EXPOSITION 3

Allowing the Bible to Explain ∧ MORE of Itself

Even

THE AUTHOR'S DESIGN: EXPOSITION 3, Step One

Phase 1: Determine the author's writing style

📁 FILE THIS

How to Identify the Forms the Author used to Give Meaning to His Words with the Help of an Original Language Tool

Bible students know to investigate both the *uses* and *meanings* of words.

MEANINGS OF WORDS

For example, *Strongs Concordance* defines the word "common" from the phrase "about our common salvation" in Jude 3—*shared by all or several. Vine's Expository Dictionary* goes one step further, explaining that it is an *adjective* that "*stands in contrast to* [the *Greek* word] "idios," *one's own.*" Familiar, then, with the *meaning* of the word "common," we can tell that Jude and his audience *share*, a salvation neither he nor they can call *exclusively,* their own.

USES OF WORDS

As an *adjective,* however, "common" tells us either *what kind, which one, how many,* or *how much* salvation—Jude and his audience share. The context eliminates the ideas of *how many,* or *how much*—Jude neither stresses that there is only one salvation (*how many)* or shows the degree to which he and his audience are saved (*how much*); his letter is practical rather than theoretical. On the other hand, Jude's audience *did* allow certain ungodly people to infiltrate the church and begin undermining the faith. To *prevent* this from happening again and to *preserve* the faith, Jude cleverly uses the word "our" in verses 3, 4, 17, 21, 25 to show his audience that these enemies of the faith have nothing *in common* with *him* or *them*—who share the same, salvation, Master and Lord Jesus Christ, and Savior God. Jude ingeniously *uses* "common" as an adjective, to establish this line of reasoning, by identifying *which* rather than describing *what kind of* salvation he shares with his readers.

By choosing the forms of the words they used to express themselves, Bible authors *customized* the language in their writings. Identifying and analyzing the *parts of speech* (the forms that words take) in the text often unlocks the way the author gave meaning to his language. All you need is patience, the *Handbook,* and tools that give simple details of God's Word—in its *original* languages. Chapters 7 and 8 of the *Handbook* can help you to capitalize on the grammatical clues these tools provide, whether or not you know Hebrew, Aramaic, or Greek.

1. **IF IT IS A NOUN, PRONOUN, ADJECTIVE, PREPOSITION, CONJUNCTION, ADVERB, OR AN INTERJECTION**

   Go to chapter 7 of *Handbook* (pages 173-198) for thorough *explanations* and numerous *examples* of each *part of speech*. Though they may be part of a group of words with a special function in the sentence, *nouns, pronouns, adjectives, prepositions, adverbs, and interjections* generally *do* the following:

EXPOSITION 3

PART OF SPEECH	PAGES IN HANDBOOK	WHAT IT DOES
Noun	**173**	*Names a person, place, or thing; Identifies, renames, or explains another noun near/next to it; Answers the question who? Or what? before a verb; whom? Or what? after a verb*
Pronoun	**173-176**	*Stands for a noun to avoid unnecessary repetition; identifies, renames, or explains a noun near/next to it*
Adjective	**176-177**	*Tells what kind, which one, how many, or how much*
Preposition	**177-180**	*Relates the noun or pronoun connected with it to the rest of the sentence*
Conjunction	**180-182 190-191**	*Connects words or groups of words to show they carry equal weight or that one idea depends on another*
Adverb	**177**	*Tells where, when, in what manner, to what extent the verbal idea occurs*
Interjection	**178**	*Expresses emotion; functions independently from the rest of the sentence*

2. IF THE WORD IS A VERB, A PARTICIPLE, OR AN INFINITIVE…

Chapter 7 of *Handbook explains* and *gives examples* of *parts of speech;* chapter 8 helps you to *interpret* their various *grammatical aspects* in Greek and Hebrew. Though you should consult *Handbook* for details, parts of speech *generally have the following significance:*

PART OF SPEECH	PAGES IN HANDBOOK	WHAT IT DOES
Verb	**183-185**	*Tells what something or someone did; links one word with another that identifies or describes it; shows that something exists*
Participle	**192**	*Can act as an adjective, verb, or adverb*
Gerund	**192-193**	*A participle that acts as a noun*
Infinitive	**193-194**	*The word "to" plus a verb—acting as a noun, adjective, or adverb*

WATCH THIS

Use the *Original Language Worksheet (see, appendix) to draw insights from the original languages:*

1. Line One

Enter the *word* as it appears in the text.

ORIGINAL LANGUAGE WORKSHEET				
WORD: *slipped in unnoticed*	**FORM**	(Verb) Participle Infinitive		**REF:** *Jude 3*

Fill-in the *book, chapter,* and *verse*

Circle its *form—verb, participle, or infinitive*

2. The Characteristics Column

Consult your *Original Language Tool* for the *tense, voice, mood or theme, person,* and *number* of your action word and *circle/enter* the information in the appropriate boxes

Jot down any *auxiliary/helping verbs* (can, may, etc.) that you see connected with the word on the *Text Observation Sheet,* and *enter an explanation for it* in the "Aux" box

The worksheet tells you which boxes to fill out:

o **OT**—fill out the boxes across that row only for Old Testament words
o **NT**—fill out the boxes across that row only for New Testament words
o **ON**—fill out the boxes across that row for both Old and New Testament words

LEVEL 3 SKILLS

According to *Online Bible* software, the verb—*slipped in unnoticed* is an:

