SOME MORE THINGS WE CAN LEARN FROM THE GREEK

Tommy - Tell us something about the value of studying the original Greek.

Reminders:

1. Knowing the Greek language is NOT essential to understanding the Bible.

2. For example, there are an abundance of English translations by means of

which we can learn God’s will.

3. On the day of Pentecost in Acts 2, each person in that great audience that

assembled heard the word of God taught in his own language (Acts 2:7-11).

4. Nevertheless, there are some things we can learn by studying the New

Testament in its original language (Greek).

5. Many excellent reference aids are available to help us in that effort. This

outline only suggests a few areas in which we can “learn from the Greek.”

Tommy – When we look at Mark 16:16 in the English (”He that believeth and is baptized shall be saved”), it seems clear that salvation comes after baptism, not before as many preachers teach. Does the Greek confirm or deny this important point?

I. Aorist participles in Mark 16:16.

1. Although our English translations of Mark 16:16 clearly show the necessity of

belief and baptism to one’s being “saved” (having past sins forgiven), an

understanding of Greek participles supports this truth.

2. Both expressions “he who believes” and “is baptized” are translations of Greek

aorist participles. The “time” element of aorist participles is relative to the time

of the main verb (in this case, “shall be saved”). Aorist participles NEVER

indicate time SUBSEQUENT to (after) the time of the main verb.

3. Consequently, the time that a person is saved CANNOT be BEFORE he/she

believes and is baptized.

Tommy – Since I have been doing this program we’ve had a couple of calls regarding the covering teaching in I Cor 11:2-26. I see a form of the English word “cover” 6 times in that text. Is it that same way in the Greek?

II. Coverings in 1 Corinthians 11.

1. Although multiple forms of the word “cover” are used in 1 Corinthians 11:1-16,

there are two different Greek words used when Paul discusses the *artificial*

“covering” and when he later discusses *hair* as a permanent covering.

2. The use of two different Greek words supports the teaching of the text that

the long hair of a woman is a distinct covering from the “artificial covering” she

is to wear while “praying or prophesying.”

Tommy – I’ve noticed in many places (such as Matt 16:18) where the KJV has h-e-l-l, other translations have hades. Please explain why there is a difference?

III. The meanings of the word “Hell.”

1. *Geenna* (Gehenna) is used for the place of everlasting punishment.

2. *Hadēs* is used for the region of departed spirits.

3. Both terms are rendered “hell” in the KJV (see Acts 2 and Matthew 16:18).