version

Isaiah 7:14 (NCV) The Lord himself will give you a sign: The virginn will be pregnant. She will have a son, and she will name him Immanuel.

20

New International Reader's Version

Isaiah 7:14 (NIRV) The LORD himself will give you a miraculous sign. The virgin is going to have a baby. She will give birth to a son. And he will be called Immanuel.

21

New International Version

Isaiah 7:14 (NIV) Therefore the Lord himself will give you a sign: The virgin will conceive and give birth to a son, and will call him Immanuel.

22

New King James Version

Isaiah 7:14 (NKJV) Therefore the Lord Himself will give you a sign: Behold, the virgin shall conceive and bear a Son, and shall call His name Immanuel.

23

New Living Translation

Isaiah 7:14 (NLT) All right then, the Lord himself will give you the sign. Look! The virgin will conceive a child! She will give birth to a son and will call him Immanuel (which means 'God is with us').

24

New Revised Standard

Isaiah 7:14 (NRS) Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel.

25

New Revised Standard w/ Apocrypha

Isaiah 7:14 (NRSA) Therefore the Lord himself will give you a sign. Look, the young woman is with child and shall bear a son, and shall name him Immanuel.

26

Orthodox Jewish Bible

Yeshayah 7:14 (OJB) Therefore Hashem Himself shall give you an ot (sign); Hinei, HaAlmah (the unmarried young virgin) shall conceive, and bear Ben, and shall call Shmo Immanu El (G-d is with us) [See extensive commentary in The Translator To The Reader, page vii].

Isaiah 7:14

(in downward order of each verse of its texts of **the paleo-Hebrew Phoenican**,
modern Hebrew at right, and its Hebrew color coded transliteration,
interlining with the translated color coded words mostly in English,
along with the translitered names/titles
and **Septuagint Greek Old Testament (Brenton)** and its color coded translitered text
along with its color coded translated English text)

_____

yg xdℓzY ᴣᴙᴣ ᴣyℓoᴣ ᴣYᴣ xY4 yyℓ 4Yᴣ zy◁4 Yxz yyℓ **14**
:ℓ4 Yyyͻo Yyw x44ΦY

יד לָכֵן יִתֵּן אֲדֹנָי הוּא לָכֶם אוֹת הִנֵּה הָעַלְמָה הָרָה וְיֹלֶדֶת בֵּן
וְקָרָאת שְׁמוֹ עִמָּנוּ אֵל:

14. laken yiten **'Adonay** hu' **lakem** **'oth** **hinneh** ha`al'mah harah w'**yoledeth** ben
w'**qara'th** sh'mo **`Immanu 'El.**

Isa7:14 Therefore our Master Himself shall give you a sign:
Behold, a virgin shall conceive and bear a son, and she shall call His name ImmanuEl.

‹14› διὰ τοῦτο δώσει κύριος αὐτὸς ὑμῖν σημεῖον·
ἰδοὺ ἡ παρθένος ἐν γαστρὶ ἕξει καὶ τέξεται υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Εμμανουηλ·

14 dia touto dōsei kyrios autos hymin sēmeion;
    On account of this
idou hē parthenos en gastri hexei kai texetai huion, kai kaleseis to onoma autou Emmanouēl;
    in the womb

Structure in Mark

- Special Relationship of Narrator and Reader
- Aramaisms
- Themes
- Bookends and Sandwiches
- Good Things Come in Threes

Special Relationship of Narrator and Reader

- **Eyewitness Narrator:**
  - the Evangelist Mark was not himself an eyewitness of Jesus' ministry, but rather a 2nd-generation Christian (most likely a follower of Peter)
  - yet the "internal narrator" of the story writes as if he had personally witnessed all the action.
- **Omniscient Narrator:** the narrator has lots of "inside information":
  - details about people's private thoughts, feelings, or plans (1:41; 2:6-8; 5:28; 6:2; 6:52; 14:4)
  - details about events at which no disciples were present (3:6; 14:1-2; 14:55-65; 15:1-5, 16-19)
- **Privileged Reader:** the narrator gives the reader special insights:
  - certain things that the characters inside the story do not know, or only find out much later (e.g., that Jesus is the Christ and the Son of God; 1:1)
  - extra information that he thinks the reader might need (e.g., 7:3-4, 19, about Jewish ritual practices; or 13:14, saying, "let the reader understand")

