

A DECLENSION GUIDE

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



SECOND EDITION

VOLUME 1: FOUR GOSPELS

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

&

Ra ChaeWon, Th.M., Ph.D.

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VOLUME ONE
- FOUR GOSPELS -

BY

Park SeungKyu, Ph.D., Th.D.

Ra ChaeWon, Th.M., Ph.D.

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Park SeungKyu

Address:

Bible College of East Africa Tanzania
P. O. Box 15761, Arusha
The United Republic of Tanzania

Telephone: (82) 10 7935 8662; (255) 621 363 522

Website: <https://www.youtube.com/@BCEATanzania>

<https://www.facebook.com/BCEATZ>

E-mail: fireinbone@gmail.com

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**All Glory and Praise
to God
The Lord and Everlasting Father
and the Eternal Truth**

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INTRODUCTION

Biblical Presuppositions

Even though God has preserved His inspired Word intact to this day, there are still those who question whether the perfect Bible exists today. This casts doubt on the very existence of the perfect Bible because its originals (i.e., autographs) have already been lost and can no longer be found today; And also, this is nothing more than an easy conclusion based on human standards, not trusting what God has promised in the Bible about His Word. But God wrote His Word by using His chosen “holy men” (2 Pet 1:21; “the apostles and prophets,” Eph 2:20) as His instruments for penning. All the words written therein are the utterance and will of God Himself, inspired by the Holy Spirit. It is so axiomatic that God did not end His words with mere utterances but left them to man by means of ‘writing,’ so that His words of life would be well preserved and widely read all over the world in all generations. Above all else in this world, the written Word about God, man, and especially Jesus Christ of God-Man, as the Savior and the Judge of man already dead in sin, is both necessary and sufficient for man’s salvation. Moreover, God has made the certain promise about the preservation of His written Word in itself. That promise is the volitional promise of God, who foresaw man in sin and death from the eternal past, that His already completed salvation must be preached until all His elect are saved.¹ And the Subject of preserving the written Word is none other than God Himself,

¹ Daniel B. Wallace, *Greek Grammar Beyond the Basics: An Exegetical Syntax of the New Testament* (Grand Rapids, Michigan: Zondervan, 1996), 645; Douglas Finkbeiner, “An Examination of ‘Make Disciples of All Nations’ in Matthew 28:18-20,” *Calvary Baptist Theological Journal* 7 (Spring 1991), 23-28. In Matthew 28:19-20, Jesus Christ last issued the Great Commission to His disciples just before His ascension. The original Greek text for these verses suggests that the series of actions in the participle form accompanying the main verb μαθητεύσατε (‘make disciples’ translated as “teach” in the King James Version) is one single command in its entirety. With the urgency of the command to spread the Word in the aorist participle of the ‘attendant circumstance’ accompanied by the main verb in the aorist imperative, the following present participles imply the continuity of the command (μαθητεύσατε) from conversion based on the preached words and public confession of faith (baptism) up to ex post nurturing.

its original Author. Therefore, a doubt about the preservation of the Word is nothing more than a doubt about God, who is its original Author and Preserver. Although the doubters argue on the basis of the impossibility of perfect preservation by human hands, it is to deny that God Himself is the One who has actually led the whole process of preservation by using those “holy men” and the faithful and true churches as His Holy instruments. Thus, their doubts about the preservation of the Word obviously stem from their unbelief: unbelief in the preserved Word and, ultimately, in God, its original Author and Preserver.

Going back to the very first sentence, the affirmation of the perfect Bible, which is still well preserved today, ultimately starts with believing and trusting God’s principle for its writing and His promise for its preservation, which God directly stated in His written Word. Here, ‘the’ principle and ‘the’ promise are called Verbal Plenary Inspiration (Divine Inspiration) and Verbal Plenary Preservation (Divine Preservation) respectively. In addition, not only Verbal Plenary Inspiration and Preservation on God’s side, but also the proper mode and attitude that God requires of man regarding His Word are clearly specified in the written Word. This is the human responsibility for the Word, the Law of Inalterability as God’s mandate. These presuppositions are indeed essential for maintaining a right view and attitude toward the extant Word of God, which He wrote

Moreover, Jesus Christ also specifies the continuity and time limit of the commission in the second half of verse 20. Right after issuing the Great Commission, the Lord Jesus Christ also promised to accompany His disciples on the commission until the end of this world (“and, lo, I am with you alway, even unto the end of the world”). This is His sure promise that He will never leave His disciples alone on earth after His ascension and will still be with them until they complete the commission. And here, “the end of the world” specifies the validity period and completion time of the commission. Therefore, if the completion time of the commission to spread the Word is the end of this world, it is obvious and fair that the written Word, the totality and foundation of His command for man, will also be preserved and accompanied until then (Furthermore, as the Lord affirmed, God’s Word is even preserved forever; Mt 5:18; 24:35; Mk 13:31; Lk 21:33; 1 Pet 1:23-25; Ps 12:6-7). Also, this promise of the Lord implies the preservation of the totality of His true disciples (His true and faithful Church) as well as the preservation of the Word (the foundation of that Church). Since the purpose of this Great Commission is focused on “all things whatsoever I have commanded you” in verse 20, His promise to be with His true Church, the totality of His true disciples who must spread “all things” until the end of this world, is of course presupposing the preservation of “all things” that she is to pass on. Thus, indeed, this Great Commission of the Lord is His wilful promise to preserve His Church and His written Word together.

and has been preserved intact to this day, and to promote accurate analyses and understanding from its original texts.²

Presupposition 1.

Divine Sovereignty (1): Verbal Plenary Inspiration - God's Principle

The original Author of the Bible, the written Word of God, is of course God Himself. Although God used human writers as His holy instruments for penning, the fact that God Himself is the Author of the Bible is clearly revealed and written in His Word. Representative proof verses for the principle of how God Himself wrote the Bible are 2 Timothy 3:16-17:

πάσα γραφή θεόπνευστος καὶ ὠφέλιμος πρὸς διδασκαλίαν, πρὸς ἔλεγχον, πρὸς ἐπανόρθωσιν, πρὸς παιδείαν τὴν ἐν δικαιοσύνῃ: ἵνα ἄρτιος ᾖ ὁ τοῦ Θεοῦ ἄνθρωπος, πρὸς πᾶν ἔργον ἀγαθὸν ἐξηρτισμένος.

(*Textus Receptus*)

All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: That the man of God may be perfect, thoroughly furnished unto all good works.

(King James Version)

Here, *πάσα γραφή* literally means “All scriptures,” with *γραφή* standing for ‘the Scripture’ itself but also ‘a writing’ or ‘thing written.’³ As modified therein by *πάσα*, this represents all (each and every) words written throughout the 66 canonical books of the Bible.⁴ And *θεόπνευστος* is a Greek term corresponding to “by inspiration of God,” which is a compound word of two words, *θεός* and *πνέω*, meaning ‘God’ and ‘to breath, to blow’ respectively. This *θεόπνευστος*, which means ‘God-breathed,’ is a very unique

² Chaewon Ra, *Verbal Plenary Preservation and Human Responsibility: The Law of Inalterability in the Bible* (Cleveland, GA: The Old Path Publications, Inc., 2022).

³ “*γραφή*,” Blue Letter Bible, accessed on July 21, 2022, <https://www.blueletterbible.org/lexicon/g1124/kjv/tr/0-1/>.

