

A PARSING GUIDE

**TO THE TEXTUS RECEPTUS GREEK NEW TESTAMENT
UNDERLYING THE KING JAMES VERSION**



S. K. Park, Ph.D., Th.D.

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By

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All Scripture is from the Greek *Textus Receptus* that lies behind the King James Version.

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SAMPLE PAGES

To

MY FAMILY

Esther, Angela & Joyce

FOREWORD

Dr Seung-Kyu Park's verse-by-verse parsing and declension guides to the Greek New Testament underlying the Authorised Version (KJV) are invaluable tools for the student of biblical Greek.

I wished I had such helps when I took Rapid Greek Reading under my beloved teacher Dr Homer A Kent at Grace Theological Seminary (Winona Lake, Indiana) in 1990. The tools recommended then were Sakae Kubo's *A Reader's Greek-English Lexicon of the New Testament and a Beginner's Guide for the Translation of New Testament Greek* and Max Zerwick and Mary Grosvenor's *A Grammatical Analysis of the Greek New Testament* both of which are based on the corrupt Westcott and Hort text. Unfortunately, for those who use the divinely inspired and preserved Greek text as found in the Textus Receptus, no such tools were available.

At the Far Eastern Bible College, students after completing Elementary Greek in their first year would proceed to read large portions of the Greek New Testament in their second year. Greek Reading is meant to familiarise students with the Greek New Testament before they are introduced to Greek Exegesis in their third year. For a rapid reading of the Greek text, a quick referencing guide such as this is time-saving. The student can just focus on reading and translating the Greek text rapidly without being bogged down by flipping the pages of a lexicon.

I thank Dr H D Williams for seeing the value of these worthy volumes and undertaking their publication. We trust they will promote the reading and study of the Greek New Testament God has perfectly inspired and preserved to the last jot and tittle (Matt 5:18).

Jeffrey Khoo
Principal, Far Eastern Bible College
Singapore, October 2014

PREFACE

This is a parsing guide to the *Textus Receptus*. The *Textus Receptus* is the Greek New Testament underlying the King James Version. This work is an aid to help Greek students who want to read more precisely the Greek New Testament. It will be especially helpful to those who are using the *Textus Receptus*.

In addition to the Old Testament written in Hebrew and Aramaic, God has given His people His words in the Greek New Testament which is written in the *Koine* Greek. Greek is one of the most precise languages in the world and an inflected language. For the reason of understanding the words in the Greek New Testament, it is necessary to parse the Greek words in it.

This work follows the *Textus Receptus* underlying the King James Version of 1611 edited by F H A Scrivener and published by Dean Burgon Society Press. The only exception is ἐνδείξασθε in Hebrew 6:10. Scrivener used ἐνδείξασθε which is in the imperative mood in 2 Corinthians 8:24. However the *Textus Receptus* edited by Stephanus used ἐνεδείξασθε which is in the indicative mood. The King James Version translators also used this verb in the indicative mood. Hence the author parsed both moods in Hebrew 6:10 as follows:

ἐνδείξασθε	1aor. mid. imper.	2p. pl.	ἐνδείκνυμι
* ἐνεδείξασθε	1aor. mid. ind.	2p. pl.	ἐνδείκνυμι

This work is only for the verbs in the Greek New Testament. In this book, verbs and words which are considered as verbs will be parsed. Every verb in each sentence in the New Testament will be parsed. But it has to be known that other parts of speech will not be dealt with in this work. The other parts of speech will be dealt with in a declension guide. There is the same author's another book, *A Declension Guide to the Greek New Testament Underlying the King James Version* (Cleveland: The Old Paths Publications, Inc., 2014). These two works cover all words in the Greek New Testament.