Aramaisms

- Mark often includes Aramaic and/or Hebrew words and phrases, which makes the narratives and dialogues more vivid. Given in Greek transliteration and often (but not always) followed by a translation, most of these words are omitted or replaced by Matthew and/or Luke, although a few are retained in the later Synoptic Gospels:
- *Boanerges* - "sons of thunder" (Mark **3:17**; omitted in Matt 10:2 and Luke 6:14)
- *Beelzebul* - (not translated in Mark **3.22**; also used in Matt 12:24, 27, and Luke 11:15, 18-19)
- *talitha cum* - "Little girl, get up" (Mark **5:41**; omitted in Matt 9:25 and Luke 8:54)
- *Corban* - "an offering to God" (Mark **7:11**; omitted in Matt 15:5; no parallel story in Luke)
- *ephphatha* - "be opened" (Mark **7:34**; omitted in Matt 15:29-31; no parallel in Luke)
- *rabbi* - (not translated in Mark **9:5**; replaced by "Lord" in Matt 17:4; replaced by "master" in Luke 9:33)
- *rabbouni* - (not translated in Mark **10:51**; replaced by "Lord" in Matt 20:33 and Luke 18:41)
- *hosanna* - (not translated in Mark **11:9-10**; used in Matt 21:9; omitted in Luke 19:38)
- *abba* - "father" (Mark **14:36**; omitted in Matt 26:39, 42 and Luke 22:42)
- *Golgotha* - "the place of a skull" (Mark **15:22**; used in Matt 27:33; omitted in Luke 23:33)
- *Eloi eloi lema sabachthani* - "My God, my God, why have you forsaken me?" (Mark **15:34**; used in Matt 27:46, omitted in Luke 23:45-46)

Thematic Groupings

- Mark sometimes **places similar stories together** for thematic continuity, even if the events related might not have occurred one right after the other, chronologically speaking. Examples:
    - Several *miracle stories* interconnecting Jesus' preaching and healing activity are in the first chapter (1:21-45)
    - Five *controversy stories* involving various opponents are in a connected block (2:1—3:6)
    - Three *parables* and further teachings about Jesus' parables are in one chapter (4:1-34)
    - Four more *miracles stories* (of different types) are found together (4:35—5:43)
    - Three "*passion predictions*" are near the middle of the Gospel (8:31—10:45)
    - Seven *controversy dialogues* with or about Jesus' opponents in Jerusalem (11:35—12:44)
    - Many of Jesus' *eschatological teachings* are collected in one chapter (13:1-37)
- Mark also periodically **encapsulates or summarizes the action**, in contrast to telling individual stories:
    - 1:14-15 - Jesus' initial preaching about the Kingdom/Reign of God
    - 1:32-34 - Jesus heals many different people one evening
    - 1:39 - Jesus goes throughout Galilee preaching and exorcizing
    - 3:7-12 - Great crowds acknowledge Jesus' power
    - 6:6b - Jesus goes throughout the villages of Galilee teaching
    - 6:12-13 - Jesus' disciples go out preaching, exorcizing, and healing
    - 6:53-56 - Mark summarizes Jesus' healing activity

