



聖若瑟大學
UNIVERSITY OF
SAINT JOSEPH
MACAO

BIBLICAL LANGUAGES

聖經語言

*LEARN TO READ THE BIBLE
IN THE ORIGINAL LANGUAGES*

用原文讀聖經



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Languages**

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IN THE BEGINNING IT WAS THE WORD.

THE BIBLE, which contains the word of God, exists in many modern languages, but originally it was written in Ancient Hebrew, Aramaic and Ancient Greek. These languages were spoken in the Middle East, where the prophets of the Old Testament and later Jesus Christ lived. Jesus himself spoke and taught in Aramaic but prayed in Hebrew.

《聖經》包含上帝的話語，以多種現代語言存在，最初《聖經》以古希伯來語、阿拉姆語和古希臘語編寫而成的。這些語言是舊約先知和後來耶穌基督所居住的中東地區所使用的語言。耶穌沿用亞蘭語的作為日常對話和教導，而希伯來語則用作祈禱。

While in Palestine, Paul, Peter, and the other disciples preached the word of God in Aramaic; once they left the land of Israel, they preached in Greek, first to the Jews who lived abroad and then to the pagans.

在巴勒斯坦期間，保羅、彼得和其他門徒使用阿拉姆語傳播神的話語。在他們離開以色列土地後，希臘語先後向居住在國外的猶太人及外邦人傳教。

AND THE WORD WAS MADE FLESH AND DWELT AMONG US.

Because the Bible contains the word of God, it needs to be translated into as many languages as possible. So far, the complete Bible has been translated into nearly 700 different languages, while the New Testament has been translated into well over 1,500 languages. These translations are essential for the word of God to be known in all four corners of the world.

For centuries, people have dedicate themselves to translate the Sacred Scriptures so that more and more people could have access to the word of God.

由於聖經包含上帝的話語，因此被翻譯成多種不同語言。迄今為止，整本聖經已被翻譯成接近 700 種不同的語言，新約也被翻譯成 1500 多種語言。這些翻譯文本讓世界每個角落都能接觸到上帝的話語；多個世紀以來，人們一直致力於翻譯聖經，使更多的人能夠接觸到上帝的信息。

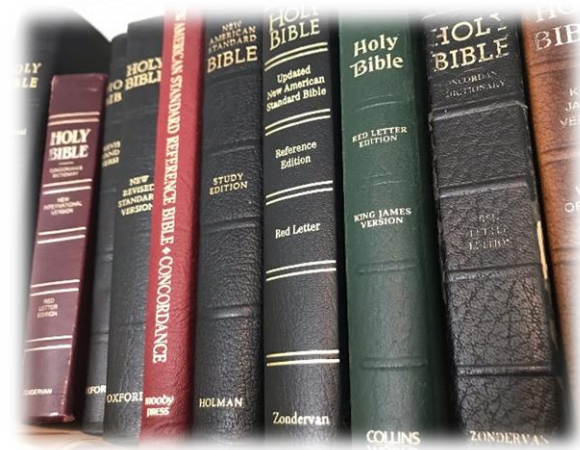


THE HOLY GHOST CAME UPON THEM AND THEY SPOKE WITH TONGUES.

There are many translations of the Bible in one single language, too. For instance, there are over 100 translations of the Bible in English. In Mandarin, since the 19th century, there have been around a dozen translations of the complete Bible and a few more of the New Testament.

此外，還有單一語言的《聖經》譯本，例如：超過 100 種英文譯本；自 19 世紀以來，中文譯本有大約十多種，而《新約聖經》的中文譯本亦為數不少。

Why should there be so many translations of the Bible in the same language? The texts in the Bible were written in ancient languages that are no longer spoken, and these languages portray the Biblical world in a manner that is very different from the way we know the world today. Therefore, the language in the



texts must not only be translated but also interpreted, and different interpretations will give rise to different translations even in the same language.

為什麼《聖經》會有這麼多單一語言譯本？《聖經》中的文字由不流傳的古語所編寫，這些語言描繪聖經世界的方式與我們今天理解世界的方式更是截然不同。因此，不僅要翻譯文本，還要解釋，即使是同一種語言，不同的解釋也會衍生不同的譯文。

The preoccupation with keeping faithful to the word of God as it was originally put down and handed over to us also leads to new translations or revision of old ones. As archaeology, philology, and other Biblical disciplines help us to better understand the Biblical world, sometimes older translations of the Bible need to be updated. Many of those 100 English translations of the Bible are revisions of older translations. The oldest English translations of the Bible date back to the 16th century, and since then, our knowledge has developed considerably.

為忠於上帝最初寫下並賜給我們的信息，使用當代語言修訂的譯本更能傳釋原意；考古學、文字學和其他聖經學科的研究，更有效地理解聖經內容，有時舊版聖經譯本也需要隨時代變化而修訂譯本。現時，英文修訂譯本超過 100 種修訂版本，聖經最古老的英文譯本可追溯到 16 世紀，自此，至今我們的知識已取得顯著發展。

KNOWLEDGE OF THE BIBLICAL LANGUAGES

Modern readers of the Scriptures, including theology students and pastors, often depend on the interpretations provided by translators of the original Biblical texts into English or Chinese. Understanding the ancient languages in which the Bible was written allows readers to grasp the true meanings and ideas directly, without relying on a mediator who might introduce personal opinions, interpretations, or theological viewpoints into the translation.

現代《聖經》讀者，包括神學學者和神職人員，常依賴翻譯成英文或中文的《聖經》原文釋本。如果讀者能夠理解《聖經》中所使用的古代語言，就能更直接地掌握《聖經》的真正意義和思想，而不必依賴可能包含個人觀點、詮釋或神學偏見的譯者。

There are several compelling reasons why reading the Bible in its original languages is crucial; here are some of the most significant:

以下因素令讀者明白閱讀聖經原文釋經重要性：

- **Access to Original Texts:** Knowing Biblical languages allows scholars and students to read the Sacred Scriptures in their original form, providing a more accurate, direct, and independent interpretation of the text.
 - **從原文看聖經：**了解聖經語言可以讓學者和學生以原始形式閱讀聖經，從而對文本提供更準確、直接和獨立的解釋。
- **Clarification of Nuances and Meanings:** Ancient Biblical languages are rich and complex, with subtle nuances that can be lost in translation. Hebrew and Greek words can convey different shades of meaning, which are crucial for theological studies.
 - **聖經語義存在差異：**古代聖經語言豐富且複雜，古代聖經語言豐富而複雜，翻譯過程中可導致一部分原文漏譯；而希伯來文和希臘文詞彙能傳達不同的意義層次，這對神學研究是十分重要。
- **Interpretation of Difficult Passages:** Some scripture passages can be ambiguous or have multiple meanings. Understanding the original languages can help clarify these passages.
 - **難以理解的分段：**有些經文段落可能含糊不清或有多重意義，閱讀原文能有效理解這些段落。

- **Scholarly Research:** For scholars, knowledge of Biblical languages is essential for conducting in-depth research and contributing to academic discussions about the Bible.

- **學術研究：**對學者來說，聖經語言的知識對於進行深入研究和促進聖經的學術討論也是十分重要的。

- **Historical and Cultural Context:** Understanding Biblical languages aids in comprehending the historical and cultural context of the Old and New Testaments, offering insights into the social, political, and religious background of the time.

- **歷史和文化背景：**了解聖經語言有助於理解舊約和新約的歷史和文化背景，讓讀者深入了解當時社會、政治和宗教背景。

- **Religious Enrichment:** Understanding the original Biblical languages deepens the spiritual connection and enriches the religious experience for both the faithful and pastors. It allows them to engage more profoundly with the Scriptures, fostering a more intimate and authentic relationship with God's word.

