

[Proof: D. Tucker Doesn't Know Greek, Not Even the Alphabet](#)

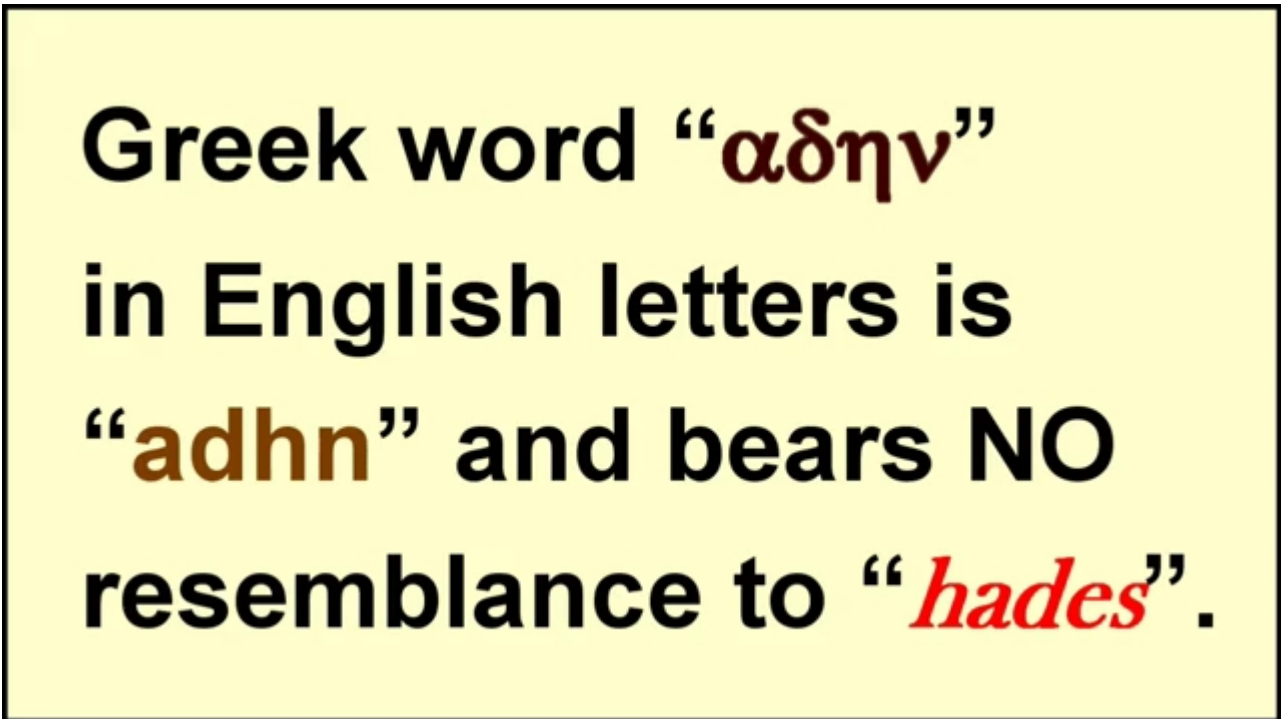
by [wmfinck](#) » Sun Sep 15, 2013 8:38 am

This article will prove, from his own mouth, that Dewey Tucker, who professes having an unrepachable expertise in all things Bible, does not know the first thing about Koine Greek. In fact, he does not even know the complete Greek alphabet! How can one read Greek without knowing the Greek alphabet is beyond me. If it weren't so sad, it would be hilarious.

After it is demonstrated that Dewey Tucker does not know the Greek alphabet, we shall demonstrate that neither does he know even the simplest basics of Greek grammar.

The Hell Hoax video is found in this thread: viewtopic.php?f=55&t=5241

This screen shot from Tucker's video is most pertinent to our presentation here:



Greek word “αδην”
in English letters is
“adhn” and bears NO
resemblance to “*hades*”.