Aorist tense ⌐ *Active voice*

ORIGINAL LANGUAGE WORKSHEET

WORD: *slipped in unnoticed* | **FORM** (Verb) Participle | Infinitive | **REF:** *Jude 3*

CHACTERISTICS — **EXPLANATIONS**

CHACTERISTICS								
TENSE	**ON**	**Expresses**	Action	State	Condition		Character	
	OT	**Occurs**	Past		Present		Future	
Aorist, Future	**NT**	**Momentary**	Beginning	Entirety	One-time	Anticipated	End	
Present, Imperfect	**NT**	**Persistent**	Uninterrupted	In-progress	Recurring	Custom	Habit	
Perfect, Pluperfect	**NT**	**Perfective**	Finished			Lingering		
Perfect	**OT**	**Complete**	Finished	Decisive		Certain	Probable	
Imperfect	**OT**	**Incomplete**	In-progress	Habit	Custom	Permanence	Promise	
VOICE: *active* ▼	**ON**	**Stresses**	Action		Subject		Agent	
MOOD: *indicative*	**ON**	**Expresses**	Fact	Objectivity		Subjectivity	Desire	
THEME: ▲	**OT**	**Expresses**	Fact	Cause	Intensity	Other:		
AUX:	**ON**							
PERSON	**ON**	First	Second	(Third)	**NUMBER**	Single		(Plural)

Third-person

Indicative mood   *Plural*

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▶ Since this is a New Testament word, **we can ignore all of the OT rows**
▶ Since we know the word's tense, **we can ignore the rows for other NT tenses**
▶ Since there are no auxiliary/helping verbs, **we can ignore the "Aux" row**

"Black out" *the rows that you can ignore* from the study of *this* word; this will not harm the study, and it will eliminate what we can afford to ignore—so we can *concentrate* on *the rows that need our attention*

3. **Explanation Column**

Consult *chapters 7* and *8* of *Handbook* for the *details* of each characteristic, to determine—*according to the context*—whether your word *expresses action, state, condition,* or *character,* and to *understand* the *significance* of any *auxiliary* verb. The *Original Language Worksheet* lists all the places in the *Handbook* where you can find the help you need.

In the case of "slipped in unnoticed," here is what you will find:

o This verb expresses **Action** because it does not appear on the list of linking verbs, Figure 65, page 185, of *Handbook*
o The **Aorist Tense** expresses **Momentary Action** (*Handbook,* p. 206), and since Jude uses "slipped in unnoticed," to discuss what has already happened, the verb captures the **End** of the action (*Handbook,* p. 199)—its successful finish
o The **Active Voice** stresses the **Action** (*Handbook,* p. 200), "slipped in unnoticed," rather than those who performed it
o The **Indicative Mood** expresses **Fact**—not hearsay or theories

EXPOSITION 3

Circle the *appropriate* boxes in the "Explanation" *column* of the *worksheet* to *show what you have found;* we have already "blacked out" rows you can *ignore* for the study of this word:

What we learned from the nature of the verb —   *What we learned from the Aorist Tense —*

ORIGINAL LANGUAGE WORKSHEET

WORD: *slipped in unnoticed*   **FORM** (Verb) Participle | Infinitive   **REF:** *Jude 3*

CHACTERISTICS		EXPLANATIONS					
TENSE	**ON**	**Expresses**	Action ▼	State	Condition		Character
	OT	**Occurs**	Past	Present		Future	
Aorist, Future	**NT**	**Momentary**	Beginning	Entirety	One-time	Anticipated	End ▼
Present, Imperfect	**NT**	**Persistent**	Uninterrupted	In-progress	Recurring	Custom	Habit
Perfect, Pluperfect	**NT**	**Perfective**	Finished			Lingering	
Perfect	**OT**	**Complete**	Finished	Decisive		Certain	Probable
Imperfect	**OT**	**Incomplete**	In-progress	Habit	Custom	Permanence	Promise
VOICE: *active*	**ON**	**Stresses**	Action ◄		Subject		Agent
MOOD: *indicative*	**ON**	**Expresses**	Fact ▲	Objectivity		Subjectivity	Desire
THEME:	**OT**	**Expresses**	Fact	Cause	Intensity	Other:	
AUX:	**ON**						
PERSON	**ON**	First	Second	Third	**NUMBER**	Single	Plural

What we learned from the Indicative Mood —   *What we learned from the Active Voice*

4. **Insights**

   Combine everything you have learned about the word into *a single, brief statement* and write it in the space marked "Insights," at the bottom of the worksheet; then transfer the *essence* of your statement to the "Insight" column of the *Language Designs Sheet.*

ORIGINAL LANGUAGE WORKSHEET

PERSON	**ON**	First	Second	Third	**NUMBER**	Single	Plural

INSIGHTS: *With the help of Handbook, we have learned that Jude focused on the successful attempt by certain ungodly people to slip into the church. Though his readers never noticed, Jude knew what he was talking about; he had the facts. Concerned, not so much about these people being in the church as he was that more than one (see, Plural, Handbook, p.185) managed to enter without detection, right under the noses of his audience. This explains why he directs his instructions, in verses 20-23, at the audience—rather than the intruders.*

Repeat this procedure for as many *action* words (*verbs, participles,* and *infinitives*) as it takes to get the *fullest* senses of the text. Just go down the list of words on the *Language Design Worksheet*—to identify which *action words* deserve *further* study. *Check off* the ones that do, *count how many* you've selected, and *duplicate* the *blank Original Language Worksheet* that many times—so you will have a *separate* worksheet for *each* word. *Transfer* the *essence* of your statements in the "Insight" boxes of the *Original Language Worksheets*—to the "Insight" column of the *Language Design Worksheet.*

