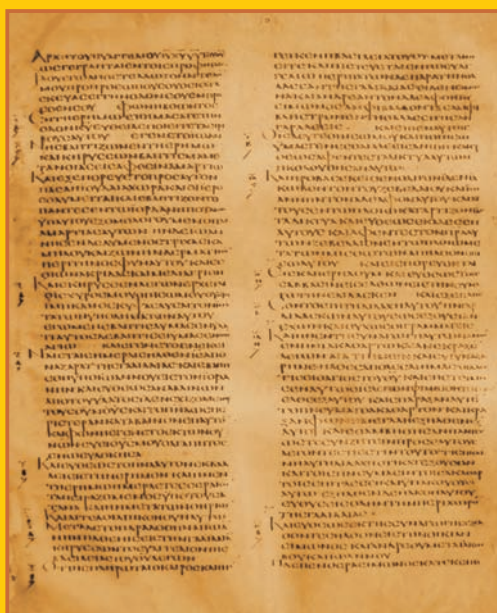


# THE GREEK NEW TESTAMENT FOR BEGINNING READERS

## BYZANTINE TEXTFORM



The Greek Text & Verb Parsing as Compiled by  
**Maurice A. Robinson & William G. Pierpont**

Lexical Information & Layout by  
**John Jeffrey Dodson**

This volume contains a number of valuable features:

- A readable, non-italic font for the main body of Greek text
- Footnotes containing brief definitions of words occurring less than fifty times
- Word frequency counts to help the reader decide if a word should be memorized
- Footnotes showing how to parse all verbs occurring less than fifty times
- An alphabetized list of all other verb forms with parsing information
- A lexicon showing proper names and all words occurring fifty times or more

English headings divide the text into familiar, manageable sections

23 Ως δὲ ἦν ἐν τοῖς Ἱεροσολύμοις ἐν τῷ Πάσχα,<sup>1</sup> ἐν τῇ ἑορτῇ,<sup>2</sup> πολλοὶ ἐπίστευον εἰς τὸ ὄνομα αὐτοῦ, θεωροῦντες αὐτοῦ τὰ σημεῖα ἃ ἐποίει. 24 Αὐτὸς δὲ ὁ Ἰησοῦς οὐκ ἐπίστευεν ἑαυτὸν αὐτοῖς, διὰ τὸ αὐτὸν γινώσκειν πάντας, 25 καὶ ὅτι οὐ χρεῖαν<sup>3</sup> εἶχεν ἴνα τις μαρτυρήσῃ περὶ τοῦ ἀνθρώπου· αὐτὸς γὰρ ἐγίνωσκεν τί ἦν ἐν τῷ ἀνθρώπῳ.

*The Visit of Nicodemus*

3 Ἦν δὲ ἄνθρωπος ἐκ τῶν Φαρισαίων, Νικόδημος ὄνομα αὐτῷ, ἄρχων<sup>4</sup> τῶν Ἰουδαίων· 2 οὗτος ἦλθεν πρὸς αὐτὸν νυκτός, καὶ εἶπεν αὐτῷ, Ῥαββί,<sup>5</sup> οἶδαμεν ὅτι ἀπὸ θεοῦ ἐλήλυθας διδάσκαλος· οὐδεὶς γὰρ ταῦτα τὰ σημεῖα δύναται ποιεῖν ἢ σὺ ποιεῖς, εἰ μὴ ἢ ὁ θεὸς μετ' αὐτοῦ. 3 Ἀπεκρίθη ὁ Ἰησοῦς καὶ εἶπεν αὐτῷ, Ἀμὴν ἀμὴν λέγω σοι, εἰ μὴ τις γεννηθῆ ἄνωθεν,<sup>6</sup> οὐ δύναται ἰδεῖν τὴν βασιλείαν τοῦ θεοῦ. 4 Λέγει πρὸς αὐτὸν ὁ Νικόδημος, Πῶς δύναται ἄνθρωπος γεννηθῆναι γέροντ' ὧν; Μὴ δύναται εἰς τὴν κοιλίαν<sup>7</sup> τοῦ μητρὸς αὐτοῦ δευτέρον<sup>8</sup> εἰσελθεῖν καὶ γεννηθῆναι; 5 Ἀπεκρίθη Ἰησοῦς, Ἀμὴν ἀμὴν λέγω σοι, εἰ μὴ τις γεννηθῆ ἐξ ὕδατος καὶ πνεύματος, οὐ δύναται εἰσελθεῖν εἰς τὴν βασιλείαν τοῦ θεοῦ. 6 Τὸ γεγεννημένον ἐκ τῆς σαρκὸς σὰρξ ἐστίν· καὶ τὸ γεγεννημένον ἐκ τοῦ πνεύματος πνεῦμα ἐστίν. 7 Μὴ θαυμάσιος<sup>10</sup> ὅτι εἶπόν σοι, Δεῖ ὑμᾶς γεννηθῆναι ἄνωθεν.<sup>9</sup> 8 Τὸ πνεῦμα ὅπου θέλει πνεῖ,<sup>11</sup> καὶ τὴν φωνὴν αὐτοῦ ἀκούεις, ἀλλ' οὐκ οἶδας πόθεν<sup>12</sup> ἔρχεται καὶ ποῦ<sup>13</sup> ὑπάγει· οὕτως ἐστίν πᾶς ὁ γεγεννημένος ἐκ τοῦ πνεύματος. 9 Ἀπεκρίθη Νικόδημος καὶ εἶπεν αὐτῷ, Πῶς δύναται ταῦτα γενέσθαι; 10 Ἀπεκρίθη Ἰησοῦς καὶ εἶπεν αὐτῷ, Σὺ εἶ ὁ διδάσκαλος τοῦ Ἰσραὴλ, καὶ ταῦτα οὐ γινώσκεις; 11 Ἀμὴν ἀμὴν λέγω σοι ὅτι ὁ οἶδαμεν λαλοῦμεν, καὶ ὁ ἐωράκαμεν μαρτυροῦμεν· καὶ τὴν μαρτυρίαν<sup>14</sup> ἡμῶν οὐ λαμβάνετε. 12 Εἰ τὰ ἐπίγεια<sup>15</sup> εἶπον ὑμῖν καὶ οὐ πιστεύετε, πῶς, εἰ μὴ εἶπω ὑμῖν τὰ ἐπουράνια,<sup>16</sup> πιστεύσετε; 13 Καὶ οὐδεὶς ἀναβέβηκεν εἰς τὸν οὐρανόν, εἰ μὴ ὁ ἐκ τοῦ οὐρανοῦ καταβάς, ὁ υἱὸς τοῦ ἀνθρώπου ὁ ὢν ἐν τῷ οὐρανῷ. 14 Καὶ καθὼς Μωσῆς ὕψωσεν<sup>17</sup> τὸν ὄφιν<sup>18</sup> ἐν τῇ ἐρήμῳ, οὕτως ὕψωθη<sup>19</sup> δεῖ τὸν υἱὸν τοῦ ἀνθρώπου· 15 ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον.