Seung-Kyu Park
Bible College of East Africa, Tanzania
October 2014

LIST OF ABBREVIATIONS

acc.	accusative case
act.	active voice
aor.	aorist
dat.	dative case
dep.	deponent
fem.	feminine gender
fut.	future
gen.	genitive case
imper.	imperative
impf.	imperfect
ind.	indicative mood
inf.	infinitive
masc.	masculine
mid.	middle voice
mid dep.	middle deponent
mid/pass.	either middle or passive
mid/pass dep.	middle or passive deponent
neut.	neuter gender
nom.	nominative case
opt.	optative mood
p.	person
pass.	passive voice
pass dep.	passive deponent
perf.	perfect tense
pl.	plural
pluperf.	pluperfect
pres.	present tense
ptc.	participle
sg.	singular
subj.	subjunctive mood
voc.	vocative case
1	first
2	second
3	third

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INTRODUCTION

Presuppositions

There are two main kinds of Greek texts today: The Critical Text (*Textus Criticus*) and the Received Text (*Textus Receptus*). The *Textus Criticus* underlying modern English versions was promoted by Westcott and Hort. *The Greek New Testament*¹⁾ and *Novum Testamentum Graece*²⁾ are representatives of the *Textus Criticus*. The *Textus Receptus* underlying the King James Version has been used by the church of the Lord Jesus Christ since the Reformation. *H KAINH ΔΙΑΘΗΚΗ The New Testament: The Greek Text Underlying The English Authorised Version of 1611*³⁾ and *H KAINH ΔΙΑΘΗΚΗ The New Covenant: The Greek New Testament Stephanus 1550 Received Text*⁴⁾ are representatives of the *Textus Receptus*.

There are 8,032 variation units between the *Textus Criticus* and the *Textus Receptus*.⁵⁾ In which text then has God given His holy words? The writer believes that God has given His words in the *Textus Receptus* for several reasons:

(1) **Biblical Reason.** God has promised. He will keep His own words without any exception because He is faithful and almighty. He has promised at least 45 times in the Bible that He would keep His words.⁶⁾ If He cannot keep

¹ Barbara Aland, Kurt Aland, Johannes Karavidopoulos, Carlo Maria Martini, Bruce Metzger, ed. *The Greek New Testament, Fourth Revised Edition* (Stuttgart: Deutsche Bibelgesellschaft, 1994)

² Erwin Nestle and Kurt Aland, ed. *Novum Testamentum Graece*, 27. revidierte Auflage (Stuttgart: Deutsche Bibelgesellschaft, 2006)

³ *H KAINH ΔΙΑΘΗΚΗ The New Testament: The Greek Text Underlying The English Authorised Version of 1611* (London: Trinitarian Bible Society, n.d.)

⁴ *H KAINH ΔΙΑΘΗΚΗ The New Covenant: The Greek New Testament Stephanus 1550 Received Text* (London: Bibles.org.uk, 2005)

⁵ J. A. Moorman, *8,000 Differences Between the N.T. Greek Words of the King James Bible and the Modern Versions* (Collingswood: The Bible for Today and The Dean Burgon Society, 2002). p. v.

⁶ George Skariah. *The Biblical Doctrine of the Perfect Preservation of the Holy*

His words, then He is neither faithful nor almighty. If it is true, it brings serious problem to the doctrine of God. The *Textus Criticus* has deleted, added and changed the words in the Bible so many times. But the *Textus Receptus* has not been changed from its beginning.⁷⁾ The *Textus Receptus* is the Faithful Text.

(2) **Doctrinal Reason.** God inspired every word in the original manuscripts or autographs (VPI, cf. 2 Tim 3:16), and He has kept pure in all ages every word in the apographs (VPP, cf. Psalm 12:6-7). God has preserved His inspired, infallible and inerrant words by His special providence through the ages. If anyone denies VPP, he also denies VPI because the doctrine of Verbal Plenary Inspiration cannot stand alone without Verbal Plenary Preservation. “Bible inspiration and Bible preservation are twin doctrines.”⁸⁾ If there is no Bible preservation, Bible inspiration itself is useless. The *Textus Receptus* is the Preserved Text.

(3) **Historical Reason.** The *Textus Receptus* was used by the Reformers to produce the Bibles in their own languages because they believed it was the authentic text. In addition, the spirit of the Reformation contained the doctrine of VPP. The descendants of the Reformation, especially the Presbyterians must not forget the sound doctrine of the Reformation.⁹⁾ The *Textus Receptus* was the Reformation Text.

Scriptures (Singapore: Far Eastern Bible College, 2010). pp. 340-345.

⁷ D. A. Waite. *Defending the King James Bible: A Four-fold Superiority* (Collingswood: The Bible For Today Press, 1992). pp. 44-48.