⁴ Joseph H. Thayer, *Thayer's Greek-English Lexicon of the New Testament: Coded Strong's Numbering System* (Peabody, Massachusetts: Hendrickson Publisher, Inc., 2000), 491; Spiros Zodhiates, *The Complete Word Study Dictionary: New Testament* (Iowa Falls, Iowa: World Bible Publishers, Inc., 1992), 1126. When used adjectively with anarthrous nouns, *πάς* denotes all in its entirety. This is the totality of the substantive that *πάς* modifies. Additionally, the singular *πάς* signifies ‘every or all’ as ‘each one’ of its modifying anarthrous substantive. Thus, “*πάσα γραφή*” in 2 Timothy 3:16 accurately refers to the entire Word written by God through His penmen, in the sense of encompassing each and every single one of them therein (even “one jot or one tittle,” Mt 5:18).

and special term signifying the Divine Inspiration of the written Word and being used only once in the New Testament.⁵ However, in the Old and New Testaments, ‘breath’ is used interchangeably with the Word of God on the one hand, but on the other hand it also represents the Holy Spirit.⁶ Thus, as θεόπνευστος stands for, it clearly shows that the Subject of inspiration is the triune God Himself, and the Holy Spirit, the third Person of the Holy Trinity, is very closely related to it. In other words, the Word of God and the Holy Spirit are inextricably linked with each other. The direct intervention of the Holy Spirit in the original writing of the Word is revealed in two aspects as below:

First, in 2 Timothy 3:16, the Holy Spirit directly inspires πᾶσα γραφή itself. In the Greek text, θεόπνευστος is an adjective modifying πᾶσα γραφή in the same case (nominative), number (singular), and gender (feminine), showing that every written word in the Scriptures, not the human writers, was directly inspired by the Holy Spirit Himself. This means that even the smallest thing in the Bible (“one jot or one tittle,” Mt 5:18) was all written by Divine inspiration.

Second, although the direct target of Divine (Verbal Plenary) Inspiration is the written Word of God itself, the Holy Spirit also directly guided all human writers of the

⁵ “G2315,” e-Sword desktop-based Bible software. This compound word, “θεόπνευστος,” is special, occurring only once in the New Testament.

⁶ For example, Psalm 33:6 praises God’s creation by His Word. Here, “the word of the LORD” (God’s means of creation) is expressed using ‘synonymous parallelism’ together with “the breath of his mouth,” placing “word” and “breath” on the same line. In the original Hebrew text, “the breath of his mouth” is “בְּרוּחַ פִּי,” and here “רוּחַ” for “breath” also implies “spirit” or “Spirit of God.” In Psalm 33:6, “פִּי” is combined with “רוּחַ” in the construct form to indicate ‘God’s breath.’ Therefore, this suggests the meaning of “Spirit of God” in other words. Also in 2 Samuel 23:2, David specifies that it is “the Spirit of the LORD (רוּחַ יְהוָה)” who speaks through his mouth, and what he speaks is none other than ‘the word of the Spirit’ (“his word”). Therefore, here ‘word - breath – the Spirit of God’ is inseparably intertwined.

This link of ‘word - breath – the Spirit of God’ is found in the New Testament as well as in the Old Testament. In 1 Corinthians 12:8, the Apostle Paul says it is “the Spirit” who gives “the word of wisdom/knowledge”; In the second half of Ephesians 6:17, “the sword of the Spirit, which is the word of God” makes clear the appositional relationship that the only offensive weapon used by the Holy Spirit (that is, His “sword”) is none other than “the word of God”; One of the words derived from πνέω, an axis of θεόπνευστος used in 2 Timothy 3:16, is πνεῦμα, which also connotes the meanings of ‘breath’ as well as ‘spirit’ or ‘Spirit of God.’ In particular, as πνέω is combined with θεός, θεόπνευστος clearly reveals that it is related to the Holy Spirit. Therefore, since it is confirmed from both the Old and New Testaments that God’s Word and God’s Spirit are inseparable from each other, it is so sure and certain that the written Word of God in 2 Timothy 3:16 is also the result of the works of the Holy Spirit.

Bible, who were used as the God-chosen vessels for penning (“the apostles and prophets,” Eph 2:20⁷). 2 Peter 1:20-21 says, “Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost” (emphasis added). Thus, despite the fact that God made use of the different individual characteristics and capacities of each human writer of the Bible,⁸ by the full guidance and protection of the Holy Spirit, all human writers were able to completely pen the Word of God in its entirety without any error or mistake.

Presuppositions 2.

Divine Sovereignty (2): Verbal Plenary Preservation - God’s Promise

Divine (Verbal Plenary) Inspiration, the principle of writing the Bible, is virtually useless if the perfect and infallible Bible, which was completed through penmen chosen as God's holy instruments, has not been fully preserved to this day. This is because the effectiveness of inspiration by its original Author, God Himself, is meaningful only when its perfect Preservation is realized as recorded in the original Scriptures. In other words, as Divine (Verbal Plenary) Preservation based on Divine (Verbal Plenary) Inspiration has been perfectly accomplished to this day, Divine (Verbal Plenary) Inspiration is also valid and effective. Therefore, these two (Divine Inspiration & Preservation of the Bible) are mutually indispensable elements that cannot be separated, and these core doctrines of the Bible must be premised in order to understand God’s perfect written Word given for man. In particular, Verbal Plenary Preservation is an important basis for the fact that God’s inspired Word is still in our hands today. However, what must be noted here is that Verbal Plenary Preservation is not a matter of whether men acknowledge and accept it; It is the

⁷ “And are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone;” (Ephesians 2:20; emphasis added)

⁸ The obvious differences in style among the human writers of the original Scriptures reveal that God used the individual capacities and even the unique characteristics of each of the human writers.

sure and certain promise of the original Author, none other than God Himself, of His Word.⁹

God had already made it clear in His Word that He would infallibly preserve it pure and intact:

First, *the Promise of Verbal Plenary Preservation*. In several places in the Bible, God affirms that even if everything in the world changes and disappears, His Word will be preserved intact without any damage (Verbal Plenary Preservation). Matthew 5:18 is one of the representative proof texts for that promise (“For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”). Here, “jot” or “tittle” are the smallest units of the Hebrew letters, such as dots. In other words, God had already made it clear in the writing of the Bible that any elements of it penned through His holy instruments (human writers) would never be lost but preserved to the end. In the Bible, this promise of God is repeated over and over again, indicating its importance and certainty. Moreover, these words testify that the promise of Divine Preservation is eternal, not temporary only on this earth. (Ps 12:6-7; 119:89-91, 151-152, 160; Isa 40:8; 55:11; Mt 5:17-19; 24:35; Mk 13:31; Lk 16:17; 21:33; 1 Pet 1:23-25).

