Life Group Greek

Lesson 3 - Vocabulary

INTRODUCTION

One blessing (and curse?) of my job is travel. I am on the road a good bit, both nationally and abroad. Fortunately, I was wired for this having moved a good bit growing up. I was born in Dallas, but lived in Fort Worth, New Orleans, Shreveport, Abilene, Texas, Memphis, Pittsburgh, Rochester New York, and Lubbock Texas, all before my teenage years. It seems to have instilled in me a joy for the road. I wouldn't call myself a "rambler," because I always want to come back home, but I do enjoy life on the road. Fortunately Becky and our children enjoy travel as well.

One way you can see our travel is in our home. We have parts of our home and yard that reflect where we've been. We have our "Guatemala parts" that show the love and experiences we have enjoyed from that country. We have pieces and inspirations, from various vacation trips and, of course, the many, many things that shout LUBBOCK, TEXAS to the keen eye.

These things are important as memories. Our children may not understand them all, but that doesn't strip them of their meaning. If anything, the challenge to Becky and me is to ensure that the significance of these items not be lost in our passing. It is the best way for our children to decide what is worth keeping and what isn't.

Language is much the same. My primary language, like that of many of you reading this, is English. The English language is not ancient. Our modern English has been around for less than 500 years. Saying "English" makes one think that our language is from England, and that is true in a sense. But in another sense, we can see that the English language has its own "travel log" in its history. There is a sense in which our English is a melting pot of other languages.

Two huge influences in our English are what we can term "Germanic tongues" and Latin (both directly and through French, a Latin based language). Consider certain words we use, and trace their roots. If you look out of a window, you might be able to see the terrain, from the Latin *terra* meaning "earth." You might see the "terrain," but when speaking of it call it "land" instead. "Land" doesn't come from the Latin word for earth but from a progeny of the Germanic word (Old Teutonic) for earth, "lando."

You can *rapidly* see the difference. I might have said instead, "You can also *quickly* see the difference!" "Rapid" is an adaptation from the Latin word *rapidus*, which means quick! "Quick" comes from the Germanic (Old Teutonic) word *kwikwo-z*, which means rapid! If you have trouble following this, perhaps someone can "assist" you (from the Latin *assistere*), or maybe they can "give you a hand" (from the Germanic *geban* and *hant*).[1]

The animal kingdom is replete with words from both Latin and Germanic origins. We can see a pig and speak of "pork" (from the Latin *porcus*) or "swine" (from the Germanic *swinom*). We might see a "snake" (from the Germanic *snaak*), and call it a "serpent," from the Latin *serpens*. Do we "get" this (Germanic *getan*) or do we "comprehend" it (from the Latin *comprehendere*)? Do you have aches and pains? "Aches" is Germanic; "pain" is Latin.

These options in English come into play in our Bible translations.[2] Often there are Biblical terms that in Greek have semantic range that includes a number of English words. When scholars select the English word to best fit the Greek original, sometimes an English word with a Germanic root is preferable, and sometimes a word rooted in Latin works better. The net result is we might be reading the same or similar word in the Greek, but we miss that fact when we read our translations.

In this lesson, we will consider three word groups in the Greek and explore the English effect of using both Germanic and Latin rooted English words within these word groups.[3] In each section, we have three chores before us. First, we will try to understand the English words at play. Second, we will try to understand the semantic range of the Greek words. Then finally we will consider the implications in some examples of Scripture.

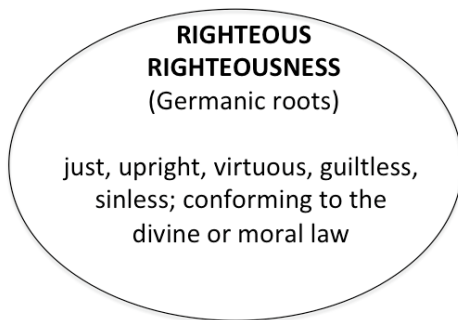### Righteousness, Justification and *Dikaios* (δίκαιος)

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[1] For all of the roots and definitions used in the lesson, the reference text is *The Oxford English Dictionary*, 2d ed., (Oxford 1991).

[2] Special thanks to Dr. Simon Gathercole, Senior lecturer in New Testament Studies at Cambridge for suggesting this topic as suitable for this class. Dr. Gathercole is particularly attuned to issues of Greek-English interaction in translation as a member of the Committee on Bible Translation for the New International Version.

[3] These lessons double as a chance for the reader to get greater familiarity and dexterity with the Greek alphabet. We are attaching the alphabet as an appendix to the back of this lesson.
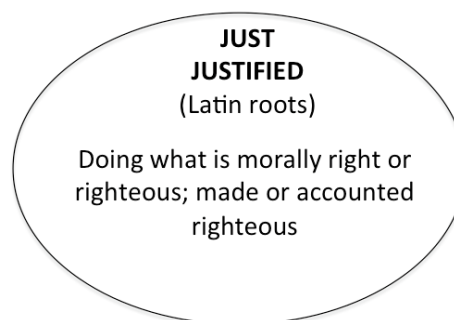
Let's begin this section getting the "English" words defined.

"Righteousness" conveys the idea of "conformity of life to the requirements of the divine or moral law." It comes from Germanic roots. *Rehtwîsig* is the Old High German word for "righteous." The Oxford English Dictionary ("OED") defines a "righteous" person as one who "just, upright, virtuous, guiltless, sinless; conforming to the divine or moral law." It will be useful in understanding this lesson if we use David Capes's teaching model of a modified Venn diagram for the semantic ranges of these words. So for the words "righteous" and "righteousness," we would draw the following:

RIGHTEOUS
RIGHTEOUSNESS
(Germanic roots)

just, upright, virtuous, guiltless, sinless; conforming to the divine or moral law

"Just" and "justified" are not from Germanic roots. They are derived from the Latin word *ius* ("i" was the Latin "j"), meaning, "right," "law," or "justice." The OED defines "just" as doing "what is morally right" or "righteous." It means to be "upright and impartial in one's dealings; rendering every one his due."

