

STUDY GUIDE FOR THE APOSTOLIC BIBLE POLYGLOT SYSTEM

PREFACE

A study guide for The Apostolic Bible Polyglot system is long overdue, and this work hopefully will be a guide for the successful use of the numerically coded interlinear Greek-English text of The Apostolic Bible Polyglot, along with its auxiliary works of The Lexical Concordance of The Apostolic Bible Polyglot, the English-Greek Index of The Apostolic Bible Polyglot, and the Analytical Lexicon of The Apostolic Bible Polyglot. As of this writing, the Old and New Testament text, the Lexical Concordance, and the Index are included in the first and second editions of The Apostolic Bible Polyglot Bible in print. The AB-Bos USB drive contains all four works. Also all four works are available in downloadable PDF format at apostolicbible.com.

It is not the intent of this writer to offer a study guide set in stone. Everyone has his or her reasons for studying the Bible, and it is not the intent to produce the "correct way," but suggestions on possible use of the four works of The Apostolic Bible Polyglot. By learning The Apostolic Bible Polyglot system, via this Study Guide, one should be able to translate the Bible on par with a seminarian or student learning via grammars, all of which have a steep learning curve, and few reach the summit and abide there. Memorization is not required, which makes things much easier, and all that is required is to know how to use the tools available.

First of all, I would like to convey the good news, that, **one does not have to know English grammar to learn Greek grammar**. When I was in grade school I was taught sentence diagraming, and my mother gave me her all in helping me to diagram sentences. But alas, all it did for me was to turn me off to English grammar. Thirty-five years later I was confronted with grammar...not English, but Greek. I thought, *How can I possibly learn Greek grammar not having learned English grammar?* Once I began studying Greek vocabulary, the Bible, and Greek grammars, while developing the Apostolic Bible Polyglot system, I began to see that a full knowledge of Greek grammar is not necessary, but that using the tools being provided and learning the Parts of Speech was. Most words are inflected (spelled a certain way), which gives a precise explanation as to what the word means. The spelling of the Greek word will tell you the subject of the sentence (*a horse*), the action in the form of a verb (*is*), along with the object (*an animal*). The key to determining a subject, verb, or other grammatical concept is by using the Analytical Lexicon of The Apostolic Bible Polyglot, which keys every word to a unique apparatus that explains Parts of Speech and other concepts.

The purpose of this grammar/study guide is not to explain all the nuances of the Greek language, i.e. to determine what is a clause, phrase or sentence, or such things as compound verbs, genitive absolutes and other such subjects...these are left to formal grammars and grammarians. The purpose of this Study Guide is translating the Bible while using the Analytical Lexicon. The Analytical Lexicon should suffice for the determining the structure of a sentence using Parts of Speech, describers and inflections, all explained next.

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FORMULA FOR BEGINNING GREEK

Many people have little knowledge of the transmission of God's Word. They have a vernacular (English) only King James, New King James, American Standard or such translation of the Bible, and they thoroughly enjoy just studying God's Word in English. In the process of studying God's Word one may come to realize that the original God breathed words of the Old Testament were written in Hebrew, (and translated into Greek before the time of Christ,) and Greek for the New Testament, (whose writers quoted the Greek Old Testament, known as the Septuagint (LXX) rather than quoting the Hebrew Old Testament). For years a Bible study entailed having a vernacular English Bible, as far as English speaking people, and corresponding works in English, such as a concordances and lexicons. If one wanted to know the meaning of a word then they would open a lexicon, and they would be given the definition of the English word; sometimes they might be presented with a Greek word, which is pretty much meaningless if one is not familiar with Greek.

But now let's change the scenario to an imaginary Bible study where a certain subject came up when reading the King James Version. The Bible study class was in the book of Revelation, the thirteenth chapter and the eighteenth verse, which begins with, *Here is wisdom. Let him that hath understanding count the number of the beast.* A discussion followed focusing on the word *count*. Now let's say that one person in the group, let's call him Joe, had acquired an Apostolic Bible Polyglot Greek interlinear Bible. Joe opened his Apostolic Bible Polyglot to Revelation 13:18 and saw that The Apostolic Bible Polyglot read, *Here is wisdom. The one having the mind tally the number of the wild beast.* He saw that the Greek word $\psi\eta\phi\sigma\alpha\tau\omega$ (to be explained later) had been translated *tally*, for *tally* was underneath the Greek word in the text of The Apostolic Bible. In many cases tally referred to counting a vote, or the $\psi\eta\phi\sigma$, a pebble used as a lot in voting. With this understanding of how the Greek imparts information to a subject being studied in the Bible study, Mary, an attendee at the Bible study, decided to learn more about the Greek scripture that Joe was using. Mary thought to herself that it would be necessary for her to take a Greek class at the local Bible college, or at least acquire a Greek grammar and go it alone, to learn what Joe knew. She asked Joe where she could learn Biblical Greek, and Joe answered, *You should check into The Apostolic Bible Polyglot system of Greek Scripture helps.* Mary then asked, *Where should I go?* Joe told her to go to apostolicbible.com on the internet, where all of the helps were available along with a free download of The Apostolic Bible Polyglot Old and New testament text. Joe explained that, *You can either download the helps or you can purchase a Bible like mine in book form.*

Step 1: Familiarize yourself with the text of the Apostolic Bible Polyglot

When Mary received her Bible in the mail, she opened it and found a Bible with the Old and New Testament text in an interlinear format, with the Greek on the middle line, an AB-Strong number above the Greek word, and the English translation below the Greek word. In the back of the book Mary saw an English-Greek Index and a Lexical Concordance. At the front of the book Mary saw an Introduction. The Introduction appears at the end of this study guide, and is also available as a free download on the apostolicbible.com web site. The information in the Introduction

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may seem overwhelming, but it is hoped that by reading this informative introduction many questions may be answered concerning The Apostolic Bible Polyglot.

Step 2: Learn the Greek Alphabet

If Mary has little knowledge of Greek, then knowing the Greek word ψηφισατω, mentioned earlier from Revelation 13:18, won't be of much help. The next step might be for Mary to refer to the alphabet chart below. Here Mary will see all the letters of the Greek alphabet and their pronunciation along with other pertinent things about the structure of the alphabet such as diphthongs and diaeresis. With this information Mary will be able to pronounce the Greek word ψηφισατω. This might be a good time to watch our video seminar on the pronunciation of Greek at either YouTube or Vimeo by going to...

<https://www.apostolicbible.com/videoseminars.htm>.

The Alphabet

Greek		Pronunciation	Letter	Number	AB-Strong's number
α	A	ah - <u>f</u> ather	alpha	1	#1
β	B	v - <u>v</u> an	veeta	2	
γ	Γ	gh - <u>b</u> ag	gamma	3	
δ	Δ	dh - <u>t</u> his	delta	4	
ε	E	eh - <u>m</u> et	epsilon	5	
ς			steegma	6	#2193.2
ζ	Z	dz - <u>c</u> ords	zeeta	7	
η	H	ee - <u>m</u> ee <u>t</u>	eeta	8	
θ	Θ	th - <u>t</u> hin	theta	9	
ι	I	ee - <u>m</u> ee <u>t</u>	eeota	10	
κ	K	kh - <u>c</u> ow	kappa	20	
λ	Λ	la - <u>l</u> ot	lambda	30	
μ	M	m - <u>m</u> e	mee	40	
ν	N	n - <u>n</u> o	nee	50	
ξ	Ξ	xs - <u>a</u> x <u>e</u>	ksee	60	#3577.2
ο	O	o - <u>o</u> h	omicron	70	
π	Π	p - <u>p</u> ea	pee	80	
ρ	P	r - <u>r</u> oad	rho	100	
σ	Σ	s - <u>s</u> ee	sigma	200	
τ	T	t - <u>t</u> ar	tav	300	
υ	Υ	ee - <u>m</u> ee <u>t</u>	eepsilon	400	
φ	Φ	f - <u>f</u> ee <u>t</u>	ph ee	500	
χ	X	ch - <u>k</u> ey	khee	600	#5462.1
ψ	Ψ	ps - <u>l</u> ip <u>s</u>	psee	700	
ω	Ω	o - <u>o</u> h	omega	800	#5598