16 Οὕτως γὰρ ἠγάπησεν ὁ θεὸς τὸν κόσμον, ὥστε τὸν υἱὸν αὐτοῦ τὸν μονογενῆ<sup>20</sup> ἔδωκεν, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχῃ ζωὴν αἰώνιον. 17 Οὐ γὰρ

<sup>10</sup> θαυμάσιος: AAS-2S <sup>11</sup> πνεῖ: PAI-3S <sup>12</sup> πόθεν: AAI-3S <sup>13</sup> ποῦ: APN

<sup>1</sup> πάσχα, τό, [29] the feast of Passover, the Passover lamb. <sup>2</sup> ἑορτή, ἡς, ἡ, [27] a festival, feast, periodically recurring. <sup>3</sup> χρεία, ας, ἡ, [49] need, necessity, business. <sup>4</sup> ἄρχων, οντος, ὁ, [37] a ruler, governor, leader, leading man; with the Jews, an official member (a member of the executive) of the assembly of elders. <sup>5</sup> ραββί, [17] Rabbi, my master, teacher; a title of respect often applied to Christ. <sup>6</sup> ἄνωθεν, [13] (a) from above, from heaven, (b) from the beginning, from their origin (source), from of old, (c) again, anew. <sup>7</sup> κοιλίαν, οντος, ὁ, [1] an old man. <sup>8</sup> κοιλία, ας, ἡ, [23] belly, abdomen, heart, a general term covering any organ in the abdomen, e.g. stomach, womb; met: the inner man. <sup>9</sup> ἄνωθεν, ε, ον, [44] second; with the article: in the second place, for the second time. <sup>10</sup> θαυμάσιος, [48] (a) intrans: I wonder, marvel, (b) trans: I wonder at, admire. <sup>11</sup> πνεῖ, [7] I blow, breathe, as the wind. <sup>12</sup> πόθεν, [28] whence, from what place. <sup>13</sup> ποῦ, [44] where, in what place. <sup>14</sup> μαρτυρία, ας, ἡ, [37] witness, evidence, testimony, reputation. <sup>15</sup> ἐπίγεια, ον, [7] (a) on the earth, belonging to the earth (as opposed to the sky), (b) in a spiritual sense, belonging to the earthly sphere, earthly (as opposed to heavenly). <sup>16</sup> ἐπουράνιος, ον, [20] heavenly, celestial, in the heavenly sphere, the sphere of spiritual activities; met: divine, spiritual. <sup>17</sup> ὕψωσεν, [20] (a) I raise on high, lift up, (b) I exalt, set on high. <sup>18</sup> ὄφιν, οως, ὁ, [14] a serpent, snake; used of the devil or Satan. <sup>19</sup> ὕψωσεν, [20] (a) I raise on high, lift up, (b) I exalt, set on high. <sup>20</sup> μονογενής, ὅς, [9] only, only-begotten; unique.

Upper apparatus gives parsing information for verbs occurring less than fifty times

Lower apparatus gives brief definitions for words occurring less than fifty times

# The Greek New Testament For Beginning Readers

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Byzantine Textform

The Greek Text & Verb Parsing  
as Compiled by  
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Lexical Information & Layout  
by John Jeffrey Dodson

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The Greek text utilized is that edited by Maurice A. Robinson and William G. Pierpont, published separately as *The New Testament in the Original Greek: Byzantine Textform 2005* (Southborough, MA: Chilton Book Publishing, 2005). This text has been released into the public domain by its editors.

The parsing information presented herein has been compiled and verified by Maurice A. Robinson, with extensive comparison from various reference sources and in consultation with other researchers, in particular, Timothy Friberg, Ulrik Sandborg-Petersen, and Scott Musser.

Scripture section headings are adapted from *The Popular Commentary of the Bible, Volumes 1 & 2*. Publication of these volumes was completed in 1924 by Dr. Paul E. Kretzmann. They are in the public domain.

Lexical entries in this work were prepared and adapted by John Jeffrey Dodson from various Greek lexicons. Please see [1], [2], [5], and [6] in the bibliography.

Front photo: Majuscule leaf (Mark 1:1-30), 5th century, The Codex Alexandrinus (Royal MS. 1 D v-viii) In Reduced Photographic Facsimile. New Testament and Clementine Epistles. British Museum, London 1909.