In Dewey Tucker's video, The Hell Hoax, at about 19:15 he makes makes the assertion that the "Greek word 'αδην' in English letters is 'adhn' and bears no resemblance to 'hades'". Doing so, he equates the Greek character "η" with the English letter "h".

The next image presented here will be the Greek Alphabet as it appears on page 5 of James Strong's Greek Lexicon which is included with the Strong's Concordance. Surely Dewey must have access to such a common Bible study tool as Strong's Concordance:

THE following explanations are sufficient to show the mode of writing and pronouncing Greek words in English adopted in this *Dictionary*.

1. The *Alphabet* is as follows:

No.	Form.	Name.	Transliteration and Power.
1.	Α α	Alpha (<i>al'-fah</i>)	a , as in <i>Arm</i> or
2.	Β β	Bēta (<i>bay'-tah</i>)	b [mAn*
3.	Γ γ	Gamma (<i>gam'-mah</i>)	g hard †
4.	Δ δ	Dēlta (<i>del'-tah</i>)	d
5.	Ε ε	Ēpsilōn (<i>ep'-see-lon</i>)	ē , as in <i>met</i>
6.	Ζ ζ	Zēta (<i>dzay'-tah</i>)	z , as in <i>adze</i> ‡
7.	Η η	Ēta (<i>ay'-tah</i>)	ē , as in <i>they</i>
8.	Θ θ or ϑ	Thēta (<i>thay'-tah</i>)	th , as in <i>thin</i> §
9.	Ι ι	Iōta (<i>ee-o'-tah</i>)	i , as in <i>ma-</i>
10.	Κ κ or κ	Kappa (<i>cap'-pah</i>)	k [chine ¶
11.	Λ λ	Lambda (<i>lamb'-dah</i>)	l
12.	Μ μ	Mu (<i>moo</i>)	m
13.	Ν ν	Nu (<i>noo</i>)	n
14.	Ξ ξ	Xi (<i>ksee</i>)	x = <i>ks</i>
15.	Ο ο	Omikrōn (<i>om'-e-cron</i>)	ō , as in <i>not</i>
16.	Π π	Pi (<i>pee</i>)	p
17.	Ρ ρ	Rhō (<i>hro</i>)	r
18.	Σ σ, final ς	Sigma (<i>sig'-mah</i>)	s sharp
19.	Τ τ	Tau (<i>tōw</i>)	t †

Here is the link for the full page scanned from my copy of Strong's Concordance:
http://forum.christogenea.org/files/Dewey_Tucker_Greek/Strongs-GD-005.jpg

While the English letters H and h represent a consonant (I would spell it and pronounce it as "aitch") in Strong's presentation of the Greek Alphabet, we see at number 7 that the Greek symbols Η and η represent a vowel, which the Greeks called *eta*.

Here is more on this Greek letter, eta, in this image scanned from Liddell and Scott's Intermediate Greek-English Lexicon:

H.

H, η, ἦτα, τό, indecl., seventh letter of the Gr. alphabet; as numeral $\eta' = \delta\kappa\acute{\omega}$ and $\delta\gamma\delta\omicron\omicron\varsigma$, but $\eta = 8000$. The uncial form of Eta (**H**) was a double ϵ (**EΞ**) and prob. it was pronounced as a long ϵ , cf. $\delta\eta\lambda\omicron\varsigma$ (from $\delta\acute{\epsilon}\epsilon\lambda\omicron\varsigma$). The old Alphabet had only one sign (**E**) for the ϵ sound, till the long vowels η and ω were introduced from the Samian Alphabet in the archonship of Euclides, B. C. 403. The sign **H**, before it was taken to represent the double ϵ , was used for the spiritus asper, as **HOΣ** for $\delta's$, (which remains in the Latin **H**). When **H** was taken to represent \bar{e} , it was at the same time cut in two, so that \vdash represented the spir. asper, \dashv the spir. lenis; whence came the present signs for the breathings.