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Extra Alphanumeric Letters not in The Apostolic Bible Polyglot

ϙ	a number only	koppa	90	not in ABP
Ϟ	a number only	sampi	900	not in ABP
ϗ	thousands with an underline		1000	not in ABP
Μ	a number only	myriad	10000	not in ABP

The letters of the Greek alphabet are always pronounced the same, they do not change pronunciation like they do in English (the α alpha is always pronounced ah), therefore making it easy to pronounce Greek once the letters are learned. The first column in the Greek alphabet chart above displays the lower case Greek letters. The second column presents the upper case Greek letters. The third column shows the pronunciation of the Greek letters which was spoken at the time of Christ and in Greece today. The fourth column is the name of the Greek letter. The fifth column contains the alphanumeric equivalent, like Roman numerals, where a letter of the alphabet represents a numeric equivalent. The sixth column contains the AB-Strong number.

Diphthongs

The Greek alphabet has seven vowels, α, ε, η, ι, ο, υ, ω. A diphthong is two vowels being next to one another, but pronounced as one vowel, and they are...

Greek	English	Pronunciation
αι	aye	hey
ει	ee	see
οι	ee	see
υι	ee	see
ου	oo	boot
αυ	af	affect
ευ	ef	effigy
ηυ	eef	beef

Diaeresis

The Diaeresis is a double dot placed over the ι and υ vowels, and the vowel is pronounced as normal, even if two vowels touch as in the diphthong above. The diaeresis is basically a pronunciation aid, e.g. if the diphthong ει appeared then the pronunciation is ee as in see. But if the same two vowels appeared, but with the diaeresis above the ι in εϊ, then the pronunciation would be something like eh-ee, i.e. each vowel is pronounced.

Greek	English	Pronunciation
ϊ	ee	see
ϋ	ee	see

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English Derivatives from the Greek New Testament

Another pronunciation tool is our book *English Derivatives from the Greek New Testament*, also by Charles Van der Pool, the translator of The Apostolic Bible Polyglot. This book is used extensively in the Apostolic Bible chapter-by-chapter video seminars available on YouTube and Vimeo. The book lists every word in The Apostolic Bible Polyglot New Testament that has an English derivative word which is associated to the Greek word in some manner. The book is only in print, and is available on the bookstore at <https://www.apostolicbible.com/bookstore.htm>. Below is a facsimile page from the first page of the book.

A

A	<i>ahl'fah</i> - The first letter of the Greek alphabet.	1
	alpha - The first of anything	
	alphabet	
Ααρών	<i>ah-ah-ron'</i> - Proper name.	2
	Aaron	
Αβαδδών	<i>ah-vah-dhon'</i> - Proper name.	3
	Abbadon	
αβαρής	<i>ah-vah-rees'</i> - Weightless, not burdensome.	4
	* The Greek α - prefix acts as the English <i>un-</i> prefix	
	* 1 a - un & 922 baros - weight	
αββᾶ	<i>ah-vah'</i> - Father.	5
	abba - Father	
	abbot - Superior of a monastery	
Ἄβελ	<i>ah'-vel</i> - Proper name	6
	Abel	
Ἀβιά	<i>ah-vee-ah'</i> - Proper name	7
	Abia, Abijah	
Ἀβιάθαρ	<i>ah-vee-ah'-thar</i> - Proper name	8
	Abiathar	
Ἀβιληνῆ	<i>ah-vee-lee-nee'</i> — Proper place name	9
	Abilene	

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Step 3: Familiarize yourself with the English-Greek Index

So now Mary knows what is inside her new Apostolic Bible Polyglot, and she can pronounce the Greek words via steps 1 and 2. But what to do next? Mary might say to herself, *Well the King James Bible that I have been using has "count" in Revelation 13:18.* So Mary opens to the English-Greek Index at the rear of her Bible and looks up the word *count* in the Index and sees...

count, to
αριθμεω.....705

Ok, so this confirms that the word *count* appears in The Apostolic Bible Polyglot, but the Index does not furnish the location.

Step 4: Familiarize yourself with the Lexical Concordance

To actually find a word in the text of The Apostolic Bible Polyglot, Mary can go to the Lexical Concordance and look up #705, and she will find the locations of the word αριθμεω, but in this case the only occurrence of αριθμεω in the book of Revelation is in 7:9. So Mary goes to Revelation 7:9 and sees that it says, *After these things I saw, and behold, a great multitude which no one was able to count...* "Ok, that makes sense," she says, "but what about the difference between count and tally." So Mary searches the Index for *tally*. Mary could have found the AB-Strong number in the text at Revelation 13:18 with #5585 being above the Greek word ψηφισατω, but she looks up #5585 in the Index and sees...

tally, to
ψηφιζω.....5585

The Lexical Concordance is a columnar listing of every Greek word found in the Apostolic Bible Polyglot except for proper names, which is explained in the Introduction. If Mary would look up number #5585 for *tally*, she would see in the eight column structure the Greek word with the AB-Strong's number at the top. On the next line would be the lexical entry with the words that are found in the text of The Apostolic Bible in bold face, along with other synonyms not used in the text, but offered as a help. Following the lexical definition is the location of every instance of the Greek word where the corresponding AB-Strong's number appears above the Greek word in question. To confirm the meaning of the Greek word Mary decides to look up the usage of ψηφιζω in the Lexical Concordance. Going to #5585 she see that the Lexical Concordance has...

ψηφιζω 5585
To **tally** lots or beads on a Graeco-Roman abacus; to tally votes.
Lk 14:28
Rev 13:18

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Mary sees that Revelation 13:18 is listed, but what about Like 14:28, what does it say...*For who from out of you wanting to build a tower, not having first sat down to tally the expense, sees if he has the things for completion?* So basically there is a difference between pure counting and tallying; tallying is sort of a counting with a purpose other than being a pure mathematical equation. There are many fine nuances that can be seen when going to the original Greek, and the fine tuning for studying the Bible is a gratifying experience.

Step 5: Familiarize yourself with the Analytical Lexicon

The Analytical Lexicon comes in either a printed book format or a PDF format via download on apostolicbible.com or on a USB drive; and it lists every Greek word which appears in the text of The Apostolic Bible Polyglot except for proper names, along with the grammatical breakdown of the Greek word, which we call a describer, with inflections within. The Analytical Lexicon is divided into AB-Strong's numeric structures. With this unique lexicon Mary can search for a word by looking up the AB-Strong's number. Once Mary arrives at the location of the number, she then looks for the identical spelling of the word in question, ψηφισατο. Since Mary knows what the word may mean, via the Lexical Concordance, she might want to go further and understand the describer of the word in the Analytical Lexicon which has aor. act. impv. 3sg.

VERB.....5585
ψηφιζω...to tally.
ψηφιζει pres. act. ind. 3sg.
ψηφισατω aor. act. impv. 3sg.