Second, *the Subject of Verbal Plenary Preservation*. God made it clear that the Subject who preserves His completed written Word is none other than God Himself. In Matthew 5:18, the Greek word for “verily” in the reference to Jesus Christ (“verily I say unto you”) is ἀμήν. This ἀμήν comes from the Hebrew אָמֵן (verily, truly, amen, so be it), which has the same meaning and is transliterated into many languages as well as Greek. This אָמֵן has its roots in the Hebrew verb אָמַן. Here, אָמַן, which basically means “support,

⁹ As already mentioned earlier in opening the biblical presuppositions, God’s purpose for the writing of His Word is to preserve and preach it “unto the uttermost part of the earth” as it is written (Act 1:8). This is not the writer’s personal opinion, but God’s own affirmation that is clearly and repeatedly revealed in His Word.

confirm, be faithful,” itself expresses “absolute trust and confidence.”¹⁰ Therefore, saying in Matthew 5:17 that He is the Subject “to fulfill” the Word of God (“I say”), Jesus Christ also confirms the certain and sure realization and preservation of the Word in verse 18 immediately following.¹¹ This is a sure affirmation of Divine Preservation by Jesus Christ God Himself, who is none other than the Word itself (“ὁ λόγος,” Jn 1:1, 14; 1 Jn 5:7). In other words, the preservation of God’s Word in verse 18 is also included in what Jesus Christ is “to fulfill.” Moreover, in Psalm 12:6-7 (12:7-8 in the original Hebrew Bible) David makes it even clearer that God Himself is the Preserver of His Word. After praising the absolute purity and perfection of God’s Word in verse 6, in verse 7 David makes it clear that it is none other than the LORD Himself who preserves those “pure words” forever. In particular, in the original Hebrew Bible, the singular second person pronoun “Thou” and the proper noun “LORD” are placed side by side at the beginning of the sentence, thus emphasizing that the Subject of “keep” and “preserve” is God Himself.¹² All these statements from the Bible definitely nail the fact that the Subject of Verbal Plenary Preservation is God Himself, not man.

¹⁰ “Lexicon/Strong's G281 - amēn,” Blue Letter Bible, accessed on October 1, 2022, <https://www.blueletterbible.org/lexicon/g281/kjv/tr/0-1/>.

¹¹ J. W. Wenham, *The Elements of the New Testament Greek* (Cambridge, UK: Cambridge University Press, 1965), 163. The double negative Greek words οὐ μὴ accompanying the aorist subjunctive, translated “shall in no wise” in verse 18, is “emphatic negative future” to emphasize that something ‘will never happen.’ This is God’s own assurance that the written Word of the Lord will be preserved with absolute certainty until it is completely fulfilled.

¹² Chaewon Ra, *Verbal Plenary Preservation and Human Responsibility: The Law of Inalterability in the Bible*, 17-19. Some criticize that the object of preservation in verse 7 is not “words” because of the gender or number discrepancy between the pronominal suffixes used in two “them” of verse 7 and “words” of verse 6 in the original Hebrew scripture. However, just as there are always grammatical exceptions in all language systems, this case also falls under the exceptional application in Hebrew grammar. In the case of a gender mismatch between two “them” in verse 7 and “words” in verse 6, it is definitely interpretable that these two objects are in agreement with each other from the examples of cross-use between Hebrew masculine and feminine suffixes in plural form; And also, the number mismatch of the pronominal suffixes used for two “them” can also be interpreted as a grammatical extension. In particular, the pronominal suffix for “preserve” is not a third-person singular, but an extended use of the first-person to the third-person plural to emphasize each element included in a specific object. Therefore, this makes it rather clear that God preserves each and every written word in the Bible pure and intact. In addition, the most important context for biblical understanding and interpretation in this psalm is the sharp contrast between man’s false and arrogant evil words (vv.1-5) and God’s “pure words” (v.6). Thus, it is very clear that God “keep” and “preserve” His “pure words” in verse 7, not the evil words of man.

Third, *the Instrument of Verbal Plenary Preservation*. Just as God used the human writers (His chosen holy vessels; “the apostles and prophets,” Eph 2:20) to complete the writing of the divinely inspired Word, so He has used His faithful and true Church for the preservation and transmission of the completed written Word. The true and faithful Church as the Divine instrument for preserving the Word is evident even in the Bible. Jesus Christ confirmed the perfect preservation of the Old Testament by quoting it several times during His earthly ministry. The Old Testament quotation of Jesus Christ, who is both God’s Word itself (ὁ λόγος, Jn 1:1-14; 1 Jn 5:7) and the original Author Himself of the written Word, in itself affirms the authenticity, historicity, and preservation of the Old Testament. Before His ascension into heaven, Jesus Christ gave His disciples the Great Commission to preach and teach the Word to “the uttermost part” (Act 1:8; Mt 28:18-20) and the end of this world, along with a volitional assurance of preserving the Word (see Footnote 1); And by sending the promised Holy Spirit to His disciples (Jn 14:16-17, 26; 15:26-27; 16:7-8), the Lord Jesus Christ finally established the New Testament churches for this Great Commission (Acts 2). The first New Testament churches, directly led by the disciples of Jesus Christ, were first charged with the Word ministry with two big axes: First, the evangelistic mission to spread the accomplished Gospel truth of Jesus Christ; Second, the writing ministry to complete the New Testament, thereby completing the whole Bible. And as the third axis of the Word ministry after the completion of the entire Bible, the preservation and transmission of the perfect Bible have also been charged to the faithful and true churches of the Lord from the early churches to today. This fact is clearly evidenced historically.¹³ And until all the

¹³ There is a view that the faithful and true churches of Jesus Christ disappeared for a while and reappeared as they separated from the Roman Catholic Church with the Reformation in the Middle Ages. However, this is not the correct view. According to the Word of God, the true Church has always existed. Above all else, the Lord Jesus Christ Himself promised not only the preservation of His Word, but also that of His Body, the Church, as her Head. His most direct and surest statement about it is Matthew 16:18. In the preceding verse 16, Jesus Christ asserted that even “the gates of hell” would never be able to tear down

words of the written Word are fulfilled with the Second Coming of Jesus Christ (Rev 22:20-21), the charge towards the true and faithful churches of Jesus Christ is still valid. Thus, the Great Commission is still “the unfinished commission.”¹⁴

God has been using His true churches as the instrument to preserve the completed written Word under His providential care and control: through the originals (a.k.a. autograph) and through their copies (a.k.a. apograph). Here, the copies mean only the “exactly identical duplicates” as the original, without errors or mistakes, in which any arbitrary judgment or discretionary alteration by copyists is never permitted.¹⁵ The Bible, especially the New Testament manuscripts, are divided into two major streams: of the Alexandrian school and of the Byzantine school. Between these two, the Alexandrian school manuscripts were seriously influenced by the philosophical trend centered on Gnosticism at that time, leading to the production of so-called corrupted texts in which copyists’ arbitrary judgments and changes were involved.¹⁶ It does not meet the

His Church that is built upon Peter’s right and true confession of faith in Jesus Christ (“Thou art the Christ, the Son of the living God”), i.e. the rock (πέτρα) as her unshakable strong foundation. Since Jesus Christ is the Source of life as God Himself and has “the keys of hell and of death” by overcoming death and being resurrected (Rev 1:18), there is no authority in this world that can destroy the faithful and true Church established by Jesus Christ Himself. Moreover, He also mentioned that the perfect preservation of His Church is very closely related to her Word ministry (the Gospel key, Mt 16:19).

Alan J. Hauser and Duane F. Watson, ed., *A History of Biblical Interpretation, Volume 2: The Medieval through the Reformation Periods* (Grand Rapids, Michigan: William B. Eerdmans Publishing Company, 2009), 229-230. This is evident even in church history. In the West, influenced by the Roman Catholic Church, Latin (and the Vulgate) was considered superior to Greek (and the Greek Bible) until the Middle Ages. However, as the scholars of the Greek-speaking Eastern churches, which had been formed around Constantinople, migrated to the Western churches en masse with the downfall of Constantinople, the Greek text with the Greek-speaking scholars was also transmitted to the Western churches. At the same time, starting with the printing of the whole Greek New Testament by Erasmus in the early 16th century, the Greek New Testament, which had been dispersed and preserved by the true and faithful churches (not the Roman Catholic Church, but the reformed churches), has been preserved as a complete unified text with a great influence onto the interpretation, study, translation, and dissemination of the Bible.