⁸ Jeffrey Khoo. *Kept Pure In All Ages: Recapturing the Authorised Version and the Doctrine of Providential Preservation* (Singapore: Far Eastern Bible College, 2001). p. 16.

⁹ WCF I: viii. The Old Testament in Hebrew (which was the native language of the people of God of old), and the New Testament in Greek (which, at the time of the writing of it was most generally known to the nations), being immediately inspired by God, and, **by His singular care and providence, kept pure in all ages**, are therefore authentical; so as, in all controversies of religion, the Church is finally to appeal unto them. But, because these original tongues are not known to all the people of God, who have right unto and interest in the Scriptures, and are commanded, in the fear of God, to read and search them, therefore they are to be translated into the vulgar language of every nation unto which they come, that the Word of God dwelling plentifully in all, they may worship Him in an acceptable manner; and, through patience and comfort of the Scriptures, may have hope.

(4) **Ecclesiastical Reason.** The *Textus Receptus* has been received by the Church which is the only agent commissioned by the Lord Jesus Christ (Matt 16:16-18). Before the *Textus Criticus*, nobody challenged the authority of the *Textus Receptus*.¹⁰⁾ The *Textus Receptus* was received as the authoritative text by consensus of the faithful church. The *Textus Receptus* is the Received Text.

(5) **Philosophical Reason.** Alexandria in Egypt was a center of Greek philosophy. The men of the Alexandrian school had been trained in Greek philosophy and developed an allegorical system of interpretation because of the influence of Greek philosophy.¹¹⁾ The preservation of the text was not important to them because they had sought more than one meaning beyond the words of the Bible. So, the Alexandrian text has been corrupted. The *Textus Criticus* was based on the Alexandrian text. There was the Antiochian school on the opposite side. The men of the Antiochian school rejected the allegorical system of interpretation of the Alexandrian school and emphasized a grammatico-historical interpretation.¹²⁾ The preservation of the text was very important to them because they focused on the study of the text itself and sought literal meaning of the words of the Bible. So, the Antiochian or Byzantine text has been preserved. The *Textus Receptus* is from the same family as the Byzantine Text.

(6) **Numeral Reason.** The great majority of the Greek manuscripts support the *Textus Receptus*. The Byzantine text is comprized of more than 85% or 99%¹³⁾ of the Greek manuscripts at least. It is reasonable to choose the *Textus Receptus* as the authentic text. The *Textus Receptus* is the Majority Text.

(7) **Traditional Reason.** The *Textus Receptus* has enough evidence from ancient times. [1] The *Textus Receptus* has more evidence from ancient times than the *Codex Sinaiticus* (\aleph) or the *Codex Vaticanus* (*B*). [2] Sometimes the

¹⁰ D. A. Waite. *Defending the King James Bible*. p. 40.

¹¹ Earle E. Cairns. *Christianity Through The Centuries: A History of the Christian Church* (Grand Rapids: Zondervan Publishing House, 1996). p. 108

¹² Ra Hyung-Tak. *Logos Bible Dictionary* (Seoul: Logos Publishing House, 2011). p. 1485.

¹³ D. A. Waite. *Defending the King James Bible*. p. 57.

Textus Recaptus has the support of the papyri of the 2nd or 3rd centuries B.C. [3] The *Textus Receptus* was quoted frequently by the church fathers before the 5th century. And [4] the basis of the *Textus Criticus* is very weak and subjective.¹⁴⁾ The *Textus Receptus* is the Traditional Text.

Purpose of the Research

God has given the New Testament in a common Greek known as *Koine* Greek because it should be read. Today, however, Greek is still Greek to those who read the Greek New Testament. There are lots of basic tools for the reading and studying of the *Textus Criticus*, even though this text is corrupted. Nevertheless it is hard to find basic tools for the reading and studying of the *Textus Receptus*, even though this text is faithful and preserved. The writer thinks that the one who loves the *Textus Receptus* has to defend it against the attacks of the textual criticism passively, and read or use it to expound or proclaim the truth in the original text actively. The primary purpose of this work is to help those who want to read the Greek New Testament correctly and precisely, so that they may know the literal and grammatical meanings of the words of the Bible more than before, for this is where God has revealed His revelation.