LEVEL 3 SKILLS

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How to Use Some Helpful Original Language Tools

A number of *specialized* Bibles, *reference* books, and *computer* programs can tell you both the *grammatical* characteristics and *root* meanings of Greek and Hebrew words. In addition to *perennial* favorites, *Strong's Exhaustive* and *Young's Analytical Concordances,* you can make good use of:

Layman's Greek-English Concordance

1. Keyed to the KJV
2. Each heading is an English translation of a family of related Greek words, in English alphabetical order:

> | ABIDE, | *-eth, -ing, abode* |
> |---|---|

3. Greek words

   Appear as subheadings in English letters without translation
   Are not labeled by part of speech (verb, etc.):

> ABIDE**,**   *-eth, -ing, abode*
>   meno,
>   diatribo
>   epimeno
>   parameno
>   katameno
>   hupomeno
>   aulizomai
>   histemi
>   poieo
>   anastrepho
>   prosmeno
>   agrauleo

   May appear under more than one heading if translated by different English words:

> ABIDE,   *-eth, -ing, abode*
>   poieo

> DO,   *-st, -th, -eth, -ing, Did, Done*
>   poieo

   Appear as the *first* letter of their *English* translation, in *bold* type, followed by *a period;* if they take more than one English word to translate them in the verse, the other words involved in their translation appear in italics, as in the case of the Greek word, *meno*:

> ABIDE,   *-eth, -ing, abode*
>   meno,
>   Jo. 12.46 *should* not a. in darkness

Notice that it takes *both* the *helping* verb *should* and the verb *abide* (a.) to translate *meno* in John 12:46.

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EXPOSITION 3

The Englishman's Greek Concordance of the New Testament

1. Based on the text of the KJV
2. Lists the original Greek words in Greek alphabetical order as its main headings
   First in Greek letters
   Then in English letters, without translating them:

   > αβυσσος, *abussos*

3. Under each main heading
   Lists every verse in which the Greek word occurs
   The verses may use a different English word to translate it
   A brief quote of each verse, with the English translation of the word in italics:

   > αβυσσος, *abussos*
   >
   > Lu.   8: 31   command them to go out into the *deep*
   >
   > Ro 10: 7.   who shall descend into the *deep?*
   >
   > Rev 9: 1.   the key of the *bottomless pit*

The Englishman's Hebrew and Chaldee Concordance to the OT

1. Based on the text of the KJV
2. Uses the original words as its main headings
   In the original language
   In Hebrew/Chaldean alphabetical order

   > דבק
   > _____
   > דבר   [*dah-var'*]

3. Uses the different *forms* of words as subheadings
   Labels each form as a part of speech
   Labels action words by theme and part of speech:

   > דבק
   > KAL.— *Infinitive.*
   > KAL.— *Future.*
   > * PUAL.— *Future.* *
   > * HIPHIL.— *Preterite.* *
   > HIPHIL.— *Future.*
   > * HOPHAL.— *Participle.* *

4. Lists verses under each subheading
   In Biblical order
   Regardless of what English word translates the original Hebrew or Chaldee word:

   > דבק **dah-vehk, adj.**
   >
   > **Deu. 4: 4.**   But ye *that did cleave* unto the Lord
   >
   > **2 Ch. 3: 12.**   *joining* to the wing of the other
   >
   > **Pro. 18: 24.**   there is a friend (that) *sticketh closer*

LEVEL 3 SKILLS

Wilson's Old Testament Word Studies

1. Based on the text of the KJV
2. Uses English translations of synonymous Hebrew words as main headings:

> ADVICE, ADVISE, ADVISEMENT

3. Lists the words in that family as sub-headings
   - In Hebrew
   - In Hebrew alphabetical order
   - Numbered consecutively
4. Tells you
   - The *theme* and/or *part of speech* for each subheading
   - The root meaning of each one with insightful explanations

---

ADVICE, ADVISE, ADVISEMENT

1   דבר   *m.* **matter, business, advice, &c.**

2 תצבלה   *f. pl.* **a leading, guidance, direction; the art of leading, &c.; hence, a wise plan or counsel; "good advice."**

3   טעם   *m.* **taste; judgment, discernment, &c.; judicious, discreet counsel.**

4   ידע   **to know.** Kal *imp.*

5   יעץ   **to deliberate, to give counsel, to take advice.** Niphal [a]*fut.* [b] *part.* **"well-advised."** [c] עצה *f.* **counsel.**

6   עוץ   *i.q.* יעץ **to take advice.** Kal *imp.*

7   ראה   **to see, look.** Kal *imp.* **"advise thyself"**

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5. Lists all the verses in which the word occurs
   - After all the subheadings
   - With the number of the form that occurs in each one

Judg. xix.30.	6	1 Kings xii.6.	5b	1 Chron. x.14.	5c
xx.7.	1	1 Chron. xii.19.	5c	xxv.17.	5a
1 Sam xxv.33.	3	xxi.12.	7	Prov. xiii.10.	5b
2 Sam. xix.43.	1	2 Chron. x.9.	5b	xx.18.	2
xxiv.13.	4				

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References to definition "5" are labeled "5a," "5b," and "5c." This corresponds to the division of meanings for number 5 above [[a]*fut.* [b]*part.* "well-advised." [c] עצה *f.* counsel.]