¹⁴ Timothy Tow, “The Unfinished Commission (Matt 28:18-20),” *The Burning Bush* (January 1999), Vol. 5 No. 1 (Singapore; Far Eastern Bible College, 1999), pp.4-12.

¹⁵ Chaewon Ra, *Verbal Plenary Preservation and Human Responsibility: The Law of Inalterability in the Bible*, 57-58.

¹⁶ John W. Burgon, *The Causes of Corruption of the Traditional Text of the New Testament* (Lafayette, IN: Sovereign Grace Publishers, Inc., 1998), 89-92; Joseph P. Farrell, *God, History, and Dialectic: The Theological Foundations of the Two Europes and Their Cultural Consequences*, Digital Edition (2016, Joseph P. Farrell), 576-594. Their arbitrary alterations that started from their unbelief were nothing more than “ingenuity” to justify their erroneous ideas from their preferred assumptions. They did not examine their ideas in the light of the Word of God, but rather chose to mutilate the Word with arbitrary alterations to cater to their unbelief ideas. So, they did not even hesitate to alter as well as blasphemously

conditions mentioned above for being the exact copies of the originals. The problem is that the corrupted texts of the Alexandrian school underlie most modern versions today. The doctrinal, interpretive, and textual problems inherent in such corrupted underlying texts are all passed on to their translations, the modern versions.

However, through His true and faithful churches throughout history, God has perfectly preserved His written Word inspired and written by Himself using His chosen human writers. Instead of the originals (autographs) that have been disappeared (not the original words, but the ‘materials’ containing those words), God has preserved all His written words intact to this day through the copies (apographs; the exactly identical duplicates of the originals), without error or mistake. Those preserved texts are called as the traditional texts, having been received and transmitted by His true and faithful churches who have never forsaken their faith and obedience toward His Word under any pressure: The Masoretic Text is the preserved text of the Old Testament, and the *Textus Receptus* is that of the New Testament. And they have been underlying the Authorized King James Version, as their most accurate and faithful English translation to this day.

Presupposition 3.

Human Responsibility: The Law of Inalterability toward Verbal Plenary Preservation

The written Word of God, as the absolute truth that is necessary and sufficient for man’s salvation, is the top-down special revelation given from God to man. In its writing and preservation processes, God’s faithful Church and her members have been used as His instruments, but God’s Word is God’s unilateral proclamation that cannot be

interpret the words about Jesus Christ and the Holy Spirit. Furthermore, ignoring the clear evidence of church history rather than correcting their erroneous ideas, they even stubbornly persisted in discussing the whole with the specific corrupted manuscripts they preferred according to their own subjective and biased logics. Such behaviour was the same not only in the era of the early church and church fathers, but also for Westcott and Hort, who caused the explosive spread of those corrupted texts from modern times to the present. And that infidelity to Almighty God’s faithful promise and fulfilment concerning the preservation of His Word still continues today.

intervened by man's thought or will. Therefore, God's Word demands only obedience from man, not judgment or criticism. This is very natural because God's Word originates from the attributes of God, which are eternal and unchangeable truth itself. Moreover, according to His infinity, there is no limit to the application of God's truth. Westminster Shorter Catechism Question No.4 defines 'what God is' as follow: "God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth" (emphasis added). Then, it is very natural that these attributes of God are equally applied to the Word which is revealed to man: His Word is immutable, eternal, and applied to all men in all times, places, and circumstances. Therefore, the Word, i.e. God's perfect revelation given in His way according to His eternal providential will, must be understood and interpreted in the way God presents throughout it. Furthermore, God's Word opens and closes only with His command, which leaves no room for man's intervention but only requires complete obedience with 'amen.' This is 'the Law of Inalterability,' which strictly forbids any form of man-made arbitrary alterations of God's Word but strictly commands only obedience.¹⁷ What man should not be mistaken is that the Subject of Verbal Plenary Preservation is God Himself, not man. And Jesus Christ, 'the' Preserver Himself, has also preserved His true and faithful Church as her Head, thus entrusting her with the responsibility of the tangible preservation process. Therefore, all that is required of her members is faithfulness to the Law of

¹⁷ Chaewon Ra, *Verbal Plenary Preservation and Human Responsibility: The Law of Inalterability in the Bible*, 38-40. 'Immutability,' one of the attributes of God, represents the state or quality of being unable to change without any exception. On the other hand, 'inalterability' is similar to the former in terms of 'unchangeable,' but its nuance is somewhat different in that it emphasizes the more technical aspect; In other words, inalterability highlights that once something is set up, there is no discard, no replacement, no invalidation. Jesus Christ, as the second Person of the Holy Trinity, is God's living Word (δ $\lambda\acute{o}\gamma\omicron\varsigma$); And it is the Bible given to man through the means of 'writing,' in which Jesus Christ reveals Himself as the only Savior prepared from the eternity past. 'Inalterability' is used for the written Word of God as a technical means for the purpose of revelation necessary and sufficient for man's salvation, corresponding to the living Word of God that is immutable without any exception. Thus, 'inalterability' well implies God's assertion and command that once the Bible is set up by God Himself, not only will there be no change from God's side, but also any attempt at change from man's side will never be allowed.

Inalterability that God sternly commands: the proper mode and attitude to the preserved written Word. Having the precious honour of participating as the Divine instruments in the tangible process of preservation, protection, and transmission of the written Word does not mean that the Word can be arbitrarily criticized or tempered according to man's logic. There is no such record anywhere in the Bible; Rather, those things are very strictly forbidden throughout the Bible. This command, the Law of Inalterability, is observed very clearly in the Bible as follows:¹⁸

From the First Scripture. From the very beginning of God's Word, the Law of Inalterability is very clearly and solemnly proclaimed. The 'Pentateuch' written in Hebrew (the language of the Old Testament) is God's first written Word completed through His first human writer, Moses.¹⁹ In the current Bible system, it is classified into five books; but the Pentateuch, originally a single book, ends with Deuteronomy as the last subdivision. In this book of Deuteronomy, the Law of Inalterability is commanded over and over again. In other words, when closing His first written word, God warns very sternly against man's arbitrary alteration of it. This is God's warning and command from the very beginning of His entire written Word. The Hebrew phraseology used for "shall not" and "neither shall" in Deuteronomy 4:2 denotes an 'absolute and permanent' command with 'no exceptions' allowed. Adding to or subtracting from God's written Word is 'absolutely forbidden,' meaning that the Word was confirmed with the completion of its writing. And that confirmed Word has been given to be wholly observed (i.e. for the purpose of being wholly observed) by His people. Therefore, tampering and making up with man's idea and arbitrary judgment, not absolute obedience to God's confirmed Word, is obviously against this absolute command. This is nothing more than

¹⁸ Chaewon Ra, *Verbal Plenary Preservation and Human Responsibility: The Law of Inalterability in the Bible*, 44-47.

¹⁹ The Bible testifies that even the words on the two stone tablets Moses received at Mount Sinai were written by God Himself (Exod 31:18; 34:1; Deut 10:2).

fabricating man's stories with the Word of God as the source. The same command is repeated in Deuteronomy 12:32 (13:1 in the original Hebrew text). But here, more than anything else, the emphasis is first placed on 'all the commands/words of God' that is the object of this command. In other words, prior to the same Law of Inalterability as in Deuteronomy 4:2, God first forcibly requires thorough and total obedience ("observe to do it") to His 'every command/word.' This is an expression that forces the command to be actually and concretely practiced in life beyond knowledge. At the same time, God very sternly warns about the absolute impossibility of arbitrary alteration of His 'every command/word.'