Here Mary sees the word in question on the third line, i.e. ψηφισατω, and its describer containing aor. act. impv. 3sg. The VERB is a Part of Speech and is addressed below under its own section. To the right of VERB after the dotted line is the AB-Strong number which corresponds to the words in the text of the Apostolic Bible, the Index and the Lexical Concordance. The second line contains the lemma, which is the Greek word one would use to look up the Greek word in a lexicon or dictionary. Following the lemma, after the dots, is the word or words used in the text for #5585, in this case *tally*. The third line begins the actual Greek words that appear in the text of The Apostolic Bible along with what we call describers, i.e. aor. act. impv. 3sg, of which each element within the describer is the inflection. Mary now needs to go through the rest of the Study Guide and learn the Parts of Speech, to which the VERB belongs, and the inflections shown in the describers. But no memorization is necessary, just an understanding of the meanings of the abbreviated words or inflections within the describers, and how to use the Analytical Lexicon along with the Greek-English Index and Lexical Concordance.

THE ANALYTICAL LEXICON

PARTS OF SPEECH

The Parts of Speech in the Analytical Lexicon are the LETTER (see alphabet above), NOUN, PREPOSITION, ADJECTIVE, PRONOUN, VERB, ADVERB, NUMBER, AND PARTICLE. If you would open up the Analytical Lexicon of The Apostolic Bible Polyglot (ABP) to the first page you will be presented with a two column structure. Within the columns the Parts of Speech are listed in all bold face capital letters. The Analytical Lexicon begins with...

LETTER.....I
α...alpha
α
ADJECTIVE.....4
αβαρής...easy
αβαρη masc. acc. sg.
ADJECTIVE.....4.I
αβασίλευτος...independent.
αβασιλευτον masc. acc. sg. *or* neut. nom-acc. sg.

Here we see two Parts of Speech, the LETTER and ADJECTIVE, with the AB-Strong's number after the dots. The second line is the lemma and lexical entry; the lemma may or may not appear in the text of the Old or New Testament, and if it does it will be located in the list. The abbreviated words after the Greek words are inflections, or unique spellings for nouns, adjectives, pronouns, and verbs. Prepositions, adverbs, numerals and particles have only one inflection, thus are only spelled one way unless abbreviated. The line itself is called a describer, i.e. masc. acc. sg., and is made up of the inflections, i.e. masc; nom; pl. etc. The third line begins the describers, of which #1, #4, and #4.I have only one describer each. Gaps between numbers, in this case #2 and #3 which are missing, is because of James Strong's coding proper names which was not done in the Apostolic Bible Polyglot. AB-Strong's numbers with decimals, such as #4.I are words which only appear in the Old Testament, except for a few exceptions...#1510 and #1473.

INFLECTIONS

Inflections are spelling aberrations that affect a word's meaning in some way, and follow a consistent pattern, and are located within describers. The parts of speech...nouns, pronouns, adjectives, verbs, etc. are all inflected, which by a change in spelling alters the meaning of a word. The preposition, adverb, and particles are not inflected, that is, they are always spelled the same way. The parts of speech in The Analytical Lexicon of The Apostolic Bible Polyglot are listed in bold face followed by dots and the AB-Strong number. Underneath the parts of speech are the Greek words followed by their describers. It is not necessary to remember all of the inflections, which are in the hundreds, if not thousands, for the work has been done via the

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Analytical Lexicon. Basically what one needs to know first is how to use the Analytical Lexicon, and second to know what the inflection abbreviation means in the Analytical Lexicon. Looking up the AB-Strong's number, finding the spelling of the Greek word sought after, and understanding the inflections within the describer, is all one needs for translating The Apostolic Bible Polyglot. No memorization is necessary. It must be noted that not every describer in the Analytical Lexicon has a word that appears in the text of The Apostolic Bible Polyglot; for throughout the years, in two editions, some Greek words may have been deleted for various reasons, and were not deleted in the Analytical Lexicon...but this is rare, and besides, if the word is not in the Bible text then one won't be looking up a deleted word in the Analytical Lexicon.

THE NOUN

The noun is the building block of any discourse; the Verb is the vehicle delivering the building blocks; the adjective describes the building block; the preposition describes where the building block is or will be located. The noun is generally any word which one could attach the words *a*, *an* or *the* to, such as, *a man*, *an engine* or *the horse*. In Greek, nouns are inflected, that is, they change spelling depending on gender, number and case. Noun inflection in English is not as intricate as in Greek, thus many potential students signing up for an academic Greek class, seeing the amount of memorization needed in learning the paradigms, decide to not learn Greek.

Sample Paradigm used in Greek Classes

Noun: masculine singular & plural

Nom.	ανθρωπος, <i>a man</i> .	Nom.	ανθρωποι, <i>men</i> .
Gen.	ανθρωπου, <i>of a man</i> .	Gen.	ανθρωπων, <i>of men</i> .
Dat.	ανθρωπω, <i>to or for a man</i> .	Dat.	ανθρωποις, <i>to men</i> .
Acc.	ανθρωπον, <i>a man</i> .	Acc.	ανθρωπους, <i>men</i> .
Voc.	ανθρωπε, <i>man</i>	Voc.	ανθρωποι, <i>men</i> .

In grammars of the past, the nouns were listed in paradigms by declension (inflections of unique spellings), as is displayed in the paradigm above, (declensions are beyond the scope of this study guide), and one was required to memorize the endings of all noun declensions. But with the Analytical Lexicon, and our method of study, this is not necessary as the information is given in the Analytical Lexicon, and is explained in this study guide.

One example of a noun's inflection in English is the "s" inflection. The word *boat* in the singular, changes to the plural by adding an "s" after *boat*, and thus is an inflection. The designation of NOUN in the Analytical Lexicon is followed by the gender (masc-fem-neut.); but for all intents and purposes, with our use of the Analytical Lexicon, the gender is not important except for association and agreement with

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pronouns and adjectives. In the Analytical Lexicon all the inflections listed in the paradigm above are listed under the AB-Strong number, making it easy to find a particular spelling of a Greek word. The example below of #444 displays what is shown in the Analytical Lexicon.

NOUN masculine.....444

ἄνθρωπος... people, man.

ἄνθρωπε voc. sg.

ἄνθρωποι nom. pl.

ἄνθρωποις dat. pl.

ἄνθρωπον acc. sg.

ἄνθρωπος nom. sg.

ἄνθρωπου gen. sg.

ἄνθρωπους acc. pl.

ἄνθρωπω dat. sg.

ἄνθρωπων gen. pl.

Now let's put this to practice. In Genesis 1:1, listed below in Greek with the AB-Strong number above, are four nouns; let's see if you can find them by looking up each number in the Analytical Lexicon.

1722 746 4160 3588 2316 3588 3772 2532 3588 1093
ἐν ἀρχῇ ἐποίησεν ὁ θεὸς τὸν οὐρανὸν καὶ τὴν γῆν.

The four nouns are listed and explained on the following pages...

Noun 1 #746 ἀρχή

The Analytical Lexicon tells us that #746 is a NOUN feminine gender, but gender really doesn't tell us anything, as ἀρχή means *a beginning* of which gender is not involved.

NOUN feminine.....746

ἀρχή...a beginning, ancient, company, corner, source, rule, sovereignty, office, head, sum, top.

ἀρχαι nom. pl.

ἀρχαίς dat. pl.

ἀρχας acc. pl.

ἀρχή nom-dat. sg.

ἀρχῆν acc. sg.

ἀρχῆς gen. sg.

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Following the gender is the AB-Strong number #746, which you would use to look up the word in the Analytical Lexicon and other works associated with The Apostolic Bible Polyglot, such as the Greek-English Index, the Lexical Concordance and the text of the Apostolic Bible Polyglot itself. The second line is the lemma line, with the Greek word in the nominative singular, which is not stated, but is the case with every noun; here αρχη is both the lemma, the word that you would use to look up αρχη in a Greek dictionary, and it also appears in the list, showing it to be nom-dat. sg. Following the lemma αρχη and the dots is the English lexical definition. The third line shows the first describer of the Greek word found in the text of The Apostolic Bible Polyglot, being αρχαι nom pl. There are three inflections affecting the Greek noun...gender, case and number.

