Updated Oct. 1, 1989

A Teaching Dictionary

For

A Consistent New Testament

Mount Publications, Rt. 1, Box 298, Morriston, Fla. 32668
INTRODUCTION

It is essential that you read this introduction.

It would be nice if we all knew Bible Greek. The New Testament was written in Greek. In the days of the first Christians there was no New Testament; but the Old Testament had been translated into Greek. This was known as the Septuagint (LXX). Greek was spoken throughout the Roman Empire. The Jews, even in Palestine, spoke Greek. The New Testament was complete by about 70 A.D.

JUDAISM IN STONE - THE ARCHAEOLOGY OF ANCIENT SYNAGOGUES

HARPER & ROW, PUBLISHERS
New York, Hagerstown, San Francisco, London

BIBLICAL ARCHAEOLOGY SOCIETY
Washington, D.C.

HERSHEL SHANKS

Preface by Yigael Yadin

Jerusalem—The Theodorus synagogue inscription, which dates from Herodian times and refers to an even earlier synagogue—indeed, the oldest synagogue in Israel evidenced by archaeological remains. The inscription is in Greek, not Hebrew, and was found in a cistern during archaeological excavations in the so-called City of David, the oldest inhabited part of Jerusalem.

Scholars date the inscription to King Herod's reign (37 B.C.E.-4 B.C.E.). But by referring to the construction of the synagogue at least two generations earlier, the inscription points to the presence of a synagogue in Jerusalem as early as 150 years before the Roman destruction of the Temple.

Another curious thing about this inscription is that even though it belonged to a synagogue in the Holy City itself, it is written in Greek and uses Greek rather than Hebrew terms. Perhaps this synagogue was built for diaspora Jews whose mother tongue was Greek. Whether or not this was the case, the inscription reveals the extent to which the Greek language and culture permeated Judaism. Indeed, there are more synagogue inscriptions in Greek—even in Palestine—than in Hebrew or Aramaic.
I would like you to compare 3 passages in the King James with those in The Consistent Translation. There are some important differences which will be explained elsewhere. The job of the "church" is to teach - not save souls.

The Consistent Translation

EPHESIANS 4

11 And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;
12 For the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ:
13 Till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ;
14 That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive:

2 TIMOTHY 2

15 Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth.
16 But shun profane and vain babblings: for they will increase unto more ungodliness.

MATTHEW 28

19 Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost:
20 Teaching them to observe all things whatsoever I have commanded you: and, lo, I am with you alway, even unto the end of the world. Amen.

How will you teach unless you first become a workman in the Word? Has it never seemed strange to you that hundreds are said to be "saved" in an evangelistic meeting; and yet few, if any, are "saved" between meetings? A prominent evangelist is engaged for a city-wide meeting, hundreds are "saved." Sometimes the same evangelist returns in a year or two. An effort may be made to have the ones "saved" before in this meeting. They find few, if any. Why?
We are told that there are some 35 translations of the New Testament currently on the market. The
KJV New Testament comes in part from the Greek text
Known as the "Textus Receptus." In regards to your
being a workman
I find this page
from The Greek
New Testament by
George Bicker Berry
of great interest.

Our problem lies
not so much with
the Greek text as
with the faulty
English translations.
All translators
translate the NT
with a limited
vocabulary. How
can this weakness
be overcome?

Further, to avoid
repetition, the trans-
lators often use
what they consider
synonyms. If you
believe the Holy
Spirit gave the
word, it is not your
right to alter it.

1 JOHN 2

24 Let that therefore abide in you, which ye have heard from the
beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue
in the Son, and in the Father.

ζ. Consider this one example. The Greek word μένω
(menō) occurs 3 times. How did the translators
decide it had 3 different meanings? The Consistent
Translation has only one meaning.
We are hearing a great deal today about the many differences in the Greek manuscripts of the New Testament. These statements are misleading; they serve to cover up the real problem that exists in the English translations. I cannot take the space in the Encyclopedia of Religious Knowledge to show how insignificant these "differences" are, but note Schaff, Vol. 1, p. 278.

The King James Version is known also as the Authorized Version of 1611. Note some striking statements in the Encyclopedia Britannica article, page F.

Note first the remark indicated by the hand; to the effect that the King James does not follow its own "textus receptus", Greek text.

At the first arrow; note that the English version tried to use one English word consistently for a given Greek word. The King James translators rejected this approach. At the second arrow you will see why. Those who are strong advocates of the King James today also reject this idea of a consistent translation, probably for the same reason.

In 1978 I began to try to make a Greek-English dictionary of the words in the Greek New Testament. I established a few rules for myself.