As to dialectic changes, 1. the vowel η was much used by the Ion., being in Aeol. and Dor. replaced by \bar{a} , as also in Att., but mostly after ρ or a vowel, $\pi\rho\eta\sigma\sigma\omega$ $\theta\acute{\omega}\rho\eta\zeta$ $\iota\eta\tau\rho\acute{\omicron}\varsigma$, Att. $\pi\rho\acute{\alpha}\sigma\sigma\omega$ $\theta\acute{\omega}\rho\alpha\zeta$ $\iota\alpha\tau\rho\acute{\omicron}\varsigma$. 2. in Att., $\epsilon\iota$ and $\eta\iota$ were not seldom changed into η , as $\kappa\lambda\epsilon\acute{\iota}\theta\rho\alpha$ $\kappa\lambda\eta\theta\rho\alpha$, $\text{N}\eta\rho\eta\acute{\iota}\delta\epsilon\varsigma$ $\text{N}\eta\rho\eta\grave{\eta}\delta\epsilon\varsigma$. 3. Dor. and Aeol. for $\epsilon\iota$, as $\tau\eta\grave{\nu}\omicron\varsigma$, $\kappa\eta\grave{\nu}\omicron\varsigma$ for $\kappa\epsilon\acute{\iota}\nu\omicron\varsigma$.

Here is the link for the full page scanned from my copy of the Liddell and Scott lexicon:
http://forum.christogenea.org/files/Dewey_Tucker_Greek/L-and-S-Eta-p346.jpg

Under this entry for the letter, eta, which in Greek was represented with the symbols H and η, Liddell and Scott explain that the letter was a vowel, and that it was "probably" pronounced as a long 'e', or *epsilon*, in Greek. On the pronunciation of eta, scholars differ between the long 'e' and the e as it is pronounced in our English word *they*, as James Strong attests and with which I agree. However ALL scholars recognize that it was a vowel, and anyone with any amount of common sense who has ever examined the Greek language would readily admit that it must be a vowel.

However Dewey Tucker has no common sense, and does not need any, because according to him he has the market cornered on "truth from God".

This is signal and singular proof that Dewey Tucker does not know Greek, as he does not even know the Greek alphabet!!!

Now we shall see that neither does Dewey Tucker know even the simple basics of Greek grammar. This part of the demonstration has to do with the grammatical case of nouns.

I do not lay claim to being a grammarian, or teacher of grammar, so please bear with me as I explain this.

In Indo-European languages, as in Latin and Greek (I do not know Latin well, but did take a course in high school), there is a feature by which the ending of a noun changes where the noun appears in various parts of speech. The changes in words for various parts of speech are called *inflections*. In Latin and Greek verbs, nouns, pronouns, adjectives and adverbs all have inflections. The different forms of each of the nouns for the various parts of speech that they represent are called *cases*. In Greek, in addition to nouns, adjectives and participles (which are technically forms of verbs) also reflect case, and their endings change for different parts of speech just like nouns do. These changes in the endings of adjectives, participles, pronouns and nouns are called Declensional Inflections, or declensions, for short. [In Greek, since participles also have the features of verbs they are much more complex than nouns, because their beginnings and middles have inflections too!]

For an example of such declensional inflections in Greek, Here is a page from William MacDonald's *Greek Enchiridion*, a simple handbook for Greek grammar:

[files/Dewey Tucker Greek/MacDonald-GE-71-72.jpg](files/Dewey_Tucker_Greek/MacDonald-GE-71-72.jpg)

Most grammarians of the Greek language recognize 8 grammatical cases, which have 5 forms. These are grouped here accordingly:

- Nominative
- Vocative
- Genitive and Ablative
- Dative, Instrumental and Locative
- Accusative

In Greek, the Nominative case represents what we in English may consider the regular form of a word. The Nominative case is that normally used for transliteration of the word into English. The Nominative case is the form used to represent the word in lexicons and dictionaries.

The Nominative form of the Greek word for Hades looks like this:

Ἅδης

Here are four forms of the Greek word Hades as they appear in the New Testament. These are only four because the word for Hades does not appear in the Vocative Case in Scripture.

The Genitive is found in Matthew 16:18:

KJV Matthew 16:18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail against it.