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# Table of Contents

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Preface .....	vii
Introduction .....	ix
Abbreviations .....	xii
<b>I The Gospels and Acts of the Apostles</b>	
ΚΑΤΑ ΜΑΤΘΑΙΟΝ • According to Matthew .....	3
ΚΑΤΑ ΜΑΡΚΟΝ • According to Mark .....	91
ΚΑΤΑ ΛΟΥΚΑΝ • According to Luke .....	147
ΚΑΤΑ ΙΩΑΝΝΗΝ • According to John .....	243
ΠΡΑΞΕΙΣ ΑΠΟΣΤΟΛΩΝ • Acts of the Apostles .....	297
<b>II The Pauline Epistles</b>	
ΠΡΟΣ ΡΩΜΑΙΟΥΣ • To the Romans .....	401
ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Α • First to the Corinthians .....	439
ΠΡΟΣ ΚΟΡΙΝΘΙΟΥΣ Β • Second to the Corinthians .....	475
ΠΡΟΣ ΓΑΛΑΤΑΣ • To the Galatians .....	501
ΠΡΟΣ ΕΦΕΣΙΟΥΣ • To the Ephesians .....	515
ΠΡΟΣ ΦΙΛΙΠΠΗΣΙΟΥΣ • To the Philippians .....	529
ΠΡΟΣ ΚΟΛΑΣΣΑΕΙΣ • To the Colossians .....	539
ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Α • First to the Thessalonians .....	549
ΠΡΟΣ ΘΕΣΣΑΛΟΝΙΚΕΙΣ Β • Second to the Thessalonians .....	559
ΠΡΟΣ ΤΙΜΟΘΕΟΝ Α • First to Timothy .....	565
ΠΡΟΣ ΤΙΜΟΘΕΟΝ Β • Second to Timothy .....	579
ΠΡΟΣ ΤΙΤΟΝ • To Titus .....	589
ΠΡΟΣ ΦΙΛΗΜΟΝΑ • To Philemon .....	595
ΠΡΟΣ ΕΒΡΑΙΟΥΣ • To the Hebrews .....	599
<b>III The General Epistles</b>	
ΙΑΚΩΒΟΥ • Of James .....	633
ΠΕΤΡΟΥ Α • First of Peter .....	645
ΠΕΤΡΟΥ Β • Second of Peter .....	657
ΙΩΑΝΝΟΥ Α • First of John .....	665
ΙΩΑΝΝΟΥ Β • Second of John .....	673
ΙΩΑΝΝΟΥ Γ • Third of John .....	675
ΙΟΥΔΑ • Of Jude .....	677
<b>IV The Apocalypse of John</b>	
ΑΠΟΚΑΛΥΨΙΣ ΙΩΑΝΝΟΥ • Apocalypse of John .....	683
Lexicon .....	727
Verb Forms .....	745
Bibliography .....	781

# Preface

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Beginning in the late twentieth century, the Christian community witnessed a virtual explosion of English Bible translations. Many of these translations are the product of earnest prayer and fine scholarship, and have benefited the church significantly. As a resultant by-product of this broad selection of English translations (or perhaps because of their number), a renewed interest has arisen in reading the New Testament in its original language: Koine Greek.

Learning to read the New Testament in Greek is a rewarding task, but also a deeply challenging one, whether the student is a seminarian, pastor, or church member. After an initial year of study, most students will master a beginning Greek grammar textbook, and will be eager to delve immediately into the Greek text. Unfortunately, many will find that leaving the shelter of a first-year textbook for the uncharted water of the Greek text is a daunting and, at times, discouraging endeavor. With a limited knowledge of vocabulary and verbal forms, the student must continually set aside the Greek text and consult a lexicon or other reference work to fill their knowledge gap. It is the aim and purpose of *The Greek New Testament For Beginning Readers: Byzantine Textform* to bridge this gap by providing footnoted definitions and parsing information for the less frequent word forms on each page of the text, precisely where the student needs them. This help will dramatically reduce or eliminate round trips to other reference materials. By applying this type of inductive approach, the student is naturally encouraged to increase vocabulary, language, and reading skills, and eventually to decrease dependence on various reading tools.

The very existence of other “Reader’s Editions” of the Greek New Testament has demonstrated the usefulness of this approach. This of course raises the question: Why, then, is another Reader’s Edition needed for the Greek New Testament, and what more can it offer? First, *The Greek New Testament For Beginning Readers: Byzantine Textform* is the only Reader’s Edition that is based upon the Byzantine Textform (which agrees some ninety-four percent of the time with other Greek New Testament editions). Further, it is the only Reader’s Edition that offers Greek-to-English definitions for every word in the Greek New Testament, as well as parsing information for every verbal form therein. This includes footnoted coverage for uncommon words, along with coverage in the appendices for words commonly committed to memory during the first year of study (words occurring fifty times or more). Also of significance, *The Greek New Testament For Beginning Readers: Byzantine Textform* is the only Reader’s Edition that resides in the public domain, thus providing complete flexibility in academic and educational environments regarding how the text and lexical/parsing data are quoted and utilized. Finally, this edition combines some of the best features of other editions: a readable font similar to that used in modern beginning Greek grammars, English section headings that divide the text into recognizable, less intimidating segments, and word frequency counts to help readers decide which vocabulary words deserve further memorization.

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Strong houses are built on strong foundations, and a similar principle holds true for this volume. Any Greek New Testament must be based on an accurate Greek text that is prepared on the basis of sound, common-sense guidelines. I am very grateful to Dr. Maurice A. Robinson, Senior Professor of New Testament and Greek at Southeastern Baptist Theological Seminary in Wake Forest, North Carolina, and to the late William G. Pierpont of Wichita, Kansas, for preparing just such a Greek text, and for releasing it into the public domain; also for providing the current parsing information from their electronic database. Their work and generosity made this edition possible. I would also like to thank Dr. Robinson for his helpful suggestions and critiques, and for “field testing” portions of this work with his students at Southeastern. Finally, I am grateful to my loving wife Natalie and my son Antonio for their encouragement and patience since this project began in March of 2005.