1. I chose the best word for the English that I could determine from Greek lexicons or Dictionaries.

2. Greek words have a relationship between verbs, nouns, and adjectives and an effort was made in the choice of English words to maintain this relationship as far as possible. It was not always possible.
The Revised Version.—More ambitious attempts at amending the new version were not lacking, but they all proved fruitless, until in Feb., 1870, the Convocation of Canterbury appointed a committee to consider the subject of revision. The report of this committee, presented in May, was adopted, to the effect "that Convocation should nominate a body of its own members to undertake the work of revision, who shall be at liberty to invite the co-operation of any eminent for scholarship, to whatever nation or religious body they may belong"; and shortly afterwards two committees were formed for the revision of the Authorised Version of the Old and New Testaments.

Negotiations were opened with the leading scholars of the Protestant denominations in America, with the result that similar companies were formed in the United States. The work of the English revisers was regularly submitted to their consideration; their comments were carefully considered and largely adopted, and their divergences from the version ultimately agreed upon were printed in an appendix to the published work. Thus the Revised Version was the achievement of English-speaking Christendom as a whole; only the Roman Catholic Church, of the great English-speaking denominations, refused to take part in the undertaking. The Church of England, which had put forth the version of 1611, fully initiated the work, but for its performance most wisely invited the help of the sister Churches. The delegates of the Clarendon Press in Oxford, and the syndics of the Pitt Press in Cambridge, entered into a liberal arrangement with the revisers, by which the necessary funds were provided for all their expenses. On the completion of its work the New Testament company divided itself into three committees, working at London, Westminster and Cambridge, for the purpose of revising the Apocrypha.

The work of the Old Testament company was different in some important respects from that which engaged the attention of the New Testament company. The received Hebrew text had undergone but little emendation, and the revisers had before them substantially the same Masoretic text as was in the hands of the translators of 1611. It was felt that there was no sufficient justification to make any attempt at an entire reconstruction of the text on the authority of the versions. The Old Testament revisers were therefore spared much of the labour of deciding between different readings, which formed one of the most important duties of the New Testament company. But the advance in the study of Hebrew since the early part of the 17th century enabled them to give a more faithful translation of the received text. The value of their work is evident, especially in Job, Ecclesiastes and the prophetic books.

The work of the New Testament committee which has attracted most attention, whether for blame or praise. The revisers' first task was to reconstruct the Greek text, as the necessary foundation of their work. In this difficult duty they were no doubt influenced by Westcott and Hort's edition of the New Testament, but it is scarcely necessary to say that the Revised Version is not the work of one or two scholars. Different schools of criticism were represented on the committee, and the most careful discussion took place before any decision was formed. Every precaution was taken to ensure that the version should represent the result of the best scholarship of the time, applied to the work before it with constant devotion and with the highest sense of responsibility. The changes in the Greek text of the Authorised Version when compared with the textus receptus are numerous, but the contrast between the English versions of 1611 and 1881 is all the more striking because of the difference in the method of translation which was adopted. The revisers aimed at the most scrupulous faithfulness. They adopted the plan—deliberately rejected by the translators of 1611—of always using the same English word for the same Greek word. "They endeavoured to enable the English reader to follow the correspondences of the original with the closest exactness, to catch the solemn repetition of words and phrases, to mark the subtleties of expression, to feel even the strangeness of unusual forms of speech."

The revision of the New Testament was completed in 420 meetings, distributed over more than ten years. It was formally presented to Convocation on May 27, 1881. The revision of the Old Testament occupied 792 days, and was finished on June 20, 1884. The revised Apocrypha did not make its appearance until 1895. The text of the Revised Version is printed in paragraphs, the old division of books into chapters and verses being retained for convenience of reference. By this arrangement the capricious divisions of some books is avoided. Various editions of the New Version have been published, the most complete being the edition of the whole Bible with marginal references. These references have their origin in the work of two small sub-committees of the revisers, but they received their present form at the hands of a specially appointed committee. The marginal references given in the original edition of the Authorised Version of 1611 have been retained as far as possible.

The work of the revisers was received without enthusiasm. It was too thorough for the majority of religious people. Pwanters found that havoc had been played with their proof texts. Ecclesiastical conservatives were scandalized by the freedom with which the traditional text was treated. The advocates of change were discont Weston with the hesitating acceptance which their principles had obtained. The most vulnerable side of the revision was that on which the mass of English readers thought itself capable of forming a judgment. The general effect of so many small alterations was to spell the familiar sonorous style of the Authorised version. The changes were freely denounced as equally petty and vexatious; they were, moreover, too often inconsistent with the avowed principles of the revisers. The method of determining readings and renderings by vote was not favourable to the consistency and literary character of the Version. A whole literature of criticism and apology made its appearance, and the achievement of so many years of patient labour seemed destined to perish in a storm of resentments. On the whole, the Revised Version weathered the storm more successfully than might have been expected. Its considerable excellences were better realized by students than stated by apologists. The hue and cry of the critics largely died, and was replaced by a calmer and more just appreciation. It is a success. The principal works dealing with the separate versions have been referred to in the text of the article. The following authorities may also be cited:

For the version as a whole: F. G. Kenyon, Our Bible and the Ancient Manuscripts (1911); J. H. Luhn, article on "English Versions," in Hastings' Dict. of the Bible, extra vol. 1904; B. F.
3. Many Greek verbs are built up with prefixes and a strong effort was made to keep these words associated. The buildup was shown in English by hyphenation. For example:

φέω (pherō), to-bring
περιφέω (peripherō), to-bring-around
παραφέω (parapherō), to-bring-away
καταφέω (katapherō), to-bring-down
προφέω (propherō), to-bring-forth
eἰσφέω (eispherō), to-bring-in
παρεἰσφέω (pareispherō), to-bring-in-alongside

This was not always possible. English words coming from one Greek word were connected by hyphens whenever possible.

4. Sometimes the prefix intensifies the verb and it is not always necessary to translate the verb with this in view but as much as possible I have shown this even at the expense of a rather awkward translation.

5. Some words were transliterated rather than translated. Measures of volume, various garments, coins, etc. are more correctly transliterated.

6. Words very close, perhaps one the diminutive of the other, were considered to be different for a reason and an effort was made to show this.

7. Words in parentheses ( ) have no direct Greek word. For example: Βάπτισμα (baptisma) is shown, "baptism (of persons)," and Βαπτισμός (baptismos), is shown "baptism (of things)."

8. There are cases where a Greek word has more than one meaning, these are indicated by • in the Greek-English Dictionary.

9. I have not always chosen the best Greek word, or the only Greek, but in my judgement I found the best word I was able. If you will consult the table on page G you will see one reason for this. One half of the Greek words in the New Testament only occur once or twice. Some words are much in question as to their meaning in the lexicons. The first printing of my Greek-English and the English-Greek dictionaries was made in 1980.
TABLE OF NUMBER OF GREEK WORDS

Number of words beginning with each Greek letter.
Number of Greek words used 1X and those 2X.
Notice that 1638 Greek words are only used 1X (34%).
Notice that 751 Greek words are only used 2X (16%).

<table>
<thead>
<tr>
<th>Let.</th>
<th>#</th>
<th>1X</th>
<th>%</th>
<th>2X</th>
<th>%</th>
<th>% of Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>α</td>
<td>813</td>
<td>296</td>
<td>36%</td>
<td>146</td>
<td>18%</td>
<td>17.0%</td>
</tr>
<tr>
<td>β</td>
<td>115</td>
<td>40</td>
<td>35%</td>
<td>18</td>
<td>15%</td>
<td>14.0%</td>
</tr>
<tr>
<td>γ</td>
<td>75</td>
<td>23</td>
<td>31%</td>
<td>7</td>
<td>9%</td>
<td>13.0%</td>
</tr>
<tr>
<td>δ</td>
<td>278</td>
<td>92</td>
<td>33%</td>
<td>35</td>
<td>13%</td>
<td>9.0%</td>
</tr>
<tr>
<td>ε</td>
<td>675</td>
<td>237</td>
<td>35%</td>
<td>114</td>
<td>17%</td>
<td>8.5%</td>
</tr>
<tr>
<td>ζ</td>
<td>25</td>
<td>1</td>
<td>4%</td>
<td>5</td>
<td>20%</td>
<td>5.7%</td>
</tr>
<tr>
<td>η</td>
<td>35</td>
<td>8</td>
<td>23%</td>
<td>11</td>
<td>31%</td>
<td>4.8%</td>
</tr>
<tr>
<td>θ</td>
<td>95</td>
<td>36</td>
<td>38%</td>
<td>5</td>
<td>5%</td>
<td></td>
</tr>
<tr>
<td>i</td>
<td>63</td>
<td>21</td>
<td>33%</td>
<td>14</td>
<td>22%</td>
<td>4.2%</td>
</tr>
<tr>
<td>κ</td>
<td>425</td>
<td>132</td>
<td>31%</td>
<td>62</td>
<td>16%</td>
<td></td>
</tr>
<tr>
<td>λ</td>
<td>91</td>
<td>24</td>
<td>26%</td>
<td>17</td>
<td>19%</td>
<td></td>
</tr>
<tr>
<td>μ</td>
<td>234</td>
<td>74</td>
<td>32%</td>
<td>21</td>
<td>9%</td>
<td></td>
</tr>
<tr>
<td>ν</td>
<td>74</td>
<td>24</td>
<td>32%</td>
<td>12</td>
<td>16%</td>
<td></td>
</tr>
<tr>
<td>ξ</td>
<td>10</td>
<td>1</td>
<td>10%</td>
<td>3</td>
<td>30%</td>
<td></td>
</tr>
<tr>
<td>ο</td>
<td>203</td>
<td>56</td>
<td>28%</td>
<td>29</td>
<td>14%</td>
<td></td>
</tr>
<tr>
<td>π</td>
<td>629</td>
<td>210</td>
<td>33%</td>
<td>96</td>
<td>15%</td>
<td></td>
</tr>
<tr>
<td>ρ</td>
<td>37</td>
<td>15</td>
<td>41%</td>
<td>9</td>
<td>24%</td>
<td></td>
</tr>
<tr>
<td>σ</td>
<td>413</td>
<td>161</td>
<td>39%</td>
<td>62</td>
<td>15%</td>
<td></td>
</tr>
<tr>
<td>τ</td>
<td>159</td>
<td>59</td>
<td>37%</td>
<td>23</td>
<td>14%</td>
<td></td>
</tr>
<tr>
<td>υ</td>
<td>118</td>
<td>41</td>
<td>35%</td>
<td>18</td>
<td>15%</td>
<td></td>
</tr>
<tr>
<td>ϕ</td>
<td>126</td>
<td>46</td>
<td>37%</td>
<td>20</td>
<td>17%</td>
<td></td>
</tr>
<tr>
<td>χ</td>
<td>92</td>
<td>28</td>
<td>30%</td>
<td>17</td>
<td>18%</td>
<td></td>
</tr>
<tr>
<td>ψ</td>
<td>31</td>
<td>9</td>
<td>29%</td>
<td>5</td>
<td>16%</td>
<td></td>
</tr>
<tr>
<td>ω</td>
<td>23</td>
<td>4</td>
<td>17%</td>
<td>2</td>
<td>9%</td>
<td></td>
</tr>
</tbody>
</table>