BGT Matthew 16:18 καὶ γὰρ δέ σοι λέγω ὅτι σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω μου τὴν ἐκκλησίαν καὶ πύλαι ᾗδου οὐ κατισχύσουσιν αὐτῆς.

See the full screen from Bible Works: <files/Dewey Tucker Greek/BW Matthew 16-18.jpg>

The Dative is found in Luke 16:23:

KJV Luke 16:23 And in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom.

BGT Luke 16:23 καὶ ἐν τῷ ᾗδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ Ἀβραάμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.

See the full screen from Bible Works: <files/Dewey Tucker Greek/BW Luke 16-23.jpg>

The Accusative, which is the form that Dewey Tucker used to compare to the English equivalent "hades", is found in Acts 2:27:

KJV Acts 2:27 Because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption.

BGT Acts 2:27 ὅτι οὐκ ἐγκαταλείψεις τὴν ψυχὴν μου εἰς ᾗδην οὐδὲ δώσεις τὸν ὁσιόν σου ἰδεῖν διαφθοράν.

See the full screen from Bible Works: <files/Dewey Tucker Greek/BW Acts 2-27.jpg>

Finally, the Nominative, which is the form that Dewey Tucker *should have* used to compare to the English equivalent "hades", is found in Revelation 20:14:

KJV **Revelation 20:14** And death and hell were cast into the lake of fire. This is the second death.

BGT **Revelation 20:14** καὶ ὁ θάνατος καὶ ὁ ᾅδης ἐβλήθησαν εἰς τὴν λίμνην τοῦ πυρός. οὗτος ὁ θάνατος ὁ δεύτερός ἐστιν, ἡ λίμνη τοῦ πυρός.

See the full screen from Bible Works: [files/Dewey Tucker Greek/BW Revelation 20-14.jpg](files/Dewey_Tucker_Greek/BW_Revelation_20-14.jpg)

Here are the entries for the Greek word for hades, from both Strong's Greek lexicon and from Liddell & Scott:

Hades in Liddell & Scott:

ᾅδης or ᾿Αιδης, ου, ὁ; in Hom. also ᾿Αΐδης, αο, and εω; Dor. ᾿Αΐδας, α: there is also a gen. ᾿Αΐδος, dat. ᾿Αΐδι (as if from ᾿Αἴς): (from *a privat.*, ἰδεῖν):—*Hades* or *Pluto* (cf. Πλούτων), the god of the nether world, son of Kronus and Rhea, brother to Zeus, Ζεὺς καὶ ἐγώ, τρίτατος δ' ᾿Αιδης II.; called Ζεὺς καταχθόνιος Ib.; εἰν or εἰς ᾿Αΐδαο (sc. δόμοις, δόμους) in, into *the nether world*, Hom.; εἰν ᾿Αΐδος II.; ἐν ᾿Αιδου, ἐς ᾿Αιδου (sc. οἴκῳ, οἶκον) Att.:—also ᾿Αΐδόσδε Adv., II. II. as appellative, *Hades, the world below*, εἰσόκεν ᾅδι κεύθωμαι Ib.; ἐπὶ τὸν ᾅδην Luc.; εἰς αἴδην Anth.; ἐν τῷ ᾅδῃ N. T. 2. *the grave, death*, ᾅδης πόντιος *death* by sea, Aesch., etc. [ᾅδης in Hom., Att. ᾅδης; but in Trag. also αἴδας:—gen. αἴδew as an anapaest in Hom.; gen. αἴδαο Id.; gen. αἴδος before a vowel, II.]

Here is the link for the full page scanned from my copy of the Liddell and Scott lexicon: [files/Dewey Tucker Greek/L-and-S-IntLex-p012.jpg](files/Dewey_Tucker_Greek/L-and-S-IntLex-p012.jpg)

Hades in Strong's:

uncertainty:—uncertainly.