"Justified" is defined in the OED as "made just or right; made or accounted righteous." Obviously there is a good bit of overlay in the meanings of these two terms. They are simply Germanic and Latin based words that function in much the same sense in our vocabulary today (like "pork" and "swine"). We can give the semantic range in a drawing as follows:
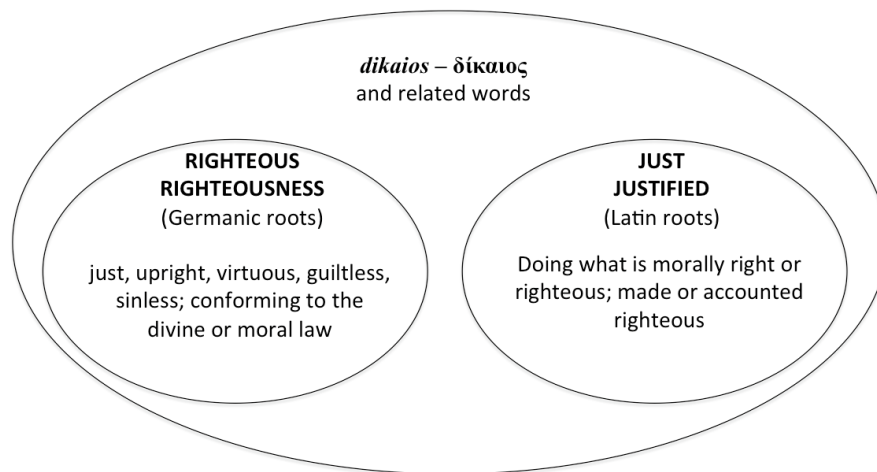
JUST
JUSTIFIED
(Latin roots)

Doing what is morally right or righteous; made or accounted righteous

We now inject into this mix, the Greek words related to *dikaios* (δίκαιος). We

could do a word study of the context of the usage of *Dikaios* (δίκαιος) and would be well served by it, but that is not the thrust of this lesson. For this lesson, we will rely upon some well-regarded New Testament Greek lexicons for the definitions. From there, we will consider the implications of the translations as they relate to the English words "righteousness" and "justified." First we inject a bit of grammar.

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The Grammar mess

These words stem from a Greek **noun** *dikē* (δίκη), denoting the idea of "justice." It was the Greek name for the goddess, "Justice."[4] In the New Testament, this **noun** *dikē* (δίκη) conveys the idea of "justice" or "just punishment" (see, 2 Thess. 1:9 and Jude 7). When the root is used in the **verb** form it is the Greek, *dikaioō* (δικαιόω). It carries the idea of "pronouncing justice" or "justifying." *Dikaios* (δίκαιος) is the **adjective** form of the noun and is used over 75 times in the New Testament and denotes "righteousness," "just," or "right." We need to add a final **noun** form of a related word – *dikaiosunē* (δικαιοσύνη). This noun can be translated "righteousness" or "justice."[5]

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We can easily see the semantic range of the Greek *dikaios* – δίκαιος in its various forms as overlapping both English words from the Germanic or Latin roots:

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[4] We can read of the goddess referenced in Acts 28:4 where the people of Malta suspected her interest in justice behind the snake biting Paul after his shipwreck. It is why the ESV capitalizes "Justice" in the translation,

> When the native people saw the creature hanging from his hand, they said to one another, "No doubt this man is a murderer. Though he has escaped from the sea, Justice has not allowed him to live."

[5] See variously, Bauer, Gingrich, Arndt, and Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 2d Edition (Univ. of Chicago Press, 1979); Liddell – Scott, *An Intermediate Greek-English Lexicon*, (Oxford 1945).

Why does this matter? What difference does it make to us as English readers? The translators of the Bible have generally maneuvered between the two English roots when translating a passage, cloaking the singularity of usage in the Greek. In other words, in an effort to make the English most readable, the fact that one Greek root is behind a passage gets muddled because we have two sets of English words used, one from Germanic roots and one from Latin.

Consider the following passage from Romans 3:21-31. It is reproduced, with **bold** font for the words that are all from the one Greek root, even though translated variously in English. I will also add in parentheses whether it is the Greek noun, verb, or adjective form, for the grammar geeks reading this.

> But now the **righteousness (noun)** of God has been manifested apart from the law, although the Law and the Prophets bear witness to it— the **righteousness (noun)** of God through faith in Jesus Christ for all who believe. For there is no distinction: for all have sinned and fall short of the glory of God, and are **justified (verb)** by his grace as a gift, through the redemption that is in Christ Jesus, whom God put forward as a propitiation by his blood, to be received by faith. This was to show God's **righteousness (noun)**, because in his divine forbearance he had passed over former sins. It was to show his **righteousness (noun)** at the present time, so that he might be **just (adj.)** and the **justifier (verb)** of the one who has faith in Jesus.
>
> Then what becomes of our boasting? It is excluded. By what kind of law? By a law of works? No, but by the law of faith. For we hold that one is **justified (verb)** by faith apart from works of the law. Or is God the God of Jews only? Is he not the God of Gentiles also? Yes, of Gentiles also, since God is one—who will **justify (verb)** the circumcised by faith and the uncircumcised through faith. Do we then overthrow the law by this faith? By no means! On the contrary, we uphold the law.[6]

Do we see the switching back and forth between the Germanic and Latin rooted English words? The translators have chosen the Latin-rooted "justified" for the verbs and adjectives, but the Germanic-rooted "righteousness" for the nouns!