JOHN JEFFREY DODSON

# Introduction

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The purpose of *The Greek New Testament For Beginning Readers: Byzantine Textform* is to provide a resource, free of copyright, for beginning readers who wish to further their study of the New Testament in Koine Greek.

## A Note about the Text

The Greek text of this volume is that edited by Maurice A. Robinson and William G. Pierpont, published separately as *The New Testament in the Original Greek: Byzantine Textform 2005*<sup>1</sup>. For background information on the text, please see the preface and appendix of the above-mentioned work.

## Aids for the Reader

To aid beginning readers, this volume contains a number of valuable features:

- A readable, non-italic font for the main body of Greek text
- Footnotes containing brief definitions of words occurring less than fifty times
- Word frequency counts to help the reader decide if a word should be memorized
- Footnotes showing how to parse all verbs occurring less than fifty times
- An alphabetized list of all other verb forms with parsing information
- A lexicon showing proper names and all words occurring fifty times or more

The reader should note that the text itself contains aids that are not part of the original Greek manuscripts. These manuscripts generally displayed little or no punctuation or diacritical marks, were written entirely in uncial script (capital letters), and contained no extra space between words. Because the focus of this edition is *readability* for those relatively new to Koine Greek, the text is formatted as today's readers would expect—sentences are punctuated, spacing between words is observed, and accents, breathing marks, and diacriticals are used throughout. Additional aids of this type include:

- English and Greek titles at the beginning of each book
- Chapter and verse numbers throughout the text
- English headings dividing the text into familiar, manageable sections

These aids are not intended to add to or take away from the meaning of the Biblical text, but merely to render it more accessible to beginning readers.

## Footnote Apparatus

At the bottom of each page the reader will notice a footnote apparatus containing Greek lexical word forms paired with brief English definitions. The words selected for this footnote apparatus are those appearing in the text less than fifty times. For example, the Greek word βίβλος occurs nine times in the Greek New Testament text, so each occurrence is footnoted in the apparatus. Definitions for proper names of individuals,

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<sup>1</sup> Robinson, Maurice A. and William G. Pierpont, *The New Testament in the Original Greek: Byzantine Textform 2005*, Southborough, MA: Chilton Book Publishing, 2005.



even if occurring less than fifty times, are included in the lexicon rather than in the footnote apparatus.

Below is an example of how a footnote might appear for the noun βίβλος, or for any other noun:

<sup>1</sup> βίβλος, ου, ἡ, [9] *a written book, roll, or volume, sometimes with a sacred connotation.*

The lexical form of the word appears first, showing the noun's nominative singular form (βίβλος), genitive ending (ου), and accompanying article (ἡ). The number in square brackets shows the number of occurrences of this word (in any of its forms) in the Greek New Testament. Finally, the entry shows a brief English definition for the word.

Footnoted adjectives appear as follows:

<sup>1</sup> εὐλογητός, ἡ, όν, [8] *(used only of God), blessed (as entitled to receive blessing from man), worthy of praise.*

Again, the lexical form appears first, showing the nominative masculine form of the adjective, followed by the feminine and neuter endings. The word frequency and brief definition follow, as with the noun.

Footnotes for verbs display only the present active indicative first-person form, followed by a word frequency count and brief definition as seen here:

<sup>1</sup> γνωρίζω, [24] *I make known, declare, know, discover.*

Footnotes for adverbs consist of the Greek form of the adverb, the word frequency count, and the definition.

<sup>1</sup> πώποτε, [6] *at any time, ever.*

Note that the English definitions are *not* adjusted according to context, and no interpretive decisions are made for the reader. Each definition may contain a range of meanings, so the particular meaning should be determined by examining the surrounding context.

An additional footnote apparatus appears on most pages to show parsing for footnoted verbs. When a verb is footnoted with a definition, it will also be noted in the parsing apparatus with the same footnote number.

For example, when the verb θεάομαι is footnoted with a definition in 1 John 1:1, it appears as follows in the parsing apparatus:

<sup>1</sup> ἔθεασάμεθα: ADI-1P

This shows that the verb appears in the text in the form ἔθεασάμεθα, which is the aorist (middle) deponent indicative first-person plural form of θεάομαι.

Parsed verbs appear in one of the following forms:

*Tense-Voice-Mood*

*Tense-Voice-Mood-Person-Number*

*Tense-Voice-Mood-Case-Number-Gender*

The abbreviations used to represent tense, voice, mood, etc., are:

Tense: P = Present

I = Imperfect

F = Future                      2<sup>nd</sup> Future        = 2F

A = Aorist                      2<sup>nd</sup> Aorist        = 2A

R = peRfect                    2<sup>nd</sup> peRfect      = 2R

L = pLuperfect                2<sup>nd</sup> pLuperfect = 2L

Voice: A = Active

M = Middle

P = Passive

E = Either middle or passive

D = middle Deponent

O = passive depOnent

N = middle or passive depoNent

Mood: I = Indicative

S = Subjunctive

O = Optative

M = iMperative

N = iNfinitive

P = Participle

Case: N = Nominative

G = Genitive

D = Dative

A = Accusative

V = Vocative

Extra: ATT = Attic Greek form

Person: 1, 2, 3 = 1<sup>st</sup>, 2<sup>nd</sup>, 3<sup>rd</sup> person

Number: S, P = Singular, Plural

Gender: M, F, N = Masculine, Feminine, Neuter

## A Final Word

A man once asked Jesus, “What is truth?” (John 18:38). Many are asking the same question today, and we can tell them that Jesus said, “I am the way, the truth, and the life. No one comes to the Father except through Me.” (John 14:6). The truth *is* knowable, because an all-knowing God has revealed it to us in His Son, Jesus Christ of Nazareth, and through His word, the Bible. I pray that I have handled God’s word diligently, and that through it you might know the truth. *Soli Deo gloria!*

