

Updated Oct. 1, 1989

A
TEACHING
DICTIONARY

FOR

A CONSISTENT
NEW TESTAMENT



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

A Greek-English Dictionary was completed,
Sept. 1980. An English-Greek Dictionary was
completed, Oct. 1980.

INTRODUCTION

4-10-86

A

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

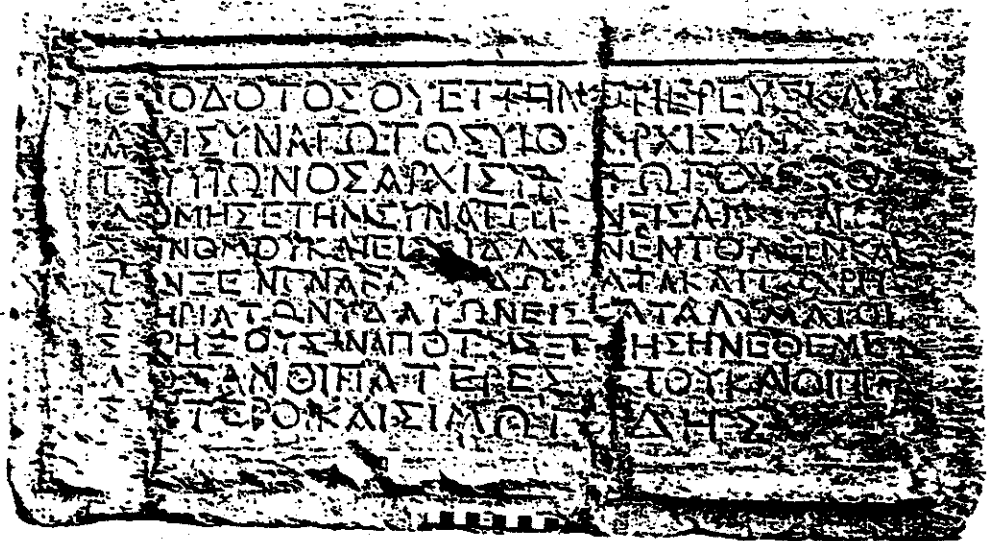
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HERSHEL SHANKS

Preface by Yigael Yadin

Jerusalem—The Theodotus 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.

Underlining throughout is mine.

B 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.

K.J.

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 fullness 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 always, even unto the 'end of the world. Amen.

The Consistent Translation

EPHESIANS 4

11 And he himself gave on-the-one-hand the apostles, on-the-other-hand the prophets, on-the-other-hand the bringers-of-good-news, on-the-other-hand the shepherds and teachers,

12 Toward the thorough-fitting of-the holy-ones with-reference-to (a) work of-ministry, with-reference-to building of-the body of-the Messiah,

13 As-far-as we-might [the] all arrive with-reference-to the unity of-the trust and of-the thorough-knowledge of-the Son of-the God, with-reference-to (a) perfect man with-reference-to (a) measure of-age of-the fulness of-the Messiah,

14 In-order that we-might no-longer be infants, being-tossed (by-waves) and being-brought-around by-every (strong) wind of-the-teaching in the dice-playing of-the MEN, in craftiness toward the method of-the leading-astray,

II TIMOTHY 2

15 You-be-diligent yourself to-stand-along-side approved-to-the God, (a) workman unashamed, cutting-straight the word of-the truth.

16 But you-be-standing-around-for-yourself-away-from the profane empty-chatters; for they-will-progress upon much-more of-impiety,

MATTHEW 28

19 Therefore having-proceeded YOU-disciple all the Gentiles baptizing them with-reference-to the name of-the Father and of-the Son and of-the Holy Spirit,

20 Teaching them to-be-keeping all-(things) as-many-as I-commanded to-YOU; and behold I myself-am with-YOU all the days till the complete-finish of-the age. 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 KJ New Testament comes in part from the Greek text known as the "Textus Receptus." In regards to your

The Value of HEBREW and GREEK to Clergymen

1. Without *some* knowledge of Hebrew and Greek, you cannot understand the critical commentaries on the Scriptures, and a commentary that is *not* critical is of doubtful value.

2. Without *some* knowledge of Hebrew and Greek, you cannot satisfy yourself or those who look to you for help as to the changes which you will find in the Revised Old and New Testaments.

3. Without *some* knowledge of Hebrew and Greek, you cannot appreciate the critical discussions, now so frequent, relating to the books of the Old and New Testaments.

4. Without *some* knowledge of Hebrew and Greek, you cannot be certain, in a single instance, that in your sermon based on a Scripture text, you are presenting the correct teaching of that text.

5. Without *some* knowledge of Hebrew and Greek, you cannot be an independent student, or a reliable interpreter of the word of God.

6. As much knowledge of Hebrew can be secured, with the same method, under the same circumstances, by the same pupil, in *one* year, with the aid of the Interlinear Old Testament, as can be gained of Latin in three years. Greek, though somewhat more difficult, may be readily acquired within a brief period with the aid of the Interlinear New Testament (which contains a lexicon) and an elementary Greek grammar.

7. The Hebrew language has, in all, about 7,000 words, and of these 1,000 occur in the Old Testament over 25 times each.

8. The Hebrew grammar has but *one* form for the Relative pronoun in all cases, numbers and genders; but *three* forms for the Demonstrative pronoun. The possible verbal forms are about 300 as compared with the 1,200 found in Greek. It has practically no declension.

9. Within ten years the average man wastes more time in fruitless reading and indifferent talk, than would be used in acquiring a good working knowledge of Hebrew and Greek that in turn would impart to his teaching that quality of independence and of reliability which so greatly enhances one's power as a teacher.