GENDER

NOUN feminine.....746

Inflected words which show gender, i.e. masculine, feminine, and neuter, are the noun, pronoun, adjective and participle. In English, gender reflects (modifies) sex, but in Greek the relationship of gender to sex does not occur on the whole. In Greek *a struggle* is masculine; *a beginning* is feminine, and *a gift* is neuter. Actually the importance of gender in Greek is to relate to definite articles and spellings of the end of words, which in turn helps in determining many factors as to relationships and agreement. To learn the gender of every noun is not necessary as the Analytical Lexicon contains that information. A noun generally has only one gender, but there are a few exceptions... ἀγαμος *unmarried* can be masculine or feminine. Again, in the Analytical Lexicon, the noun appears with the gender noted on the top line next to NOUN. Each of our four nouns of Genesis 1:1 have a gender, and the gender will be listed in the Analytical Lexicon after NOUN. Our noun #746 αρχη, meaning a beginning, is NOUN feminine, but it has nothing to do with gender.

CASE

αρχη nom-dat. sg.

Case is an inflection (spelling variations) of nouns, pronouns, adjectives and participles, and is one of the main determiners of the structure of a sentence, phrase and clause. With the noun, the case follows after the Greek word, beginning on the third line. The correct case of #746 αρχη in Genesis 1:1 is dative, and thus the indirect object. But in the Analytical Lexicon it shows that the spelling αρχη can be in either the nominative (subject) or dative (indirect object) case. To determine which case is correct a little sleuthing is necessary, and the words surrounding αρχη will help determine which case is correct.

There are five cases. The nominative case reflects the subject. The genitive case reflects the possessive. The dative case reflects the indirect object. The accusative case reflects the object. The vocative case reflects address.

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Nominative (nom.) case

The nominative is the case of designation. If you were to look up a word in a Greek dictionary, then the word listed would be in the nominative, or naming case. Its main function is that of being the subject of the sentence, as in *the* (article) *man* (subject) *ran* (verb). The first step when translating a verse, is to locate the nominative noun to find the subject of the verse.

Genitive (gen.) case

The genitive is the case of possession or description. It is used to attribute a quality of possession or description to the word it reflects (modifies)...*the* (article) *house* (subject) *of the man* (possession). The word "of" is instrumental in the use of the genitive.

Dative (dat.) case

The dative is the case of indirect object...*I* (subject) *spoke* (verb) *a word* (object) *to women* (indirect object). The words *to* and *in* are instrumental in the use of the *dative* case. Our sample passage from Genesis 1:1 begins with *εν* (a preposition in the dative which will be explained later under prepositions) *αρχῆ* of which both Greek words are in the dative...thus it is, *in beginning* (indirect object).

Accusative (acc.) case

The accusative is the case of direct object. The object of a transitive verb, i.e. a verb that requires an object, is in the accusative case...*he* (subject) *built* (verb) *a house* (object).

Vocative (voc.) case

The vocative is the case of direct address...*O brother!* In the plural the vocative has the same spelling as the nominative, thus the vocative plural is omitted in the Analytical Lexicon.

NUMBER

αρχη nom-dat. sg.

Inflected words which show number, i.e. singular or plural, are the noun, pronoun, adjective and verb. Number is probably the most important inflection with the noun and adjective, along with person (see person) in the pronoun and verb. In the Analytical Lexicon the noun appears with the number (sg-pl.) after the case (nom-gen-dat-acc-voc...see case). So now we have...

1722	746	4160	3588	2316	3588	3772	2532	3588	1093
εν	αρχῆ	εποίησεν	ο	θεός	τον	ουρανόν	και	την	γην
	beginning								

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Noun 2 #2316 θεος

θεος nom. sg.

By looking up #2316 in the Analytical Lexicon, we see that this is NOUN masculine (gender), and the inflection θεος is nominative (case) singular (number) and thus means *god* or *God*. So God or god, in the nominative singular and masculine (gender) is the subject. So now we have...

1722	746	4160	3588	2316	3588	3772	2532	3588	1093
εν	αρχῆ	εποίησεν	ο	θεός	τον	ουρανόν	και	την	γην
	beginning			God					

Noun 3 #3772 ουρανον

ουρανον acc. sg.

By looking up #3772 in the Analytical Lexicon we see that this is NOUN masculine (gender), accusative (case), and singular (number), and means *heaven*, which is the object...as all accusatives are. So now we have...

1722	746	4160	3588	2316	3588	3772	2532	3588	1093
εν	αρχῆ	εποίησεν	ο	θεός	τον	ουρανόν	και	την	γην
	beginning			God		heaven			

Noun 4 #1093 γην

γην acc. sg.

By looking up #1093 in the Analytical Lexicon we see that this is NOUN feminine (gender), accusative (case), and singular (number), and can mean *earth*, *land* or *ground*. The accusative is the direct object, i.e. fulfilling what the verb is referring to, i.e. *earth*. So now we have...

1722	746	4160	3588	2316	3588	3772	2532	3588	1093
εν	αρχῆ	εποίησεν	ο	θεός	τον	ουρανόν	και	την	γην
	beginning			God		heaven			earth

Following this procedure you can go through every verse of The Apostolic Bible Polyglot and easily find every noun and its meaning...subject (nominative), possessive (genitive which wasn't in Genesis 1:1), indirect object (dative) and object (accusative). As we mentioned, the noun is the building block of a sentence.

THE PREPOSITION

Prepositions describe the position, time, and cause of a word or words they modify...over, in, out of, around, etc. Prepositions are associated with a noun and its case (nom-gen-dat-acc-voc.). Some prepositions are associated with just one case, and others with two or three cases. The preposition *εν* is associated with only the dative case, so therefore the *εν* in Genesis 1:1 is associated with *αρχη* which is also dative, and means *in*. The spelling (inflection) is always the same for each preposition...i.e. *εν* is always spelled *εν*, and *επι* is always spelled *επι*, except for abbreviations such as *επ'*.

One language group can use a preposition in one way, but another language group can use the same preposition in another way. You know you are in trouble when someone tells you that you are *εν in* the doghouse. But people of another language (Greek in our case) may say that you are *επι upon* the doghouse, but mean the same thing. Our job is to correctly identify the meaning of the preposition to the original time of the writing. All of the prepositions in the Analytical Lexicon are listed below along with the cases (nom-gen-dat-acc-voc.) with which they are associated. The case of the word the preposition modifies is instrumental to understanding the meaning of the passage.

Prepositions governing one case

αντι 473

Genitive - against, instead of, in place of, in return.

απο 575

Genitive - from (origin), because of, off, of, away, by reason of (cause), by means of (means).

εις 1519

Accusative - into (location), against, to (goal), up to, until (time), to the number or amount of (with numerals), for (purpose).

εκ, εξ 1537

Genitive - from out of, out, out of, from, from within (separation), away from (direction), by.

εν 1722

Dative - in, by, at, near, on, among (location), during, within, in (means, cause).

προ 4253

Genitive - before, in front, put forward, for, in behalf of.

συν 4862

Dative - with.

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Prepositions governing two cases

ἀνά 303

Dative (rare) - up, upon, in, with.

Accusative - up along, over, through (time), among, by (number).

διὰ 1223

Genitive - through and out of, through (time), by (means).

Accusative - through (space), over, on account of, by (fault or merit of).

κατὰ 2596

Genitive - down from, under, against.

Accusative - according to, in front of, down, following, during.

περὶ 3926.1 *compound preposition of para 3844 & ex 1537.*

Genitive - besides, except.

Accusative - only.

ὑπὲρ 5228

Genitive - over, above, on behalf of, for (purpose).