# ΚΑΤΑ ΜΑΤΘΑΙΟΝ

## According to Matthew

*The Genealogy of Christ*

**Β**ίβλος<sup>1</sup> γενέσεως<sup>2</sup> Ἰησοῦ χριστοῦ, υἱοῦ Δαυίδ, υἱοῦ Ἀβραάμ.

2 Ἀβραάμ ἐγέννησεν τὸν Ἰσαάκ· Ἰσαάκ δὲ ἐγέννησεν τὸν Ἰακώβ· Ἰακώβ δὲ ἐγέννησεν τὸν Ἰούδαν καὶ τοὺς ἀδελφοὺς αὐτοῦ· 3 Ἰούδας δὲ ἐγέννησεν τὸν Φαρὲς καὶ τὸν Ζαρὰ ἐκ τῆς Θάμαρ· Φαρὲς δὲ ἐγέννησεν τὸν Ἑσρῶμ· Ἑσρῶμ δὲ ἐγέννησεν τὸν Ἀράμ· 4 Ἀράμ δὲ ἐγέννησεν τὸν Ἀμιναδάβ· Ἀμιναδάβ δὲ ἐγέννησεν τὸν Ναασσών· Ναασσών δὲ ἐγέννησεν τὸν Σαλμών· 5 Σαλμών δὲ ἐγέννησεν τὸν Βοὸζ ἐκ τῆς Ῥαχάβ· Βοὸζ δὲ ἐγέννησεν τὸν Ὠβὴδ ἐκ τῆς Ῥούθ· Ὠβὴδ δὲ ἐγέννησεν τὸν Ἰεσσαί· 6 Ἰεσσαί δὲ ἐγέννησεν τὸν Δαυίδ τὸν βασιλέα.

Δαυίδ δὲ ὁ βασιλεὺς ἐγέννησεν τὸν Σολομῶνα ἐκ τῆς τοῦ Οὐρίου· 7 Σολομῶν δὲ ἐγέννησεν τὸν Ῥοβοάμ· Ῥοβοάμ δὲ ἐγέννησεν τὸν Ἀβιά· Ἀβιά δὲ ἐγέννησεν τὸν Ἀσά· 8 Ἀσά δὲ ἐγέννησεν τὸν Ἰωσαφάτ· Ἰωσαφάτ δὲ ἐγέννησεν τὸν Ἰωράμ· Ἰωράμ δὲ ἐγέννησεν τὸν Ὀζιαν· 9 Ὀζίας δὲ ἐγέννησεν τὸν Ἰωάθαμ· Ἰωάθαμ δὲ ἐγέννησεν τὸν Ἀχαζ· Ἀχαζ δὲ ἐγέννησεν τὸν Ἐζεκίαν· 10 Ἐζεκίας δὲ ἐγέννησεν τὸν Μανασσῆ· Μανασσῆ δὲ ἐγέννησεν τὸν Ἀμών· Ἀμών δὲ ἐγέννησεν τὸν Ἰωσίαν· 11 Ἰωσίας δὲ ἐγέννησεν τὸν Ἰεχονίαν καὶ τοὺς ἀδελφοὺς αὐτοῦ, ἐπὶ τῆς μετοικεσίας<sup>3</sup> Βαβυλῶνος.<sup>4</sup>

12 Μετὰ δὲ τὴν μετοικεσίαν<sup>3</sup> Βαβυλῶνος,<sup>4</sup> Ἰεχονίας ἐγέννησεν τὸν Σαλαθιήλ· Σαλαθιήλ δὲ ἐγέννησεν τὸν Ζοροβάβελ· 13 Ζοροβάβελ δὲ ἐγέννησεν τὸν Ἀβιοῦδ· Ἀβιοῦδ δὲ ἐγέννησεν τὸν Ἐλιακεῖμ· Ἐλιακεῖμ δὲ ἐγέννησεν τὸν Ἀζώρ· 14 Ἀζώρ δὲ ἐγέννησεν τὸν Σαδώκ· Σαδώκ δὲ ἐγέννησεν τὸν Ἀχείμ· Ἀχείμ δὲ ἐγέννησεν τὸν Ἐλιοῦδ· 15 Ἐλιοῦδ δὲ ἐγέννησεν τὸν Ἐλεάζαρ· Ἐλεάζαρ δὲ ἐγέννησεν τὸν Ματθάν· Ματθάν δὲ ἐγέννησεν τὸν Ἰακώβ· 16 Ἰακώβ δὲ ἐγέννησεν τὸν Ἰωσήφ τὸν ἄνδρα Μαρίας, ἐξ ἧς ἐγεννήθη Ἰησοῦς, ὁ λεγόμενος χριστός.

17 Πᾶσαι οὖν αἱ γενεαὶ<sup>5</sup> ἀπὸ Ἀβραάμ ἕως Δαυίδ γενεαὶ<sup>5</sup> δεκατέσσαρες·<sup>6</sup> καὶ

<sup>1</sup>βίβλος, ου, ή, [9] a written book, roll, or volume, sometimes with a sacred connotation. <sup>2</sup>γένεσις, εως, ή, [3] birth, lineage, descent. <sup>3</sup>μετοικεσία, ας, ή, [4] change of abode, migration, deportation. <sup>4</sup>Βαβυλῶν, ὄνος, ή, [12] (a) Babylon, the ancient city on the Euphrates, to which the people of Jerusalem, etc., were transported, (b) hence allegorically of Rome, from the point of view of the Christian people. <sup>5</sup>γενεά, ας, ή, [42] a generation; if repeated twice or with another time word, practically indicates infinity of time. <sup>6</sup>δεκατέσσαρες, ων, [5] fourteen.