10. There is not *one* minister in *ten* who might not if he but *would*, find time and opportunity for such study of Hebrew and Greek as would enable him to make a thoroughly practical use of it in his work as a Bible-preacher and Bible-teacher.

1 JOHN 2

24 Let that therefore ^aabide in you, ^awhich ye have heard from the beginning. If that which ye have heard from the beginning shall ^bremain in you, ^bye also shall ^ccontinue in the Son, and in the Father.

I JOHN 2

24 (That) which YOU yourselves-heard from (the) beginning, ^alet-it-be-remaining in YOU. If (that) which YOU-heard from (the) beginning ^bmight-remain in YOU, YOU yourselves will also ^cremain in the son and in the Father.

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

being a workman I find this page from The Greek New Testament by George Ricker 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 translators often use what they consider synonyms. If you believe the Holy Spirit gave the word, it is not your right to alter it.

D 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 to show how insignificant these "differences" are, but note.

Encyclopedia of Religious Knowledge

Schaff, Vol. 1, p. 278

[4. Results of the Textual Criticism of the New Testament. — The host of "various readings" which an examination of ancient manuscripts, versions, and quotations, has brought to light, perhaps a hundred and fifty thousand in number, alarms some simple-minded people. Analysis at once dispels the alarm. It is seen that a very large proportion of these readings, say nineteen-twentieths, are of no authority, no one can suppose them to be genuine; and nineteen-twentieths of the remainder are of no importance as affecting the sense. Of how much, or rather, of how little, importance, for the most part, the remainder are, can readily be seen by comparing the revised version of the New Testament (with its marginal notes) with the text of the common version, or by an examination of the various readings of the chief modern editors in Scrivener's Greek Testament referred to above. The great number of various readings is simply the result of the extraordinary richness of our critical resources. Westcott and Hort remark with entire truth, that "in the variety and fulness of the evidence on which it rests, the text of the New Testament stands absolutely and unapproachably alone among ancient prose-writings." (Greek Test., vol. i. p. 561). — E. A.]



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

FOURTEENTH EDITION

ANew SURVEY OF UNIVERSAL
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VOLUME
3



BALTIMORE TO BRAILA

BIBLE, ENGLISH p. 534

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 companies were formed for the revision of the Authorized 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, fitly 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 Massoretic text which 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.

It is 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 Authorized 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 407 meetings, distributed over more than ten years. It was formally presented to Convocation on May 17, 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 had 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 Authorized 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. Partisans 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 discontented 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 spoil the familiar sonorous style of the Authorized 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 away, and was replaced by a calmer and more just appreciation.

BIBLIOGRAPHY.—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. Lupton, article on "English Versions," in *Hasting's Dict. of the Bible*, extra vol. 1904; B. F.

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:

φέρω (pherō), to-bring

περιφέρω (peripherō), to-bring-around

παραφέρω (parapherō), to-bring-away

καταφέρω (katapherō), to-bring-down

προφέρω (propherō), to-bring-forth

εισφέρω (eispherō), to-bring-in

παρεισφέρω (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

G

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%).

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

The Greek alphabet is as follows:

Capital Letters	Small Letters	Name	Pronunciation
A	α	Alpha	a as in father
B	β	Beta	b
Γ	γ	Gamma	g as in got ¹
Δ	δ	Delta	d
E	ε	Epsilon	e as in get
Z	ζ	Zeta	dz
H	η	Eta	a as in late
Θ	θ	Theta	th
I	ι	Iota	i as in pit, ee as in feet
K	κ	Kappa	k
Λ	λ	Lambda	l
M	μ	Mu	m
N	ν	Nu	n
Ξ	ξ	Xi	x
O	ο	Omicron	o as in obey
Π	π	Pi	p
P	ρ ²	Rho	r
Σ	σ(s) ³	Sigma	s
T	τ	Tau	t
Υ	υ	Upsilon	French u or German ü
Φ	φ	Phi	ph
X	χ	Chi	German ch in Ach
Ψ	ψ	Psi	ps
Ω	ω	Omega	o as in note

¹ Before another γ or κ or χ, γ is pronounced like ng.

² At the beginning of a word ρ is written ϱ, rh.

³ σ is written at the end of a word, elsewhere σ.

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.

*Thayer's Greek-English Lexicon of the New Testament, by Joseph Henry Thayer, D.D., 1886. Many printings.

A Greek-English Lexicon of the New Testament, by William F. Arndt and F. Wilbur Gingrich. (A+G)*

The University of Chicago Press, 1957.

The Vocabulary of the Greek Testament,

by James Hope Moulton, D.D., D.Theol. and George Milligan, D.D., Wm. B. Eerdmans Publishing Company, Grand Rapids, Mich. 1930. (MM)*

Theological Dictionary of the New Testament, edited by Gerhard Kittel, 10 volumes, Wm. B. Eerdmans Publishing Co., Grand Rapids, Mich., 1964 (TDNT)*

A Greek-English Lexicon, by Henry George Liddell, D.D., and Robert Scott, D.D., Harper and Brothers, Franklin Square, New York, 1883 (L+S)*

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The Nestle Greek Text, (Nestle)* by Alfred Marshall D. Litt., Samuel Bagster and Sons Limited, London, 1966

The Kingdom Interlinear Translation of the Greek Scriptures, Watch Tower Bible and Tract Society of Pennsylvania 1969, publishers, Watchtower Bible + Tract Society of New York, Inc., Brooklyn, N.Y. Westcott + Hort text. (W+H)*

* Abbreviations used in the dictionary.

J

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 H 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 #1, 1988" - proceed to number the pages - #1 ἄβυσσος, #2 ἄβυσσος-p.2, #3 ἀνιάλω-p.1 etc. through page #303 ὠδίν-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.