Accusative - over, beyond, more than (measure).

Prepositions governing three cases

ἐπὶ 1909

Genitive - against, upon, on, on the surface, in the direction of, in the presence of, in the time of.

Dative - on, by.

Accusative - at, to, over, for (purpose).

μετὰ 3326

Genitive - with, among, together with.

Dative - amid (locative).

Accusative - into the midst of.

παρὰ 3844

Genitive - from.

Dative - with.

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Accusative - along, beside, by, past (location), contrary to, at.

περί 4012

Genitive - about, concerning.

Dative - about, around (location).

Accusative - round about, all around, about (number), connected with relating to, regarding.

προς 4314

Genitive - to.

Dative - near, before, in front of.

Accusative - to, against, fronting, facing, toward, between (warfare).

υπό 5259

Genitive - out from under, by (agent).

Dative - under (place), under (agent).

Accusative - down under (motion), at (location), during (time).

Now let's try and find the preposition in our Greek example from below in Genesis 1:1 using the Analytical Lexicon. Yes, the preposition is εν #1722, as was mentioned before, and as the Analytical Lexicon shows, its case is dative which agrees with the following word #746 αρχή, which word is inflected as nominative-dative singular in the Analytical Lexicon. Therefore εν gives weight that αρχή is dative, and is the indirect object. So now we have...

1722	746	4160	3588	2316	3588	3772	2532	3588	1093
εν	αρχή	εποίησεν	ο	θεός	τον	ουρανόν	και	την	γην
in	beginning			God		heaven			earth

THE ADJECTIVE

In the Analytical Lexicon ADJECTIVE....18 tells us that the Part of Speech is an adjective because ADJECTIVE is in all capital letters as are all the Parts of Speech. The AB-Strong's number appears after the dots. The second line begins with the lemma, αγαθός which is used for looking up the word in a dictionary, and is followed by the lexical definition of the word in English...good, better. In the describer following the word αγαθα, are the inflections of gender (neut.), case (nom-acc.), and number (pl.). All three of these subtopics of gender, case and number, are explained above under NOUN.

ADJECTIVE.....18
 αγαθός...good, better
 αγαθα neut. nom-acc. pl.
 αγαθαι fem. nom. pl.
et seq

In English the word *the* is an adjective called the definite article. In saying, *the good man*, the article *the* emphasizes a particular person or thing; whereas *a good man* lessens the emphasis by using the indefinite article *a*. There is no indefinite article in Greek meaning *a* or *an*, and generally when there is no Greek article present *a* or *an* may be used in translation. Open the Analytical Lexicon to #3588 and you will see ADJECTIVE article, always meaning *the*.

ADJECTIVE article.....3588
 ο...the
 αι fem. nom. pl.
 η fem. nom. sg.
 ο masc. nom. sg.
 οι masc. nom. pl.
 τα neut. nom-acc. pl.
 ταις fem. dat. pl.
 τας fem. acc. pl.
 τη fem. dat. sg.
 την fem. acc. sg.
 της fem. gen. sg.
 το neut. nom-acc. sg.
 τοις masc-neut. dat. pl.
 τον masc. acc. sg.

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- του masc-neut. gen. sg.
- τους masc-neut. dat. sg.
- τω masc-neut. dat. sg.
- των masc-fem-neut. gen. pl.

The article, being an adjective, modifies a noun by adding *the* in translation, and the Greek article is inflected as are all adjectives. In Greek, the adjective changes spelling, called inflection, depending on gender (masc-fem-neut.), case (nom-gen-dat-acc-voc.), and number (sg-pl.). Adjectives agree with the nouns and other adjectives that they qualify, in gender (masc-fem-neut.), number (sg-pl.), and case (nom-gen-dat-acc-voc.). Adjectives generally qualify a noun by giving an attribute to the noun, such as the adjective *good* in *a good man*. The Greek adjective below shows the inflection, or the change of a word's meaning via a change in the spelling. The paradigm is divided by number (sg-pl.), gender (masc-fem-neut.), and case (nom-gen-dat-acc-voc.). The paradigm is an example of what an academic grammar would display, as they do not use the Analytical Lexicon.

The Article Paradigm

	<i>Singular</i>			<i>Plural</i>		
	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>	<i>Masculine</i>	<i>Feminine</i>	<i>Neuter</i>
N.	ο	η	το	οι	αι	τα
G.	του	της	του	των	των	των
D.	τω	τη	τω	τοις	ταις	τοις
A.	του	την	το	τους	τας	τα

But rather than using a paradigm, the Analytical Lexicon lists every inflection of the adjective in alphabetic order. Whenever you see #3588 you know that the word is an article, and means *the*. In looking up an AB-Strong's number in the Analytical Lexicon you will see all the Greek spellings and describers for words which appear in The Apostolic Bible Polyglot text, less numbers for proper names. The need for memorization of a paradigm is eliminated, but if there were one paradigm that might be memorized it would be the article paradigm above.

1722	746	4160	3588	2316	3588	3772	2532	3588	1093
εν	αρχή	εποίησεν	ο	θεός	τον	ουρανόν	και	την	γην
in	beginning		the	God	the	heaven		the	earth

Now let's try and find the three articles in our Greek example from Genesis 1:1 above using the Analytical Lexicon. The text shows three #3588's, so we know that there are three articles. The Analytical Lexicon under #3588 tells us that the first article ο is masc. nom. sg. which would agree with its reflecting θεος, which is also masc. nom. sg. The second article τον is masc. acc. sg. which would agree with its reflecting ουρανόν, which is also masc. acc. sg. The third article την is fem. acc. sg. which would

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agree with its reflecting γην which is also fem. acc. sg. Therefore the article will agree in gender, case and number with the word it reflects. All the adjectives will have inflections of gender, number and case, but only words that appear in the text of The Apostolic Bible Polyglot will appear in the Analytical Lexicon, i.e. there are many other Greek inflections for #4 below which appear in Greek writings, but they are not included in the Analytical Lexicon; only words that appear in the Apostolic Bible text appear in the list. The first adjective in the Analytical Lexicon is...

ADJECTIVE.....4
αβαρής...easy
αβαρη masc. acc. sg.

By going to the Lexical Concordance we see that αβαρη appears only in 2Co 11:9. But not every instance of a describer in the Analytical Lexicon appears in the text of the Apostolic Bible Polyglot; because over time some Greek words were changed or deleted in the text between the first and second editions of The Apostolic Bible Polyglot, and these words were not removed from the Analytical Lexicon.

The Adjective as a NOUN/substantive (substitute).

If you would go to #39 in the Analytical Lexicon you would see...ADJECTIVE/noun substantive.....39. A noun substantive is an adjective that substitutes for a noun. For example, *the holy men* would be οι αγιοι ανθρωποι, but just οι αγιοι could stand on its own, meaning *the holy*. There are many adjectives that can act as a noun substitute. #206.1 is the adjective ακρος meaning uttermost part. Translating ακρος into *uttermost* would be doing so as an adjective modifying something like *uttermost height*. Translating ο ακρος, with the article ο, into *the uttermost* would make it a noun substitute, even though ακρος is an adjective.

THE VERB

1722 746 4160 3588 2316 3588 3772 2532 3588 1093
 εν αρχῆ ἐποίησεν ο θεός τον ουρανόν και την γην
 In beginning made the God the heaven the earth

In our example from Genesis 1:1 we have one verb...see if you can find it. Yes, it's #4160. In the Analytical Lexicon, the illustration below shows the three lines from the verb #4160 ἐποίησεν meaning *to make*.

VERB.....4160

ποιέω...to act, cause, commit, deal with, do, execute, have, make...

ἐποίησεν aor. act. ind. 3sg.