ἀπὸ Δαυὶδ ἕως τῆς μετοικεσίας<sup>1</sup> Βαβυλῶνος,<sup>2</sup> γενεαί<sup>3</sup> δεκατέσσαρες·<sup>4</sup> καὶ ἀπὸ τῆς μετοικεσίας<sup>1</sup> Βαβυλῶνος<sup>2</sup> ἕως τοῦ χριστοῦ, γενεαί<sup>3</sup> δεκατέσσαρες.<sup>4</sup>

*The Annunciation to Joseph and the Birth of Jesus*

18 Τοῦ δὲ Ἰησοῦ χριστοῦ ἡ γέννησις<sup>5</sup> οὕτως ἦν. Μνηστευθεῖσις<sup>6</sup> γὰρ τῆς μητρὸς αὐτοῦ Μαρίας τῷ Ἰωσήφ, πρὶν<sup>7</sup> ἢ συνελθεῖν<sup>8</sup> αὐτούς, εὐρέθη ἐν γαστρὶ<sup>9</sup> ἔχουσα ἐκ πνεύματος ἁγίου. 19 Ἰωσήφ δὲ ὁ ἀνὴρ αὐτῆς, δίκαιος ὢν, καὶ μὴ θέλων αὐτὴν παραδειγματίσαι,<sup>10</sup> ἐβουλήθη<sup>11</sup> λάθρα<sup>12</sup> ἀπολύσαι αὐτήν. 20 Ταῦτα δὲ αὐτοῦ ἐνθυμηθέντος,<sup>13</sup> ἰδοὺ, ἄγγελος κυρίου κατ' ὄναρ<sup>14</sup> ἐφάνη<sup>15</sup> αὐτῷ, λέγων, Ἰωσήφ, υἱὸς Δαυὶδ, μὴ φοβηθῆς παραλαβεῖν<sup>16</sup> Μαριάμ τὴν γυναῖκά σου· τὸ γὰρ ἐν αὐτῇ γεννηθὲν ἐκ πνεύματός ἐστιν ἁγίου. 21 Τέξεται<sup>17</sup> δὲ υἱόν, καὶ καλέσεις τὸ ὄνομα αὐτοῦ Ἰησοῦν· αὐτὸς γὰρ σώσει τὸν λαὸν αὐτοῦ ἀπὸ τῶν ἁμαρτιῶν αὐτῶν. 22 Τοῦτο δὲ ὅλον γέγονεν, ἵνα πληρωθῆ τὸ ρῆθὲν ὑπὸ τοῦ κυρίου διὰ τοῦ προφήτου, λέγοντος, 23 Ἰδοὺ, ἡ παρθένος<sup>18</sup> ἐν γαστρὶ<sup>9</sup> ἔξει καὶ τέξεται<sup>19</sup> υἱόν, καὶ καλέσουσιν τὸ ὄνομα αὐτοῦ Ἐμμανουήλ,<sup>20</sup> ὃ ἐστὶν μεθερμηνευσόμενον,<sup>21</sup> Μεθ' ἡμῶν ὁ θεός. 24 Διεγερθεῖς<sup>22</sup> δὲ ὁ Ἰωσήφ ἀπὸ τοῦ ὕπνου,<sup>23</sup> ἐποίησεν ὡς προσέταξεν<sup>24</sup> αὐτῷ ὁ ἄγγελος κυρίου· καὶ παρέλαβεν<sup>25</sup> τὴν γυναῖκα αὐτοῦ, 25 καὶ οὐκ ἐγίνωσκεν αὐτὴν ἕως οὗ ἔτεκεν<sup>26</sup> τὸν υἱὸν αὐτῆς τὸν πρωτότοκον·<sup>27</sup> καὶ ἐκάλεσεν τὸ ὄνομα αὐτοῦ Ἰησοῦν.

*The Wise Men from the East*

2 Τοῦ δὲ Ἰησοῦ γεννηθέντος ἐν Βηθλεὲμ<sup>28</sup> τῆς Ἰουδαίας,<sup>29</sup> ἐν ἡμέραις Ἡρῶδου τοῦ βασιλέως, ἰδοὺ, μάγοι<sup>30</sup> ἀπὸ ἀνατολῶν<sup>31</sup> παρεγένοντο<sup>32</sup> εἰς Ἱεροσόλυμα,

<sup>6</sup>Μνηστευθεῖσις: APP-GSF <sup>8</sup>συνελθεῖν: 2AAN <sup>10</sup>παραδειγματίσαι: AAN <sup>11</sup>ἐβουλήθη: AOI-3S <sup>13</sup>ἐνθυμηθέντος: AOP-GSM <sup>15</sup>ἐφάνη: 2API-3S <sup>16</sup>παραλαβεῖν: 2AAN <sup>17</sup>τέξεται: FDI-3S <sup>19</sup>τέξεται: FDI-3S <sup>21</sup>μεθερμηνευσόμενον: PPP-NSN <sup>22</sup>Διεγερθεῖς: APP-NSM <sup>24</sup>προσέταξεν: AAI-3S <sup>25</sup>παρέλαβεν: 2AAI-3S <sup>26</sup>ἔτεκεν: 2AAI-3S <sup>32</sup>παρεγένοντο: 2ADI-3P