It is easy to see why the translators have done so if we consider the awkwardness of some alternatives. It would not read fluidly if they wrote with the Germanic root,

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[6] Romans 4:1-5:1 in the same format is appended for personal study and consideration.
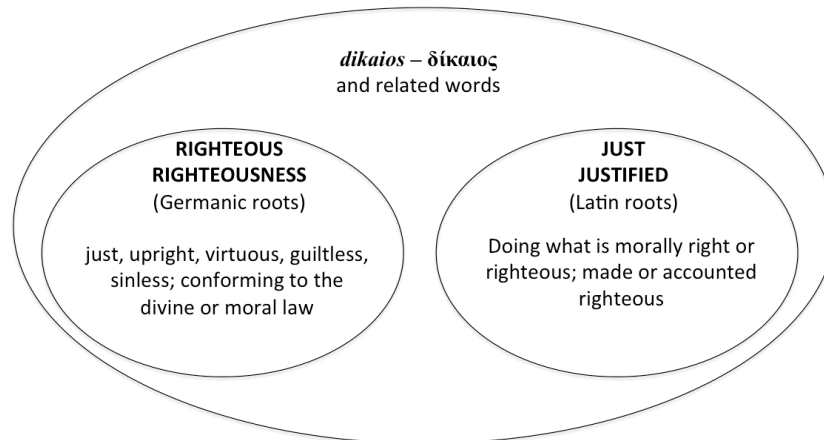
> It was to show his **righteousness** at the present time, so that he might be **righteous** and the **righteous maker** of the one who has faith in Jesus

It is no less awkward with the Latin root used consistently,

> It was to show his **justness** at the present time, so that he might be **just** and the **justifier** of the one who has faith in Jesus

What added insight do we get when we see that one Greek idea is behind this multi-layered approach to translation? To best understand this, we need to find out what Paul intended in his usage of the words.

In the short segment of Romans 3:21-31, Paul uses the phrase "*dikaiosunē-* δικαιοσύνη (transl. "righteousness") of God" four times. That alone is notable for thought. If we look again at the semantic range of the word in both Germanic and Latin roots, and we probe what it means when referencing God, we are better ready to follow Paul's train of thought. Look again at the full drawing:

We are looking now at the "just-ness," "upright-ness," "virtuousity," "sinless-ness," of God as one who "conforms to the divine moral code," and "does what is morally right." God doesn't do so because he became *dikaios* – δίκαιος. He does so because he is the definition of *dikaios* – δίκαιος. God is the embodiment of the moral law as divine law. God "conforms to the moral code, because *he is* the moral code.

Within that framework, we can understand the "*dikaiosunē-* δικαιοσύνη" as the consistent holiness that accords with the moral character and nature of an unchanging God. That *dikaiosunē-* δικαιοσύνη of God was shown in the Law, but Paul makes the point that it has also been shown apart from the law. It was shown in the death, burial and resurrection of Christ (the "gospel" as Paul declared it in 1 Cor. 15:1-3*ff*). Paul made this clear earlier in Romans writing that he was not

ashamed that he relied upon the gospel, or death of Christ for "in it the *dikaiosunē-* δικαιοσύνη of God is revealed" (Rom. 1:17).

Hence in Romans 3:22 Paul speaks of it as the "*dikaiosunē-* δικαιοσύνη of God through faith in Jesus Christ for all who believe." There is a cosmic and eternal sense of righteousness and justice ("*dikaiosunē-* δικαιοσύνη") in the death of Christ on behalf of sinful people.

Paul drives home his point using the same words, even though we have the shift in our translation. People are "righteous-ed" or "justified" (*dikaioō* - δικαιόω) by this gift of Jesus as atoning sacrifice.

Now many today want to think God can forgive sins simply out of a gracious character. That God can overlook sins, the way a parent might overlook some measure of a child's misbehavior. But that is not the Bible's explanation or revelation of who God is. God is a holy God who desires a relationship with us as holy children. This is a different fellowship than one of a holy God with rebellious people. Such would be inconsistent with God's own moral makeup. God is not someone who can shift and change becoming one thing one day, and another on another day. God is "the same yesterday, today, and tomorrow" (Heb. 13:8). God's character is coded into what we term "morality" or "law." This is a consistent and unchanging character.

So for Paul, the death of Christ as atonement for sin, a "just" penalty for the crime, was necessary as part of showing God to be righteous/just. God himself had passed over sins in the era preceding the death of Christ, and did so knowing the penalty for such sins was paid for, albeit in the future. This is what Paul means writing that God put forward Jesus as a propitiation for sin, "by his blood, to be received by faith. This was to show God's righteousness (aka "justness" *dikaiosunē-* δικαιοσύνη), because in his divine forbearance he had passed over former sins." The death of Christ also demonstrated the consistency of God's own morality and righteousness/justness in that he justly processed the sins of those who place their trust in Christ.

> It was to show his righteousness at the present time, so that he might be just and the justifier of the one who has faith in Jesus (Rom. 3:26).

Now we can better see Paul's explanation that we believers are "righteous-fied" or "justified" by faith/trust, not by our own works of righteousness/justness. We are worthy of the cosmic holiness of God because we are credited with the holiness of Christ. This brings us into a peace relationship, as opposed to a rebellious one, with God (Rom. 5:1).

Paul told the Galatians that,

> if righteousness [*dikaiosunē*-δικαιοσύνη] were through the law, then Christ died for no purpose (Gal. 2:21).

If we could get to God's divine morality by ourselves, then we effectively nullify the grace of God (i.e., "the death of Christ").