http://catholic-resources.org/Bible/Mark-Literary.htm

Three-fold Patterns

- Three reactions to the baptism of Jesus: heaven opens, spirit descends, voice is heard (1:10-11)
- Three times Jesus calls his core disciples to follow him: four fishers, Levi, the Twelve (1:16-20; 2:14-17; 3:13-19)
- Three times Mark emphasizes Jesus as a teacher teaching (4:1, 2a, 2b)
- Three times Jesus says he must suffer, die, and rise again after three days (8:31; 9:31; 10:32-34)
- Three times Jesus warns, "If your hand/foot/eye causes you to stumble…" (9:43, 45, 47)
- Three times Jesus returns and speaks to the sleeping disciples in Gethsemane (14:32-42)
- Three times Peter denies knowing Jesus or being his disciple (14:66-72; as Jesus predicted in 14:30)
- Three specific times are mentioned as Jesus is crucified: the third, sixth, and ninth hours (15:25, 33, 34)
- Three groups of people deride Jesus as he is hanging and dying on the cross (15:29-30, 31-32a, 32b)
- Three witnesses react to the death of Jesus: temple curtain, Roman centurion, Galilean women (15:38, 39, 40)
- Other groups of three:
    - Peter, James, and John (9:2; 14:33)
    - Jesus, Moses, and Elijah (9:4-5)
    - chief priests, scribes, and elders (11:27; 14:43)
    - Mary Magdalene and two other women (15:40; 16:1)
- Periods of three days are also mentioned in 8:2; 14:58; and 15:29.

Sandwiches and Bookends [Intercalation and Inclusio]

- **Inclusio** - bracketing or "enclosing" a story or section by using the same or similar words, phrases, or themes at the beginning and the end
- **Intercalation** - enclosing or "sandwiching" one story in the middle of a different story (forming an **A1, B, A2** pattern), so that each affects the interpretation of the other
- **Examples** of inclusio and intercalation in Mark, some of which involve larger blocks of material:

A1) 2:1-5 – A paralytic is brought to Jesus **B)** 2:6-10 – Dispute over Jesus' authority to forgive sins **A2)** 2:11-12 – Jesus heals the paralytic	**A1)** 3:20-21 – Jesus' family goes out to restrain him **B)** 3:22-30 – the Beelzebul controversy **A2)** 3:31-35 – Jesus' family arrives; who is his "true family"?
A1) 4:3-8 – Jesus tells parable of the sower and the seed **B)** 4:10-12 – Why does Jesus speak in parables? **A2)** 4:13-20 – Jesus explains parable of the sower and the seed	**A1)** 5:21-24 – Jairus asks Jesus to heal his dying daughter **B)** 5:25-34 – a hemorrhaging woman touches Jesus' clothes **A2)** 5:35-43 – Jesus raises the daughter of Jairus to life
A1) 6:7-13 – Jesus sends out the twelve apostles on a mission **B)** 6:14-29 – the death of John the Baptist is recalled **A2)** 6:30-31 – the apostles return, reporting what they had done	**A1)** 8:22-26 – Jesus gives sight to a blind man near Bethsaida **B)** 8:28—10:45 – three passion predictions; discipleship teachings **A2)** 10:46-52 – Jesus gives sight to blind Bartimaeus near Jericho
A1) 9:1 – the coming of the Kingdom of God in power **B)** 9:2-8 – the Transfiguration of Jesus **A2)** 9:9-13 – the coming of Elijah and of the Son of Man	**A1)** 11:12-14 – Jesus curses a fig tree outside of Bethany **B)** 11:15-19 – Jesus expels sellers and buyers from the Temple **A2)** 11:20-25 – the fig tree is withered; the importance of faith
A1) 14:1-2 – chief priests want to arrest and kill Jesus **B)** 14:3-9 – a woman anoints Jesus at Bethany **A2)** 14:10-11 – Judas arranges to betray Jesus to the chief priests	**A1)** 14:54 – Peter enters the courtyard of the high priest, and sits by a fire **B)** 14:55-65 – Jesus is interrogated by the council of the chief priests **A2)** 14:66-72 – in the courtyard, Peter denies knowing Jesus three times

The Withered Fig Tree

Matthew 21:19 and Mark 11:14, 20

1. **Immediately** (Matthew 21:19) - "Seeing a lone fig tree by the road, He came to it and found nothing on it except leaves only; and He said to it, "No longer shall there ever be any fruit from you." And at once the fig tree withered.
2. **Overnight** (Mark 11:14,20) - "He said to it, "May no one ever eat fruit from you again!" And His disciples were listening. . .20As they were passing by in the morning, they saw the fig tree withered from the roots up."