<sup>1</sup>μετοικεσία, ας, ἡ, [4] change of abode, migration, deportation. <sup>2</sup>Βαβυλῶν, ὄνος, ἡ, [12] (a) Babylon, the ancient city on the Euphrates, to which the people of Jerusalem, etc., were transported, (b) hence allegorically of Rome, from the point of view of the Christian people. <sup>3</sup>γενεά, ἄς, ἡ, [42] a generation; if repeated twice or with another time word, practically indicates infinity of time. <sup>4</sup>δεκατέσσαρες, ὠν, [5] fourteen. <sup>5</sup>γέννησις, εως, ἡ, [2] nativity, birth. <sup>6</sup>μνηστεύω, [3] I ask in marriage; pass: I am betrothed. <sup>7</sup>πρὶν, [14] formerly, before. <sup>8</sup>συνέρχομαι, [32] I come or go with, accompany; I come together, assemble. <sup>9</sup>γαστήρ, γαστήρ, ἡ, [9] the womb, stomach; of a woman: to be with child (lit: to have [a child] in the belly). <sup>10</sup>παραδειγματίζω, [2] I put to open shame, make a public example of, put to disgrace. <sup>11</sup>βούλομαι, [34] I will, intend, desire, wish. <sup>12</sup>λάθρα, [4] secretly, privately. <sup>13</sup>ἐνθυμέομαι, [3] I meditate upon, reflect upon, ponder. <sup>14</sup>ὄναρ, ατος, τό, [6] a dream. <sup>15</sup>φαίνω, [31] (a) act: I shine, shed light, (b) pass: I shine, become visible, appear, (c) I become clear, appear, seem, show myself as. <sup>16</sup>παραλαμβάνω, [49] I take from, receive from, or: I take to, receive (apparently not used of money), admit, acknowledge; I take with me. <sup>17</sup>τίκτω, [19] I bear, bring forth, produce, beget, yield. <sup>18</sup>παρθένος, ου, ὁ, ἡ, [14] a maiden, virgin; extended to men who have not known women. <sup>19</sup>τίκτω, [19] I bear, bring forth, produce, beget, yield. <sup>20</sup>Ἐμμανουήλ, ὁ, [1] Emmanuel, a Messianic title derived from Isaiah 7:14 = God with us. <sup>21</sup>μεθερμηνεύω, [7] I translate (from one language into another), interpret. <sup>22</sup>διεγείρω, [7] I wake out of sleep, arouse in general, stir up. <sup>23</sup>ὕπνος, ου, ὁ, [6] sleep; fig: spiritual sleep. <sup>24</sup>προστίσσω, [8] (a) I instruct, command, (b) I appoint, assign. <sup>25</sup>παραλαμβάνω, [49] I take from, receive from, or: I take to, receive (apparently not used of money), admit, acknowledge; I take with me. <sup>26</sup>τίκτω, [19] I bear, bring forth, produce, beget, yield. <sup>27</sup>πρωτότοκος, ου, [9] first-born, eldest. <sup>28</sup>Βηθλεὲμ, ἡ, [8] Bethlehem, a town of Judea. <sup>29</sup>Ἰουδαία, ας, ἡ, [43] Judea, a Roman province, capital Jerusalem. <sup>30</sup>μάγος, ου, ὁ, [6] a sorcerer, a magician, a wizard. <sup>31</sup>ἀνατολή, ἡς, ἡ, [10] (a) rising of the sun, hence (b) (sing. and plur.) the quarter whence the sun rises, the East. <sup>32</sup>παργίνομαι, [37] (a) I come on the scene, appear, come, (b) with words expressing destination: I present myself at, arrive at, reach.

## An Abbreviated Greek-English Lexicon of Proper Nouns and Words Occurring Fifty Times or More

This appendix contains an abbreviated Greek to English lexicon consisting of all words occurring fifty times or more in the Greek New Testament. Words occurring less than fifty times are covered in the footnote apparatus of the main text. The lexicon also lists people names, place names, and proper nouns, regardless of their frequency of occurrence.

### Α, α

**Ἀαρών, ὁ**, Aaron, son of Amram and Jochebed, brother of Moses.

**Ἄβελ, ὁ**, Abel, second son of Adam and Eve, brother of Cain.

**Ἀβιά, ὁ**, Abijah, (a) a king, son of Rehoboam, (b) founder of the eighth class of priests.

**Ἀβιάθαρ, ὁ**, Abiathar, a priest in King David's time.

**Ἀβιούδ, ὁ**, Abiud, son of Zerubbabel and father of Eliakim.

**Ἀβραάμ, ὁ**, Abraham, progenitor of the Hebrew race.

**Ἄγαθος, ου, ὁ**, Agabus, a Christian prophet.

**ἀγαθός, ἦ, ὄν**, intrinsically good, good in nature, good whether it be seen to be so or not, the widest and most colorless of all words with this meaning.

**ἀγαπάω**, I love, wish well to, take pleasure in, long for; denotes the love of reason, esteem.

**ἀγάπη, ης, ἦ, ὄν**, love, benevolence, good will, esteem; plur: love-feasts.

**ἀγαπητός, ἦ, ὄν**, loved, beloved, with two special applications: the Beloved, a title of the Messiah (Christ), as beloved beyond all others by the God who sent Him; of Christians, as beloved by God, Christ, and one another.

**Ἄγαρ, ἦ**, Hagar, the servant of Sarah, concubine of Abraham.

**ἄγγελος, ου, ὁ**, a messenger, generally a (supernatural) messenger from God, an angel, conveying news or behests from God to men.

**ἄγιος, ἰα, ον**, set apart by (or for) God, holy,

sacred.

**Ἀγρίππας, α, ὁ**, Agrippa, i.e. Herod Agrippa II.

**ἄγω**, I lead, lead away, bring (a person, or animal), guide, spend a day, go.

**Ἀδάμ, ὁ**, Adam, the first man, the first parent of the human race.

**Ἄδδῖ, ὁ**, Addi, son of Cosam, and father of Melchi, one of the ancestors of Jesus.

**ἀδελφός, οῦ, ὁ**, a brother, member of the same religious community, especially a fellow-Christian.

**Ἄζώρ, ὁ**, Azor, son of Eliakim and father of Zadok, an ancestor of Jesus.

**αἷμα, ατος, τό**, blood (especially as shed).

**Αἰνέας, α, ὁ**, Aeneas, a citizen of Lydda.

**αἶρω**, I raise, lift up, take away, remove.

**αἰτέω**, I ask, request, petition, demand.

**αἰών, ὄνος, ὁ**, an age, a cycle (of time), especially of the present age as contrasted with the future age, and of one of a series of ages stretching to infinity.