Paul wrote later in Romans that the believer is to live as a slave to *dikaiosunē*-δικαιοσύνη (righteousness/just-ness). That is where we belong, and it leads us into more holy living and being a more holy person.

> …having been set free from sin, [you] have become slaves of righteousness (*dikaiosunē*- δικαιοσύνη). I am speaking in human terms, because of your natural limitations. For just as you once presented your members as slaves to impurity and to lawlessness leading to more lawlessness, so now present your members as slaves to righteousness (*dikaiosunē*- δικαιοσύνη) leading to sanctification (Rom. 6:18).

We can get a marvelous glimpse into other Scriptures with this in mind. Jesus told his audience that their *dikaiosunē*- δικαιοσύνη (righteousness/just-ness) had to exceed that of the holy Joes in their day (the scribes and Pharisees), if they were to enter the kingdom of heaven (Mt. 5:20). They were to seek first the kingdom of God and *his dikaiosunē*- δικαιοσύνη (righteousness/just-ness), knowing everything else would fall into place (Mt. 6:33). John recorded Jesus' words that the work of the Holy Spirit included convicting people of this *dikaiosunē*- δικαιοσύνη (righteousness/just-ness) as a counterpart to sin (Jn. 16:8-10). Satan is "the enemy of all *dikaiosunē*- δικαιοσύνη (righteousness/just-ness) (Acts 13:10). Satan and the world are judged by this principle of cosmic/divine *dikaiosunē*- δικαιοσύνη (righteousness/just-ness) (Acts 17:31).

Holy and *Hagios* - ἅγιος

Question: What do the words holy, hallowed, consecrate, sacred, sanctify, sanctification, and saint have in common? The same Greek word!

Let's begin this discussion looking at the various English words. We will see a great deal of overlap in the various English words, as one is often used to describe the other.

The Greek Geek

Panel 1: HEY GEEK, I'LL BET YOU CAN'T USE HOLY, HALLOWED, CONSECRATE, SACRED, SANCTIFY, AND SAINT IN ONE SENTENCE!

Panel 2: "HAGIOS" IS A GREEK WORD.

Panel 3: PAY UP.

Holy

"Holy" is an ancient word with Germanic origins that pre-date its Christian usage. The pre-Christian meaning is lost to antiquity, and the meaning of the word today is strongly from its usage in the Christian era. The OED gives five different definitions of "holy," which reflect its broad usage in our English Bibles. As an adjective its meaning is:

1. Generally, kept or regarded as appropriated or dedicated for religious use; consecrated or sacred.
2. As applied to God, held in religious veneration (worthy of worship).
3. As applied to people, specially belonging to God.
4. As applied to things, having origin from God or partaking of a Divine quality or character.
5. Conformed to the will of God.

Hallowed

"Hallowed" is an English adaptation of "holy" that goes back to Middle English (it was *halud* by 1300AD). The OED defines it today as meaning, "Sanctified, blessed, consecrated, dedicated."

Consecrate

"Consecrate" comes from Latin roots. (*Consecrāre* means to dedicate or devote as sacred). The OED defines the verb as "to set apart as sacred to the Deity." It can be used of people or things.

Sacred

"Sacred" comes from the Latin *sacer*, and retains much of the same contextual usage. It conveys the ideas behind "consecrate," meaning "dedicated" or "set apart" for a special purpose. In a religious context, it can also mean "made holy by association with God." It is also used in regards to the Eucharistic elements as "consecrated."

Sanctify and *Sanctification*

"Sanctify" takes many forms in English. We read it as the verb "to sanctify," especially in the past tense of "sanctified." We also readily speak of "sanctification," "sanctity," and even the "sanctifier." From the Latin word *sanctus*, the OED defines the "sanctify" as:

1. "To set apart religiously for an office or function; to consecrate"
2. "To canonize, make a saint of"
3. "To honor as holy; to ascribe holiness to"
4. "To consecrate" or "set apart as holy or sacred"
5. "To make a person holy, to purify from sin"
6. "To free from impurity"
7. "To render holy, impart sanctity to"

From these meanings, we get words like "sanctification," which is the action taken that makes one holy or pure.

Saint

Like "sanctify," "saint" comes from the Latin *sanctus*. It gets prefixed to the name of individuals who have been "canonized."[7] It can also be used for a "holy person" or more commonly as a Christian or member of the Christian church. Sometimes it is applied to angels as beings of extraordinary holiness.

The Greek

All of these English words demonstrate readily a range of usage that makes it unsurprising to find a common Greek root used Biblically for these ideas. That root is based on words with an *hag* sound (ἀγ). We have a core Greek word *hagios* - ἄγιος, which conveys much of the ideas of the English words. Without doing the indepth contextual-usage word study here, we are well-served to look at

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[7] Certain churches will canonize people who lived and died in such an exemplary and holy way that he or she is worthy to be recognized as a saint.

some definitions given by well accepted Greek Lexicons that focus on the New Testament and relevant time-related literature.

> **ἅγιος**, ία, ον orig. a cultic concept, of the quality possessed by things and persons that could approach a divinity …
>
> 1. as adj. pert. to being dedicated or consecrated to the service of God
> a. in the cultic sense *dedicated to God, holy, sacred,* i.e. reserved for God and God's service:…
> shading over into the sense *holy = pure, perfect, worthy of God*

[8]

There is a common thread to the Greek idea that permeates the English words as well. It is the concept of something tied to God, not simply as we might tie a rope and attach an item, but tied to God's work, his character, his ethics and morality, and his kingdom. In other words, tied to the ways we see our God expressed in this world and beyond.