The Withered Fig Tree -- Mark

Jesus Curses a Fig Tree and Clears the Temple Courts

12 The next day as they were leaving Bethany, Jesus was hungry.   **13** Seeing in the distance a fig tree in leaf, he went to find out if it had any fruit. When he reached it, he found nothing but leaves, because it was not the season for figs.   **14** Then he said to the tree, "May no one ever eat fruit from you again." And his disciples heard him say it.   **15** On reaching Jerusalem, Jesus entered the temple courts and began driving out those who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves,   **16** and would not allow anyone to carry merchandise through the temple courts.   **17** And as he taught them, he said, "Is it not written: 'My house will be called a house of prayer for all nations'? But you have made it 'a den of robbers.'"   **18** The chief priests and the teachers of the law heard this and began looking for a way to kill him, for they feared him, because the whole crowd was amazed at his teaching.   **19** When evening came, Jesus and his disciples went out of the city.   **20** In the morning, as they went along, they saw the fig tree withered from the roots.   **21** Peter remembered and said to Jesus, "Rabbi, look! The fig tree you cursed has withered!"   **22** "Have faith in God," Jesus answered.   **23** "Truly I tell you, if anyone says to this mountain, 'Go, throw yourself into the sea,' and does not doubt in their heart but believes that what they say will happen, it will be done for them.   **24** Therefore I tell you, whatever you ask for in prayer, believe that you have received it, and it will be yours.   **25** And when you stand praying, if you hold anything against anyone, forgive them, so that your Father in heaven may forgive you your sins."

https://www.biblestudytools.com/mark/11.html

The Withered Fig Tree -- Matthew

Jesus at the Temple

12 Jesus entered the temple courts and drove out all who were buying and selling there. He overturned the tables of the money changers and the benches of those selling doves.   13 "It is written," he said to them, " 'My house will be called a house of prayer,'but you are making it 'a den of robbers.'"   14 The blind and the lame came to him at the temple, and he healed them.   15 But when the chief priests and the teachers of the law saw the wonderful things he did and the children shouting in the temple courts, "Hosanna to the Son of David," they were indignant.   16 "Do you hear what these children are saying?" they asked him. "Yes," replied Jesus, "have you never read, " 'From the lips of children and infants you, Lord, have called forth your praise'?"   17 And he left them and went out of the city to Bethany, where he spent the night.

Jesus Curses a Fig Tree

18 Early in the morning, as Jesus was on his way back to the city, he was hungry.   19 Seeing a fig tree by the road, he went up to it but found nothing on it except leaves. Then he said to it, "May you never bear fruit again!" Immediately the tree withered.   20 When the disciples saw this, they were amazed. "How did the fig tree wither so quickly?" they asked.   21 Jesus replied, "Truly I tell you, if you have faith and do not doubt, not only can you do what was done to the fig tree, but also you can say to this mountain, 'Go, throw yourself into the sea,' and it will be done.   22 If you believe, you will receive whatever you ask for in prayer."

The Triumphal Entry [English Standard Version]

Matthew 21:1-11

21 Now when they drew near to Jerusalem and came to Bethphage, to the Mount of Olives, then Jesus sent two disciples, **2** saying to them, "Go into the village in front of you, and immediately you will find a donkey tied, and a colt with her. Untie them and bring them to me. **3** If anyone says anything to you, you shall say, 'The Lord needs them,' and he will send them at once." **4** This took place to fulfill what was spoken by the prophet, saying,

5   "Say to the daughter of Zion,
        'Behold, your king is coming to you,
            humble, and mounted on a donkey,
            on a colt,[a] the foal of a beast of burden.'"

6 The disciples went and did as Jesus had directed them. **7** They brought the donkey and the colt and put on them their cloaks, and he sat on them. **8** Most of the crowd spread their cloaks on the road, and others cut branches from the trees and spread them on the road. **9** And the crowds that went before him and that followed him were shouting, "Hosanna to the Son of David! Blessed is he who comes in the name of the Lord! Hosanna in the highest!" **10** And when he entered Jerusalem, the whole city was stirred up, saying, "Who is this?" **11** And the crowds said, "This is the prophet Jesus, from Nazareth of Galilee."