The Newberry Bible

1. Uses the text of the KJV
2. Offers simple grammatical explanations of the original languages for those who have no knowledge of Hebrew and Greek
3. Arranges poetry to show parallelism
4. Connects parallel passages

5. Shows when *more than one* English word in the text translates a single Hebrew or Greek word
6. Features *important* points of grammar

> Shows whether or not the language uses articles
>
> Traces words to their original language roots
>
> Highlights pronouns emphasized in the original language
>
> Uses a system of signs to identify and understand
>
> o Tenses
> o Participles
> o Moods

7. Shows which ancient documents support the words in the text
8. Includes a dictionary of frequent synonyms in the New Testament

> Take, for example, 2 Corinthians 6:14:

<div align="center">

14 ‖Be_ye not   d UNEQUALLY_
YOKED_together   with_unbelievers:"

</div>

> The hyphens between "Be__ye," "UNEQUALLY__YOKED__together" tell us that all these words translate the participle ετεροζογουντες according to the notes in the margin, beside verse 14.
>
> The "l" before the word "Be" is code for a verb in the *present* tense or with continuous action in the present according to the key on page 668.
>
> The section, "Greek Tenses," on page 671 explains that being "unequally yoked" is something that Paul's audience was doing in the present. The word "not" indicates that he wanted them to bring this activity to a halt and thus, STOP doing it.

The Hebrew-Greek Key Study Bible

1. Based on the texts of either the KJV or the NASB
2. Insightful introductions to each book
3. Strong's Hebrew and Greek dictionaries at back of Bible
4. Lexicons for both Old and New Testament words at back of Bible
5. Words lightly underlined and numbered appear in the Strong's dictionaries
6. Words *boldly underlined* and *numbered* appear *in both the Strong's dictionaries* and *Lexicons*
7. Words with *letter codes* are keyed to *grammatical notes* explained at the back of the Bible
8. Commentary on key verses appears at the bottom of their respective pages

> Take, for example, Galatians 1:24:

> 24   And they ^{ipf}**glorified**^{*1392*} God in me.

> Notice the letters "ipf" before, and the number "1392" after, the word "glorified."

1. You can break the code (^{ip}) before the word "glorified" by turning to the "GRAMMATICAL CODES TO THE GRAMMATICAL NOTATIONS" on page 1568.

> The chart there reads,

> **ipf**.......imperfect (**23**)

> It forwards us to the "DEFINITIONS OF THE GRAMMATICAL CATEGORIES" number 23, on page 1570.

> There we read,

"The *Imperfect Tense* (ipf), is only used in the indicative mood and refers to continuous or linear action in past time. It is to be distinguished from the aorist indicative, which conceives of an action in past time as simply having taken place, without further defining it. Example: the aorist *eschon* would be translated "I had," but the imperfect *eichon*, "I was having."

So, the churches in Judea "were glorifying" God because of Paul, their one-time persecutor who now "preached the faith which he once destroyed" (verses 22, 23).

2. Since the number "1392" is bold typed, this word appears in both the Greek Lexicon, page 1694, and the Strong's Greek Dictionary, page 24, at the back of the Bible.

   According to the dictionary
   o The Greek word is *doxazo*
   o The dictionary gives it the root meaning "*to render* (or *esteem*) *glorious.*"
   o According to the lexicon
   o *Doxazo* comes from the Greek words *doxa*, glory, and *dokeo,* to esteem, think, be of the opinion, suppose
   o In the NT, *doxazo* means "*to recognize, honor, praise...make glorious, glorify.*"
   o So, the churches in Judea "kept glorifying" god, *adding glory to his glory* in *recognition* of *the stunning conversion* of their *one-time zealous enemy* into an *enthusiastic* ally.

The Discovery Bible New Testament

1. Based on the text of the NASB
2. Uses a discovery color (red)

   To make words emphasized by the original authors, stand out in the text

   To mark the symbols which identify the kinds of action expressed by the various tenses of original Greek *action* words

   To *label* words *closely related in meaning* with *numbers keyed to* a "SELECTIVE GLOSSARY OF THE SYNONYMS OF THE GREEK NEW TESTAMENT," at the back of the Bible.

   "By paying careful attention to the words, symbols, and numbers in the discovery color, you will be able to gain in-depth insights into the Word of God" (page ix).

   So, for example, Romans 7:14:

   14 For we know[29e] that the Law is *spiritual;* but *I* am of *flesh,* sold ➤into bondage to sin

   The number "29e" by the word "know" forwards us to page 536 where we read:

		NASEC or	
English Word	*Greek Word*	*Strong's Number*	*Comments and Summaries*
29e *oida* (οιδα)	3609a		to know intellectually; to gain knowledge by observation (versus by experience or through the senses); to know something on the basis of an absolute or achieved knowledge; to know *about* something without necessarily standing in any personal relationship or connection with it

On page 537, the *Summary* compares and/or contrasts our word from Romans 7:14 with the various other words translated "know" in the New Testament — to bring out what is *unique* to it, and so make its *root* meaning more plain:

Summary: 29a carries the idea of knowing on the basis of some sort of intimate or personal relation, unlike 29e, which requires no such connection; 29d differs from 29f in that it involves a greater degree of mental activity or reasoning; 29b suggests a knowledge that is particularly full and thorough yet not necessarily the result of the specialized or extended acquaintance inherent in 29c.

According to the *Summary* then, Paul says that His readers can tell, just by looking at it, that the law is spiritual.

According to the section on emphasis, pages x to xiv, and especially the remarks on page xi, the words *spiritual, I ,* and *flesh* are all in *italics* — to show that Paul *emphasized* the contrast between himself and the law as the difference between spirit and flesh.