**αἰώνιος, ἰα, ιον**, age-long, and therefore: practically eternal, unending; partaking of the character of that which lasts for an age, as contrasted with that which is brief and fleeting.

**ἀκολουθέω**, I accompany, attend, follow.

**ἀκούω**, I hear, listen, comprehend by hearing; pass: is heard, reported.

**Ἀκύλας, ου, ὁ**, the Greek way of writing the Latin Aquila, a male proper name; the husband of Priscilla (Prisca), and a Jew, of a family belonging to (Sinope in ?) Pontus.

## An Alphabetic List of Verb Forms and Their Parsings

This appendix contains an alphabetized list of verb forms and their parsings. The forms listed are for those verbs appearing in the text fifty times or more. Verbs appearing less than fifty times are parsed in the footnote apparatus of the main text. For an explanation of and key to the verb parsing codes, please see the introduction of this edition.

ἀγαγεῖν, 2AAN of ἄγω  
ἀγάγετέ, 2AAM-2P of ἄγω  
ἀγάγη, 2AAS-3S of ἄγω  
ἀγαγόντα, 2AAP-ASM of ἄγω  
ἀγαγόντες, 2AAP-NPM of ἄγω  
ἀγάωσιν, 2AAS-3P of ἄγω  
ἀγαπῶ, PAI-3S or PAS-3S of ἀγαπάω  
ἀγαπῶν, PAN of ἀγαπάω  
ἀγαπῶς, PAI-2S of ἀγαπάω  
ἀγαπάτε, PAI-2P, PAM-2P or PAS-2P of ἀγαπάω  
ἀγαπάτω, PAM-3S of ἀγαπάω  
ἀγαπηθήσεται, FPI-3S of ἀγαπάω  
ἀγαπήσαντός, AAP-GSM of ἀγαπάω  
ἀγαπήσας, AAP-NSM of ἀγαπάω  
ἀγαπήσατε, AAM-2P of ἀγαπάω  
ἀγαπήσει, FAI-3S of ἀγαπάω  
ἀγαπήσεις, FAI-2S of ἀγαπάω  
ἀγαπήσητε, AAS-2P of ἀγαπάω  
ἀγαπήσω, FAI-1S of ἀγαπάω  
ἀγαπῶ, PAI-1S of ἀγαπάω  
ἀγαπῶμαι, PPI-1S of ἀγαπάω  
ἀγαπῶμεν, PAI-1P or PAS-1P of ἀγαπάω  
ἀγαπῶν, PAP-NSM of ἀγαπάω  
ἀγαπῶντας, PAP-APM of ἀγαπάω  
ἀγαπῶντι, PAP-DSM of ἀγαπάω  
ἀγαπῶντων, PAP-GPM of ἀγαπάω  
ἀγαπῶσιν, PAI-3P or PAP-DPM of ἀγαπάω  
ἄγε, PAM-2S of ἄγω  
ἄγει, PAI-3S of ἄγω  
ἄγειν, PAN of ἄγω  
ἄγεσθαι, PPN of ἄγω  
ἄγεσθε, PPI-2P of ἄγω  
ἀγόμενα, PPP-APN of ἄγω  
ἀγομένους, PPP-APM of ἄγω

ἀγομένον, PPP-GPN of ἄγω  
ἄγονται, PPI-3P of ἄγω  
ἄγοντες, PAP-NPM of ἄγω  
ἄγουσιν, PAI-3P of ἄγω  
ἄγω, PAI-1S of ἄγω  
ἄγωμεν, PAS-1P of ἄγω  
αἶρε, PAM-2S of αἶρω  
αἶρει, PAI-3S of αἶρω  
αἶρεις, PAI-2S of αἶρω  
αἶρεται, PPI-3S of αἶρω  
αἶρετε, PAM-2P of αἶρω  
αἰρόμενον, PPP-ASM of αἶρω  
αἶροντος, PAP-GSM of αἶρω  
αἶρων, PAP-NSM of αἶρω  
αἶρωσιν, PAS-3P of αἶρω  
αἰτεῖν, PAN of αἰτέω  
αἰτεῖς, PAI-2S of αἰτέω  
αἰτεῖσθαι, PMN of αἰτέω  
αἰτεῖσθε, PMI-2P of αἰτέω  
αἰτεῖτε, PAI-2P or PAM-2P of αἰτέω  
αἰτεῖτω, PAM-3S of αἰτέω  
αἰτήσαι, AAN of αἰτέω  
αἰτήσας, AAP-NSM of αἰτέω  
αἰτήσει, FAI-3S of αἰτέω  
αἰτήσεσθε, FMI-2P of αἰτέω  
αἰτήση, AAS-3S or AMS-2S of αἰτέω  
αἰτήσης, AAS-2S of αἰτέω  
αἰτήσηται, AMS-3S of αἰτέω  
αἰτήσητε, AAS-2P of αἰτέω  
αἰτήσθε, PPS-2P of αἰτέω  
αἰτήσομαι, FMI-1S of αἰτέω  
αἰτησόν, AAM-2S of αἰτέω  
αἰτήσουσιν, FAI-3P of αἰτέω  
αἰτήσωμεν, AAS-1P of αἰτέω

# The Greek New Testament for Beginning Readers The Byzantine Greek Text & Verb Parsing

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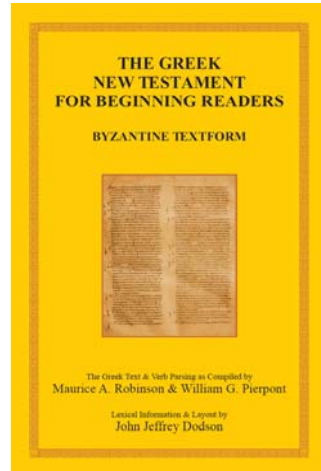
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