Mark 11:1-11

11 Now when they drew near to Jerusalem, to Bethphage and Bethany, at the Mount of Olives, Jesus[a] sent two of his disciples **2** and said to them, "Go into the village in front of you, and immediately as you enter it you will find a colt tied, on which no one has ever sat. Untie it and bring it. **3** If anyone says to you, 'Why are you doing this?' say, 'The Lord has need of it and will send it back here immediately.'" **4** And they went away and found a colt tied at a door outside in the street, and they untied it. **5** And some of those standing there said to them, "What are you doing, untying the colt?" **6** And they told them what Jesus had said, and they let them go. **7** And they brought the colt to Jesus and threw their cloaks on it, and he sat on it. **8** And many spread their cloaks on the road, and others spread leafy branches that they had cut from the fields. **9** And those who went before and those who followed were shouting, "Hosanna! Blessed is he who comes in the name of the Lord! **10** Blessed is the coming kingdom of our father David! Hosanna in the highest!"

11 And he entered Jerusalem and went into the temple. And when he had looked around at everything, as it was already late, he went out to Bethany with the twelve.

Luke 19:28-40

28 And when he had said these things, he went on ahead, going up to Jerusalem. **29** When he drew near to Bethphage and Bethany, at the mount that is called Olivet, he sent two of the disciples, **30** saying, "Go into the village in front of you, where on entering you will find a colt tied, on which no one has ever yet sat. Untie it and bring it here. **31** If anyone asks you, 'Why are you untying it?' you shall say this: 'The Lord has need of it.'" **32** So those who were sent away and found it just as he had told them. **33** And as they were untying the colt, its owners said to them, "Why are you untying the colt?" **34** And they said, "The Lord has need of it." **35** And they brought it to Jesus, and throwing their cloaks on the colt, they set Jesus on it. **36** And as he rode along, they spread their cloaks on the road. **37** As he was drawing near—already on the way down the Mount of Olives—the whole multitude of his disciples began to rejoice and praise God with a loud voice for all the mighty works that they had seen, **38** saying, "Blessed is the King who comes in the name of the Lord! Peace in heaven and glory in the highest!" **39** And some of the Pharisees in the crowd said to him, "Teacher, rebuke your disciples." **40** He answered, "I tell you, if these were silent, the very stones would cry out."

John 12:12-19

12 The next day the large crowd that had come to the feast heard that Jesus was coming to Jerusalem. **13** So they took branches of palm trees and went out to meet him, crying out, "Hosanna! Blessed is he who comes in the name of the Lord, even the King of Israel!" **14** And Jesus found a young donkey and sat on it, just as it is written,

15   "Fear not, daughter of Zion;
        behold, your king is coming,
            sitting on a donkey's colt!"

16 His disciples did not understand these things at first, but when Jesus was glorified, then they remembered that these things had been written about him and had been done to him. **17** The crowd that had been with him when he called Lazarus out of the tomb and raised him from the dead continued to bear witness. **18** The reason why the crowd went to meet him was that they heard he had done this sign. **19** So the Pharisees said to one another, "You see that you are gaining nothing. Look, the world has gone after him."

https://www.biblegateway.com/passage

References: Corvallis Public Library

References

Parsing John 1:1-5

1 Ἐν ἀρχῇ ἦν ὁ λόγος, καὶ ὁ λόγος ἦν πρὸς τὸν θεόν, καὶ θεὸς ἦν ὁ λόγος

2 οὗτος ἦν ἐν ἀρχῇ πρὸς τὸν θεόν

3 πάντα δι αὐτοῦ ἐγένετο, καὶ χωρὶς αὐτοῦ ἐγένετο οὐδὲ ἕν ὃ γέγονεν

4 ἐν αὐτῷ ζωὴ ἦν, καὶ ἡ ζωὴ ἦν τὸ φῶς τῶν ἀνθρώπων·

5 καὶ τὸ φῶς ἐν τῇ σκοτίᾳ φαίνει, καὶ ἡ σκοτία αὐτὸ οὐ κατέλαβεν.