- **豐富宗教生活：**了解《聖經》原文不但可以加深信徒和牧師之間的心靈聯繫，更加可以豐富其宗教體驗。這使他們能夠更深刻地接觸聖經，與上帝的說話建立更親密、更真實的關係。

USJ TRAINING PROGRAMME IN BIBLICAL LANGUAGES

The Faculty of Arts and Humanities at USJ is offering a new program designed to train individuals in reading the Bible in its original languages. This program is ideal for those interested in studying the Holy Scriptures in their authentic original form.

聖若瑟大學藝術及人文學院開設一項新課程，旨在培訓個人閱讀聖經原文。課程適合有興趣學習聖經原文的人士。

This four-semester program focuses on teaching Biblical languages from scratch and training participants to read the Old and New Testaments in their original languages. No prior knowledge of any Biblical languages is required; classes will be conducted in English.

此課程分為四個階段進行，由基礎學習聖經語言開始，並讓參加者學習和明白原文，能夠深入閱讀舊約和新約聖經。課程適合任何人士參加，課程將以英語進行。

學習時數為期四個學期，課程特色：從頭開始教授聖經語言，並培訓參與者用原文閱讀舊約和新約。不需要具有任何聖經語言知識，課程將以英語進行。

The program covers the three Biblical languages: Biblical Hebrew, Biblical Greek, and Biblical Aramaic. The first half of the programme (two semesters) is dedicated to learning Biblical Hebrew and Biblical Greek. In the second half (two semesters), participants will apply their learned language skills to read actual texts from the Old and New Testaments.

本課程涵蓋三種聖經語言：聖經希伯來語、聖經希臘語和聖經阿拉姆語。分兩部分形式進行，上半部分（兩個學期）學習聖經希伯來語和聖經希臘語。而下半部分（兩個學期），將能夠透過這個課程學習新的語言技能來閱讀舊約和新約的聖經實際文本。

The programme is essentially practical, aiming to equip participants with the skills needed to independently read Biblical texts upon completion. For those interested in reading the Vulgate, a course in Latin will also be available as an option throughout the program, as well as a one-semester course on the Greek of the Septuagint.

課程以實用為主，旨在讓學員在完成課程後掌握獨立閱讀《聖經》文本的技能。對於有興趣閱讀《武加大譯本》的學員，在整個課程期間可選擇拉丁文課程，同時還會有一個學期的《七十士譯本》希臘文課程。

Classes are held in the evening, making it convenient for working professionals to attend.

課程於晚間進行，適合在職人士參與。

Programme's Structure 課程內容

FIRST HALF 上半部分

- Introduction to the History of the Biblical Text 聖經文本歷史導論
- Biblical Greek I and II 聖經希臘語 I 和 II
- Biblical Hebrew I and II 聖經希伯來語 I 和 II
- Latin I and II (optional) 拉丁語 I 和 II (可選修)

SECOND HALF 下半部分

- Reading the Greek New Testament I and II 閱讀希臘語新約 I 和 II
- Reading the Hebrew Old Testament I and II 閱讀希伯來語舊約 I 和 II
- Biblical Aramaic 聖經阿拉姆語
- Latin III and IV (optional) 拉丁語 III 和 IV (可選修)
- Greek of the Septuagint (optional) 《七十士譯本》希臘語 (可選修)

Subject Description 主題描述

FIRST HALF 上半部分

Biblical Greek I and II

聖經希臘語 I 和 II

Biblical Greek is the language in which the New Testament was originally written. It is a form of Koine Greek, which was the international language of the eastern Mediterranean region during the time of Jesus and his disciples. The New Testament was written in this form of Greek to reach as many people as possible.

聖經希臘文是《新約聖經》最初的寫作語言。它是 Koine 希臘語的一種形式，在耶穌及其門徒時代，Koine 希臘語是東地中海地區的國際語言。《新約》就是用這種希臘文寫成的，目的是讓更多的人都能讀到。

While Classical Greek was used by the educated elite, Biblical Greek has a simplified grammar and syntax that reflects the everyday language of common people.

希臘語是貴族教育的重要一環，但他們學習的是古典希臘語而非通用的希臘語。而聖經希臘語則為普羅大眾所通用的語言，語法和句法亦相對地簡化了不少。

In 'Biblical Greek I and II', we will focus on learning the language. We will start by learning the Greek alphabet, its sounds, and writing conventions. Gradually, we will learn the grammar and main syntactic rules of Biblical Greek. This includes the nominal system with its cases applied to substantives, articles, adjectives and pronouns; adverbs, and numerals. We will also cover the main categories of the Greek verb, such as the formation of primary and secondary tenses, the participle, and the infinitive.

在「聖經希臘語 I 和 II」中，學員將專注於學習該語言。從學習希臘字母、發音以至書寫規則等開始。循序漸進地延伸學習聖經希臘語的文法和主要句法規則。包括名詞系統及其與名詞、冠詞、形容詞、代名詞的使用；副詞和數字。課程中亦將會介紹希臘語中動詞的主要類別，例如主要時態和次要時態、分詞以及不定式的構成和用法等。

Regarding syntax, we will learn and practice the rules of gender, number, and case agreement, the use of prepositions and their cases, the use of the infinitive in prepositional clauses, and the use of the adverbial and circumstantial participle, among other aspects of Greek sentence structure.

語法方面，我們將學習希臘語的基本及掌握基本的語法規則，如動詞變化、名詞性別等，介詞及其格的使用、介詞中子句中不定式的使用、以及狀語和性境分詞等使用。

Unlike Classical Greek, the language of philosophers and playwrights, the vocabulary of Biblical Greek is less literary and more practical, having imported many words from Hebrew and Aramaic. The style tends to be more utilitarian and straightforward, with a focus on clarity.

聖經希臘語不同於哲學家 and 劇作家等所使用的古典希臘語，由於聖經希臘語的文學性相對比較少，加上希伯來語和阿拉姆語的引進，讓聖經希臘語大大提高了實用性，文意風格清晰和直接。

We will learn the most common Greek words appearing in the New Testament. By the end of 'Biblical Greek II', we aim to have mastered the list of words appearing 50 times or more in the New Testament. Mastering these words will give access to over 75% of the overall word occurrences in the New Testament, greatly facilitating the reading and understanding of the text.

課程中學員將學習新約聖經中所使用的希臘語，在「聖經希臘文 II」課程完結時，學員能基本了解 50 個基本核心詞彙和句子結構等，更容易掌握閱讀和理解聖經原文。

Throughout the course, each lesson will involve translating Greek sentences with a gradually increasing level of difficulty to prepare for 'Reading the Greek New Testament I and II'.

每節課將以由淺入深方式增加翻譯希臘語句子的難度，使學員能為在之後「閱讀希臘語新約 I 和 II」做好準備。

Biblical Hebrew I and II

聖經希伯來語 I 和 II

Biblical Hebrew, the language of most of the Old Testament, is a Semitic language closely related to Ugaritic and Aramaic. It was spoken by the Israelites in ancient Palestine before the Babylonian exile and later used primarily for scholarly and religious purposes during Jesus' time.

聖經希伯來語是《舊約》大部分內容中所使用的語言，與烏加列語和阿拉姆語有著密切關係的閃族語言。希伯來語亦是以色列人在巴比倫流放前古巴勒斯坦時所使用的語言，後來在耶穌時代主要用於學術和宗教目的。

This course begins with an introduction to the Hebrew writing system, including the pointing system (niqqudôt). We will delve into Hebrew grammar, focusing on the nominal and verbal systems, which differ significantly from Greek. Key topics include the mechanism of nominal suffixation typical of Semitic languages, and the dual aspect/tense (perfective-imperfective) in the verb system, along with the root derivation system.