To the Last Scripture. God also completely closes His last written Word with the Law of Inalterability. In the last chapter of the Book of Revelation, the last book that concludes the entire Bible as well as the New Testament, God seriously and severely warns against any arbitrary mutilation by man and its resulting corruption (Rev 22:18-19), as in the first written Word of the Old Testament. The Greek grammar used in these conditional sentences suggests that these stern warnings of God presuppose a high possibility of arbitrary alterations by evil men. At the moment when the Word of God, written without any error or mistake through His holy penmen under the guidance of the Holy Spirit,²⁰ puts its final period, all the words in it are confirmed and fixed forever without any change. This is a natural attribute of the eternal God and His truth.²¹ Therefore, ignoring such attributes of God's truth that reveals His will for man's salvation through the process of 'writing,' any attempts to alter the written Word with man's arbitrary judgment, which is bound to and limited by sin, and presumptuous recklessness

²⁰ Regarding this, 2 Peter 1:20-21 says "Knowing this first, that no prophecy of the scripture is of any private interpretation. For the prophecy came not in old time by the will of man: but holy men of God spake as they were moved by the Holy Ghost" (emphasis added).

²¹ Chaewon Ra, Verbal Plenary Preservation and Human Responsibility: The Law of Inalterability in the Bible, 37.

are already an act of rebellion against God. Therefore, the all-knowing God, who already foresaw everything before eternity past, drew a very clear line against such attempts once again with the Law of Inalterability, just before the very last point of His written Word. However, Revelation 22:18-19 is a more stringent and merciless command of God than the previous opening case, in that those verses even sentence decisively the eternal consequences of violation of the Law of Inalterability beyond the commands of obedience and prohibition: very severe and dreadful punishments, even relentlessly sentencing that those who dare to make any arbitrary alterations have nothing to do with the God-given eternal life. This is the heavy weight of the Law of Inalterability, which requires ‘human responsibility’ in relation to God’s written Word.

Disobedience to God’s commands is itself a serious sin. Voluntary obedience to God’s Word was tested from the time of the very first man, Adam, but totally failed (Gen 2:16-17; 3:1-24). Nevertheless, God has always required obedience to the same command from His children: to hear and observe His Word. This, together with the Law of Inalterability, is the command that runs through the entire written Word. The only perfect example of obedience to the Word of God is none other than Jesus Christ Himself. Jesus Christ, who is both the perfect God and the perfect Man, accomplished perfect obedience that no one else could: First, although He Himself is the living Word of God (ὁ λόγος, Jn 1:1-3, 14; 1 Jn 5:7), Jesus Christ perfectly accomplished active obedience by thorough observance of the Word in the position of the perfect Man²²; Second, Jesus Christ, who is God, accomplished passive obedience by making Himself humble to a lowly man and sacrificing Himself without sin even unto death for God’s salvific plan for man. If Jesus Christ, who is 100% God, was completely obedient to God’s Word as 100% Man, then

²² Furthermore, Jesus Christ’s declaration in Matthew 5:17 shows that the purpose of His coming down on earth through incarnation was the fulfilment of God’s Word. In other words, as the perfect God-Man, Jesus Christ clearly revealed that He Himself is not only the perfect Obeyer, but also the Accomplisher and Finisher of the Word.

there is no one in this world who can dare to argue about the Word that God has confirmed, fixed, and has preserved. God only requires His children to wholly obey His Word, and only then can the covenantal relationship with God be established with the eternal blessings He gives.

The relationship between man's obedience to the Word and the eternal blessings of God has not changed since Adam. It is natural because the Word of the immutable God is always the same and unchanging, and so are all the wills and commands of God revealed in it. Therefore, all that is required of the members of God's true Church is faithfulness to their role as the Divine instruments of the Word which God Himself wrote and has preserved. Again, the original Author and Preserver of the perfect Bible is God Himself. Therefore, the copyright of all the holy words written in the holy Scriptures belongs to no one else, but to God Himself. Therefore, 'NO' arbitrary alterations to God's written Word are ever permitted, but only obedience. This is the Law of Inalterability that God has nailed to the perfect Bible.

Purpose and Methodology

Declension Guide to the *Textus Receptus*

In writing the New Testament, God specially chose Koine Greek, which was the common language at that time. This was to ensure that the written Bible could be easily read by people rather than remaining as a mere document. So, this Koine Greek is also called Biblical Greek. Moreover, in the use of Koine Greek for the writing of the New Testament, God moved His holy penmen to select very delicate and precise terms and grammatical structures, so that God's intention to speak was made clear and well conveyed to the readers (2 Pet 1:21). All the 'God-breathed' words thus written under the guidance and supervision of the Holy Spirit are the perfect Bible necessary and sufficient to reveal God's will without any error or mistake.²³ And God has passed down and preserved this completed written Word throughout church history, using the true and faithful churches as His instruments. Those churches have handed down the copies (apograph), the exact duplicates of the originals (autograph), intact. That preserved Greek New Testament is the *Textus Receptus* from the Byzantine manuscripts of the Antioch school.²⁴

This book aims to help those who read the Word of God directly from the original Greek text, i.e. the *Textus Receptus*, and seek a correct understanding and accurate interpretation of its original meaning. Its purpose is the grammatical analyses of all parts of speech used in the *Textus Receptus*, except for verb part. In particular, as an enlarged

²³ Far Eastern Bible College, *FEBC Prospectus 2022-2026* (Singapore: Far Eastern Bible College, 2022). 11. It is the Dean Burgon's Oath that well encapsulates such characteristics of the perfect Bible: "The Bible is none other than the voice of Him that sitteth upon the Throne! Every Book of it, every chapter of it, every verse of it, every word of it, every syllable of it, every letter of it, is the direct utterance of the Most High! The Bible is none other than the Word of God: not some part of it more, some part of it less; but all alike, the utterance of Him who sitteth upon the Throne; faultless, unerring, supreme!"

²⁴ In stark contrast to this is the *Textus Criticus* rooted in the Alexandrian manuscript. From its beginning, the *Textus Criticus* was the corrupted ones in which arbitrary judgments and alterations based on human philosophies were involved. Today, the *Textus Criticus* is also the prey of the modern critics who deny God's preservation and relegate His written Word to a mere general book.

edition of S. K. Park's "A Declension Guide: to the *Textus Receptus* Greek New Testament Underlying the King James Version,"²⁵ this book differs from its previous edition as follows:

First, English meanings for each word are added to Park's. This is to improve the inconvenience of having grammatical analyses but no word meanings for translation.

- Many of the suggested English meanings are based on the King James Version to promote convenience for readers who are familiar with it. English meanings based on the King James Version are extracted from Lau Yeong Shoon's thesis, "A *Textus Receptus*–King James Version Greek–English Lexicon of the New Testament."²⁶
- Regarding the terms that were common at the time of the translation of the King James Version but whose understanding has changed now, this book seeks to promote the readers' understanding by adding the original meanings of those Greek terms used in the original text as well. For example, in the case of weights and measures, the value difference between the time of the King James Version and the present is significant. Therefore, along with the translated English terms of the King James Version, their Greek original meanings are also presented. This can help readers identify the Greek units of measure that were in common use at the time of writing the original Scriptures, not the translated terms.

Second, this book updates some declensions that are better than the previous edition in terms of grammatical characteristics and textual context. Especially for quality improvement, this book fully reflects the necessary grammatical reclassifications. Here, analyses and usages from various Greek-specialized books, including S. K. Park's former publications, are considered together for a more accurate and optimal judgment of grammatical characteristics.²⁷

- Declensions are presented in the following order: Greek word. Part of speech. Case. Gender/Person. Number. Greek root word. English meanings.