1	2	3	4	5
Ἐν	οὗτος	πάντα	ἡ ζωὴ	τῇ σκοτίᾳ
ἀρχῇ		δι	τὸ φῶς	φαίνει
ἦν		ἐγένετο	τῶν ἀνθρώπων	κατέλαβεν
ὁ λόγος		χωρὶς		
καὶ		ὃ		
πρὸς				
τὸν θεόν				

The Nicene Creed

Πιστεύομεν εἰς ἕνα **Θεὸν** Πατέρα παντοκράτορα
ποιητὴν οὐρανοῦ καὶ γῆς ὁρατῶν τε πάντων καὶ ἀοράτων·
καὶ εἰς ἕνα Κύριον Ἰησοῦν Χριστὸν
τὸν υἱὸν τοῦ **Θεοῦ** τὸν Μονογενῆ,
τὸν ἐκ τοῦ Πατρὸς γεννηθέντα πρὸ πάντων τῶν αἰώνων,
Φῶς ἐκ Φωτός,
Θεὸν ἀληθινὸν ἐκ **Θεοῦ** ἀληθινοῦ,
γεννηθέντα οὐ ποιηθέντα,
ὁμοούσιον τῷ Πατρί,
δι' οὗ τὰ πάντα ἐγένετο·
τὸν δι' ἡμᾶς τοὺς ἀνθρώπους καὶ διὰ τὴν ἡμετέραν σωτηρίαν
κατελθόντα ἐκ τῶν οὐρανῶν,
καὶ σαρκωθέντα ἐκ Πνεύματος Ἁγίου καὶ Μαρίας τῆς παρθένου,
καὶ ἐνανθρωπήσαντα,
σταυρωθέντα τε ὑπὲρ ἡμῶν ἐπὶ Ποντίου Πιλάτου,
καὶ παθόντα, καὶ ταφέντα,
καὶ ἀναστάντα τῇ τρίτῃ ἡμέρᾳ κατὰ τὰς γραφὰς,
καὶ ἀνελθόντα εἰς τοὺς οὐρανοὺς,
καὶ καθεζόμενον ἐν δεξιᾷ τοῦ Πατρὸς,
καὶ πάλιν ἐρχόμενον μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς,
οὗ τῆς βασιλείας οὐκ ἔσται τέλος·
καὶ εἰς τὸ Πνεῦμα τὸ Ἅγιον, τὸ Κύριον καὶ Ζωοποιόν,
τὸ ἐκ τοῦ Πατρὸς ἐκπορευόμενον,
τὸ σὺν Πατρὶ καὶ Υἱῷ συμπροσκυνούμενον καὶ συνδοξαζόμενον,
τὸ λαλῆσαν διὰ τῶν προφητῶν·
εἰς μίαν ἁγίαν καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν·
ὁμολογοῦμεν ἓν **βάπτισμα** εἰς ἄφεσιν ἁμαρτιῶν·
προσδοκῶμεν ἀνάστασιν νεκρῶν,
καὶ ζωὴν τοῦ μέλλοντος αἰῶνος. ἀμήν.

We believe in one **God**, the Father almighty,
maker of heaven and earth, of all things visible and invisible;
And in one Lord, Jesus Christ,
the only begotten Son of **God**,
begotten from the Father before all ages,
light from light,
true **God** from true **God**,
begotten not made,
of one substance with the Father,
through Whom all things came into existence,
Who because of us men and because of our salvation came down from the heavens,
and was incarnate from the Holy Spirit and the Virgin Mary
and became man,
and was crucified for us under Pontius Pilate,
and suffered and was buried,
and rose again on the third day according to the Scriptures
and ascended to heaven, and sits on the right hand of the Father,
and will come again with glory to judge living and dead,
of Whose kingdom there will be no end;
And in the Holy Spirit, the Lord and life-giver,
Who proceeds from the Father,
Who with the Father and the Son is together worshipped and together glorified,
Who spoke through the prophets;
in one holy Catholic and apostolic Church.
We confess one **baptism** to the remission of sins;
we look forward to the resurrection of the dead and the life of the world to come. Amen

Time: Kairos and Chronos

Sefer Qoheleth (Ecclesiastes)

Chapter 3

:מִיַּשַׁבַּ תֵאָ ץֶפֵח־לָכְל תֵעָו ןַמְז לֹכַל Ecc3:1

א לַכֹּל זְמָן וְעֵת לְכָל־חֵפֶץ תַּחַת הַשָּׁמָיִם: ס

1. **lakol z'man w'`eth l'kal-chephets tachath hashamayim.**

Ecc3:1 There is an appointed time for everything.
And there is a time for every event under heavens.