本課程首先介紹希伯來語書寫系統，包括指點系統 (niqqudôt)。課程將深入研究希伯來語文法，以及名詞和動詞系統，課程內容包括閃族語言典型的名詞結尾機制、動詞系統中的雙體/時態（完成體-未完成體）以及字根衍生系統。

In terms of syntax, we will cover the rules of agreement and determination, as well as the construct chain, a method of expressing possession and relationships between nouns. Each lesson will involve translating Hebrew sentences and small texts, with a gradually increasing level of difficulty. This approach ensures that students build a strong foundation in Biblical Hebrew grammar and reading skills.

語法方面，涵蓋語法點的一般性規則，語法結構、一般表達語義和名詞和詞彙之間的關係。課程中包括對應希伯來語的練習，閱讀希伯來語聖經、句子和文本中的翻譯練習，為日後閱讀聖經希伯來語打下堅實的基礎。

By the end of 'Biblical Hebrew II', students should be able to read easy or adapted texts from the Old Testament, preparing them for more advanced courses like 'Reading the Hebrew Bible I and II'. This comprehensive course aims to develop a deep understanding of Biblical Hebrew, enabling students to engage with ancient texts in their original language.

完成「聖經希伯來 II」單元，學生能夠閱讀《舊約聖經》中簡單或改編的經文，為學習「閱讀希伯來聖經 I 和 II」等更高階課程做好準備。這門綜合課程旨在培養學生理解希伯來語《聖經》，並能以原文閱讀古代經文。

Introduction to the History of the Biblical Text

聖經文本的歷史介紹

Introduction to the Biblical Text, is a course designed to provide a thorough historical examination of the Bible, focusing on both the Old and New Testaments. This course is not theological in nature but rather aims to explore the historical context, composition, and development of these sacred texts.

「聖經文本導論」旨在對聖經進行全面歷史考察的課程，重點關注舊約和新約。本課程並不是神學課程，而是旨在探索這些神聖文本的歷史背景、構成和發展。

We will investigate the main theories surrounding the authorship and compilation of the Old Testament, delving into its chronology and examining key sources and manuscripts such as the Dead Sea Scrolls. Similarly. Our study of the New Testament will cover its composition, historical context, and significant manuscripts like the *Codex Sinaiticus* and *Codex Vaticanus*.

我們將探討舊約作者和編纂的主要理論，深入研究其年代順序及死海古卷等一系列相關資料和手稿；此外，我們也將會研究新約的組成內容、歷史背景和重要手稿，如西奈抄本和梵蒂岡抄本等進行研究。

A critical component of this course is the exploration of the manuscript tradition, where students will learn about the methods used to preserve biblical texts over the centuries. Additionally, we will examine the profound impact of the Reformation on biblical translation, highlighting the contributions of Martin Luther and the evolution of the English Bible, including the works of Tyndale and the King James Version. In the latter part of the course, we will turn our attention to modern translations and interpretations of the Bible.

課程其中一個重要組部分是對富有豐富歷史的手稿進行探討，學生將會了解多個世紀以來保存聖經文本的方法。此外，我們也將探討宗教改革對聖經翻譯的深遠影響，課程亦會著重在馬丁路德的貢獻和英文聖經的演變，包括丁道爾的著作和欽定本聖經。而在課程的後半部分，我們將把會學習聖經的現代翻譯和詮釋。

By the end of this course, students will have gained a comprehensive understanding of the historical development of the Biblical texts, the various sources and manuscripts that have shaped them, and the ongoing efforts to translate and interpret these ancient writings for modern audiences.

課程結束後，將全面了解聖經文本的歷史發展、形成的各種來源和手稿，以及讓當代讀者能感受到古代著作在翻譯過程中的所付出的努力。

Reading the Greek New Testament I and II

閱讀希臘語新約 I 和 II

After being introduced to the basics of Biblical Greek Morphology and Syntax in 'Biblical Greek I and II', the objective of 'Reading the Greek New Testament I and II' is to engage with the original Greek text of the New Testament. This course aims to develop students' reading and translation skills, enabling them to read the original Greek text independently.

在「聖經希臘語 I 和 II」學習聖經希臘語語法和句法等基礎知識，目標是以希臘原文閱讀新約，旨在培養學生的閱讀和翻譯能力，使他們能夠獨立閱讀希臘原文。

In 'Biblical Greek I and II', we learned 394 words. These words represent 7.24% of the 5,437 unique words in the New Testament and occur a total of 113,322 times, accounting for 82% of the total word count. Mastering these 394 words will significantly enhance students' proficiency in translating the New Testament, reducing the need to frequently consult a dictionary.

在「聖經希臘語 I 和 II」中，共學習 394 個單字。這些字在新約佔原文 5,437 個獨特字的 7.24%，總共出現 113,322 次，佔總詞數的 82%。學員掌握這 394 個字將顯著提升翻譯新約專業程度，減少頻繁查字典的需要。

Part of our is to learn how to use a Biblical Greek dictionary for finding unfamiliar words and selecting the correct meaning. During the two semesters of Reading the 'Greek New Testament I and II', texts will be translated in ascending order of difficulty from the list provided in the syllabi section.

本課程其中一部分學習關於如何使用聖經希臘文字典查找非常用單字並選擇正確字義，「希臘文新約 I 和 II」的兩個學期中，並以課程大綱內容由淺入深進行翻譯。

Reading the Hebrew Old Testament I and II

閱讀希伯來舊約 1 和 2

After being introduced to the basics of Biblical Hebrew Morphology and Syntax in 'Biblical Hebrew I and II', the objective of Reading the Hebrew Old Testament I and II is to engage with the original Hebrew text

of the Old Testament. This course aims to develop students' reading and translation skills, enabling them to read the original Hebrew text independently.

認識「聖經希伯來語 I 和 II」中的聖經希伯來語的構詞形成和句法基礎知識之後，本課程旨在培養學生認識及以原文閱讀舊約和翻譯技巧之外，也能獨立閱讀希伯來語原文。

Part of the task of this course is to learn how to use a Biblical Hebrew dictionary to find unfamiliar words and select the correct meanings. During the two semesters of Reading the 'Hebrew Old Testament I and II', texts will be translated from a selection of representative prose and poetic texts from the Torah, the Nevi'im and the Ketuvim in ascending order of difficulty from the list provided in the syllabi section.

課程其中一部分是學習如何使用聖經希伯來語字典學習不熟悉的字詞並學習字的特別結構及認識字詞背後的意義。在閱讀「希伯來舊約 I 和 II」的兩個學期中，將從妥拉(Torah)、先知書(Nevi'im)和文集(Ketuvim)中精選的代表性散文和詩歌文本進行翻譯，難度將依照教學大綱逐步提升。

Biblical Aramaic

聖經阿拉姆語

Aramaic is a Semitic language closely related to Hebrew. It became prominent during the Babylonian exile when the Jews adopted it as their spoken language. As a result, the language that Jesus spoke in his daily life with his family, friends and disciples, the language He used to teach was actually Aramaic and not Hebrew.

阿拉姆語與希伯來語具相關的一種閃族語言。在巴比倫流放期間，猶太人用阿拉姆語作為他們的主要語言，因而變得非常重要。耶穌在日常生活中與他的家人、朋友和門徒所說的語言以及他用來教導的語言實際上是阿拉姆語，而不是希伯來語。

Biblical Aramaic is a form of the Aramaic language used in certain sections of the Hebrew Bible, specifically in the books of Daniel and Ezra, as well as a few scattered verses in Jeremiah and Genesis.

聖經阿拉姆語亦出現在部分的希伯來語聖經中，特別是《但以理書》和《以斯拉記》。《耶利米書》和《創世記》中也有一些阿拉姆語的段落出現。

Due to its similarities with Biblical Hebrew, this course will concentrate on the grammatical differences between Biblical Aramaic and Biblical Hebrew, focusing on reading portions of Aramaic text where these differences are evident.