According to the chart on page xv, the arrow pointing the word "sold" at the phrase, "into bondage to sin," indicates that "sold" is a *perfect participle and indicative.*

Referring to the "Perfect Tense," on page xviii, we learn that "sold" represents an action (or transaction) that has left Paul in a condition or state of lasting significance or status: not only was Paul sold into bondage to sin — he is still there.

The Complete Word Study New and Old Testaments

Both *The Complete Word Study Old Testament* and *The Complete Word Study New Testament* supply complete grammatical characteristics of every word — in their respective texts. While they each include terse but powerful grammars for their respective languages, the former includes a thorough study of many key Old Testament words, and the latter has a comprehensive companion volume, *The Complete Word Study Dictionary: New Testament.*

1. Each of these tools uses the King James Version
2. Neither one requires any knowledge of the original languages, and
3. Both offer one-stop-word-study.
4. You do not need a *concordance* when you use these *tools,* and frequently *can determine the root meanings* of words with the help of "Lexical Aids" at *the back* of the book. For example:

Turn to John 11:35 in *The Complete Word Study New Testament* and *look for the word* "wept."

JOHN 11:35   352

<div align="center">

art, nn2424   aina1145
35   Jesus   wept.

</div>

Letters above a word refer to the grammatical structure of the Greek word; you will find an explanation for them in the "Grammatical Notations" section.

Numbers above the words identify the corresponding Greek words in *Strong's Greek Dictionary,* found at the back of the book. Words with boldface numbers also appear in the section of the book entitled "Lexical Aids to the New Testament," with detailed definitions.

Asterisks in the text indicate word clusters (sometimes Greek words require more than one English word to translate them) which are discussed in the "Explanation of General Format."

Italics in the text indicate words *implied* in the Greek, but do not *appear* in it

Images of "keys" *that appear by verse numbers indicate explanatory notes at the bottom of the page*

Subject Headings appear throughout the text.

ADVERBS sometimes function as *prepositions*. In such cases the *grammatical notation* **ad*** has been placed above the English text.

Parentheses around a notation and/or a number indicate that the corresponding Greek word *awaits translation* into English.

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The code [aina1145] above the word "wept:" 1145 is its *Strong's number,* keyed to the *Strong's Greek Dictionary* and *Lexical Aids* at the back of the book. The English word "wept" translates the Greek word, *dakruo,* "to shed tears." The cryptic "aina" is *code* for the *grammatical characteristics* of the *form* that the word *dakruo* takes in that text.

To *decipher* the code, turn to the section, "Grammatical Codes to the Grammatical Notations," on page 860, where you will find the codes listed alphabetically, so that "aina" is near the beginning. Next to "aina" we read: "aorist indicative active (10: see, 1, 6, 45)." These numbers are keyed to the section "Grammatical Notations: Definitions of the Grammatical Categories," on page 862.

o The number "10" points you to an example of an aorist indicative active.

o The **AORIST INDICATIVE,** it says, "expresses action that is not continuous. It does not specify the relative time of the action to the time of speaking." So, John 11:35 either mentions an action that didn't last long, or simply takes a brief look at an action without defining how long it lasted

o Definition, "1" tells us that the active voice "represents the action as being accomplished by the subject of the verb" (in this case "you"). So, according to John 11:35, Jesus Himself did the weeping

o Definition, "6" explains that the aorist tense "is used for simple, undefined action...in any mood other than the indicative...it refers only to the reality of an event or action, not to the time when it took place." John 11:35 reports *what* Jesus did, not *when* He did it

o Definition "45" indicates the Indicative Mood "makes an assertion of fact and is used with all six Greek tenses. It is the only mood in which distinctions can regularly be made about the time when an action occurs." John 11:35 insists that truly human emotions were at work because Jesus really did cry

How Handbook Enhances Other Original Language Tools

Chapter 7 of the *Handbook* describes the use of *every* part of speech for students of English Bible. Chapter 8 explains the dynamic significance of Greek and Hebrew action words to unleash the full power of inspired language from your passage. Both chapters also present examples to choose from as you grapple with the significance of the words in your text.

For example, in our study of John 11:35, *The Complete Word Study New Testament* said:

1. The aorist tense does not express continuous action
2. You can make distinctions about time for actions that occur in the indicative mood.
   Handbook adds,

   On page 199, that you can isolate the momentary action of the aorist, either at its beginning, or at its end. So, John 11:35 either catches Jesus as He started to cry or as He shed His final tear

On page 200, that the *active voice* does *not* stress *the person who performs the action* as much as it does *what He did.* John 11:35 focuses on what Jesus did, not on Jesus Himself

On page 206, from numerous examples of the aorist in action, that John captured the action in 11:35 as it broke into the story—to emphasize its suddenness. The crying mentioned in John 11:35 came with little or no warning.

So, with the help of *Handbook,* we see that "Jesus wept" is *more vividly*—"Jesus burst into tears," since John *caught Jesus about to have a good cry—just as He exploded into tears.*

While *action words* are exciting to explore, guard against *rash decisions* concerning what you find:

1. Compare verbs in your text with the categories explained in chapter 8 of the *Handbook.*
2. Don't just jump at the first one that appears to make sense.
3. Carefully work your way through the examples, and let the context decide which senses of *tense, voice, mood,* or *theme* are appropriate.