So we that in mind, let us consider some New Testament passages that use the Greek root and see how, in spite of various English words used to convey translations, we are still looking at the same range of Greek ideas:

- "Saints" – There are a host of New Testament passages where *hagios* - ἅγιος is translated "saint." These are people who are tied to God as part of his kingdom. Consecrated and set apart for his work and made a part of his eternity. Consider Acts 9:13, 32, 41; 26:10; Romans 1:7; 8:27; 12:13; 15:25, 31; 16:2, 15; 1 Cor. 1:2; 6:1, 2; 14:33; 16:1, 15; 2 Cor. 1:1, etc.

Especially illustrative here is 1 Corinthians 1:2 where we read in the ESV,

> To the church of God that is in Corinth, to those sanctified in Christ Jesus, called to be saints together with all those who in every place call upon the name of our Lord Jesus Christ, both their Lord and ours.

Here we find Paul using the Greek concept twice, and we get two different English words in translation. Paul calls the believers in Corinth "those *sanctified* in Christ" as well as those "called to be *saints*." In the Greek, we are looking at the verb form of the word - *hagiazō* (ἁγιάζω) translated "sanctified" and the noun form - *hagios* (ἅγιος) translated "*saints*."

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[8] "ἅγιος," Bauer, Gingrich, Arndt, and Danker, *A Greek-English Lexicon of the New Testament and Other Early Christian Literature*, 2d Edition (Univ. of Chicago Press, 1979).

We are remiss if we fail to find the common thread in Paul's wording. We as believers are consecrated and tied to God both as to our standing before him and to our behavior. We do not live as people of the world. Because of our tie to God, because we have been dedicated to him, he has an interest in us. In fact, he is the one who initiated and created the tie between us and him. He has made us holy and tied to him through the death of Christ. We have fiercely dedicated to him by his own holiness and purity.

- "Holiness" and "sanctification" – The Greek form *hagiōsunē* (ἀγιωσύνη) is typically translated "holiness." We read this in Rom. 1:4; 2 Cor. 7:1; and 1 Thess. 3:13. There is another form of the Greek word (*hagiasmos* - ἁγιασμός) that is translated as either "holiness" or "sanctification." We find it in passages like Rom. 6:19, 22; 1 Cor. 1:30; and 1 Thess. 4:3, 7.

Here the Thessalonians passage is particularly instructive. In it, Paul uses the "holy" family of words over and over, tying his concerns and language together in a way we easily miss in English. I will bold italicize the Greek *hagios-* ἅγιος family words:

> For this is the will of God, your ***sanctification***: that you abstain from sexual immorality; that each one of you know how to control his own body in ***holiness*** and honor, not in the passion of lust like the Gentiles who do not know God; that no one transgress and wrong his brother in this matter, because the Lord is an avenger in all these things, as we told you beforehand and solemnly warned you. For God has not called us for impurity, but in ***holiness***. Therefore whoever disregards this, disregards not man but God, who gives his ***Holy*** Spirit to you (1 Thess. 4:3-8).

The first three words translated "sanctification" once and "holiness" twice is the form *hagiasmos* - ἁγιασμός, the same precise word in Greek. Paul then uses the form *hagios* - ἅγιος in reference to the Holy Spirit. What can we make of this play on words Paul uses?

God's will is for us to be consecrated, holy, pure, set apart for his service and tied to him (usage #1 – "sanctification"). That involves our controlling our bodies in a consecrated, holy, pure, set apart for his service and tied to him way (usage #2 – "holiness"). This is contrasted to those *not tied* to God who "do not know God." We are tied to God and God calls us to this tie not for "impurity" but for a consecrated, holy, pure, set apart for his service way (usage #3 – "holiness"). Disregarding this is disregarding God who made the tie to us, and has even given us his consecrated, holy, pure set apart to his service and tied to him (in fact HIM) Spirit!

- "hallowed," "sanctify," be holy," "made holy," "sacred," and "consecrated"

These English words are all used to translate the verb form of our Greek word, *hagiazō* (ἀγιάζω).

We see this translated "hallowed" in the Lord's prayer,

> *Hallowed* (ἀγιάζω[9]) be your name (Mt. 6:9).

It is translated as "sacred" in the words of Jesus charging the people with distorted priorities in Matthew23:19,

> You blind men! For which is greater, the gift or the altar that makes the gift *sacred* (ἀγιάζω)?

In John 10:36, it is translated as "consecrated."

> Do you say of him whom the Father *consecrated* (ἀγιάζω) and sent into the world, 'You are blaspheming,' because I said, 'I am the Son of God'?

In John 17:17 it is translated as "sanctify."

> *Sanctify* (ἀγιάζω) them in the truth; your word is truth.

Often in Paul's writings the verb is translated as "sanctify" or "sanctified." (See, for example, Rom. 16:15; 1 Cor. 1:2; 6:11; 7:14; Eph. 5:26; 1 Thess. 5:23, etc.).

When "holy" is used to translate the verb, the necessary "be" or "be made" is added to give it a verb sense in English.

> …or it is *made holy* (ἀγιάζω) by the word of God and prayer (1 Tim. 4:5).

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[9] Greek is a "heavily inflected" language. By that we mean that there are lots of adds and changes to a core form of the word to indicate tense, person acting, and more. In these lessons I generally put the basic form in the text to keep confusion to a minimum. For example, in the Lord's Prayer, the actual word used is *hagiasthētō* (ἀγιασθήτω), which is ἀγιάζω inflected so that it is a "third person singular, passive imperative in the "aorist" tense, a tense we do not have in English.

Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still *be holy* (ἁγιάζω) (Rev. 22:11).

An interesting verse that highlights these differences is John 17:19,

And for their sake I *consecrate* (ἁγιάζω) myself, that they also may *be sanctified* (ἁγιάζω) in truth.