由於與聖經希伯來語的相似之處，本課程將集中學習聖經阿拉姆語和聖經希伯來語之間的語法差異，以及著重學習理解在阿拉姆語文本中一些差異較明顯的部分。

Latin I - IV (optional)

拉丁語 I 和 IV (可選)

Four semesters of Latin will also be offered as an option for those interested in reading the Latin Vulgate Bible, the fifth-century Latin translation of the entire Bible.

對於有興趣閱讀拉丁語《武加大譯本》（整本聖經的五世紀拉丁語譯本）的學員來說，還可以藉此參加為期四個學期的拉丁語課程。

Around the fifth century, Western Christianity felt the need to establish a stable canon or list of books of the Bible. At the time, there were several different Latin translations of various books or parts of the Bible, but no complete translation of the Bible as a whole. Apocryphal books were also circulating along with the canonical books.

大約在五世紀，當時，聖經不同書籍或部分書籍中均出現不同的拉丁語譯本，但沒有完整的聖經拉丁語譯本。而正典與偽經書籍也在當時的社會中同時有不同版本流傳。故此，西方基督教認為建立一個穩定的正典，或聖經書籍清單。

Jerome of Stridon was tasked with revising the available Latin translations to create a uniform, single translation of the complete Bible in Latin, the language used by Western Christianity at the time. Eastern Christianity continued to use Koine Greek as their religious language.

聖熱羅尼莫的任務是修訂現有的拉丁語翻譯並將整本《聖經》翻譯成拉丁語（當時西方基督教的語言），東方基督教繼續使用通用希臘語作為他們的宗教語言。

The Vulgate is therefore the first complete translation of the Bible into a language other than Hebrew, Aramaic, and Greek, the original languages. It was translated at a time when the original languages of the Bible were still well known. As such, the Vulgate is of scholarly interest, especially for understanding how problematic phrases and words were interpreted.

《武加大譯本》是沿用希伯來語、阿拉姆語和希臘語等原始語言之外的第一個完整的聖經譯本，亦是在聖經的原始語言譯本中最廣為人知的時候翻譯的。因此，《武加大譯本》具有相當學術意義，特別是針對於在翻譯過程中的如何詮釋當中的短語和詞彙等。

These four semesters of Latin should provide students with the necessary knowledge to read the Latin Vulgate Bible and medieval Christian philosophy comprehensively.

這門為期四個學期的拉丁語課程為學生提供全面閱讀拉丁語聖經《武加大譯本》和中世紀基督教哲學所需的知識。

Greek of the Septuagint (optional)

七十士譯本希臘語（選修）

The Septuagint (LXX) is the first ever translation of the Old Testament, made into Greek for the Jews living outside of Palestine who no longer knew Hebrew.

《七十士譯本》（LXX）是為居住在巴勒斯坦以外不懂希伯來語的猶太人翻譯而成的第一本舊約希臘語譯本。

The Greek of the Septuagint and the New Testament differ due to their historical and cultural contexts. The Septuagint, translated from Hebrew in the 3rd to 2nd centuries BC in Alexandria, reflects Hellenistic Greek. The New Testament, written in the 1st and 2nd centuries AD, uses Koine Greek of the Roman period.

《七十士譯本》和新約兩者使用的希臘語因其歷史和文化背景而有所不同，《七十士譯本》於西元前3世紀至前2世紀期間，在埃及亞歷山大從希伯來語翻譯成希臘語；而新約是在公元1世紀和2世紀使用羅馬時期通用希臘語而寫成的，反映不同程度希臘化時代中希臘語的使用情況。

Both are in Koine Greek, but the Septuagint's Greek retains many Hebrew structures and idioms, making it sometimes awkward and literal. It uses specialized religious vocabulary and reflects Hebrew meanings. The New Testament Greek, though influenced by Semitic languages, is more fluid and idiomatic, using a broader vocabulary and avoiding technical terms.

以上兩者旨以通用希臘語作為語言，然而，《七十士譯本》的希臘語保留許多希伯來語結構和慣用語，及希伯來語宗教詞彙的固定用語，故此詮釋起來便變得十分不通順，而新約希臘語受閃族語言的影響，在句式和詞彙上能夠更廣泛地表達出更準確、鮮明的意思。

The Septuagint shows older Greek forms, like the optative mood and varied middle voice, and retains archaic noun forms and declensions. It mimics Hebrew syntax, leading to unusual Greek constructions.

The Greek of the Septuagint varies across books, while the New Testament Greek is more consistent in style and quality.

《七十士譯本》的文本充分展示古希臘語真實形式，例如祈求語氣和各種中聲，並保留了古代名詞的形式和詞形變化。它模仿了希伯來語語法，導致出現罕有的希臘語結構；而即使在《七十士譯本》使用的希臘語在各卷書中有所不同，故此，新約所使用的希臘語則較為一致。

This course will focus on the differences between the Greek of the New testament and the Greek of the Septuagint. For that we will translate some exemplary Septuagint text where such differences clearly occur.

本課程將學習在新約希臘語和《七十士譯本》希臘語之間的不同。學員在翻譯《七十士譯本》文本期間亦會發現箇中的差別。

Introduction to the History of the Biblical Text

1. Introduction and Overview

- 1.1. Course objectives and expectations
- 1.2. Historical context of the Biblical texts
- 1.3. Overview of the Old and New Testaments

2. The Old Testament

- 2.1. Main theories of composition and authorship
- 2.2. Chronology and historical context
- 2.3. Main sources and manuscripts (e.g., Dead Sea Scrolls, the Samaritan Pentateuch, Septuagint)
- 2.4. The *Masoretic* Text
- 2.5. The Aramaic *Targumim* and the *Targum Onqelos*

3. The New Testament

- 3.1. Main theories of composition and authorship
- 3.2. Chronology and historical context
- 3.3. Main sources and manuscripts (e.g., *Codex Sinaiticus*, *Codex Vaticanus*).
- 3.4. Greek NT Editions: Erasmus' *Textus Receptus* and Nestle-Aland edition

4. Textual Criticism and Manuscript Tradition

- 4.1. Methods of textual criticism
- 4.2. Transmission and preservation of biblical texts

5. The Reformation and Biblical Translation

- 5.1. Martin Luther's translation of the Bible and its significance
- 5.2. The development of the English Bible (e.g., Tyndale, Bishops' Bible, KJV)
- 5.3. Impact of the Reformation on biblical scholarship

6. Modern Translations and Interpretations

- 6.1. Overview of modern Bible translations
- 6.2. Contemporary issues in biblical interpretation

Biblical Greek I

1. The Greek alphabet
 - 1.1. vowels and consonantal letters
 - 1.2. diphthongs, breathings and stress signs
 - 1.3. syllables, punctuation
2. Characteristics of the Greek verb
 - 2.1. The present active indicative
 - 2.2. The present active infinitive
3. Accentuation of verbs
4. The first declension
 - 4.1. Characteristics of the Greek nouns
 - 4.2. Forms of the first declension
5. The definite article
6. Accentuation of nouns
7. The second declension
 - 7.1. Forms of the second declension
 - 7.2. Accentuation of the second declension nouns
8. Forms and syntax of the definitive article
9. Forms of the first and second declension adjectives
10. Syntax of the adjectives
11. Case with special verbs
12. Feminine nouns of the second declension
13. Masculine nouns of the first declension
14. Syntax of prepositions
 - 14.1. Special constructions with prepositions
15. Elision and aspiration
16. Neuter plural subjects with singular verbs
17. Enclitics
18. Present indicative of εἰμί
 - 18.1. Accentuation of ἔσσι(v)
19. Personal pronouns
 - 19.1. Syntax of personal pronouns