| Total | 4839 | 1638 | 34% | 751 | 16% |

These seldom used Greek words total 50% of all of the words.

If the meaning of any of these words is ever incorrect you may make some serious mistakes in your teaching.
The Purpose of a Teaching Dictionary and How it Works

On page A, I said, "It would be nice if we all knew Bible Greek." This Teaching Dictionary will help you to understand the New Testament better without knowing much Greek. It will be very helpful if you would learn the Greek alphabet, but this is not absolutely necessary. This dictionary will not work unless you are using The Consistent New Testament, by R.H. Mount.

Step 1.

Look up the English word in the 1st section, The English-Greek Dictionary. If you find a page number, it refers to a page in section 3 where you will find all of the uses of this word that are in the NT. The Greek word is also shown in section 1 and section 3.

Step 2.

If you look up the Greek word in section 2, it will also show the page number in section 3. Section 2 is The Greek-English Dictionary. This section will give you more information. First, it will show you if the word is a verb (vb); noun (n); masculine (m); feminine (f); neuter (n); adjective (adj); preposition (prep); adverb (adv); pronoun (pron); conjunction (conj); or particle (part).

Further, it will show the number of times the word occurs, if 4 or less, it will list the scripture references. It will give you the English meaning. A • indicates 2 or more English words or meanings.
Then, it will often show a source to verify the meaning or explain the meaning further.

  The University of Chicago Press, 1957.
- The Interlinear Literal Translation of The Greek New Testament, by George Ricker Berry, Ph.D. (KJ)*
- The Interlinear Greek-English New Testament,
- * Abbreviations used in the dictionary.
Use of this dictionary simplified as of Oct. 1, 1989.

Section 1 - English-Greek Dictionary - printed in green, pages numbered 1-65. Pages assembled in 12 and 16-page signatures so that pages will not easily tear out. Page numbers are given which refer to the page in section 3 where study of a particular word is expanded. No use of Greek is necessary.

Section 2 - Greek-English Dictionary - printed in blue, pages numbered 1-79. Pages assembled in 16-page signatures. Here also page numbers are given for words given in section 3. Convenient to look up Greek words directly. Refer to page 4 in introduction.

Section 3 - A Teaching Dictionary - printed on single pages, one side only. The first page for each word has the Greek word in red, KJ in brown, CT in blue and comments etc. in black. Under this new system the pages are numbered 1-368 as of Oct. 1, 1989. The release next year will begin with page 369 and you will no longer have to file Greek words alphabetically. Remember this is a dictionary, not a commentary. See "Apologetics" and other "courses." (List sent on request.)

To update your own dictionary:

If you have filed your pages by the Greek words alphabetically according to "Supplemental Index", 1988 - proceed to number the pages - #1 ἀββαος, #2 ἀββαος - p. 2, #3 ἀνάγω - p. 1 etc. through page #303 ὅδε - p. 3. The 1989 release has pages 304-368 already numbered.

You may purchase a new Section 1 and Section 2. These sections have the correct page numbers referring to section 3 in case yours are not in the proper order.

Consult the Appendix at the end of section 2 of this dictionary for a major point of importance for each of the "control words." Further sources of teaching material, if available, are also given for each word.