Here the same verb is used twice, but once the translators use the English "consecrate" and the second time they use "be sanctified." If we follow the train of thought set forward earlier, we can see that Jesus was headed to the cross as consecrated, holy, pure, set apart for God's service and doing so so that believers could also be consecrated, holy, pure, set apart for God's service "in truth." This is something that really happens. It is not artificial; it is not made up. Through the death of Christ, the believer is truly made right and set apart for God's service. The believer, who walks under the cross, is not the same as before encountering the crucified Savior.

"Faith," "Belief" and *Pistis* – πίστις/Pisteuō – πιστεύω

What we are doing trying to examine various English words for Greek words can be done many times over. With the Greek *pistis* – πίστις we have another classic example. This time the English problem comes from English lacking a familiar verb form for the word "faith." The closest we have is "believe."

In "faith" and "belief" (or "have faith" and "believe") are two English word groups, one Latin based and one Germanic, that express much the same idea, and are used to translate the same Greek word/root *pistis* – πίστις. "Faith" is a word rooted in the Latin *fides*. The OED defines faith as, "belief, trust, [or] confidence." "Belief" come from German lineage and means "To have confidence or faith in, and consequently to rely on or trust to."

Consider these two Matthew passages:

Matt. 18:6
But whoever causes one of these little ones who *believe* (*pisteuō* – πιστεύω) in me to sin, it would be better for him to have a great millstone fastened around his neck and to be drowned in the depth of the sea.

Matt. 21:22
And whatever you ask in prayer, you will receive, if you have faith (*pisteuō* – πιστεύω)."

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In Matthew 18:6 we have the Greek *pisteuō* – πιστεύω translated as "believe" while in Matthew 21:22 the same word is translated "have faith." Which is correct? Both are!

The danger English readers need to recognize is what we mean in our English words "faith" and "believe." Both convey the idea of a mental assent or acknowledgment that something is true or real. The key, however, is that we also in English can use the words to convey "trust" – a key component to the Greek word *pisteuō* – πιστεύω.

Think about the English sentence that I might use in my law practice when a client is worried about an upcoming court appearance. If I say, "Have faith in me!", I am not meaning simply, "believe I exist." I mean, "trust me! I got this!" Similarly, in Dan Fogelberg's song, *Believe in Me*, he is not calling for his companion to acknowledge his reality. He is singing to instill confidence and trust in his character and what he will or won't do.

Because, however, we can use "believe" and "faith" in a more simplistic, less thorough fashion in English (Do you *believe* in flying saucers?), we run the risk of doing so when we read Biblical texts.

There are times where the translators are more keyed in on issue of "trust" implicit in the Greek *pisteuō* – πιστεύω like in Luke 16:11,

> If then you have not been faithful in the unrighteous wealth, who will entrust (*pisteuō* – πιστεύω) to you the true riches?

While a proper understanding of the sense of "faith" and "belief/believe" as including "trust," helps eliminate major misunderstandings that might creep into our English translations, it still leaves other problems. A passage that illustrates an aspect of loss in our English translations is John 2:23-24.

> Now when he was in Jerusalem at the Passover Feast, many *believed* (*pisteuō* – πιστεύω) in his name when they saw the signs that he was doing. But Jesus on his part did not *entrust* (*pisteuō* – πιστεύω) himself to them, because he knew all people.

There is a pun in the Greek that is lost on the English reader. If we recast the verse using John's language to keep the pun it reads in stilted English, but conveys the symmetry and punch of the original. We might translate it as,

Many "entrusted" in the name of Jesus because they saw the signs, but Jesus did not "entrust" himself to them because he saw their hearts!

CONCLUSION

Like many who travel, our language has been around the world and back. English is enriched by the experience, and we have developed words that reflect that. It makes for a smoother and often time fuller translation of the Greek scriptures, however, there is also an element of loss in translation we can see upon closer scrutiny. Here is another good reason for continued depth in Bible study!

POINTS FOR HOME

1. "*Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy*" (Rev. 22:11).

   This marvelous passage illustrates two of our word groups in a splendid fashion. Our first point for home comes from the word group for "righteous" and "justified" (*dikaios* - δίκαιος), used here multiple times. It is used directly as a word in "righteous" and "do right." It is also used as a negative in "evildoer" and "do evil." In those two words, John has taken the word for "righteous" and "justified" (*dikaios* - δίκαιος) and simply added the letter "a" to the beginning. In Greek that means, "not" much like we add "un-" to the start of a word turning what is "done" to something "undone." So the words "evildoer" and "do evil" really are "unrighteous" or "unjustified" people doing things that are "unrighteous."

   John calls on people to live according to their status. The unsaved, unjustified will act accordingly, and the saved, justified should act accordingly as well! My personal Point for Home? I am going to be serious about living up to my status!

2. "*Let the evildoer still do evil, and the filthy still be filthy, and the righteous still do right, and the holy still be holy*" (Rev. 22:11).

   The second of our word group in this verse comes from the words "holy" (*hagios* - ἅγιος). John has set up the verse where we see the opposite of "holy" as "filthy." Do we see the parallel?

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Revelation 22:11 in Parallel Structure

Let the evildoer (lit/ "not righteous")   *and the righteous*
    still do evil (lit. "not right")   *still do right*

    and the filthy   *and the holy*
    still be filthy   *still be holy*

I don't want to be filthy! I want to be holy!!!

3. "*But the Scripture imprisoned everything under sin, so that the promise by faith in Jesus Christ might be given to those who believe*" (Gal. 3:22).

Here again we have the same Greek root for "believe" used twice, once for "faith" and once for "believe." The core of the passage is not lost, however. There is a promise of freedom from sin to those who have entrusted themselves to Jesus Christ the crucified and risen Lord! Amen, I entrust myself to nothing less!