20. Forms of the demonstratives
 - 20.1. Syntax of the demonstratives
 - 20.2. Special uses of αὐτός
21. The Middle and Passive voices
 - 21.1. Forms of the present middle indicative
 - 21.2. Forms of the present passive indicative
22. The medio-passive present infinitive
23. Personal agent with ὑπό
24. Impersonal dative of means
25. Deponent verbs
26. Correction of the homework
27. Primary and secondary tenses
28. The imperfect active indicative
29. Forms of the augment
30. The imperfect indicative of εἶμι
- 31.1. The medio-passive imperfect indicative
32. Adverbial καί
33. Correlative constructions 4
34. Principal parts of verbs
 - 34.1. Forms of the future active indicative
 - 34.2. Forms of the future middle indicative
 - 34.3. Formation of the future tense
 - 34.4. Irregular futures
35. Future indicative of εἶμι
36. The third principal part of verbs – The Aorist
 - 36.1. Significance of the aorist tense
 - 36.2. Forms of the first aorist active indicative
 - 36.3. Forms of the first aorist middle indicative
 - 36.4. First aorist infinitives
 - 36.5. Formation of the first aorist
37. The second aorist
 - 37.1. Forms of the second aorist active indicative
 - 37.2. Forms of the second aorist middle indicative

- 37.3. Second aorist infinitives
- 37.4. Common forms of the second aorist forms
- 38. The fourth and fifth principal parts – The Perfect
 - 38.1. Significance of the perfect tense
 - 38.2. Forms of the perfect active indicative
 - 38.3. Forms of the medio-passive perfect indicative
 - 38.4. Perfect infinitives
- 39. Forms of the perfect tense reduplication
- 40. The pluperfect in Biblical Greek
- 41. Common perfect tense forms
- 42. The sixth principal part – The Passive Aorist and Future
 - 41.1. Forms of the aorist passive indicative
 - 41.2. The second aorist passive
 - 41.3. Forms of the future passive indicative
 - 41.4. The aorist passive infinitive
 - 41.5. Formation of the aorist passive

Biblical Greek II

- 43. Forms of the Future active indicative
 - 43.1. Forms of the Future middle indicative
 - 43.2. Formation of the Future tense
 - 43.3. Irregular Futures
- 44. Future Indicative of εἰμί
- 45. The third principal part of verbs – The Aorist
 - 45.1. Significance of the aorist tense
 - 45.2. Forms of the first aorist active indicative
 - 45.3. Forms of the first aorist middle indicative
 - 45.4. First aorist infinitives
 - 45.5. Formation of the first aorist
- 46. The second aorist
 - 46.1. Forms of the second aorist active indicative
 - 46.2. Forms of the second aorist middle indicative

- 46.3. Second aorist infinitives
- 46.4. Common forms of the second aorist forms
- 47. The fourth and fifth principal parts – the Perfect
 - 47.1. Significance of the perfect tense
 - 47.2. Forms of the perfect active indicative
 - 47.3. Forms of the medio-passive perfect indicative
 - 47.4. Perfect infinitives
- 48. Forms of the perfect tense reduplication
- 49. The pluperfect in Biblical Greek
- 50. Common perfect tense forms
- 51. The sixth principal part – The Passive Aorist And Future
 - 51.1. Forms of the aorist passive indicative
 - 51.2. The second aorist passive
 - 51.3. Forms of the future passive indicative
 - 51.4. The aorist passive infinitive
 - 51.5. Formation of the aorist passive
- 52. The Third Declension
 - 52.1. Basic third declension endings
 - 52.2. The basic stem
- 53. Monosyllabic nouns of the third declension
- 54. Neuter nouns in -μα
- 55. Introduction to Participles
 - 55.1. Forms of the present active participle
 - 55.2. Forms of the medio-passive present participle
 - 55.3. Syntax of the participle
 - 55.4. Tense and time in the participle
- 56. The present participle of εἶμι
- 57. The aorist participle
 - 57.1. Aorist active participle
 - 57.2. Aorist middle participle
 - 57.3. Second aorist active participles
 - 57.4. Second aorist middle participles
 - 57.5. Syntax of the aorist participle

- 58. The aorist participle (cont.)
 - 58.1. Aorist passive participles
 - 58.2. Perfect active participles
 - 58.3. Perfect medio-passive participles
- 59. Periphrastic participles
- 60. Nuances of the adverbial participle
- 61. Introduction to Contract Verbs
 - 61.1. Contraction chart
 - 61.2. Accentuation of contract verbs
 - 61.3. Principal parts of contract verbs
- 62. Reflexive pronouns
- 63. The declension of πᾶς
- 64. Introduction to Liquid Verbs
 - 64.1. Future of liquid verbs
 - 64.2. First aorist of liquid verbs
 - 64.3. Forms of common liquid verbs
- 65. Reciprocal pronouns
- 66. Possessive adjectives
- 67. Introduction to the Subjunctive Mode
 - 67.1. Forms of the subjunctive
 - 67.2. Uses of the subjunctive
 - 67.3. Tense and time in the subjunctive
- 68. The present subjunctive of εἶμι
- 69. Introduction to the infinitive
 - 69.1. Forms of the infinitive
 - 69.2. Syntax of the infinitive
- 70. Indirect discourse
- 71. Third Declension (cont.)
 - 71.1. Feminine nouns in -ις, -εως
 - 71.2. Masculine nouns in -ευς, -εως
 - 71.3. Neuter nouns in -ος, -ους
- 72. Adjectives of the third declension
- 73. Introduction to the imperative

- 73.1. Forms of the present imperative
- 73.2. Forms of the first aorist imperative
- 73.3. Forms of the second aorist imperative
- 73.4. Tense and time in the imperative
- 74. Prohibitions
- 75. Present imperative of εἰμί
- 76. Pronouns
 - 76.1. The interrogative pronoun and adjective
 - 76.2. The indefinite pronoun and adjective
 - 76.3. The relative pronoun
- 77. Conditional relative clauses
- 78. The indefinite relative pronoun
- 79. The verb οἶδα
- 80. Introduction to –μι verbs
- 81. The verb δίδωμι
 - 81.1. The present system of δίδωμι
 - 81.2. The aorist active system of δίδωμι
- 82. Irregular adjectives
- 83. The declension of πολὺς and μέγας
- 84. The verb τίθημι
 - 84.1. The present system of τίθημι
 - 84.2. The aorist active system of τίθημι
- 85. The verbs ἀφίημι, ἀπόλλυμι and δείκνυμι
- 86. The number One and related words
- 87. The verbs ἵστημι and φημί
- 88. Second aorist of βαίνω and γινώσκω
- 89. Numerals
- 90. The article before μέν and δέ
- 91. Comparative Adjectives
- 92. Forms of certain Comparative Adjectives
- 93. Comparisons in Greek
- 94. Adverbs
- 95. Questions expecting a “yes” or “no” answer

96. Contrary-to-fact conditions
97. Proper Names 2. Some special uses of the cases
98. Optative Mode/mood
99. The article in various constructions

Biblical Hebrew I

1. Introduction: Sounds and Spelling: the Hebrew Alphabet.
 - 1.1. The Consonant letters
 - 1.2. Letters with Dots
 - 1.3. Final letters
 - 1.4. Similar Letters
 - 1.5. Writings the Consonants
2. Introduction to Vowels:
 - 2.1. Historically Long Vowels
3. Masoretic Vowel Points
 - 3.1. Tone-short Vowel Points
 - 3.2. Tone-Long Vowel Points
4. Combination of Vowel Points and Vowel Letters
5. Defective Writing and Full Writing
6. Furtive pataḥ
7. Syllabification.
8. Simple Shewa
 - 8.1.. Distinguishing Mobile Shewa and Quiescent Shewa
 - 8.2. Rule of initial Shewa
9. The hatephim
10. Stress.
11. Accents
 - 11.1. Méteḡ
 - 11.2. Maqqēp
12. Qameṣ-Ḥāṭûph
13. The Consonants Known as the Begadkepat.
14. Quiescent letters