85. ἄδημονέω **adēmōnēō**, *ad-ay-mon-eh'-o*: from a der. of ἄδέω **adēō**, (to be sated to loathing); to be in distress (of mind):—be full of heaviness, be very heavy.

86. ᾗδης **ha₁dēs**, *hah'-dace*; from *ι* (as a neg. particle) and 1492; prop. *unseen*, i.e. "Hades" or the place (state) of departed souls:—grave, hell.

87. ἀδιάκριτος **adiakritōs**, *ad-ee-ak'-ree-tos*; from *ι* (as a neg. particle) and a der. of 1252; prop. *undistinguished*, i.e. (act.) *impartial*:—without partiality.

88. ἀδιάλειπτος **adialēiptōs**, *ad-ee-al'-ipe-tos*;

Here is the link for the full page scanned from my copy of Strong's Concordance:
[files/Dewey Tucker Greek/Strongs-GD-008.jpg](http://files/Dewey_Tucker_Greek/Strongs-GD-008.jpg)

First, if Dewey Tucker actually knew Greek grammar, and if he were honest about it, he would have used the Nominative form of the Greek word for hades in his illustrations, instead of the Accusative form that he used in order to make an assertion that the English word hades bears no resemblance to the Greek.

That he did not proves that he is either deceptive, or that he knows nothing about Greek grammar! Or perhaps, as he likes to say in his videos, he is "too stupid"! **He must be one of the three. We can all make mistakes. We can all think we know something when we really do not. But we cannot be human and at the same time assert that we have the market cornered on "truth from God"!!!**

Here once more is the Nominative, dictionary form of the Greek word for hades:

ᾗδης

Note the small marks over and under some letters, even in the other words in the samples from Scripture in the images of Bible verses provided above. These marks are generally called *diacritical marks*. They are rare in English, but much more common even in other modern European languages. Examples are German umlauts or the symbols often seen above French or Spanish vowels (yeah, I took Spanish in school, too, because French was the only alternative).

The two characters atop of the first letter in the Greek word for hades depicted above, which is an α, or Alpha, our English "A", are a rough-breathing sound (a dasia) and an accent (in this case an oxia). The mark beneath it is called a upogegrammeni, which here somewhat represents an ι, or Iota, our English "I". Note from the Liddell & Scott definition that the word was alternately spelled with an "I" following the "A". Basically, the rough breathing sound represents our English **H**, for which the Greeks had no

alphabet letter (their H symbol was an Eta, which is a vowel).

[The Liddell & Scott entry for Eta in the image above gives a brief history of how the H symbol went from being a consonant representing the aspirant to being used as a vowel in very ancient Greece.]

To keep this short, the apostrophe over a vowel in Greek is a breathing symbol. It is rough one way, or smooth the other. That these symbols are often neglected or misread answers why in the New Testament the name Hananias is sometimes spelled as Ananias, or Hagar as Agar, or Hosea as Osee, among many other examples.

The symbol over the "A" in the Greek spelling of hades being a rough-breathing symbol, in English its presence determines that we would spell the word beginning with the English letter "H".

Without these symbols, the Nominative form of the Greek word for hades would be spelled αδης, or "ades".

The Greek letter α is the Alpha, our English "A".

The Greek letter δ, or Delta, is the English "D".

The Greek letter Eta, or η, is a vowel which can only properly be represented with either an "E" or perhaps an "A", since it is similar to either and there is no direct English equivalent. The early English translators chose to represent it in this word with the English "E", which cannot be said to be in error.

Tucker made his errant illustration using the Accusative form of the noun, which ends with ν, or Nu, a Greek letter that is equivalent to the English letter "N", whereas the Nominative form is the regular form of the word and it ends with an σ, or Sigma, our English "S".

Yet the transliteration is not really complete without adding the English "H" to the beginning, in order to represent the rough-breathing sound, and therefore it is hades.

The only valid conclusion would be that the English transliteration of the Greek being H-A-D-E-S is absolutely valid.

[All of this proves that Dewey Tucker not only doesn't know the Greek alphabet, but neither does he know anything about Greek grammar!](#)