APPENDIX ONE
Romans 4:1-5:1

What then shall we say was gained by Abraham, our forefather according to the flesh? For if Abraham was **justified (verb)** by works, he has something to boast about, but not before God. For what does the Scripture say? "Abraham believed God, and it was counted to him as **righteousness (noun)**." Now to the one who works, his wages are not counted as a gift but as his due. And to the one who does not work but believes in him who **justifies (verb)** the ungodly, his faith is counted as **righteousness (noun)**, just as David also speaks of the blessing of the one to whom God counts **righteousness (noun)** apart from works:

"Blessed are those whose lawless deeds are forgiven,
and whose sins are covered;
blessed is the man against whom the Lord will not count his sin."

Is this blessing then only for the circumcised, or also for the uncircumcised? For we say that faith was counted to Abraham as **righteousness (noun)**. How then was it counted to him? Was it before or after he had been circumcised? It was not after, but before he was circumcised. He received the sign of circumcision as a seal of the **righteousness (noun)** that he had by faith while he was still uncircumcised. The purpose was to make him the father of all who believe without being circumcised, so that **righteousness (noun)** would be counted to them as well, and to make him the father of the circumcised who are not merely circumcised but who also walk in the footsteps of the faith that our father Abraham had before he was circumcised.

For the promise to Abraham and his offspring that he would be heir of the world did not come through the law but through the **righteousness (noun)** of faith. For if it is the adherents of the law who are to be the heirs, faith is null and the promise is void. For the law brings wrath, but where there is no law there is no transgression. That is why it depends on faith, in order that the promise may rest on grace and be guaranteed to all his offspring—not only to the adherent of the law but also to the one who shares the faith of Abraham, who is the father of us all, as it is written, "I have made you the father of many nations"—in the presence of the God in whom he believed, who gives life to the dead and calls into existence the things that do not exist. In hope he believed against hope, that he should become the father of many nations, as he had been told, "So shall your offspring be." He did not weaken in faith when he considered his own body, which was as good as dead (since he was about a hundred years old), or when he considered the barrenness of Sarah's womb. No unbelief made him waver concerning the promise of God, but he grew strong in his faith as he gave glory to God, fully convinced that God was able to do what he had promised. That is why his faith was "counted to him as **righteousness (noun)**." But the words "it was counted to him" were not written for his sake alone, but for ours also. It will be counted to us who believe in him who raised from the dead Jesus our Lord, who was delivered up for our trespasses and raised for our **justification (noun)**.

Therefore, since we have been **justified (verb/participle)** by faith, we have peace with God through our Lord Jesus Christ.

APPENDIX TWO
The Greek Alphabet

Our main concern is with the lower case letters, although we also give the upper case letters for reference. It is useful to know the letters, their names, and a core pronunciation. We do not know with great precision how the ancients pronounced the letters, however, and it is likely that pronunciation differed in different regions (just as it does in English). The key for anyone is to use a consistent pronunciation.

Notice that the Greek "s" is written as σ, unless it comes at the end of a word. Then it is written as ς. Also note that Greek doesn't have an "h," but if a word begins with a vowel, it is assigned a "breathing mark." The breathing mark looks similar to a comma (facing either forward or backward) placed *above* the vowel. This mark is "rough" (e.g., ἁ), in which event you add an "h" sound, or it is "smooth" (e.g., ἀ) which makes it silent.

Lower case	Upper case	Name	English
α	A	Alpha	a
β	B	Beta	b
γ	Γ	Gamma	g
δ	Δ	Delta	d
ε	E	Epsilon	e (short)
ζ	Z	Zeta	z
η	H	Eta	e (long)
θ	Θ	Theta	th
ι	I	Iota	i
κ	K	Kappa	k
λ	Λ	Lambda	l
μ	M	Mu	m
ν	N	Nu	n
ξ	Ξ	Xi	x
ο	O	Omicron	o (short)
π	Π	Pi	p
ρ	P	Rho	r
σ, ς	Σ	Sigma	s
τ	T	Tau	t
υ	Y	Upsilon	u, y
φ	Φ	Phi	ph
χ	X	Chi	ch
ψ	Ψ	Psi	ps
ω	Ω	Omega	o (long)

HOMEWORK

To recap, we are memorizing 1 John this year in the English Standard Version. That amounts to two verses a week. To be current, we need to have memorized 1 John 1:1-4:5. This week we add 1 John 4:6-7. We provide all verses below for your help!

1John 1:1 That which was from the beginning, which we have heard, which we have seen with our eyes, which we looked upon and have

touched with our hands, concerning the word of life— **2** the life was made manifest, and we have seen it, and testify to it and proclaim to you the eternal life, which was with the Father and was made manifest to us— **3** that which we have seen and heard we proclaim also to you, so that you too may have fellowship with us; and indeed our fellowship is with the Father and with his Son Jesus Christ. **4** And we are writing these things so that our joy may be complete.

1:5 This is the message we have heard from him and proclaim to you, that God is light, and in him is no darkness at all. **6** If we say we have fellowship with him while we walk in darkness, we lie and do not practice the truth. **7** But if we walk in the light, as he is in the light, we have fellowship with one another, and the blood of Jesus his Son cleanses us from all sin. **8** If we say we have no sin, we deceive ourselves, and the truth is not in us. **9** If we confess our sins, he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness. **10** If we say we have not sinned, we make him a liar, and his word is not in us.