15. Guttural letters
 - 15.1. Special Features of the Guttural Consonants and R.
16. Vowel Reduction.
17. The Dāḡēš.
 - 17.1. Dāḡēš Lene
 - 17.2. Dāḡēš Forte
18. Conjunctive Dāḡēš Forte
19. Mappîq
20. Some Features of Hebrew Orthography (Spelling).
21. The Sacred Tetragrammaton, its reading and translation
22. The Noun: Gender.
23. Number.
24. The Definite Article.
25. Prepositions.
26. Sentences with Adverbial Predicates.
27. Adjectives.
 - 27.1. The Use of Adjectives.
 - 27.2. The Definite Adjectives.
25. Noun Plurals.
26. The Active Participle.
27. The Object Marker אֶת 'et.
28. The Prepositions לְ la-, בְּ ba-, and כְּ ka-.
29. The preposition מִן min.
30. The Comparative.
31. The Relative Word אֲשֶׁר 'ăšer.
32. Predication of Existence.
33. The prepositions לְ la-, בְּ ba-, and אֶת 'et- with Pronominal Suffixes.
34. The Demonstrative Adjectives and Pronouns.
35. The Perfect of כָּתַב kātāb.
36. The Meaning of the Perfect.
37. Word Order in the Verbal Sentence.
38. The Forms of the Conjunction וְ wə-.
39. The Perfect of verbs with Guttural Root consonants.

40. The Perfect of נָתַן *nāṭan*.
41. The Perfect of verbs III-Aleph (א"ל) אָצַף *māṣā'*
42. Interrogative הֲ *hā-*.
43. The Perfect of verbs III-Hē (ה"ה) בָּנָה *bānāh*.
44. Directive הַ - *-āh*.
45. Sentences with a Nominal Predicate.
46. The Verb הָיָה *hāyāh* (to be).
47. The Perfect of אָמַר *qām* and בָּא *bā'*.
48. The Prepositions מִן *min* and כֶּ- *kə-* with Pronominal Suffixes.
49. כֹּל *kōl*.
50. The Perfect of סָבַב *sābab*.
51. The Prepositions עַם *'im* and אֶת *'et-* with Pronominal Suffixes.
52. The Construct Chain.
53. The Form of the Construct Singular.
54. The Construct Singular: Minor Types.
55. The Construct Singular of Feminine Nouns in *-ah*.
56. The Construct Forms of Plural Nouns in *-îm*.
57. The Construct Form of Plural Nouns in *-ôt*.
58. The Independent (Subject) Form of the Personal Pronoun.
59. The Interrogative Pronouns.
60. The Prepositions תַּחַת *et*, עַל *al*, אֶל *el*, and אַחֲרַי *achray* with Pronominal Suffixes.
61. The Noun with Pronominal Suffixes.
62. Stative Verbs.
63. The Nouns אָב, אֶבְיָא and אֶבְיָא.
64. The Imperfect.
65. The Meaning of the Imperfect.
66. The Dual.
67. Imperfects in *-a*.
68. Verbs III-Aleph (א"ל): the Imperfect.
69. The Nouns אֶבְיָא and אֶבְיָא.
70. The Narrative Sequences.
71. The Segholates Nouns.
72. Remarks on Some Prepositions.

Biblical Hebrew II

73. The Imperative.
74. Verbs I-guttural: Imperfect and Imperative.
75. The Jussive and Cohortative.
76. Sequences Involving the Imperative, Jussive, and Cohortative.
77. Verbs I-Aleph (פ"א): Imperfect and Related Forms.
78. Temporal Clauses and Phrases.
79. Feminine Nouns Ending in *-et* and *-at*.
80. Nouns of the Type פְּרִי.
81. The Infinitive Construct.
82. Some Uses of the Infinitive Construct.
83. Final Remarks on Some Noun Types.
84. Verbs I-Nun (פ"נ): Imperfect and Related Forms.
85. Verbs I-Yodh (פ"י): Imperfect, Imperative, and Infinitive Construct.
86. Verbs III-He (ל"ה): Imperfect, Imperative, and Infinitive Construct.
87. Hollow Verbs: II-Waw/Yodh (פ"ו): Imperfect, Imperative, and Infinitive Construct.
88. Geminate Verbs: Imperfect, Imperative, and Infinitive Construct.
89. The Passive Participle.
90. The Infinitive Absolute.
91. The Numbers from 3 to 10.
92. Clauses Joined with *wā-*.
93. אֵין and יֵשׁ.
94. הִנֵּה.
95. הִנֵּה־נָא and נָא.
96. אֵיהֶּ and עוֹר.
97. Derived Verbs.
98. Niphal Verbs: Meaning.
99. Niphal Verbs: Stems and Inflection.
100. Niphal Verbs: Mixed Types.
101. Piel Verbs: Meaning.
102. Piel Verbs: Stems and Inflection.

103. Pausal Forms.
104. The Pual.
105. Proclisis, Retraction of Stress, and Conjunctive Daghesh.
106. Hiphil Verbs: Meaning.
107. Hiphil Verbs: Stems and Inflection.
108. The Numbers from 11 to 19.
109. The Numbers from 21 to 99.
110. An Idiomatic Use of אֵלֶּךָ.
111. Verbal Hendiadys and Related Idioms.
112. The Hophal.
113. The Hithpael.
114. The Qal Passive.
115. Polel, Polal, and Hithpolel.
116. Other Verb Types.
117. The Verb with Object Suffixes.
 - 117.1. Object Suffixes on the Perfect: Third Person Masculine Singular.
 - 117.2. Object Suffixes on the Perfect: Second Person Masculine Singular.
 - 117.3. Object Suffixes on the Perfect: Third Person Feminine Singular.
 - 117.4. Object Suffixes on the Remaining Forms of the Perfect.
 - 117.5. Object Suffixes on the Imperfect.
 - 117.6. Object Suffixes on the Imperative.
 - 117.7. Object Suffixes on the Infinitive Construct.
118. A Group of Irregular Qal Verbs.
119. Conditional Sentences.
120. Concluding Remarks on Clause Sequences.

Reading the Greek New Testament I and II

After being introduced to the basics of Biblical Greek Morphology and Syntax in *'Biblical Greek I and II'*, the objective of *'Reading the Greek New Testament I and II'* is to engage with the actual original Greek texts of the New Testament. This course aims to develop students' reading and translation skills, enabling them to read the original Greek text independently.

In 'Biblical Greek I and II', we learned 394 words. These words represent 7.24% of the 5,437 unique words in the New Testament and occur a total of 113,322 times, accounting for 82% of the total word count. Mastering these 394 words will significantly enhance students' proficiency in translating the New Testament, reducing the need to frequently consult a dictionary.

Part of our is to learn how to use a Biblical Greek dictionary for finding unfamiliar words and selecting the correct meaning. During the two semesters of Reading the Greek New Testament I and II, texts will be translated in ascending order of difficulty from the provided list.