²⁵ Seung-Kyu Park, *A Declension Guide: to the Textus Receptus Greek New Testament Underlying the King James Version* (Cleveland, Georgia: the Old Paths Publications, Inc., 2014).

²⁶ Yeong Shoon Lau, "A *Textus Receptus*–King James Version Greek–English Lexicon of the New Testament" (Master's thesis, Far Eastern Bible College, 1997).

²⁷ All literature and web resources used for these analyses are all presented in the Bibliography.

Third, to avoid repetition of the same word within a verse, the once-per-verse principle was applied in the previous edition. However, this enlarged edition presents all the Greek words as used in the *Textus Receptus*. Therefore, duplicated words in a verse are all presented regardless of the number of repetitions, according to the order of the *Textus Receptus*.²⁸ Then the readers can grasp the parts of speech (except for the verbs) in the order of the Greek original text.

²⁸ Scrivener, Frederick H. A., 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). This book accepts the structure of God's preserved New Testament, the *Textus Receptus* (of Scrivener's edition). Thus, all declensions presented in this book follow the corresponding edition's classification way and order of books, chapters, and verses.

Η ΚΑΙΝΗ ΔΙΑΘΗΚΗ

THE GREEK TEXT UNDERLYING THE KING JAMES VERSION

ΕΥΑΓΓΕΛΙΟΝ ΤΟ ΚΑΤΑ ΜΑΤΘΑΙΟΝ

1

- 1 Βίβλος n. nom. fem. sg. βίβλος book, record
γενέσεως n. gen. fem. sg. γένεσις generation, birth, lineage
Ἰησοῦ n. gen. masc. sg. Ἰησοῦς Jesus
Χριστοῦ n. gen. masc. sg. Χριστός Christ
υἱοῦ n. gen. masc. sg. υἱός son, child, descendant, offspring, heir
Δαβίδ n. gen. masc. sg. Δαβίδ David
υἱοῦ n. gen. masc. sg. υἱός son, child, descendant, offspring, heir
Ἀβραάμ n. gen. masc. sg. Ἀβραάμ Abraham
- 2 Ἀβραάμ n. nom. masc. sg. Ἀβραάμ Abraham
τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
Ἰσαάκ n. acc. masc. sg. Ἰσαάκ Isaac
Ἰσαάκ n. nom. masc. sg. Ἰσαάκ Isaac
δὲ conj. δέ but, and, now, also, to the contrary, rather, then
τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
Ἰακώβ n. acc. masc. sg. Ἰακώβ
Ἰακώβ n. nom. masc. sg. Ἰακώβ
δὲ conj. δέ but, and, now, also, to the contrary, rather, then
τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
Ἰούδαν n. acc. masc. sg. Ἰούδας Judas, Juda, Judah, Jude
καὶ conj. καί and, even, also, but
τοὺς art. acc. masc. pl. ὁ ἢ τό the, this, that, he, she, it
ἀδελφούς n. acc. masc. pl. ἀδελφός brother
αὐτοῦ pron. gen. masc. 3p. sg. αὐτός ἢ ὁ self, of oneself, even, very, the same, he, she, it
- 3 Ἰούδας n. nom. masc. sg. Ἰούδας Judas, Juda, Judah, Jude
δὲ conj. δέ but, and, now, also, to the contrary, rather, then
τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
Φαρές n. acc. masc. sg. Φαρές Phares
καὶ conj. καί and, even, also, but
τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
Ζαρά n. acc. masc. sg. Ζαρά Zara
ἐκ prep. ἐκ ἐξ (+gen) of, from, out of, by, on, with, in, among, through
τῆς art. gen. fem. sg. ὁ ἢ τό the, this, that, he, she, it
Θάμαρ n. gen. fem. sg. Θαμάρ Thamar
Φαρές n. nom. masc. sg. Φαρές Phares
δὲ conj. δέ but, and, now, also, to the contrary, rather, then
τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it

- Ἐσρώμ n. acc. masc. sg. Ἐσρώμ Esrom
 Ἐσρώμ n. nom. masc. sg. Ἐσρώμ Esrom
 δὲ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Ἀράμ n. acc. masc. sg. Ἀράμ Aram
- 4 Ἀράμ n. nom. masc. sg. Ἀράμ Aram
 δὲ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Ἀμιναδάβ n. acc. masc. sg. Ἀμιναδάβ Aminadab
 Ἀμιναδάβ n. nom. masc. sg. Ἀμιναδάβ Aminadab
 δὲ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Ναασσών n. acc. masc. sg. Ναασσών Naasson
 Ναασσών n. nom. masc. sg. Ναασσών Naasson
 δὲ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Σαλμών n. acc. masc. sg. Σαλμών Salmon
- 5 Σαλμών n. nom. masc. sg. Σαλμών Salmon
 δὲ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Βοόζ n. acc. masc. sg. Βοόζ Booz
 ἐκ prep. ἐκ ἐξ (+gen) of, from, out of, by, on, with, in, among, through
 τῆς art. gen. fem. sg. ὁ ἢ τό the, this, that, he, she, it
 Ῥαχάβ n. gen. fem. sg. Ῥαχάβ Rachab
 Βοόζ n. nom. masc. sg. Βοόζ Booz
 δὲ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Ὠβήδ n. acc. masc. sg. Ὠβήδ Obed
 ἐκ prep. ἐκ ἐξ (+gen) of, from, out of, by, on, with, in, among, through
 τῆς art. gen. fem. sg. ὁ ἢ τό the, this, that, he, she, it
 Ῥούθ n. gen. fem. sg. Ῥούθ Ruth
 Ὠβήδ n. nom. masc. sg. Ὠβήδ Obed
 δὲ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Ἰεσσαί n. acc. masc. sg. Ἰεσσαί Jesse
- 6 Ἰεσσαί n. nom. masc. sg. Ἰεσσαί Jesse
 δὲ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Δαβίδ n. acc. masc. sg. Δαβίδ David
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 βασιλέα n. acc. masc. sg. βασιλεύς king
 Δαβίδ n. nom. masc. sg. Δαβίδ David
 δὲ conj. δέ but, and, now, also, to the contrary, rather, then
 ὁ art. nom. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 βασιλεύς n. nom. masc. sg. βασιλεύς king
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Σολομώντα n. acc. masc. sg. Σολομών Solomon
 ἐκ prep. ἐκ ἐξ (+gen) of, from, out of, by, on, with, in, among, through
 τῆς art. gen. fem. sg. ὁ ἢ τό the, this, that, he, she, it
 τοῦ art. gen. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Οὐρίου n. gen. masc. sg. Οὐρίας Urias
- 7 Σολομών n. nom. masc. sg. Σολομών Solomon
 δὲ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Ῥοβοάμ n. acc. masc. sg. Ῥοβοάμ Roboam