The top line contains the Part of Speech, in this case, VERB, followed by the dots and the AB-Strong's number. The second line contains the lemma, which is the spelling of the word you would use to look up the word in a Greek dictionary, ποιέω, or *I make*. The lemma for a verb is in the present (tense) active (voice) indicative (mood) first (person) singular (number) inflections, which are explained below. The lemma is followed by the dots and the lexical meaning of the word in English using the infinitive, or "to make." The lemma may or may not appear in the text, but it is listed for reference so as to be able to look up the word readily in a Greek dictionary. Our exercise word ἐποίησεν is the sixteenth word down in the list in the Analytical Lexicon. The word ἐποίησεν can end with or without the last letter ν, called the moveable ν, or moveable nee, and there are describers for both spellings, ἐποίησεν and ἐποίησε, and the inflections in both describers are identical.

TENSE

Tense is generally related to time in some way. The Greek tenses are the present, aorist, perfect, imperfect, pluperfect, and future. In the Analytical Lexicon VERB Part of Speech, tense appears after the Greek word and before the voice (act-mid-pass.) highlighted below.

VERB...268.5

αμαυρόω...to darken.

αμαυρουσθαι **pres.** pass. inf.

αμαυρωθησεται **fut.** pass. ind. 3sg.

ημαυρωθησαν **aor.** pass ind. 3pl.

"

"

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Present Tense

The present tense represents time in duration or ongoing, and the action of the verb as taking place in present time. For example *I loose* represents the action as taking place in present time; *I am losing* calls attention to the continuance of the action in present time.

Aorist Tense

The aorist tense in the indicative mood (see Mood below) refers to past time, such as *he ate*. There are what is called first and second aorist, but they basically mean the same thing except that the Greek word is spelled differently. In our example of Genesis 1:1 we see that ἐποίησεν is in the aorist tense indicative mood...thus *God made*.

Perfect Tense

The perfect tense refers to the present state resultant upon a past action, generally by adding "have"...*I have released* him. There is a second perfect which means the same thing, but has a different Greek spelling. Abiding results reflects the present tense, of an existing result of past action, *he has been*; i.e. the event has happened. The present tense can be described as an event in the past that has continuing results i.e. the consequence of the act continues into the present.

Imperfect Tense

The imperfect tense refers to continued action in past time, generally by adding "was" and "were"...*I was losing him* or *we were losing him*. The imperfect tense expresses an action that is viewed as in progress in a past time, using the English words, *he was, tried, kept on, began*.

Pluperfect Tense

The rare pluperfect tense refers to the present state resultant upon a past action, generally by adding "have"...*I have released* him, thus very similar to the perfect tense. The pluperfect tense expresses action that had occurred in a past setting and the resultant effect continued up to a time that is now in the past. Both action and effect are past experiences.

Future Tense

The future tense refers to future actions, generally by adding "will" or "shall"...*I shall loose him*. or *you will loose him*. The use of "shall" is associated to the first person...e.g. *I shall go*, and "will" to the second and third person *you will go* or *he will go*.

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VOICE

Voice is generally related to action. The active voice refers to the one doing the action, *I loose*. The middle voice represents the subject as acting in some way that concerns itself, or as acting upon something that belongs to itself, generally by adding "self", *I loose myself*. The *passive voice* refers to that being acted upon, generally by adding "am being," *I am being loosed*. Voice expresses the relation between the subject of a verb and the action that the verb expresses. In the describers, voice appears after the tense (pres-aor-imprf-pluprf-fut.) and before the mood (ind-subj-opt-impv.), as shown below with the highlighted words..

VERB...268.5
αμαυρόω...to darken.
αμαυρουσθαι pres. **pass.** inf.
αμαυρωθησεται fut. **pass.** ind. 3sg.
ημαυρωθησαν aor. **pass.** ind. 3pl.
"
"

Active Voice

The active voice indicates the subject as acting or doing, *I throw*.

Middle Voice

The middle voice represents the subject as acting in some way that concerns itself, or as acting upon something that belongs to itself.

Passive Voice

The passive voice represents the subject as being acted upon, or receiving the action of the verb...has been, were, was.

In our example of Genesis 1:1, we see that *εποιησεν* is in the active voice, therefore God is doing the action.

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MOOD

Mood reflects the relation of action to reality. In the describers, the mood appears after the voice (act-mid-pass.) and before the person (1-2-3) as indicated by the highlighted abbreviations below.

VERB...268.5
αμαυρόω...to darken.
αμαυρουσθαι pres. pass. inf.
αμαυρωθησεται fut. pass. **ind.** 3sg.
ημαυρωθησαν aor. pass **ind.** 3pl.

Indicative Mood

The indicative mood shows that the action is really taking place, for example, *he is riding the horse* indicates that the action is taking place, therefore the indicative confirms the reality of the action from the viewpoint of the speaker.

Subjunctive Mood

The subjunctive mood shows that the action is potential, for example, *he should be riding the horse* indicates that the action has a potential, but is not taking place at the time. The word *should* is common with the subjunctive mood.

Optative Mood

The optative mood shows that the action is not really taking place, but is volitionally possible, for example, *he might or may ride the horse*, indicates that the action could or couldn't take place. The words *might* and *may* are common with the optative mood.

Imperative Mood

The imperative mood expresses action which commands, e.g. *Go ride the horse!* indicates that the action isn't taking place but is being commanded to take place. In The Apostolic Bible Polyglot text a word in the imperative is followed by the exclamation mark somewhere in the sentence, either directly after the word or at the end of the sentence which contains the imperative.

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PERSON

Person indicates who is being addressed, and in the describers person appears after the mood (ind-subj-opt-impv.) and before the number (sg-pl.) as indicated by the highlighted abbreviations below.

VERB...268.5
αμαυρόω...to darken.
αμαυρουσθαι pres. pass. inf.
αμαυρωθησεται fut. pass. ind. 3sg.
ημαυρωθησαν aor. pass ind. 3pl.

Inflected words which show person, i.e. first, second and third, or 1, 2, and 3 are certain pronouns (not all), and verbs. The first (1) person singular, or person speaking, is "I," i.e. *I am running*. The second (2) person singular, (person spoken to) is "you," i.e. *you are running*. The third (3) person singular (person spoken of) is "he, she or it," i.e. *he, she or it is running*. The first (1) person plural is "we," i.e. *we are running*. The second (2) person plural is "you," i.e. *you are running*. The third (3) person plural is "they," i.e. *they are running*. In English, especially with the King James Bible, the second (2) person singular and plural were differentiated by "thou" and "ye." But modern English has "you" for both second (2) person singular and plural. With Greek you at once know if the second person is "you" singular or "you" plural because of the difference in inflection, as can be seen in the Analytical Lexicon; but the English translated word in The Apostolic Bible Polyglot has "you" for both second (2) person singular and plural.

	Singular	Plural
First person	I	we
Second person	you	you
Third person	he, she, it	they

The third person singular could be either he, she or it, and is determined by the modifying words surrounding the verb and their Greek gender. In our example verb *εποιησεν*, the subject is God which is masculine, therefore *God (he) made*. The infinitive (inf.) and participle (ptcp.), which are part of the VERB system do not have person.

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NUMBER

Number indicates how many are being addressed, and in the descriptors of the verb the number (sg-pl.) appears after the person (1-2-3) as indicated by the highlighted abbreviations below. With a participle (explained below), being a verbal adjective, the number (sg-pl.) appears after the case (nom-gen-dat-acc-voc.), which is highlighted in bold below.

VERB.....4160

ποιέω...to act, cause, commit, deal with, do, execute, have, make...

εποίησεν aor. act. ind. 3sg.

πεποιηκοσι *ptcp.* prf. act. masc. dat. pl.