Gospels

In the Beginning was the Word - Jo 1.1-18

The Birth of John the Baptist Foretold – Lk. 1.5-25

The Annunciation - Lk. 1.26-38

The Birth of Jesus - Mt. 1.18-25

The Visit of the Wise Men - Mt 2.1-12

The Flight to Egypt - Mt 2.13-15

The Massacre of the Innocents - Mt 2.16-18

The Return from Egypt - Mt 2.19-23

The Boy Jesus in the Temple - Lk 2.41-52

The Wedding at Canaan - Jo 2.1-12

The Temptation of Jesus - Mt 4.1-11

The Purpose of the Parables - Mt 13.10-17

The Parable of the Sower Explained - Mt 13.18-23

The Parable of the Weeds among the Wheat - Mt 13.24-30

The Triumphal Entry into Jerusalem - Mk 11.1-11

The Cleansing of the Temple - Mk 11.15-19; Jo 2.13-22 -

The Prayer in Gethsemane - Mt 26.36-46

The Betrayal and arrest of Jesus - Mt 26.47-56

Jesus before the Council - Mt 26.57-68

Jesus Brought before Pilate - Mt 27.1-2

Jesus Sentenced to Die - Mt 27.15-26

The Soldiers Mock Jesus - Mt. 27.27-31

The Crucifixion of Jesus - Mt 27.32-44

The Death of Jesus - Mt 27.45-56

The burial of Jesus - Mt 27.57-61

The guard of the Tomb - Mt 27.62-66

The Resurrection of Jesus - Mt 28.1-10, Lk 23.56-24.12, Mk 16.1-8

The Report of the Guard - Mt 28.11-15

Jesus Appears to Mary Magdalene - Jo 20.11-18

Jesus and Thomas - Jo 20.24-29

The walk to Emmaus - Lk 24.13-35

The Appearance of Jesus - Lk 27.36-49

The Commission of the Disciples - Mt 28.16-20; Mk 16.14-18

The Ascension of Jesus - Lk 27.50-53; Lk 24.50-53

Acts of the Apostles

The promise of the Holy Ghost - Acts 1.1-5

The Ascension of Jesus - Acts 1.6-11

The Coming of the Holy Ghost - Acts 2.1-13

The Stoning of Stephen - Acts 7.54-8.1a

The Conversion of Saint Paul - Acts 9.1-19a

Peter is Delivered from Prison - Acts 12.6-19

Paul's Letters

To the Romans

Prayer of Thanksgiving - Rom 1.8-17

Adam and Christ - Rom 5.12-21

Dying and Rising with Christ - Rom 6.1-14

Salvation is for All - Rom 10.5-21

The Salvation of the Gentiles - Rom 11.11-24

Love for One Another - Rom 13.8-10

To the Corinthians

Christ the Power and Wisdom of God - 1 Cor 1.18-31

Proclaiming Christ Crucified - 1 Cor 2.1-5

Spiritual Gifts - 1 Cor 12.1-11

One Body, many members - 1 Cor 12-30

The Gift of Love - 1 Cor 13.1-13

The Resurrection of the Dead - 1 Cor 15.12-34

To the Galatians

There is no Other Gospel - Gal 1.6-10

The Allegory of Hagar and Sarah - Gal 4.21-5.1

To the Ephesians

Spiritual Blessings is Christ - Eph 1.3-14

To the Philippians

Imitating Christ's Humility - Ph 2.1-11

To the Colossians

The Supremacy of Christ - Col 1.15-23

To the Thessalonians

The Coming of the Lord - 1 Tess 4.13-5-11

The Judgment at Christ's Coming - 2 Thess 1.5-12

To Timothy

Concerning Bishops - 1 Tim 3.1-7

Concerning Deacons - 1 Tim 3.8-13

The Letters of James

Faith and Wisdom - 1.2-8

Trial and Temptation - 1.12-18

The Letters of St Peter

Living Hope - 1 Pet 1.3-12

A call to Holy living - 1 Pet 1.13-25

The living Stone and a Chosen People - 1 Pet 2.1-10

The example of Christ's Suffering - 1 Pet 1.18-25

The Promise of the Lord's Coming - 2 Pet 3.1-13

The Letters of John

The Word of Life - 1 Jn 1.1-4

Christ our Advocate - 1 Jn 2.1-6

A new Commandment - 1 Jn 2.7-17

Love one Another - 1 Jn 3.11-24

God is Love - 1 Jn 4.7-21

Truth and Love - 2 Jn 1.4-11

The Letter of Jude

Judgment on False Teachers - Jude 5-16

The Letter to the Hebrews

God Has Spoken by his Son - Heb 1.1-4

Jesus the Great High Priest - Heb 4.14-5.10

Mediator of a Better Covenant - Heb 8.1-13

The meaning of Faith - Heb 11.1-3

The examples of Abel, Enoch, and Noah - Heb 11.4-7

The Faith of Abraham - Heb 11.8-22

The Faith of Moses - Heb. 11.23-39

The Example of Jesus - Heb 12.1-12

The Book of Revelation

A vision of Christ - Rev 1.9-20

The Heavenly Worship - Rev 4.1-11

The Scroll and the Lamb - Rev 5.1-14

The Lamb and the 144,000 - Rev 14.1-5

Satan's Doom - Rev 20.7-10

The Dead are Judged - Rev 20.11-15

The New Heaven and the New Earth - Rev 21.1-8

Reading the Hebrew Old Testament I and II

After being introduced to the basics of Biblical Hebrew Morphology and Syntax in Biblical Hebrew I and II, the objective of Reading the Hebrew Old Testament I and II is to engage with the actual original Hebrew texts of the Old Testament. This course aims to develop students' reading and translation skills, enabling them to read the original Hebrew text independently.

Part of the task of this course is to learn how to use a Biblical Hebrew dictionary for finding unfamiliar words and selecting the correct meanings. During the two semesters of Reading the Hebrew Old Testament I and II, texts will be translated in ascending order of difficulty from the provided list.

Whole Books

The Book of Ruth

The Book of Jonah

The Book of Esther

The Torah -Law

In the Beginning - Gn 1:1-5

The Seventh Day - Gn 2:1-3

Abram and Lot Separate - Gn 13:1-18

Lot's Captivity and Rescue - Gn 14:8-24

God's Promise to Isaac - Gn 26:1-6
God's Promise to Jacob - Gn 35:9-15
Jacob Sends Benjamin to Egypt - Gn 43:1-8
The Burning Bush - Ex 3:1-8
I am the LORD - Ex 6:1-8
The LORD Proclaims His Name Ex 34:1-6
The Demand for Holiness - Lev 19:1-4
Aaron's Blessing - Num 6:22-26
The Shema - Dt 6:1-15
Teach These Words to Your Children - Dt 11:18-23
Be Strong and Courageous - Dt 31:1-8

Nevi'im - Prophets

Joshua's Challenge to Serve the LORD - Josh 24:14-18
The LORD Delivers Israel with Othniel - Judg 3:7-11
Cry to the Gods Whom You Have Chosen - Judg 10:10-15
To Obey Is Better Than Sacrifice - 1Sam 15:10-24
David's Desire to Build the Temple - 2Sam 7:1-9
Salomon's Prayer - 1Kings 8:22-26
You Shall Fear the LORD - 2Kings 17:34-40
You are Precious in My Eyes - Isa 43:1-6
A New Covenant - Jer 31:31-34
The Valley of Dry Bones - Ezek 37:1-6
I will Pour Out My Spirit - Joel 3:1-5

Ketuvim - Writings

The LORD Is My Shepherd - Ps 23:1-6
Hymn to Praise - Ps 100:1-5
The LORD Will Keep You - Ps 121:1-8
Out of the Depths - Ps 130:1-8
By the Rivers of Babylon - Ps 138:1-8
A Model for Generations to Come - Ezra 7:6-10
Solomon Asks for Wisdom - 2Chr 1:7-10

Biblical Aramaic

1. Introduction The Aramaic Language

2. A Brief History of Aramaic

The points of divergence between Hebrew and Aramaic will be explained and illustrated with the following passages of Ezra and Daniel.