1John 2:1 My little children, I am writing these things to you so that you may not sin. But if anyone does sin, we have an advocate with the Father, Jesus Christ the righteous. **2** He is the propitiation for our sins, and not for ours only but also for the sins of the whole world. **3** And by this we know that we have come to know him, if we keep his commandments. **4**Whoever says "I know him" but does not keep his commandments is a liar, and the truth is not in him, 5 but whoever keeps his word, in him truly the love of God is perfected. By this we may know that we are in him: **6** whoever says he abides in him ought

to walk in the same way in which he walked. **7** Beloved, I am writing you no new commandment, but an old commandment that you had from the beginning. The old commandment is the word that you have heard. **8** At the same time, it is a new commandment that I am writing to you, which is true in him and in you, because the darkness is passing away and the true light is already shining. **9** Whoever says he is in the light and hates his brother is still in darkness. **10** Whoever loves his brother abides in the light, and in him there is no cause for stumbling. **11** But whoever hates his brother is in the darkness and walks in the darkness, and does not know where he is going, because the darkness has blinded his eyes.

12   I am writing to you, little children,
        because your sins are forgiven for his name's sake.
13   I am writing to you, fathers,
        because you know him who is from the beginning.
     I am writing to you, young men,
        because you have overcome the evil one.
    I write to you, children,
        because you know the Father.
14   I write to you, fathers,
        because you know him who is from the beginning.
     I write to you, young men,
        because you are strong,
        and the word of God abides in you,
        and you have overcome the evil one.

15 Do not love the world or the things in the world. If anyone loves the world, the love of the Father is not in him. **16** For all that is in the world—the desires of the flesh and the desires of the eyes and pride of life—is not from the Father but is from the world. **17** And the world is passing away along with its desires, but whoever does the will of God abides forever.

18 Children, it is the last hour, and as you have heard that antichrist is coming, so now many antichrists have come. Therefore we know that it is the last hour. **19** They went out from us, but they were not of us; for if they had been of us, they would have continued with us. But they went out, that it might become plain that they all are not of us. **20** But you have been anointed by the Holy One, and you all have knowledge. **21** I write to you, not because you do not know the truth, but because you know it, and because no lie is of the truth. **22** Who is the liar but he who denies that Jesus is the Christ? This is the antichrist, he who denies the Father and the Son. **23** No one who denies the Son has the Father. Whoever confesses the Son has the Father also. **24** Let what you heard from the beginning abide in you. If what you heard from the beginning abides in you, then you too will abide in the Son and in the Father. **25** And this is the promise that he made to us—eternal life.

26 I write these things to you about those who are trying to deceive you. **27** But the anointing that you received from him abides in you, and you have no need that anyone should teach you. But as his anointing teaches you about everything, and is true, and is no lie—just as it has taught you, abide in him. **28** And now, little children, abide in him, so that when he appears we may have confidence and not shrink

from him in shame at his coming. **29** you know that he is righteous, you may be sure that everyone who practices righteousness has been born of him.

1John 3:1 See what kind of love the Father has given to us, that we should be called children of God; and so we are. The reason why the world does not know us is that it did not know him. **2** Beloved, we are God's children now, and what we will be has not yet appeared; but we know that when he appears we shall be like him, because we shall see him as he is. **3** And everyone who thus hopes in him purifies himself as he is pure. **4** Everyone who makes a practice of sinning also practices lawlessness; sin is lawlessness. **5** You know that he appeared in order to take away sins, and in him there is no sin. **6** No one who abides in him keeps on sinning; no one who keeps on sinning has either seen him or known him. **7** Little children, let no one deceive you. Whoever practices righteousness is righteous, as he is righteous. **8** Whoever makes a practice of sinning is of the devil, for the devil has been sinning from the beginning. The reason the Son of God appeared was to destroy the works of the devil. **9** No one born of God makes a practice of sinning, for God's seed abides in him, and he cannot keep on sinning because he has been born of God. **10** By this it is evident who are the children of God, and who are the children of the devil: whoever does not practice righteousness is not of God, nor is the one who does not love his brother.

11For this is the message that you have heard from the beginning, that we should love one another. **12** We should not be like Cain, who was of the evil one and murdered his brother. And why did he murder him?

Because his own deeds were evil and his brother's righteous. **13** Do not be surprised, brothers, that the world hates you. **14** We know that we have passed out of death into life, because we love the brothers. Whoever does not love abides in death. **15** Everyone who hates his brother is a murderer, and you know that no murderer has eternal life abiding in him.

16 By this we know love, that he laid down his life for us, and we ought to lay down our lives for the brothers. **17** But if anyone has the world's goods and sees his brother in need, yet closes his heart against him, how does God's love abide in him? **18** Little children, let us not love in word or talk but in deed and in truth.

19 By this we shall know that we are of the truth and reassure our heart before him; **20** for whenever our heart condemns us, God is greater than our heart, and he knows everything. **21** Beloved, if our heart does not condemn us, we have confidence before God; **22** and whatever we ask we receive from him, because we keep his commandments and do what pleases him. **23** And this is his commandment, that we believe in the name of his Son Jesus Christ and love one another, just as he has commanded us. **24** Whoever keeps his commandments abides in God, and God in him. And by this we know that he abides in us, by the Spirit whom he has given us.

1John 4:1 **1** Beloved, do not believe every spirit, but test the spirits to see whether they are from God, for many false prophets have gone out into the world. **2** By this you know the Spirit of God:

every spirit that confesses that Jesus Christ has come in the flesh is from God, **3** and every spirit that does not confess Jesus is not from God. This is the spirit of the antichrist, which you heard was coming and now is in the world already. **4** Little children, you are from God and have overcome them, for he who is in you is greater than he who is in the world. **5** They are from the world; therefore they speak from the world, and the world listens to them. **6** We are from God. Whoever knows God listens to us; whoever is not from God does not listen to us. By this we know the Spirit of truth and the spirit of error. **7** Beloved, let us love one another, for love is from God, and whoever loves has been born of God and knows God.