Another purpose of this work is to reject the textual criticism which is non-biblical, non-faithful and non-objective theologically, and its product, the *Textus Criticus*. It is to show as well, that the King James Bible is the most faithful and trusted English translation of the *Textus Receptus*.

Methodology and Procedure of the Research

The writer parses every verb of every verse in the Greek New Testament. The only exception is the verb which appears in exactly the same form in the same verse. A parsing of verbs is composed as follows according to its characteristics: λέγω pres. act. ind. 1p. sg. λέγω (Greek word / tense,

¹⁴ Kim Hyo-Sung. *Problems of the New Testament Original Text* (Seoul: Old-time Faith, 2013). pp. 11-52.

voice, mood, person, number. / root word). And a parsing of participles is composed as follows: λέγων pres. act. ptc. nom. masc. sg. λέγων (Greek word / tense, voice, mood, case, gender, number. / root word). And a parsing of infinitives is composed as follows: λέγειν pres. act. inf. λέγων (Greek word / tense, voice, mood. / root word).

The writer follows the division of verses and the order of words of the *Textus Receptus*, especially *Scrivener's Annotated Greek New Testament: Being The Exact Greek Textus Receptus That Underlies The King James Bible*.¹⁵⁾

¹⁵ Frederich H. A. Scrivener. ed. *Scrivener's Annotated Greek New Testament: Being The Exact Greek Textus Receptus That Underlies The King James Bible* (Collingswood: Dean Burgon Society Press, 1999)

Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ
THE GREEK TEXT
UNDERLYING THE KING JAMES VERSION

ΕΥΑΓΓΕΛΙΟΝ
ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ

1

- 2 ἐγέννησεν 1aor. act. ind. 3p. sg. γεννάω
3 ἐγέννησεν 1aor. act. ind. 3p. sg. γεννάω
4 ἐγέννησεν 1aor. act. ind. 3p. sg. γεννάω
5 ἐγέννησεν 1aor. act. ind. 3p. sg. γεννάω
6 ἐγέννησεν 1aor. act. ind. 3p. sg. γεννάω
7 ἐγέννησεν 1aor. act. ind. 3p. sg. γεννάω
8 ἐγέννησεν 1aor. act. ind. 3p. sg. γεννάω
9 ἐγέννησεν 1aor. act. ind. 3p. sg. γεννάω
10 ἐγέννησεν 1aor. act. ind. 3p. sg. γεννάω
11 ἐγέννησεν 1aor. act. ind. 3p. sg. γεννάω
12 ἐγέννησεν 1aor. act. ind. 3p. sg. γεννάω
13 ἐγέννησεν 1aor. act. ind. 3p. sg. γεννάω
14 ἐγέννησεν 1aor. act. ind. 3p. sg. γεννάω
15 ἐγέννησεν 1aor. act. ind. 3p. sg. γεννάω
16 ἐγέννησεν 1aor. act. ind. 3p. sg. γεννάω
ἐγεννήθη 1aor. pass. ind. 3p. sg. γεννάω
λεγόμενος pres. pass. ptc. nom. masc. sg. λέγω
18 ἦν impf. act. ind. 3p. sg. εἰμί
μνηστευθείσης 1aor. pass. ptc. gen. fem. sg. μνηστεύω
συνελθεῖν 2aor. act. inf. συνέρχομαι
εὔρεθη 1aor. pass. ind. 3p. sg. εὕρισκω
ἔχουσα pres. act. ptc. nom. fem. sg. ἔχω
19 ὢν pres. act. ptc. nom. masc. sg. εἰμί
θέλων pres. act. ptc. nom. masc. sg. θέλω
παραδειγματίσαι 1aor. act. inf. παραδειγματίζω
ἐβουλήθη 1aor. pass. ind. 3p. sg. βούλομαι
ἀπολύσαι 1aor. act. inf. ἀπολύω
20 ἐνθυμηθέντος 1aor. pass. ptc. gen. masc. sg. ἐνθυμέομαι
ἰδοὺ 2aor. mid. imper. 2p. sg. ἰδοὺ
ἐφάνη 2aor. pass. ind. 3p. sg. φαίνω
λέγων pres. act. ptc. nom. masc. sg. λέγω
φοβηθῆς 1aor. pass. dep. subj. 2p. sg. φοβέω
παραλαβεῖν 2aor. act. inf. παραλαμβάνω
γεννηθὲν 1aor. pass. ptc. nom. neut. sg. γεννάω
ἐστίν pres. act. ind. 3p. sg. εἰμί
21 τέξεται fut. mid. dep. ind. 3p. sg. τίκτω