3. Consonants and Vowels: Ezra 4:12–24 19

4. Nouns, Definite Article: Ezra 5:1–5,

5. Verb System: Ezra 5:6–10 32

6. G Perfect: Ezra 5:11–15 36

7. G Participle: Ezra 5:16–6:5 42

8. Independent Pronoun: Ezra 6:13–18

9. Prepositions: Ezra 7:12–26

10. Pronominal Suffixes: Daniel 2:4–13

11. Demonstrative, Relative, and Interrogative Pronouns: Daniel 2:14–24

12. G Imperfect: Daniel 2:25–36

13. Adjectives and Genitive Constructions: Daniel 2:37–49

14. G Imperative and Infinitive: Daniel 3:13–23

15. D Conjugation: Daniel 3:24–33

16. H Conjugation: Daniel 4:1–9

17. Weak Verbs: Daniel 4:10–19

18. Passive Conjugations: Daniel 5:13–29

19. Reflexive Conjugations: Daniel 5:30–6:10

Optional Courses

Latin I

1. Presentation of the course, objectives, materials and modus operandi.

2. 'Imperium Romanum'

2.1. Introduction to the sounds of Latin and their spelling.

2.2. The nominative case and the verbal forms 'est/sunt'.

2.3. The '-ne' and 'num' interrogative particles.

2.4. The singular and the plural of the nominative of the first and second declensions

2.5. The preposition 'in' + Ablative singular

3. 'Familia Romana'

3.1. Introduction to the theme of family and its vocabulary.

3.2. The introduction of the Genitive case of the 1st and 2nd declension; singular and plural.

3.3. The interrogative pronouns quis/qui, quae, quid/quod and its syntax.

3.4. The genitive singular and plural of the demonstrative and interrogative pronouns.

3.5. Adjectival vs genitival noun determination.

4. 'Puer Improbus'

4.1. Introduction to the Accusative case as complement of transitive verbs.

4.2. Transitive vs intransitive verbs.

4.3. The forms of the Accusative singular of the first and second declensions.

4.4. The 3rd person singular of the verbs in vowel stem.

4.5. The Nominative and Accusative of the personal pronouns.

4.6. Questions asking the agent and the patient of a clause.

5. 'Dominus et Servi'

5.1. The 3rd person plural of the present indicative.

5.2. Introduction to the Vocative case.

5.3. The imperative vs the Indicative modes

5.4. The use of the imperative with the vocative.

6. 'Villa et Hortus'

6.1. The use of the Ablative vs. the Accusative with prepositions.

6.2. Continuation of the use of the imperative with the vocative.

6.3. Description of the traditional Roman Villa and its parts.

Latin II

1. 'Via Latina'

1.1. The use the prepositions with accusative and ablative in conjugation with verbs of movement or static verbs.

1.2. Introduction to the passive voice.

1.3. The ablative of the agent.

2. 'Puella et Rosa'

2.1. The Dative case used as the indirect object of transitive verbs.

2.2. The morphology of the Dative case.

2.3. The introduction of adjectives expressing emotions.

2.4. Introduction of the demonstrative pronoun 'hic, haec, hoc'

3. 'Taberna Romana'

3.1. The personal pronouns for the 3rd person and the pronominal and adjectival forms of the interrogative pronoun.

3.2. The relative clause and its agreement of gender and number with the antecedent.

3.3. The case of the relative pronoun.

3.4. The remaining forms of the pronoun 'hic, haec, hoc'

4. 'Pastor et Oves'

4.1. Introduction to the 3rd declension masculine and feminine nouns in -i and in consonant.

4.2. The combination of 3rd declension nouns with 1st and 2nd declension adjectives

4.3. The forms est 'he is' vs ēst 'he eats'.

4.4. The verb 'petere'.

5. 'Bestiae et Homines'

5.1. Continuation of the 3rd declension – Masculine and feminine nouns in consonant with imparisyllabic structure: the noun stem and its abstraction.

5.2. Verbal phrases with the infinitive.

5.3. The forms of the verb 'velle'

Latin III

1. 'Corpus Humanum'

1.1. The parts of the human body; the language of health and disease; Conversation about someone else's health.

1.2. Reported speech and the infinitive clause;

1.3. The neuter nouns of the 3rd declension

2. 'Miles Romanus'

2.1. Roman military language; Roman measurements.

2.2. The false imparisyllabic of the 3rd declension.

2.3. Introduction of the masculine/feminine nouns of the 4th declension.

2.4. The biform adjectives of the 3rd declension.

2.5. The comparative degree of the adjectives.

2.6. The morphology of the comparative of superiority.

2.7. The comparative phrase.

3. 'Annus et Menses'

3.1. The Roman calendar: the name of the months, the phases of the moon and the signs of the Zodiac. The weather and the division of the day and the night.

3.2. The Fifth Declension.

3.3. The superlative of the adjective.

4 'Novus Dies'

4.1. Themes and vocabulary for the morning of a new day. Description of activities in the home in the morning period.

4.2. The introduction and basic meaning of the present Participle

4.3. The adverbs and Ablative as answers to 'quomodo?'

4.4. The Imperative forms of greeting

4.5. The Imperative of 'ēsse' to eat

5. 'Magister et Discipuli'

5.1. Themes and vocabulary of life in the classroom; conversation including the subject and the interlocutor.

5.2. The 1st and 2nd persons Singular/Plural persons of the verb for all for conjugation + the verb esse 'to be' and posse 'to be able'

Latin IV

1. 'Tempestatas'

1.1. Description of a sea-storm and its dangers; the parts of a ship and the description of one's affliction and fear during a sea-journey during a storm.

1.2. The four cardinal points and the winds.

1.3. Deponent verbs and their morphology.

1.4. The active syntax of deponent verbs.

2. 'Numeri Difficiles'

2.1. The numbers from 10.

2.2. The use of numbers for counting and describing things.

2.3. The ordinal numbers.

2.4. The 1st and 2nd persons of the passive voice.

2.5. The use interrogative pronouns with numbers.

3. 'Litterae Latinae'

3.1. The Roman Letters and their classification in Latin. The Ludus Romanus and the vocabulary related to studying and learning.

3.2. The formation of adverbs of manner from adjectives and the use of prefixes on verbs.

3.3. Consolidation of the use of the the 1st and 2nd persons sg/pl of Indicative.

4. 'Maritus et Uxor'

4.1. The description of family life and the relation between husband and wife within the 'domus' in the Roman society of the 1st century BC/AD. The place of the 'domina' in the 'domus' and in society.

4.2. The formation, morphology and use of the imperfect indicative.

4.3. The use of the imperfect past vs the present.

4.4. Introduction of idiomatic phrases.

5. 'Parentes'

5.1. Following from the previous theme, here we will see the husband and the wife in their roles of 'paterfamilias' and 'materfamilias'; the relation with their children and their duties in the formation of future Roman citizens.

5.2. The formation, morphology and use of the future imperfect indicative.

5.3. Continuation of the use of the imperfect indicative to describe usual actions in the past.

5.4. Introduction of new idiomatic phrases.

Greek of the Septuagint

The texts translated and commented in this course aim to show *how different from New testament Greek the Greek of the Septuagint is*, at the same time as they illustrate *its own idiosyncrasies*.

- *The Creation Narrative* (Gn 1:1-2:2) - Hebrew syntax and structure.
- *The Ten Commandments* (Ex 20:1-21) - literal translation and specialized religious vocabulary.
- *The Laws of Purity* (Lev 11:1-23) - technical terms and older Greek forms.
- *The First Census of Israel* (Num 1:1-19) - archaic noun forms and varied middle voice usage.
- *The Shema* (Dt 6:4-9) - Hebrew syntax and idioms.

- *The Divine Shepherd* (Ps 23:1-6) - the Hebrew patterns in adjectives and adverbs affect their placement.
- *The Prophecy of the Virgin Birth* (Isa 7:14) - a mix of literal and interpretative translation.
- *The Call of Jeremiah* (Jer 1:1-19) - shorter text and different order compared to the Masoretic Text.
- *The Vision of the Dry Bones* (Ezek 37:1-14) - shows many Semitic structures and idioms.
- *The Fiery Furnace* (Dan 3:1-97) - Hebrew syntax and vocabulary.
- The dialogues in Job 1-2 - shorter and with different order of chapters than the Hebrew text.
- *Mordecai's Prayer* (Esth13:8-18) - verses not found in the Masoretic Text.