In our Genesis 1:1 example εποίησεν is in the aorist tense, showing the action to have taken place in the past. The voice is active, as God is the one initiating the making. The mood is indicative, showing the action to have actually taken place. The person is 3rd, or he, as God is masculine. The number is singular, as only God did the action. Therefore we have

1722	746	4160	3588	2316	3588	3772	2532	3588	1093
εν	αρχή	εποίησεν	ο	θεός	τον	ουρανόν	και	την	γην
In	beginning	made	the	God	the	heaven	the	earth	

In the text of The Apostolic Bible Polyglot, an italicized *the* has been added before the word *beginning* (see below) so as to make for a smoother reading in English. A hyphen structure has also been added of numbers 4160-3588-2316 (see hyphen structure in the Introduction). The English words underneath the Greek hyphen structure is, *God made*, which allows for smoother reading in English. Many times Greek has the verb before the subject, as it is in this case. The only word missing now is the English word *and* for #2532 και, which is a PARTICLE conjunction, which we will address shortly. Thus we have...

1722	746	4160-3588-2316	3588	3772	2532	3588	1093		
εν	αρχή	εποίησεν	ο	θεός	τον	ουρανόν	και	την	γην
In	<i>the</i> beginning	God made	the	heaven	and	the	earth.		

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THE INFINITIVE

The infinitive is listed under verbs, but in reality it is a verbal noun, and can have the article before it like any noun. It is treated as a neuter noun and so if an article is present it is the neuter article. The infinitive is generally prefaced by the word "to", e.g. *he wanted to go*. As a noun, the infinitive can itself be the subject of another verb, e.g. to err is human; of which "err" is a verb, but with the "to" it stands as a noun substitute. Or, the infinitive can itself be the object, e.g. *they desire to live*; of which "to live" is the object of the verb. The negative of the infinitive is μη. The subject of the infinitive is in the accusative case.

THE PARTICIPLE

The participles are verbal adjectives. Being adjectives they have gender, number, and case; and like other adjectives they agree in gender, number, and case with the nouns that they modify. Being verbs they have tense and voice. In the Analytical Lexicon the participle is highlighted by the word *ptcp.* in italic, followed by the tense (pres-or-prf-imprf-pluprf-fut.), voice (act-mid-pass.), gender (masc-fem-neut.), and then followed by the case (nom-gen-dat-acc-voc.), and number (sg-pl.). The participle differs from the rest of the VERB system in that it includes case.

VERB...59

αγοράζω...to buy.

αγοράζει pres. act. ind. 3sg.

αγοράζειν pres. act. inf.

αγοράζοντας *ptcp.* pres. act masc. acc. pl.

et seq

With English, the translation of the participle has words ending with an *-ing* suffix, e.g. *the horse going to drink*; and in some cases ends with an *-ed*.

THE PRONOUN

The pronoun is a noun substitute, and functions in sentences as nouns do. Without the pronoun one would have to repeat the noun. For example, *the man went to the store and he bought a loaf of bread*. The pronoun in this example is *he*, which has its antecedent, or word which *he* refers to, being namely *the man*, and is in gender and number agreement.. Without the pronoun the sentence would read, *the man went to the store and the man bought a loaf of bread*. In Greek the pronoun agrees with its antecedent in gender (masc-fem-neut.) and number (sg-pl.). In Genesis 1:12 it says, And the fruitful tree producing fruit (καρπον), of which the seed of it (αυτου) is in it (αυτω). What the three Greek words have in common is that they are all masculine singular with αυτου and αυτω agreeing with the antecedent *fruit καρπον*. But sometimes it is not so simple to determine the antecedent, for the antecedent may appear quite distant from the pronoun, and in some cases not at all, and a little or a lot of sleuthing is necessary. One might write down the Greek pronoun and find its gender and number in the Analytical Lexicon; and then go back to the nouns and find an antecedent that agrees with the pronoun in gender (masc-fem-neut.) and number (sg-pl.). The importance of understanding pronouns, agreement, and their antecedents is of primary importance in translating the text of the Bible.

List of Pronouns

#240 ἀλλήλων is a reciprocal pronoun, meaning *one another*, and it has gender (masc-fem-neut.), case (nom-gen-dat-acc-voc), and number (sg-pl.) always in the plural, as the word itself intimates more than one.

#1438 εαυτου is a reflexive pronoun, meaning *of himself, herself, itself, one's self*, and it has gender (masc-fem-neut.), case (nom-gen-dat-acc-voc.), person (3 only), and number (sg-pl.).

#1473 εγω is the personal pronoun, the most common pronoun, meaning *I (me) , we (us), you, he (him), she (her), it, they (them)*, and it has gender (masc-fem-neut.), case (nom-gen-dat-acc-voc.), person (1-2-3), and number (sg-pl.). The paradigm below displays the full inflection of the personal pronoun.

Personal Pronoun 1st Person

	Singular		Plural	
Nom.	εγω	<i>I</i>	ημεις	<i>we</i>
Gen.	εμου, μου	<i>of me</i>	ημων	<i>of us, ourselves</i>
Dat.	εμοι, μοι	<i>to me</i>	ημιν	<i>to us, ourselves</i>
Acc.	εμε, με	<i>me</i>	ημας	<i>us, ourselves</i>

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Personal Pronoun 2nd Person

	Singular		Plural	
Nom.	συ	<i>you</i>	υμεῖς	<i>you</i>
Gen.	σου	<i>of you</i>	υμῶν	<i>of you</i>
Dat.	σοι	<i>to you</i>	υμῖν	<i>to you</i>
Acc.	σε	<i>you</i>	υμᾶς	<i>you</i>

Personal (or intensive *self*) Pronoun 3rd Person Singular

	Masculine		Feminine		Neuter	
Nom.	αὐτός	<i>he, himself</i>	αὐτή	<i>she</i>	αὐτό	<i>it</i>
Gen.	αὐτοῦ	<i>of him</i>	αὐτῆς	<i>of her</i>	αὐτοῦ	<i>of it</i>
Dat.	αὐτῷ	<i>to him</i>	αὐτῇ	<i>to her</i>	αὐτῷ	<i>to it</i>
Acc.	αὐτόν	<i>him</i>	αὐτήν	<i>her</i>	αὐτό	<i>it</i>

Personal Pronoun 3rd Person Plural

	Masculine		Feminine		Neuter	
Nom.	αὐτοὶ	<i>they</i>	αὐταὶ	<i>they</i>	αὐτά	<i>they</i>
Gen.	αὐτῶν	<i>of them</i>	αὐτῶν	<i>of them</i>	αὐτῶν	<i>of them</i>
Dat.	αὐτοῖς	<i>to them</i>	αὐταῖς	<i>to them</i>	αὐτοῖς	<i>to them</i>
Acc.	αὐτούς	<i>them</i>	αὐτάς	<i>them</i>	αὐτά	<i>them</i>

#1565 ἐκεῖνος is an emphatic pronoun, meaning *that, those*, and it has gender (masc-fem-neut.), case (nom-gen-dat-acc-voc.), and number (sg-pl.).

#1683 ἐμαυτοῦ is a reflexive pronoun, meaning *myself*, and it has gender (masc-fem-neut.), case (nom-gen-dat-acc-voc.), and number (always singular).

#1699 ἐμος is a possessive pronoun, meaning *my, mine*, and it has gender (masc-fem-neut.), case (nom-gen-dat-acc-voc.), person (1-2-3), and number (sg-pl.).

#2251 ἡμέτερος is a possessive pronoun, meaning *our, ours*, and it has gender (masc-fem-neut.), case (nom-gen-dat-acc-voc.), and number (sg-pl.).