Bible Software

Good news for those who have access to a personal computer: according to *Christian Computing Magazine*, "there are several Bible Study packages on the market today that can make studying the Bible in its original languages easier and more meaningful" (vol. 6, no. 11, p. 18).

For more detailed information on the software that is available and what each package can do, see the Handbook, pages 51, 461, and 462. For now, let's repeat our study of the word, "remembrance," using the Online Bible:

1. Run the program and bring up the screen for Jude.
2. Click on "Strong's" and verse 5 looks like this:

> " I will <1014> (5736) therefore <1161> put <5279> you <5209> in re-membrance <5279> (5658)..."

3. The numbers in brackets, like <5279>, are "Strong's" numbers. By now you should recognize 5279 as the Strong's number for the word, "remembrance." Double click on it and the following sub-screen comes up from the built in *Thayer's Lexicon:*

> 5279 υπομιμνεσκω **hupomimnesko {hoop-om-im-nace'-ko}**
> **from 5259 and 3403; v**
> **AV - put in remembrance 3, remember 2, bring to remembrance 1,**
>   **put in mind 1; 7**
> **1) to cause one to remember, bring to remembrance, recall to mind:**
>   **to another**
> **2) to put one in remembrance, admonish, of something**
> **3) to be reminded, to remember**

The first line, from left to right, supplies the "Strong's" number <5279>, the word in Greek (υπομιμνεσκω), the Greek word transliterated into English (hupomimnesko), and a phonetic aid to help pronounce it {hoop-om-im-nace'-ko}.

The next line tells us that this word came from the words with Strong's numbers 5259 and 3403, and that it is a verb (v).

Then we're told the various ways the Greek word is translated in the AV (that is the King James Version)—and how many times each one occurs (remember 2 = remember, 2X).

After that, come *three* definitions of the word [1), 2), 3)].

4. *Double clicking* on the number in parentheses, in this case (5658), which follows <5279> — brings up the following screen:

5658	Tense - Aorist	See 5777
	Voice - Active	See 5784
	Mood - Infinitive	See 5795
	Count - 516	

The *column on the left* provides the *grammatical characteristics* of the word "remembrance" in Jude 5.

The *column on the right* supplies *the numbers* of *help screens* that *explain* the *grammatical characteristics* to their immediate left (screen 5777, explains "Aorist Tense," etc.).

Original language Bible study *books* and *software* make it possible to take advantage of all the *language* insights made possible by the *Handbook*. Most of the software is available on *CD-ROM* as well as on *diskettes* and includes additional study tools such as atlases, dictionaries, and commentaries. *Which one is best for you?* That depends on *what you want to spend,* your computer's *processor and memory,* the *user-friendliness* of the program, and *how far you want to go* in your language studies.
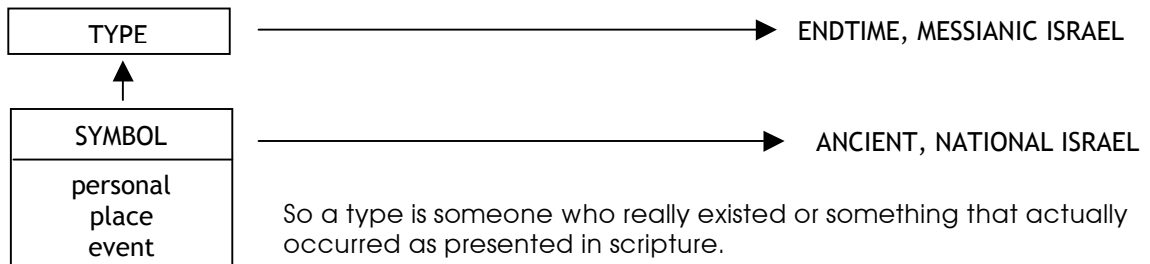
THE AUTHOR'S CODE: EXPOSITION 3, Step Two

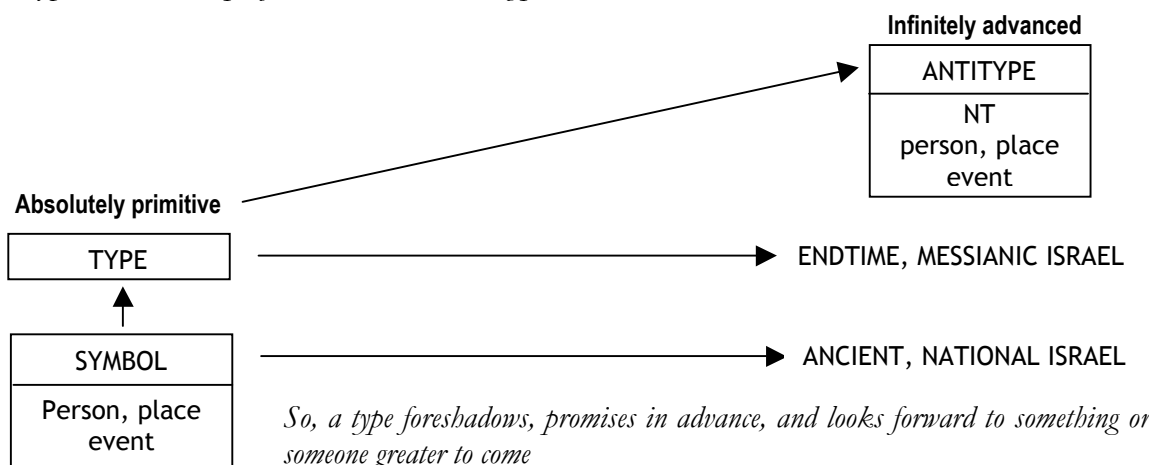### Phase 1, 2: Decipher Figures of Speech and Decode Symbols

📁 FILE THIS

Types and Prophecy

A **TYPE** is *a symbol*—a *person, event,* or *institution* that *used to represent a spiritual truth to ancient, national Israel* and *also gave a glimpse of this same truth for end-time, Messianic Israel* (the church):

So a type is someone who really existed or something that actually occurred as presented in scripture.