- καλέσεις fut. act. ind. 2p. sg. καλέω
 σώσει fut. act. ind. 3p. sg. σώζω
 22 γέγονεν 2perf. act. ind. 3p. sg. γίνομαι
 πληρωθῆ 1aor. pass. subj. 3p. sg. πληρόω
 ῥηθὲν 1aor. pass. ptc. nom. neut. sg. λέγω
 λέγοντος pres. act. ptc. gen. masc. sg. λέγω
 23 Ἴδου 2aor. mid. imper. 2p. sg. ἰδοῦ
 ἔξει fut. act. ind. 3p. sg. ἔχω
 τέξεται fut. mid dep. ind. 3p. sg. τίκτω
 καλέσουσιν fut. act. ind. 3p. pl. καλέω
 ἐστίν pres. act. ind. 3p. sg. εἰμί
 μεθερμηνεύμενον pres. pass. ptc. nom. neut. sg. μεθερμηνεύω
 24 διεγερθεῖς 1aor. pass. ptc. nom. masc. sg. διεγείρω
 ἐποίησεν 1aor. act. ind. 3p. sg. ποιέω
 προσέταξεν 1aor. act. ind. 3p. sg. προστάσσω
 παρέλαβεν 2aor. act. ind. 3p. sg. παραλαμβάνω
 25 ἐγίνωσκεν impf. act. ind. 3p. sg. γινώσκω
 ἔτεκε 2aor. act. ind. 3p. sg. τίκτω
 ἐκάλεσεν 1aor. act. ind. 3p. sg. καλέω

2

- 1 γεννηθέντος 1aor. pass. ptc. gen. masc. sg. γεννάω
 ἰδοῦ 2aor. mid. imper. 2p. sg. ἰδοῦ
 παρεγόντο 2aor. mid dep. ind. 3p. pl. παραγίνομαι
 2 λέγοντες pres. act. ptc. nom. masc. pl. λέγω
 ἐστίν pres. act. ind. 3p. sg. εἰμί
 τεχθεῖς 1aor. pass. ptc. nom. masc. sg. τίκτω
 εἶδομεν 2aor. act. ind. 1p. pl. εἶδον
 ἦλθομεν 2aor. act. ind. 1p. pl. ἔρχομαι
 προσκυνῆσαι 1aor. act. inf. προσκυνέω
 3 ἀκούσας 1aor. act. ptc. nom. masc. sg. ἀκούω
 ἐταράχθη 1aor. pass. ind. 3p. sg. ταραύσσω
 4 συναγαγὼν 2aor. act. ptc. nom. masc. sg. συνάγω
 ἐπυθάνετο impf. mid/pass dep. ind. 3p. sg. πυθάνομαι
 γεννᾶται pres. pass. ind. 3p. sg. γεννάω
 5 εἶπον 2aor. act. ind. 3p. pl. εἶπον
 γέγραπται 1perf. pass. ind. 3p. sg. γράφω
 6 εἶ pres. act. ind. 2p. sg. εἰμί
 ἐξελεύσεται fut. mid dep. ind. 3p. sg. ἐξέρχομαι
 ἡγούμενος pres. mid/pass dep. ptc. nom. masc. sg. ἡγέομαι
 ποιμανεῖ fut. act. ind. 3p. sg. ποιμαίνω
 7 καλέσας 1aor. act. ptc. nom. masc. sg. καλέω
 ἠκρίβωσεν 1aor. act. ind. 3p. sg. ἀκριβόω
 φαινομένου pres. mid/pass. ptc. gen. masc. sg. φαίνω
 8 πέμψας 1aor. act. ptc. nom. masc. sg. πέμπω
 εἶπεν 2aor. act. ind. 3p. sg. εἶπον
 Πορευθέντες 1aor. pass dep. ptc. nom. masc. pl. πορεύομαι
 ἐξετάσατε 1aor. act. imper. 2p. pl. ἐξετάζω
 εὔρητε 2aor. act. subj. 2p. pl. εὕρισκω