#3592 οὗτος is a demonstrative pronoun, meaning *this one, thus*, and it has gender (masc-fem-neut.), case (nom-gen-dat-acc-voc.), and number (sg-pl.).

#3739 ὅς is a relative pronoun, meaning *who, which, what, that*, and it has gender (masc-fem-neut.), case (nom-gen-dat-acc-voc.), and number (sg-pl.).

#3745 ὅσος is a relative pronoun, meaning *as much as, as many as, as long as*, and it has gender (masc-fem-neut.), case (nom-gen-dat-acc-voc.), and number (sg-pl.).

#3746 ὅσπερ is a relative pronoun, meaning *whosoever*, and it has gender (masc-fem-

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neut.), case (nom-gen-dat-acc-voc.), and number (sg-pl.).

#3748 ὅστις is a relative pronoun, meaning *who, whoever, which, whenever*, and it has gender (masc-fem-neut.), case (nom-gen-dat-acc-voc.), and number (sg-pl.).

#3778 οὗτος is a demonstrative pronoun, meaning *this*, and it has gender (masc-fem-neut.), case (nom-gen-dat-acc-voc.), and number (sg-pl.).

#4572 σεαυτοῦ is a reflexive pronoun, meaning *of yourself*, and it has gender (masc-fem-neut.), case (nom-gen-dat-acc-voc.), and number (singular only). This word has two contractions...σαυτου and σαυτω.

#4674 σοῦ is a possessive pronoun, meaning *your*, and it has gender (masc-fem-neut.), case (nom-gen-dat-acc-voc.), person (1-2-3), and number (sg-pl.).

#5100 τις is either an indefinite pronoun, meaning *a certain person, some, someone, something, an, anything*, or an interrogative pronoun meaning *who? which? what? why? how?* and it has gender (masc-fem-neut.), case (nom-gen-dat-acc-voc.), and number (sg-pl.). The context will determine if the pronoun τις is indefinite or interrogative.

#5212 υμῶν is a possessive pronoun, meaning *your*, and it has gender (masc-fem-neut.), case (nom-gen-dat-acc-voc.), and number (sg-pl.).

THE ADVERB

The adverb is any uninflected word that answers to the questions of When? Where? How? and Why? The words which answer the question will be adverbs of the classes below. A particle, which some claim an adverb to be, is any uninflected word that doesn't answer to the above questions; but there is a fine line between the adverb and particle, and some would add the preposition to this list, of which an adverb acts in some cases...thus called improper prepositions, e.g. 1787 εντος within. Basically we are not trying to parse the Greek words to fit a Part of Speech, as this is left to the grammarian; but we wish to translate God's Word. So therefore all one needs to know is what the Greek word means, not if it is truly an adverb, particle or preposition. Most Greek adverbs end with -ως and are formed in English many times by adding *-ly*. Adverbs are not inflected, along with the particle and preposition, i.e. each adverb is spelled only one way, except for a few cases where the adverb is a comparative or superlative, i.e. like English words that end in *-er* or *-est*, larger or largest...thus Greek adverbs have unique endings for *-er* and *-est*. Adjectives modify nouns and pronouns; whereas adverbs modify any Part of Speech except the noun or pronoun. The adverb is listed in the Analytical Lexicon with its definition, and basically that is all one needs to know.

Adverbs of Time:

#3568 νυν now

Adverbs of Place:

#5602 ὧδε here

Adverbs of Quality:

#2560 κακῶς badly

Adverbs of Number:

#3825 πάλιν again

Adverbs of Quantity:

#3654 ὅλως wholly

NUMERAL

Numeral or number, as a Part of Speech, should not be confused with the inflection NUMBER (sg-pl). The numeral Part of Speech is a derivative of arithmetic or mathematics, i.e. $30+4=34$ or thirty-four houses, or 34 houses. The Greek alphabet is alphanumeric as are the Roman and Hebrew alphabets. The numeric equivalents for the Greek letters are given in the Alphabet chart. Greek doesn't have a separate numeral glyph as in English...i.e. In English number one or 1 is not related to the alphabet, nor is the English "m" related to any Arabic numerals, on which the English numeric system is based. There are only a few occurrences in The Apostolic Bible Polyglot where the Greek numeral is displayed...the letter χ #5462.1 is translated 600, but could have been spelled out as six hundred; and the Greek letter ξ #3577.2 is translated 60, and it could have been spelled out as sixty. #1 A alpha and #5598 Ω omega are not a mathematical element with a value, but are used as a figure of speech - beginning and end. Generally in the Apostolic Bible Polyglot the Greek numerals have been spelled out in word form e.g. #1176 δεκα, is translated into *ten* in English. In some cases a numeral may be combined with a noun into one word, e.g. #5063 means of forty years and #5072 means of four months, and both are adjectives and are inflected. #5063.4 τεσσαρακοστος or 40th (fortieth) is an ordinal, i.e. 1st (first), 2nd (second), etc., and it is an adjective and is inflected as are all the adjectives. The letter ς stigma #2193.2 is not used as a letter in writing, but it is the number six (6), and is used only in Revelation 13:18. The stigma was earlier called the digamma and then morphed into what looks like the letter C, and then morphed again by adding the lower tail to the letter. If you look at a list of manuscript numerals, 1,2,3 etc., written at the time of the Bible, you would see what looks like a C at the sixth place in the list.

List of Numerals in the Analytical Lexicon

1, 1176, 1177-1178, 1180, 1183.1, 1250, 1367, 1417, 1417.1, 1427, 1440-1441.2, 1501-1501.9, 1520, 1540, 1571.2, 1733, 1765.1 1767, 1767.1, 1767.3-1768.3, 1803, 1810.2, 1812, 1835-1835.3, 1835.5, 1835.6, 2033, 2033.2, 2035, 2035.1, 2193.2, 3461, 3463, 3589-3589.4, 3637.1, 3637.2, 3638, 3638.1, 4000, 4001,4002, 4002.1, 4004-4004.3, 4004.5, 4004.7, 4004.8, 5062-5062.2, 5063.1-3, 5064, 5064.1, 5069.3, 5070, 5071, 5144-5144.4, 5144.6-8, 5462.1, 5505

PARTICLE

Particles are uninflected words which are neither prepositions, numbers nor adverbs. The following eight subdivisions of particles are found in the Analytical Lexicon, and there may be many or just a few particles for each subdivision. Again, it is not necessary to know the difference between prepositions, adverbs and particles. What is necessary is to know what the prepositions, adverbs, and particles mean; but their definitions in the Analytical Lexicon make this fairly easy.

Conjunction #302 **αν** **even**.

Compound #446.2 **ανθὼν** **because of**, a compound joining #473 & 5613.

Emphatic #1065 **γε** **indeed**.

Enclitic #5105 **τοιγαροῦν** **accordingly**. An enclitic is a word attaching itself closely to the preceding word, after which both words are pronounced rapidly and sounding as one word.

Exclamation #3629.3 **οἶμοι** **alas, woe**.

Interjection #2103.1 **εὖγε** **well done**.

Negative #3378 **μηὺκ** **is it not**.

Transliteration #281 **αμήν** **amen**, from the Hebrew.

Summary

Having the four elements of The Apostolic Bible Polyglot system, consisting of the numerically coded Greek-English interlinear Old and New Testament text, the English-Greek Index, the Lexical Concordance and the Analytical Lexicon is really all one needs to be able to do in-depth word studies of the Scriptures. Much of the information in this study guide is available in other books and on-line, but a hunt and peck search for this information can be tedious and with the four elements at hand an easier search and study may be accomplished. One way of learning the process of studying the Word of God using the Apostolic Bible Polyglot system is by going through this study guide in its natural progression. Another way, is to learn with an on a need to know basis, i.e. taking each learning experience as it naturally comes when reading the Scriptures.