A type is also *a simple first edition* of its *antitype*—its *more advanced, end time edition* from the NT:

So, a type foreshadows, promises in advance, and looks forward to something or someone greater to come

EXPOSITION 3

WATCH THIS

Follow these helpful guidelines when you try to identify and interpret types and prophecy:

1. **Identify the symbol you suspect is a type**
   OT prophets condemned Babylon and foretold its doom. Though their words literally came true centuries ago, the apostle John still identifies Babylon as the *end-time* enemy of God's people. Babylon is apparently more than a literal city. It must be a symbol.
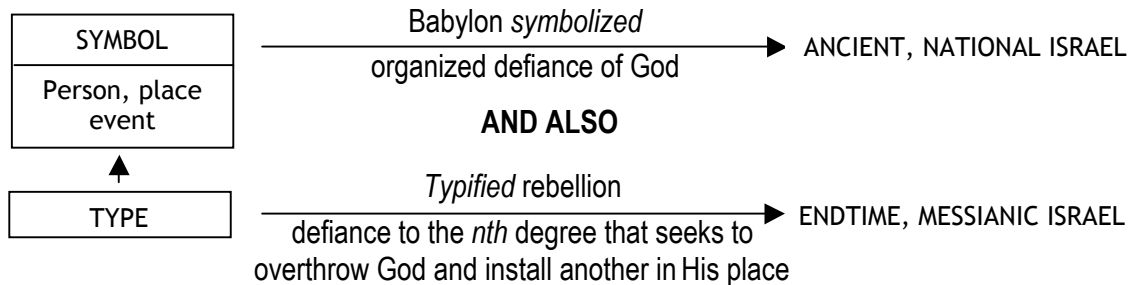
2. **Apply the guidelines for interpreting symbols (see, p. 60)**
   Though *the Bible never comes right out and says it,* texts like (1) Rev 14:8 (*Babylon makes all the nations drink from the cup of wrath she has earned for herself*), and (2) Rev 17:5 (*calls Babylon the matriarch of all those who are unfaithful to God and the source of every foul and detestable thing on earth*)—*argue forcefully,* that *Babylon is the ringleader of earthly rebellion against God*

3. **Strip away any ethnic or geographic limits**
   In order to play a significant role in history long after its disappearance, Babylon must be more than a literal, physical city in Mesopotamia, erected over the Euphrates River.

4. **Try to figure out the typological significance of the type.** For example:

SYMBOL	Babylon *symbolized* organized defiance of God →	ANCIENT, NATIONAL ISRAEL
Person, place event	**AND ALSO**	
↑ TYPE	*Typified* rebellion defiance to the *nth* degree that seeks to overthrow God and install another in His place →	ENDTIME, MESSIANIC ISRAEL

5. **Don't get bogged down comparing or investigating minor details. Focus on broad areas of resemblance like the NT writers did:**
   Babylon appears wherever there is organized resistance to God and His rule.

6. **Note the points of correspondence and difference/contrast between the suspected type and its alleged antitype:**

BABYLON (The type)	JERUSALEM (Alleged anti type)
Typified rebellion, defiance to the nth degree that seeks to overthrow God and install another in His place	*Rejected Jesus, God's anointed chosen King and handed Him over to Rome for execution and elimination*

7. **Study your findings in the light of their historical context.**
   Jesus Himself applied the doom prophecies for Babylon to the Jerusalem of His day. Follow the connection in the illustration below:

CITY MENTIONED	Literal Babylon	Jerusalem	End-time Babylon
TEXT QUOTED	Jeremiah 51:45	Luke 21:20, 21	Revelation 18:4
PARTIES WARNED	My people	Those who are in Judea	My people
WARNING ISSUED	Go ye out of the midst of her	Depart	Come out of her

8. **Trace the path of each type through Christ and His cross, to Messianic Israel (the church), from the first to second comings.**

LEVEL 3 SKILLS

The *prophets,* for example, used *types* to *grab hold* of the glorious future—while still living in *the OT* shadows. But instead of *limiting* their vision to the symbols themselves—they saw through them, a *glimpse* of what God promised:

Literally fulfilled before Christ's first coming
Partially fulfilled at Christ's first coming
Completely fulfilled at Christ's second coming

Type meets antitype at last— and Babylon is finally brought down to the dust

"*Come out of her, my people***, that ye be not partakers of her sins, and that ye receive not of her plagues" -- Rev 18:4**

3

UNIVERSAL END TIME BABYBLON
At the *Second* coming

"When you shall see Jerusalem surrounded with armies... *let those who are in Judea depart***" -- Luke 21:20-21**

2

By rejecting Jesus, God's chosen King—Jerusalem personified resistance to God's rule. Judged as the incarnation of Babylon at that time—it still looks forward to its annihilation at Christ's Second Coming

JERUSALEM
At Christ's *First* coming

"*My people, go ye out of the midst of her,...* **deliver ye every man his own soul from the fierce anger of the Lord"** Jer 51:45

1

Babylon, the symbol of organized human defiance of God, points forward to the end-time human effort to dethrone God and install a substitute of its own choosing

OT LOCAL LITERAL BABYBLON

9. **Interpret the type:**

   Jerusalem personified Babylonian rebellion against God. Though its residents remained somewhat loyal to God, the fall of Jerusalem in A.D. 70 foreshadows the complete destruction of end-time Babylon, which will completely defect to the enemy.