- Ῥοβοὰμ n. nom. masc. sg. Ῥοβοάμ Roboam
 δὲ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Ἀβιά n. acc. masc. sg. Ἀβιά Abia
 Ἀβιά n. nom. masc. sg. Ἀβιά Abia
 δὲ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Ἀσά n. acc. masc. sg. Ἀσά Asa
 8 Ἀσὰ n. nom. masc. sg. Ἀσά Asa
 δὲ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Ἰωσαφάτ n. acc. masc. sg. Ἰωσαφάτ Josaphat
 Ἰωσαφάτ n. nom. masc. sg. Ἰωσαφάτ Josaphat
 δὲ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Ἰωράμ n. acc. masc. sg. Ἰωράμ Joram
 Ἰωράμ n. nom. masc. sg. Ἰωράμ Joram
 δὲ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Ὀζίαν n. acc. masc. sg. Ὀζίας Ozias
 9 Ὀζίας n. nom. masc. sg. Ὀζίας Ozias
 δὲ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Ἰωθαθάμ n. acc. masc. sg. Ἰωθαθάμ Joatham
 Ἰωθαθάμ n. nom. masc. sg. Ἰωθαθάμ Joatham
 δὲ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Ἀχαζ n. acc. masc. sg. Ἀχαζ Achaz
 Ἀχαζ n. nom. masc. sg. Ἀχαζ Achaz
 δὲ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Ἐζεκίαν n. acc. masc. sg. Ἐζεκίας Ezekias
 10 Ἐζεκίας n. nom. masc. sg. Ἐζεκίας Ezekias
 δὲ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Μανασσῆ n. acc. masc. sg. Μανασσῆς Manasses
 Μανασσῆς n. nom. masc. sg. Μανασσῆς Manasses
 δὲ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Ἀμών n. acc. masc. sg. Ἀμών Amon
 Ἀμών n. nom. masc. sg. Ἀμών Amon
 δὲ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Ἰωσίαν n. acc. masc. sg. Ἰωσίας Josias
 11 Ἰωσίας n. nom. masc. sg. Ἰωσίας Josias
 δὲ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Ἰεχονίαν n. acc. masc. sg. Ἰεχονίας Jechonias
 καὶ conj. καί and, even, also, but
 τοὺς art. acc. masc. pl. ὁ ἢ τό the, this, that, he, she, it
 ἀδελφοὺς n. acc. masc. pl. ἀδελφός brother
 αὐτοῦ pron. gen. masc. 3p. sg. αὐτός ἢ ὁ self, of oneself, even, very, the same, he, she, it
 ἐπὶ prep. ἐπί (+gen) on, in, upon, (+dat) in, at, for, upon, (+acc) on, upon, unto, to, against
 τῆς art. gen. fem. sg. ὁ ἢ τό the, this, that, he, she, it
 μετοικεσίας n. gen. fem. sg. μετοικεσία carrying away into, bringing, carrying away to

- Βαβυλῶνος n. gen. fem. sg. Βαβυλῶν Babylon
- 12 Μετὰ prep. μετά (+gen) with, among, against, (+acc) after
 δέ conj. δέ but, and, now, also, to the contrary, rather, then
 τὴν art. acc. fem. sg. ὁ ἢ τό the, this, that, he, she, it
 μετοικεσίαν n. acc. fem. sg. μετοικεσία carrying away into, bringing, carrying away to
 Βαβυλῶνος n. gen. fem. sg. Βαβυλῶν Babylon
 Ἰεχονίας n. nom. masc. sg. Ἰεχονίας Jechonias
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Σαλαθιήλ n. acc. masc. sg. Σαλαθιήλ Salathiel
 Σαλαθιήλ n. nom. masc. sg. Σαλαθιήλ Salathiel
 δέ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Ζοροβάβελ n. acc. masc. sg. Ζοροβάβελ Zorobabel
- 13 Ζοροβάβελ n. nom. masc. sg. Ζοροβάβελ Zorobabel
 δέ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Ἀβιούδ n. acc. masc. sg. Ἀβιούδ Abiud
 Ἀβιούδ n. nom. masc. sg. Ἀβιούδ Abiud
 δέ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Ἐλιακείμ n. acc. masc. sg. Ἐλιακείμ Eliakim
 Ἐλιακείμ n. nom. masc. sg. Ἐλιακείμ Eliakim
 δέ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Ἀζώρ n. acc. masc. sg. Ἀζώρ Azor
- 14 Ἀζώρ n. nom. masc. sg. Ἀζώρ Azor
 δέ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Σαδώκ n. acc. masc. sg. Σαδώκ Sadoc
 Σαδώκ n. nom. masc. sg. Σαδώκ Sadoc
 δέ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Ἀχείμ n. acc. masc. sg. Ἀχείμ Achim
 Ἀχείμ n. nom. masc. sg. Ἀχείμ Achim
 δέ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Ἐλιούδ n. acc. masc. sg. Ἐλιούδ Eliud
- 15 Ἐλιούδ n. nom. masc. sg. Ἐλιούδ Eliud
 δέ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Ἐλεάζαρ n. acc. masc. sg. Ἐλεάζαρ Eleazar
 Ἐλεάζαρ n. nom. masc. sg. Ἐλεάζαρ Eleazar
 δέ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Ματθάν n. acc. masc. sg. Ματθάν Matthan
 Ματθάν n. nom. masc. sg. Ματθάν Matthan
 δέ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Ἰακώβ n. acc. masc. sg. Ἰακώβ Jacob
- 16 Ἰακώβ n. nom. masc. sg. Ἰακώβ Jacob
 δέ conj. δέ but, and, now, also, to the contrary, rather, then
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Ἰωσήφ n. acc. masc. sg. Ἰωσήφ Joseph
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it

- ἄνδρα n. acc. masc. sg. ἀνὴρ man, husband, sir
 Μαρίας n. gen. fem. sg. Μαρία Mary
 ἐξ prep. ἐκ ἐξ (+gen) of, from, out of, by, on, with, in, among, through
 ἧς relative pron. gen. fem. sg. ὅς ἢ ὅ who, which, what, that
 Ἰησοῦς n. nom. masc. sg. Ἰησοῦς Jesus
 ὁ art. nom. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Χριστός n. nom. masc. sg. Χριστός Christ
- 17 Πᾶσαι adj. nom. fem. pl. πᾶς πᾶσα πᾶν all, every, whosoever, every one, no, whole, any
 οὖν conj. οὖν therefore, then, so, and, now, wherefore
 αἱ art. nom. fem. pl. ὁ ἢ τό the, this, that, he, she, it
 γενεαὶ n. nom. fem. pl. γενεά generation, age, time, nation
 ἀπὸ prep. ἀπό (+gen) from, of, out of, since, for, off, at, by, in, on
 Ἀβραάμ n. gen. masc. sg. Ἀβραάμ Abraham
 ἕως conj. ἕως till, until, unto, until when, while, as far as, even, until now
 Δαβίδ n. gen. masc. sg. Δαβίδ David
 γενεαὶ n. nom. fem. pl. γενεά generation, age, time, nation
 δεκατέσσαρες num. nom. fem. pl. δεκατέσσαρες fourteen
 καὶ conj. καί and, even, also, but
 ἀπὸ prep. ἀπό (+gen) from, of, out of, since, for, off, at, by, in, on
 Δαβίδ n. gen. masc. sg. Δαβίδ David
 ἕως conj. ἕως till, until, unto, until when, while, as far as, even, until now
 τῆς art. gen. fem. sg. ὁ ἢ τό the, this, that, he, she, it
 μετοικεσίας n. gen. fem. sg. μετοικεσία carrying away into, bringing, carrying away to
 Βαβυλῶνος n. gen. fem. sg. Βαβυλών Babylon
 γενεαὶ n. nom. fem. pl. γενεά generation, age, time, nation
 δεκατέσσαρες num. nom. fem. pl. δεκατέσσαρες fourteen
 καὶ conj. καί and, even, also, but
 ἀπὸ prep. ἀπό (+gen) from, of, out of, since, for, off, at, by, in, on
 τῆς art. gen. fem. sg. ὁ ἢ τό the, this, that, he, she, it
 μετοικεσίας n. gen. fem. sg. μετοικεσία carrying away into, bringing, carrying away to
 Βαβυλῶνος n. gen. fem. sg. Βαβυλών Babylon
 ἕως conj. ἕως till, until, unto, until when, while, as far as, even, until now
 τοῦ art. gen. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Χριστοῦ n. gen. masc. sg. Χριστός Christ
 γενεαὶ n. nom. fem. pl. γενεά generation, age, time, nation
 δεκατέσσαρες num. nom. fem. pl. δεκατέσσαρες fourteen
- 18 Τοῦ art. gen. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 δὲ conj. δέ but, and, now, also, to the contrary, rather, then
 Ἰησοῦ n. gen. masc. sg. Ἰησοῦς Jesus
 Χριστοῦ n. gen. masc. sg. Χριστός Christ
 ἡ art. nom. fem. sg. ὁ ἢ τό the, this, that, he, she, it
 γέννησις n. nom. fem. sg. γέννησις birth
 οὕτως adv. οὕτω οὕτως so, even so, thus, on this wise, likewise, after this manner
 γὰρ conj. γάρ for, and, because, but, indeed
 τῆς art. gen. fem. sg. ὁ ἢ τό the, this, that, he, she, it
 μητρὸς n. gen. fem. sg. μήτηρ mother
 αὐτοῦ pron. gen. masc. 3p. sg. αὐτός ἢ ὅ self, of oneself, even, very, the same, he, she, it
 Μαρίας n. gen. fem. sg. Μαρία Mary
 τῷ art. dat. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 Ἰωσήφ n. dat. masc. sg. Ἰωσήφ Joseph
 πρὶν adv. πρὶν before, ere
 ἢ particle. ἢ or, than, either, nor, or else, and, rather than
 αὐτοὺς pron. acc. masc. 3p. pl. αὐτός ἢ ὅ self, of oneself, even, very, the same, he, she, it
 ἐν prep. ἐν (+dat) in, by, with, among, at, on, through, to, within, into, of, for
 γαστρὶ n. dat. fem. sg. γαστήρ having in the womb, with child, belly, womb