⟨3:1⟩ Τοῖς πᾶσιν χρόνος, καὶ καιρὸς τῷ παντὶ πράγματι ὑπὸ τὸν οὐρανόν.

1 Tois pasin chronos, kai kairos tǭ panti pragmati hypo ton ouranon.
   To all the time and season, to every thing under the heaven.

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:ַעוּטָנ רֹקֲעַל תֵעְו תַעַטָל תֵע תוּמָל תֵעְו תֶדֶלָל תֵע 2

ב עֵת לָלֶדֶת וְעֵת לָמוּת עֵת לָטַעַת וְעֵת לַעֲקוֹר נָטוּעַ:

2. **`eth laledeth w'`eth lamuth `eth lata`ath w'`eth la`aqor natu`a.**

Ecc3:2 A time to give birth and a time to die;
a time to plant and a time to uproot what is planted.

⟨2⟩ καιρὸς τοῦ τεκεῖν καὶ καιρὸς τοῦ ἀποθανεῖν,
καιρὸς τοῦ φυτεῦσαι καὶ καιρὸς τοῦ ἐκτῖλαι πεφυτευμένον,

2 kairos tou tekein kai kairos tou apothanein,
   A season to give birth, and a season to die;
kairos tou phyteusai kai kairos tou ektilai pephyteumenon,
   A season a season to plant, and a season to pluck out the thing being planted;

http://www.bayithamashiyach.com/Ecclesiastes_3.pdf

Biblical Studies and Technological Tools
From scroll to screen... codex to computer...

Greek New Testament Vocabulary Lists
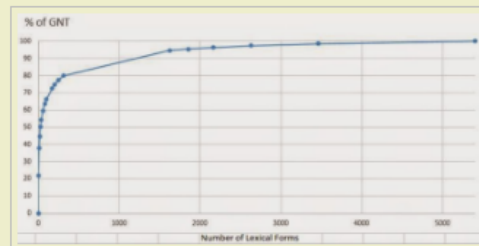
In preparation for teaching biblical Greek again this fall, I am once again thinking about the vocabulary I am asking my students to memorize. Since my students will eventually be getting Bible software, the first argument I need to make is why bother memorize any Greek vocab at all. My response is that we need a foundational vocabulary simply to talk about the more significant matters of Greek grammar. Additionally, vocabulary memorization gives me an opportunity to talk about Greek words and their range of meaning and usage. (E.g., what is the distinction between οὐρανός in the singular and plural? OR What does ἀμήν mean? What is its Hebrew background? How is treated in the LXX? What is distinctive about John's use of it?) Additionally again, even when we start using Bible software, having a basic vocabulary will make one so much more efficient in the use of the software and even in just knowing which word to put the mouse over!

So, how much vocabulary do we need to know? According to a number of studies, a person needs to know 95% of the words in order to deduce the meaning of the others from the context. (Cf. here and here.) In the Greek New Testament, there are 5400 lexical forms which are used 138,020 times. (BTW, I'm using BibleWorks9's edition of NA27 and the Wordlist Manager for my word statistics. I suspect there are differences depending on the program and text you use.) It doesn't really mean that a person needs to know 5130 (5400 x .95) lexical forms. That's a good thing since there are about 1934 *hapax legomenon* (i.e., words used

http://bibleandtech.blogspot.com/2014/09/greek-new-testament-vocabulary-lists.html

Miscellaneous Resources

https://carm.org/greek-and-hebrew-alphabets-numeric-equivalents

https://biblicalgreek.org/grammar/vocabulary-frequency-list/

https://www.westarinstitute.org/store/rescuing-religion/

http://www.brookelester.net/blog/2011/3/10/frequency-lists-for-nt-greek-and-biblical-hebrew.html
https://anumma.files.wordpress.com/2011/03/greekfrequencylimited2.pdf
https://anumma.files.wordpress.com/2011/03/hebrewfrequencylimited.pdf

http://ancient-hebrew.org/bible_criticism.html