10. **Types identified by inspired Bible writers are the most reliable; those discovered through research are often less dependable.**

    Though the Bible never calls Jerusalem *a type of Babylon,* biblical evidence *argues forcefully* that it is. Its destruction is *a foretaste* of what awaits *literal end-time Babylon* at the second coming.

See the chapter entitled, "Typology," in *Handbook,* **pp. 261-290 for a thorough explanation of types and prophecy.** Use (1) the **Typology Worksheet**, pages 218-219 of this book to trace the development of symbols, and (2) the **Prophecy Worksheet** to trace the fulfillment of promises or predictions, pages 220-221.

THE AUTHOR'S MOLD: EXPOSITION 3, Step Three

How to Capture the Author's Roots—that Shed Light On All of His Language

🗁 FILE THIS

Studying the Bible is a lot like visiting a foreign country: unless you acquaint yourself with the language, customs, and places of its people, you probably won't get very much out of it. We have already concentrated on the language of the Bible writers; now it is time to factor in the history and culture behind their words. You will never understand the text – unless you reconstruct its background (1) from information within the Bible book itself and (2) from reliable outside sources.

WATCH THIS

For a thorough explanation of historical-cultural factors and resources, see pages 72-119 of the *Handbook*; for an extensive survey of ancient sources, see pages 215-260. For now, here is a simple procedure for *reconstructing* a *detailed background* to a Bible book:

1. **Work one subject at a time—on the *Language Shaper Sheet*.** Enter:

   The subject [*history, anthropology, geography, material goods, socio-religious situation, economics, or politics*]

   The chapter and verse where you find the answer to a question, and

   Any insights you pick up along the way, as in the following example from 2 Peter 1:

Subject	Ref.	Insight
History	**1:16-19**	**On the mount of Transfiguration with Jesus**

2. **Answer as many questions as you can, as thoroughly as you please.** Get as detailed as you want. This procedure can *stand alone,* or *build-on* your *Levels 1* and *2* efforts:

   History

   What is going on in this passage? What events lead up to this situation? Investigate more closely and thoroughly questions, such as, Who writes or speaks in the passage; Who is the original audience for the passage/historical situation; Where does the audience live; What are its present circumstances; What is the reason for writing/speaking; How do the passage and its circumstances fit into the author's flow of thought?

Is the situation in the passage strictly the result of internal developments in Israel, or did other parts of the ancient world have something to do with its realization? Do other passages dealing with the same or similar situations shed any light on its circumstances?

What comes next? Does the passage conclude an episode, or is it part of any new developments? How does the passage fit into the flow of secular Old Testament/New Testament history; into the sweep of redemptive history?

Anthropology

Is the milieu of my passage Israelite or Gentile?

What social, civil, or religious institutions does the passage involve? At what state in Israel's history do they occur? What is their meaning or significance in this context?

Do the people, places, or things in the passage relate only to ancient Israel, or are they Old Testament projections/New Testament editions of realities to come in the Messianic Age?

Do any other passages or outside sources help explain the cultural situation of the author or audience? Does the author refer to something common and universal or local and provincial?

Geography

Does the passage have a geographical setting? In which nation, region, tribal territory, and village do the events and concepts of the passage apply? Is it a northern or southern passage? Does it have a national or regional perspective?

Do climate, topography, or local features—figure prominently in the passage? If so, what is their significance? What can they tell us about the importance and meaning of people, places, and things in the text? Can other passages or outside sources (for instance, maps, etc.) help explain these issues and open up our understanding of the passage?

Material Goods

Does the text mention everyday items? What are they? What do they tell me about the origins, the practices, or the social-commercial contacts of the people in this passage?

What can I tell about the people in the passage from what they wear? Where they live? What they eat? What animals they own?

Socioreligious Situation

Can I recognize any customs in this passage from what is said; or implied; from items; from times; from frequency; or seasons; from the location; from places of origin; from names? What do these customs tell me about the people involved?

Does the text offer any clues about the society in which these people lived? Are they agrarian; Nomadic; Urban; Suburban? What can I deduce or infer from these clues concerning their views of law and order; of justice; of government; of opportunities to succeed; to stay safe?

Where, how, and when do they worship; Daily; Weekly; Seasonally? Are there any traces of religious syncretism; Extremism?

Economics

How do the people in the passage earn a living? What effect would this have on their view of society; of life; of God; of religion?

What can I tell about them from their occupations? What does their work say about what others thought of them; what they thought of themselves; their roots; contacts; any influence they may have had; any influences on them?

Are the people in the passage living in a war-torn, weather-driven, disaster-prone economy? What does this tell you about their views of society; of life; of God? Would they tend to interpret natural, social, or historical events differently from people living elsewhere; under different conditions? Would they tend to be less; more; or equally superstitious; extremist; indifferent?

Politics

Are there any rulers or key political figures/groups in, or influencing, the text? Who are they? Where do they come from? What do they do?

Does anything about them deserve further investigation? How did they get to occupy their current positions? Does their childhood, a crisis, or some other significant person or event help to explain anything I need to know?

Are forces in motion that have a bearing on them or their situation; on the people with whom they are intimately connected? How do they fit into the past, current, future political picture?