- ἐκ prep. ἐκ ἐξ (+gen) of, from, out of, by, on, with, in, among, through
 Πνεύματος n. gen. neut. sg. πνεῦμα spirit, Spirit, Ghost, ghost, life. of the spirit, wind
 Ἁγίου adj. gen. neut. sg. ἅγιος Holy, holy, saint, Holy One, holy thing, most holy
 19 Ἰωσήφ n. nom. masc. sg. Ἰωσήφ Joseph
 δὲ conj. δέ but, and, now, also, to the contrary, rather, then
 ὁ art. nom. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 ἀνὴρ n. nom. masc. sg. ἀνὴρ man, husband, sir
 αὐτῆς pron. gen. fem. 3p. sg. αὐτός ἢ ὁ self, of oneself, even, very, the same, he, she, it
 δίκαιος adj. nom. masc. sg. δίκαιος righteous, just, meet, right
 καὶ conj. καί and, even, also, but
 μὴ particle of negation. μή not, no, lest, neither, none, nothing, nor, never, without
 αὐτὴν pron. acc. fem. 3p. sg. αὐτός ἢ ὁ self, of oneself, even, very, the same, he, she, it
 λάθρα adv. λάθρα privily, secretly
 αὐτὴν pron. acc. fem. 3p. sg. αὐτός ἢ ὁ self, of oneself, even, very, the same, he, she, it
 20 ταῦτα demo. pron. acc. neut. pl. οὗτος αὕτη τοῦτο this, the same, this same, he, she, it
 δὲ conj. δέ but, and, now, also, to the contrary, rather, then
 αὐτοῦ pron. gen. masc. 3p. sg. αὐτός ἢ ὁ self, of oneself, even, very, the same, he, she, it
 ἄγγελος n. nom. masc. sg. ἄγγελος angel, messenger
 Κυρίου n. gen. masc. sg. κύριος Lord, lord, master, sir, LORD, God, Master, owner
 κατ' prep. κατά (+gen) against, by, throughout, down, (+acc) according to, after, with
 ὄναρ n. acc. neut. sg. ὄναρ dream
 αὐτῷ pron. dat. masc. 3p. sg. αὐτός ἢ ὁ self, of oneself, even, very, the same, he, she, it
 Ἰωσήφ n. voc. masc. sg. Ἰωσήφ Joseph
 υἱός n. voc. masc. sg. υἱός son, child, descendant, offspring, heir
 Δαβίδ n. gen. masc. sg. Δαβίδ David
 μὴ particle of negation. μή not, no, lest, neither, none, nothing, nor, never, without
 Μαρίας n. inde. fem. sg. Μαρίαμ Mary
 τὴν art. acc. fem. sg. ὁ ἢ τό the, this, that, he, she, it
 γυναῖκά n. acc. fem. sg. γυνή woman, wife
 σου pron. gen. 2p. sg. σύ thou, you
 τὸ art. nom. neut. sg. ὁ ἢ τό the, this, that, he, she, it
 γὰρ conj. γάρ for, and, because, but, indeed
 ἐν prep. ἐν (+dat) in, by, with, among, at, on, through, to, within, into, of, for
 αὐτῇ pron. dat. fem. 3p. sg. αὐτός ἢ ὁ self, of oneself, even, very, the same, he, she, it
 ἐκ prep. ἐκ ἐξ (+gen) of, from, out of, by, on, with, in, among, through
 Πνεύματος n. gen. neut. sg. πνεῦμα spirit, Spirit, Ghost, ghost, life. of the spirit, wind
 Ἁγίου adj. gen. neut. sg. ἅγιος Holy, holy, saint, Holy One, holy thing, most holy
 21 δὲ conj. δέ but, and, now, also, to the contrary, rather, then
 υἱόν n. acc. masc. sg. υἱός son, child, descendant, offspring, heir
 καὶ conj. καί and, even, also, but
 τὸ art. acc. neut. sg. ὁ ἢ τό the, this, that, he, she, it
 ὄνομα n. acc. neut. sg. ὄνομα name, call, surname
 αὐτοῦ pron. gen. masc. 3p. sg. αὐτός ἢ ὁ self, of oneself, even, very, the same, he, she, it
 Ἰησοῦν n. acc. masc. sg. Ἰησοῦς Jesus
 αὐτὸς pron. nom. masc. 3p. sg. αὐτός ἢ ὁ self, of oneself, even, very, the same, he, she, it
 γὰρ conj. γάρ for, and, because, but, indeed
 τὸν art. acc. masc. sg. ὁ ἢ τό the, this, that, he, she, it
 λαόν n. acc. masc. sg. λαός people
 αὐτοῦ pron. gen. masc. 3p. sg. αὐτός ἢ ὁ self, of oneself, even, very, the same, he, she, it
 ἀπὸ prep. ἀπό (+gen) from, of, out of, since, for, off, at, by, in, on
 τῶν art. gen. fem. pl. ὁ ἢ τό the, this, that, he, she, it
 ἁμαρτιῶν n. gen. fem. pl. ἁμαρτία sin, offence, sinful
 αὐτῶν pron. gen. masc. 3p. pl. αὐτός ἢ ὁ self, of oneself, even, very, the same, he, she, it
 22 Τοῦτο demo. pron. nom. neut. sg. οὗτος αὕτη τοῦτο this, the same, this same, he, she, it
 δὲ conj. δέ but, and, now, also, to the contrary, rather, then